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

As our part let us hand on

The Denominational Building

THE GIFT OF SILENCE

The forest has it. If a sermon lives
In trees, they do not show it in your ear;
I wish that I might learn how a forest gives
Sweet counsel, so that people love to hear!

The calm stars have it. Silently they sweep
Their searchlights on the faulty human heart;
I would that I might half as surely reap
The rare reward of their consummate art.

The mountains have it. Yet how stern they stand,
Dwarfing earth's meanness, and its shallow pride;
If only I might such a faith command,
Knowing the patient heaven was on my side!

We fuss and fret, we criticize and scold—
Dear God, we do not do the good we might,
Because we know not how our tongues to hold,
And in sweet silence, set our own lives right.

—Ruby Weyburn Tobias.

CONTENTS

Editorial.—Pacific Coast Edition, Milton College Bulletin.—Why Sabbath Reform is Greatly Needed.—What If Men Had Always Been True to God's Sabbath?—Civil Laws Will Not Do; They Make Matters Worse.

Weekly Report, Building Funds 675-677

Semi-Annual Meeting Papers 677

Seventh Day Baptist Overture Movement.—Our Bulletin Board.—No Salvation Without Law.—What is the Reason?

Tract Society.—Meeting Board of Trustees.

Missions.—Denominational Growth.

Holland and Java 684-687

Women's Work.—Growing Older.

Spring in Shanghai 688

The Sun of Righteousness 689

Home News 690

Young People's Work.—Money as a Goal.

A Thought for the Quiet Hour.—The Intermediate Corner.

Junior Work.—North Loop Holds a "Young People's Board" Social.

Four and One-half Months' Labor in Iowa 693

Children's Page.—Teddy's Truant.—Following the Leader.—My Grandma Used to Say.

One Bird in the Bush is Worth Two in the Hand 697

Lone Sabbath Keeper's Page.—Jesus Christ, The Christian's Hope of Glory.

More About Jerusalem 700

Services for Dr. R. S. Bailey 702

Deaths 703

Sabbath School Lesson for June 13, 1926 704
A PRAYER

O thou whose very word is power,
Great Master of the mighty sea,
Grip thou my will within thine own,
And rule thou me.

As thou didst calm the winds and waves,
That we might rest in Coding;
Rebuke the passions that would stay,
And calm thou me.

The arm of man avail not
To watch me from the fateful sea.
Stretch forth thy strong and willing hand,
And save thou me.

—Thomas Curtis Clark.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—Rev. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—Rev. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for general purpose are invited, and will be gladly administered and safeguarded for the best interests of the denomination in accordance with the wishes of the donors.

THE MEMORIAL BORROW, the Financial Agent of the Denomination.

Write the treasurer for information as to ways in which the Board can be service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incarnadine 1916)

President—Cornelius F. Randolph, Newark, N. J.
Secretary—Samuel G. M. Jones, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. D. F. S. Battle, Battle Creek, Mich.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Bacon, Battle Creek, Mich.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

On the third First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Bacon, Battle Creek, Mich.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

On the third First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. George N. Stetson, Battle Creek, Mich.
Recording Secretary—Rev. W. L. Burdick, Jamestown, N. Y.
Treasurer—Mrs. Zelma Clark, 229 N. Washington Ave., Battle Creek, Mich.
had spent their force; free silver and populism had been relegated to the discard; and a period of apathy. "The North," said a clergyman, "is losing its spiritual hold on the people."

"DEAR SASSABOTH:"

"At Madison, Wis. As we were comparing notes the other day, I met a clergyman who was, until last year, the pastor of the University Baptist Church. "She spoke on their behalf the same loyalty and confidence as the former students of the College faculty, and of the splendid type of students that will abundantly enrich our lives."

"Because the nature of a private school; for the next nine years it was recognized an academy; and from 1867 it has been known as a college. The first building was a modest frame structure, and was finished in 1837. The dormitory was built and was occupied in 1839 by the parents of Joseph and of Polly his sister. The last mentioned buildings still occupy the prominent places on the campus and are being used daily by students who, through they may know little or nothing about their history, can not help but feel the silent influence that the very presence of these places, and the spirit of growth and development that is a part of the College's history, will have upon the minds of the present generation."

"At the time that Milton Academy was founded there were no graded schools or colleges in Wisconsin, only a few common schools were in existence."

"In the mean time I met a clergyman who was, until last year, the pastor of the University Baptist Church at Madison, Wis. "She spoke on their behalf the same loyalty and confidence as the former students of the College faculty, and of the splendid type of students that will abundantly enrich our lives."

"The splendid service that their predecessors have rendered to the world rapidly becoming sabbathless, human. For if men have no divine authority for the Sabbath, to return again and again and there is a crying need of Sabbath Reform? "Outside the ranks of Seventh Day people, the great host of professed Christians who substitute a man-made Sabbath for God's holy day, and try to bolster its authority in such matters must come from God alone and through the consciences of men."

"The Sabbath is purely religious in character and in purpose. It was made for man's spiritual nature to meet the needs of the soul. Therefore nothing but appeals to conscience can ever enthrone it in human hearts. As God's perpetual representative, in time it should ever bring Jehovah nigh to man. Whenever regards it as merely a day for rest comes far short of comprehending God's purpose in giving it. Its functions are purely spiritual.

"The tendency to walk by sight instead of faith is so strong that man would surely forget the true God and worship things in nature, which he can see or handle, if there were no immaterial institution like the Sabbath, to return again and again and thereby to walk by sight instead of faith."

"As God's perpetual representative, in time it should ever bring Jehovah nigh to man. Whenever regards it as merely a day for rest comes far short of comprehending God's purpose in giving it. Its functions are purely spiritual.

"The tendency to walk by sight instead of faith is so strong that man would surely forget the true God and worship things in nature, which he can see or handle, if there were no immaterial institution like the Sabbath, to return again and again and thereby to walk by sight instead of faith."

"As God's perpetual representative, in time it should ever bring Jehovah nigh to man. Whenever regards it as merely a day for rest comes far short of comprehending God's purpose in giving it. Its functions are purely spiritual.

"The tendency to walk by sight instead of faith is so strong that man would surely forget the true God and worship things in nature, which he can see or handle, if there were no immaterial institution like the Sabbath, to return again and again and thereby to walk by sight instead of faith."

"As God's perpetual representative, in time it should ever bring Jehovah nigh to man. Whenever regards it as merely a day for rest comes far short of comprehending God's purpose in giving it. Its functions are purely spiritual.

"The tendency to walk by sight instead of faith is so strong that man would surely forget the true God and worship things in nature, which he can see or handle, if there were no immaterial institution like the Sabbath, to return again and again and thereby to walk by sight instead of faith."

"As God's perpetual representative, in time it should ever bring Jehovah nigh to man. Whenever regards it as merely a day for rest comes far short of comprehending God's purpose in giving it. Its functions are purely spiritual.
with his people for forgetting him, he always charged them with forsaking his Sabbath, as if that were the main thing. The Sabbath breaker violated the fundamental law of God; hence he was considered guilty of treason against God; and when he forgot the Sabbath, it was construed that he had forgotten God. On the other hand, the true Sabbath keeper finds the Sabbath the point of contact between himself and Jehovah, and devotes his life to the establishment of religion by law. The story of the Pilgrims and the persecution of the native American churches by the Puritans has been a long step backward toward the blighting influences of the Constitution which forbids legislation on matters of religion. Why should men be forced by law to keep a Sabbath any more than they should be compelled to submit to baptism or to join the church, to support the ministry, or to participate in communion? Why make it a civil law to legislate against infidelity and compel men to recognize the true God or pay a fine and go to prison? Is it not just as proper to compel men to regard the first commandment as it is to compel them to observe the fourth? If in olden time it was regarded as persecution for the states to establish the tenets of religion, why should it not be so considered today? What if the Lord's Day Alliance should succeed in securing their long sought Sunday laws? Would anything be gained toward giving it a Sabbath flavor? They might compel men to do honest work or hinder them in their recreations, but this will only drive unwilling hearts farther away from God and tend to make our government a hotbed for infidels. It is bad enough to have multitudes who are utterly indifferent to religion and the Sabbath; but when legal Sabbath observance compels them to keep the Sabbath, the opposition to it is bitter and all religion, and the oppressed have no feelings of contempt for their oppressors. Thus thousands would be driven to hate Christianity. This would nullify the efforts of Christians to brighten men's hearts by such means as homes and friends and native land to find a country where consciences could be free.

Old England imprisoned and executed men whose only crime was love of liberty in thought, faith and worship! Her dungeons were filled with Christians who suffered for their religion, but these trials never made the world any better. Men may enforce penal laws upon unwilling consciences till doomsday and only make matters worse. The true Sabbath could never be enthroned in human hearts by such methods, and it is impossible in this way to make Sunday a sacred day. Is it not strange that, heedless of the warnings of history, the descendants of the persecuted Pilgrims should themselves become persecutors and strive to compel men against their consciences to observe a certain day as a Sabbath? Is this liberty-loving America? Are we living under the guarantees of the Constitution which forbids legislation on matters of religion? Why should men be forced by law to keep a Sabbath?
and realize the inspiration and fellowship which are there manifested! Who could help being more loyal after joining with a hundred or more "live" young folks at a "sunrise breakfast" and singing with them:

"We young folks are Seventh Day Baptists,
And proud we are of the name!
We're scattered from Texas to 'Rhody,
The state where our forefathers came.
We'll strive to be true to the Sabbath;
We'll strive to be true to our God;
And when we're far we do roam,
We'll guide our lives by thy Word!"

The Vacation Bible School is also doing a great work in training the children for service in the future. The knowledge of the Bible which they are gaining is going to make some older ones "look to their laurels" and cause many of us to wish that we had had such a chance at their age. Parents who refuse or neglect to see that their boys and girls attend every possible session are depriving them of "treasure without price."

Money, in the form of a job, or "a decent living," seems to be the main cause of many leaving the Sabbath. So far as I know, Detroit has the true loyal Seventh Day Baptists there as many other one of our churches. They try to see that all Seventh Day Baptists who come to their city are provided with a job where they can keep the Sabbath. A special committee attends to this duty. While many towns may not be large enough to admit of this, even loyal Seventh Day Baptists who employ others should consider it a duty, as well as a privilege, to give as many Sabbath-keeping people positions as he can. Does it seem right that our own young people should be compelled to seek employment in towns without Sabbath privileges, and be forced to break or leave the Sabbath, when similar positions in our own church towns are given to those of another faith?

If there are young people in your town who come from another church, try to make them feel at home. Give them a place in your church and society, let them feel that you are interested in them and want them to succeed. But that is not enough. Let them enjoy some of the home life in your community. If you have ever lived away from home, you will know how it feels to live in a strange town, away from friends, and to know nothing but the outside of the houses! Every act of hospitality will be fully appreciated.

Another way in which young people can be helped to be true to the Sabbath is by early training in the home. Did you ever think of the training Moses had while a mere child—how it affected not only his life but the history of the whole Jewish nation—or the expression with which the Catholics are credited, "Give us the training of a child until he is seven years old, and he will never react? These will give you a clue to one way in which many Seventh Day Baptists families fail. They do not train their children in regular church attendance and school Sabbath observance. Too many homes make "cracking the Sabbath" a joke and spend the day sleeping so that they may be able to attend the "movies" or some other social affair in the evening. Habit is a cable, woven of many deeds; and if the threads are rotten, small wonder that the cable breaks under slight provocation, setting another life adrift on occasions to one way in which many Seventh Day Baptists families fail. They do not train their children in regular church attendance and school Sabbath observance. Too many homes make "cracking the Sabbath" a joke and spend the day sleeping so that they may be able to attend the "movies" or some other social affair in the evening. Habit is a cable, woven of many deeds; and if the threads are rotten, small wonder that the cable breaks under slight provocation, setting another life adrift on the sea of sin.

But after all is said and done, the final decision of loyalty to Christ and the church, young people, will be up to you. No one else can decide your questions or do your work. It is you who are the makers of modern life come, there is always one friend who is ready and willing to help you, if you will let him. God needs your life, the denomination needs your service; find a place where you can serve both, and never allow yourself to be untrue to either. The world has more respect for you if you respect yourself—

"I would be true for there are those who trust me;
I would be pure for there are those who care.
I would be strong for there is much to suffer;
I would be brave for there is much to dare.
I would be a friend to all, the foe, the friendless;
I would be giving and forget the gift;
I would be humble for I know my weakness.
I would look up and love and laugh and lift.

THE SABBATH A DELIGHT

NEWEL WELCH

The Sabbath should be our joy and delight, our pleasure to do God's will and keep his commandments. Jesus said, if ye love me keep my commandments, and if we love him and obey his commands we must keep the Sabbath.

In the beginning God saw that man needed the Sabbath, and he gave it to us as a sign between him and his people. It stands out from the other days of the week as God's day. The Sabbath stands out among the days as the most in books, and as Christ does among men.

In six days God created the world. After he had created man in his own image and after his likeness, he rested the seventh day from all his work which he had made. And likewise he has given us six days for work, and the seventh day for rest and worship.

His command to us is to remember the Sabbath day to keep it holy. To simply cease from labor and seek physical rest only would be making the Sabbath a holiday rather than a holy day. Yet God does not mean for us to forget him on the other days of the week. But this one particular day he has given us as a day of rest and worship. On this day he has promised to come near with special blessings if we will remember it and keep it holy.

Jesus' teaching concerning the Sabbath will tell you that man's good, that it should be a time for work. We know it was a testing of his volitions to see if he would give his custom to attend worship on this day; and from the study of his life we find him making the Sabbath a time for good deeds—yet no more so than any other day where there was opportunity. But he shows that it is right to do things on the Sabbath which will bring cheer and happiness into the lives of others. He has said, "it is lawful to do good on the Sabbath." Yet the Sabbath will not do us the good it should unless we come to it with rejoicing. It was not given to us to be a burden or a hardship, but to be a blessing.

We need the Sabbath for our spiritual growth just as much as we need food physically; and the way we treat it is an expression of our love to God. We need the peace and joy that come from the proper use of God's holy day.

There may be times when we are deprived of church privileges. It may be that we are unable to attend or that it is impossible or unwise for us to go. God knows our hearts, he is our judge. Through obedience to him we make the Sabbath a day of gladness.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

REASONS FOR GOING TO CHURCH

DONALD C. GREENE

We are the creatures of habit, good and bad; and I think we often notice people's bad ones rather than their good ones. But of all good habits, there is none better than that of weekly attendance at the church services. If a person, especially a young one, attends the preaching service and then spends one hour in the study of God's Word, I do not think he will be liable to go far wrong during the rest of the day, and the influence should last throughout the week. Gladstone says, "Tell me what the young men of England are doing on the Sabbath and I will tell you what the future of England will be." In Hebrews 10:25, we read, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." In the church covenant of the Seventh Day Baptist church, they say: "I will attend the services of the church insofar as we are able. A great many of our greatest and most successful men attend church regularly. A story is told of a young man who was a guest in the home of Ex-President Coolidge during the duck-hunting season. He came down to breakfast Sunday morning dressed for hunting while Mr. Cleveland appeared dressed for church. The youth said, "I thought we were to go hunting today." Oh, no," Mr. Cleveland said, "we are always to go to church on Sunday." The Coolidge family attend church and then go out on their yacht for rest and relaxation. Our great Roosevelt was a regular church attendant and has given the following nine good reasons for attending:

NINE REASONS FOR GOING TO CHURCH

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.
2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sabbaths differ from other holidays in the fact that there are fifty-two of them every year—there are on the Sabbath go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or in a running brook, or in the open air, as just as well as in a church. But I also know as a matter of cold fact the average man does not think so.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good words, will all in the week in making hard lives a little easier.

6. He will listen to and take part in reading some justified passage from the Bible. And why he is not familiar with the Bible, he has suffered a loss.

7. He can take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a bit more charitable toward all the world, even on a broad basis or we shall finally end like the Pharisees in trifling and fault-finding.

9. The work of reaping and threshing was forbidden in the law, to be done on the Sabbath; and the Pharisees said that plucking grapes was a kind of reaping, and rubbing the husks was a kind of threshing, hence wrong. They forgot to look at the human side of the matter. Some one tells of a fire's breaking out in a homestead, but the people would not try to extinguish it because that would be work and would break the Sabbath. Obviously we must use common sense.

A Roman soldier, finding a bag filled with jewels, cast away the jewels, but kept the leather bag. That is what the Jews did with the Sabbath. They lost the spirit of it and kept the form of it.

We can break the Sabbath with our automobiles. But all automobile riding need not be condemned. A trip to the country with one's family may be good, not bad. It is the worst when it causes us to neglect spiritual things—the church, the work for others that we might do, Sabbath school, Christian Endeavor.

We can keep the Sabbath with our automobiles. We can use them in the service of the King. We can take aged people to church who could not get there unless we drove them to the door and took them home again.

We keep the Sabbath in a Christian way when we catch the spirit of the Sabbath. We must have some Sabbath legislation, or Godless men would keep everything open on Sabbath day and working men would be forced to work seven days a week. But legislation will not bring about the observance of the Sabbath. Only when the Sabbath is in our hearts will we truly keep it and delight in it.

Keep the Sabbath with joy. Joy is a recreating force in the soul. It makes us over, gives us strength, makes the world rosy. Joy was one of the greatest gifts of Jesus to his disciples.

Keep the Sabbath with friendships. It is easy to imagine Jesus visiting the homes of friends on the Sabbath and talking with them. We do not realize that America is not a country of friendships, but only of acquaintances. We do not have time for the threefold need in life, we can use the Sabbath for this purpose.

Keep the Sabbath unselfishly. That means serve on the Sabbath. Make it possible for mother to get to church on Sabbath day and get an inspiration that will help us in the days ahead. We need religion every day and should give time to it, but on Sabbath day we have a special opportunity to give our minds to it.

with his perfect and righteous and terrible law, and with the realization of our own hopelessness by nature, we are convicted of our unspeakable sin—and then the great Spirit of the Savior does its work. Old-time preaching burned the law deep into men's souls. The Old Testament prophesied it. John the Baptist prophesied it. Men, on and after the day of Pentecost did it, and it is an unfulfilling, ever-present note of the New Testament as well as of the Old. The terrors of the unhindered working of the law through the judgments disclosed in the Revelation. Let us as fathers to-day in giving God's message concerning his eternal and infallible law, and the lost condition of men under the law, and the marvelous simplicity and effectiveness of escape by receiving Christ, who not only kept the whole law in our stead, but who received in his own person the death penalty of our breaking of that holy law.

WHAT IS THE REASON?

Twice lately I have been asked why the churches are not paying their quotas in full on the denominational budget. I have an idea that some others are asking the same question.

I fear that it is very largely due to a lack of interest in the work that we as a denomination are pleased to do, and that this lack of interest is due in large measure to ignorance of the work, and of its importance in relation to our very life as a denomination.

Information about our work is imparted mainly in three ways—by pastors, board representatives, and the SABBATH RECORDER. Of the three I would place the pastor first, for he has the advantage over the other two agencies in that he is continually with his people in their meetings, while the denominational representative is only occasionally with them. The SABBATH RECORDER is not read by every one.

When a congregation feels the intense interest and loyalty of their pastor to our denominational activities, and is often given information about our work and the work that we before us, the interest of the people will increase, and the more readily respond to the financial needs for carrying on the work.

A large and valuable part of the work of the board representative is to impart information. His familiarity with the work as it is carried on, the plans for future work, and the knowledge that he has obtained by correspondence and visitation, of the actual conditions on the different fields—these make
it possible for him when visiting churches or speaking at annual gatherings to give valuable information that will increase the interest of the people in the work to which they are giving. And such service rendered is most helpful when he gives his inspirational addresses.

The Sabbath Recorder has a unique place in imparting information about our work and in impressing us with the possibilities of enlarging that work.

The Recorder has this advantage over the other two giving information,—you have it at hand and can turn to it for information on any day of the week in the year.

Now if the pastor, the board representative, and the Recorder impart the information that is so necessary to intensify our interest in the work, then must have a congregation with ears and eyes and heart ready to catch the vision. And I believe that if you will give them your ears and eyes and sympathy they will cause you to see the work, increase your interest in it, and your zeal for it, so that you will long for the privilege of helping in financing it.

Another reason to the financial support of the work by our churches is that there shall be in every church a group of men and women who will see that a thorough canvas is made in the society for the denominational budget—and made on time; that collections are regularly taken; and that money is sent each month to the Onward Movement treasurer.

Churches frequently get behind in their offerings for denominational work because many persons do not give systematically and regularly.

Not many would say to me that if they have anything left after they have paid their necessary expenses and bought a few luxuries, they will give it, or a part of it, to the Lord's work as carried on by our denomination; still it amounts to about that with some, I fear, for they find that nothing is left to give after they have secured the things that they call necessary and the few luxuries.

But there are some who are interested who have not held themselves to the plan of giving regularly, and now in May and June they remember that their pledges are unpaid. Again and again this year I have emphasized the importance of giving regularly, for the good of the one giving, and for the sake of the boards which need the money to meet their obligations.

I am confident that a good many have not helped their church raise its quota because they have felt that they are too poor to give, or, if they give, the offering will be so small as to be of little value.

Too poor to give? I do not think so, if you are interested.

Your small gift unwelcome? Not to the Master.

I believe that those who responded to my call for two cents a day (or more) this year, have found joy and soul-growth in giving, and that their interest in the cause and devotion to it have been stimulating to others.

We can, and we ought, to give much more than we are giving. A person recently told me that he thought that many of our people could double their gifts for denominational work and not feel it, and followed it by saying that he knew he could.

The more we know about our work, the more do I feel that it is worthy of your financial support.

Is your interest in our work to be measured by what you give during this year?

Only June is left in this Conference year.

**TRACT SOCIETY—MEETING BOARD OF TRUSTEES**

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 9, 1926, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Visitor: Mrs. Theodore J. Van Horn.

Prayer was offered by Rev. Theodore J. Van Horn.

Minutes of last meeting were read.

**REPORT OF CORRESPONDING SECRETARY**

During the three weeks of my absence in Norristown, Pa., I had the privilege of representing the interests of the Tract Society, while assisting in evangelistic meetings and speaking on our denominational work.

The programs of the Eastern, Central, and the Western Associations provide that Dr. Gardner and I shall represent the interests of the American Sabbath Tract Society.

I have been invited to attend the annual Convention of the Michigan-Cuyahoga Seventh Day Baptist Churches to be held in Detroit, Mich., May 28-30.

I wish to call your attention to the following letters:

Larchin A. Dalhouse, of Jamaica, writes of the good use he is making of the denominational calendars in teaching the history of Seventh Day Baptists.

S. H. Davis inquires if we have tracts in Spanish showing the differences in belief between the Seventh Day Baptists and the Seventh Day Adventists. He holds a position given with the suggestion that such literature be sent to South America.

The Recorder, of St. John, of the Committee on Religion of the Sesquicentennial Exposition, writes of the plan of that committee for exhibits of religious organizations; recommend that this matter be referred to a special committee.

Dr. A. Israel Whiting, Blackpool, England, asks if there are Seventh Day Baptists in England.

Mrs. G. E. Richardson writes from London, pleading that a missionary pastor be sent to the Mill Yard Church and the London field.

A lady in Minneapolis, and one in Portland, Ore., write for information about the beliefs of Seventh Day Baptists.

Elder H. D. Clarke writes expressing his interest in the work of the Tract Society.

Numerous other letters relating to our work have been received and answered.

Correspondence presented from Rev. H. D. Clarke of Alhion, Wis., embodying a reply by Mr. Clarke to George A. Main of Dayton, Ohio, relating to the "Sabbath Promotion League," was referred to Corresponding Secretary Burdick for reply.

Pursuant to a special request of the Advisory Committee held this morning, at which this correspondence was also presented, Secretary Burdick prepared such a reply, and presented it to the board at this time. By unanimous rising vote the letter was approved and adopted by the board and Secretary Burdick was requested to send copies to all on his regular mailing list and such others as he may choose, on behalf of and by the authority of the board.

Correspondence from the treasurer of the Missionary Society relating to publishing tracts in the Spanish language was referred to the Committee on Distribution of Literature.

Correspondence relating to participating in the exhibits of religious bodies at the Sesquicentennial Exposition in Philadelphia this summer was referred to Sabbath Promoter Alfred J. C. Bond and Corresponding Secretary Willard D. Burdick.

Sabbath Promoter Bond reported matters of interest, but requiring no official action.

The Supervisory Committee reported progress in the appeal to the Union County Board of Taxation for the exemption of the publishing house real estate from taxation.

The Advisory Committee presented the following recommendation:

Regarding the matter of Rev. J. Franklin Brown that was referred to your committee,

We wish to recommend that Dr. Gardner of the Sabbath Recorder and Mr. Brown write for information about the Sabbath Recorder embodying his experience in accepting the Sabbath.

Recommendation adopted.

The Committee on Program for General Conference presented a tentative program which will be considered for presentation at the June meeting of the board.

President Randolph reported on his attendance at the last meeting of the Missionary Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Dr. Harry Emerson Fosdick, writing in the May issue of the American Magazine, has the following to say on the drink question: "Some people wonder why we ministers hate liquor so. I'll tell you. Because, out of every group of young men that start drinking, six or seven days out of two whose nerves are tuned to alcohol, and who are doomed as soon as they begin. How can a man take on himself the abysmal responsibility of giving liquor to a youth? How do you know but that he is the boy between whose nerves and alcohol the affinities will fly?"—Union Signal.
DENOMINATIONAL GROWTH

Permanent denominational growth comes through true missionary endeavor. The term “missionary” is here used in its broadest sense, including all efforts that are put forth with the purpose of making Christ and his teachings supreme in men’s lives and human institutions. Other things being equal, the growth of a denomination is in proportion to the extent and intensity of its missionary operations.

Men have risen to distinction out of sheer effort. They had no genius or special ability in any line, but with great effort they have risen and filled creditably the highest places among men, while others with unusual endowments and without great effort, and the Protestant denominations that are trying to represent Christ truly will not. They have not thus far in their history; their growth has been in proportion to their missionary efforts.

Seventh Day Baptists and other Protestant denominations who accept Christ as the supreme One, try to represent him truly, and endeavor to preach the unmediated gospel, must make far greater effort than the sects that proclaim something new and peculiar, or build on specious half-truths, or take advantage of men’s ignorance, fear, and superstition, or appeal to men’s selfishness and passions, because that which is addressed to the fact that man has a stronger sway over most men than that which appeals to their higher natures. For this reason Lowell said, “Truth forever on the scaffold, wrong forever on the throne.” If these sects, parasites on Christ and Christianity, have had to struggle with a great and persistent struggle, how much more must Seventh Day Baptist and other Protestant denominations?

Let us repeat that the growth of a denomination is in proportion to its missionary zeal. Enthusiastic and enthusiastic endeavor is Christ’s appointed way. The denomination that is saying we are too small, too weak, we cannot succeed, and is not worthy to Lukewarm efforts do not succeed in denominational enterprises any more than they do in Christian living. We are told that Christ is displeased with lukewarmness. “I would that thou wert either cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth.” Christ is pleased with faithful, enthusiastic endeavor; and when we go forward at his bidding, he assures success.

HOLLAND AND JAVA

TWO INTERESTING LETTERS

To Mr. Charles H. Fahn
Managing Editor “World Missionary Atlas,”
370 Seventh Avenue,
New York City.

DEAR SIR:

Will you kindly excuse my delay in replying to your statistical questions of May 4 and your reminder of August 6 last? Besides lack of time the principal cause of this delay was the difficulty that your questions did not well correspond to the special character of the missionary and philanthropic work of our Seventh Day Baptist people. Their work is real missionary work, done exclusively by Seventh Day Baptists, but officially it is no denominational work of the Seventh Day Baptist Missionary Society. The work is partly supported by our own Seventh Day Baptist people in Holland and America, partly by gifts from the public in Java. Since 1921 the work for the feeble-minded at Temanggoeng (see 2) has been subsidized by government.

Till 1922 there were three stations of missionary and philanthropic work, all undertaken and managed by Seventh Day Baptists in Java.

The oldest station is Pangoengsen, near Tajoe. It was founded in 1902 by Miss Marie Jansz, a daughter of a well-known Mennonite missionary, P. Jansz, (Miss Jansz had joined our people in 1894) as a refuge for indigent and unfortunate natures who lost all possessions by a terrible flood and famine and who were not able to care for themselves because of sickness or other reasons.

On account of ill health, however, Miss Jansz had to leave this station last year. Pangoengsen now has a population of about one hundred eighty people; forty-five of them have been baptized and are still communicants; eight were baptized last year; sixty children were especially taught in the Christian doctrine and elementary instruction. All inhabitants are accustomed to attend the regular service on Sabbath morning, which was conducted by Sister Jansz. At the present time the little church is entirely pastorless. The native teacher had recently to be dismissed. Temporarily there is now a diplomated nurse at the head of the colony, called Cornelia Slagter, she is managing the industrial side well, but as she does not understand the native language, spiritual help is sorely needed. Mr. Vizjak from Temanggoeng (see under) is coming at intervals to preach and to administer baptism and celebrate marriages. The whole population of this colony consists of natives.

Temanggoeng. The work of our Seventh Day Baptist people at Temanggoeng is a work of charity, for such people for whom there is no other refuge in Java (feeble-minded, blind, and other defective children and full grown people, descendants of European fathers and native mothers). This work was initiated in 1904 by Mrs. Graafstal, a sister of the well-known philanthropist John Van der Steur at Malbug near Temanggoeng. Graafstal has remained a loyal Seventh Day Baptist from early childhood, her brother left the Seventh Day Baptists while in Java.

There are three houses of charity now at Temanggoeng, led by our Seventh Day Baptist people. Mr. and Mrs. Graafstal care for seventeen unfortunate children in their own home. Mr. Vizjak stands at the head of the house for the male patients; and Miss Clara Keil, a diplomated nurse, stands at the head of the house for the female patients, assisted by a young helper, Miss Paula Dellen.

The total number of patients in 1920 was seventy-three; I do not know the exact number at the present moment. Nearly all the patients have been abandoned by their European fathers and neglected by their native mothers.

Until 1922 the third station managed by our own Seventh Day Baptist people was Gambong Waloh, but in the beginning of that year the head of this station, Sister Margaret Alt, a diplomated nurse of an admirable character, left our denomination and joined the Pentecostal brethren. She had moved to Gambong Waloh in 1913 with all the feeble-minded patients of Mrs. Graafstal, because of the broken health of the latter at that time. Gambong Waloh is a very isolated but beautifully situated spot in the mountains—an old deserted coffee plantation. They lived in the old buildings there, which were a little repaired. Gradually Miss Alt was joined there in her work among the feeble-minded by two diplomated sisters (nurses), both Seventh Day Baptists, first Cornelia Slagter, afterwards Clara Keil. Meanwhile Sister Vizjak, who speaks the language very well, had begun to evangelize in the neighboring villages, with the result that a small native Seventh Day Baptist church grew there in the neighborhood.

At that time the plague made terrible devastations in those regions, so the government required the pulling down of the
old buildings, where the patients lived. The government promised a yearly grant to their care. Miss Alt, however, did not want to leave the small native church, and remained at Gambong Waloh. The other sisters returned to Temanggoeng, with the Indo-European patients.

Some time after their departure Miss Alt was visited by the Pentecost brethren. She joined them and left the Sabbath. At that occasion thirty-six natives were baptized and followed Margaret Alt. So this station is now lost for us as Seventh Day Baptists and went over to the Pentecost brethren. Probably you have received already a report of the missionary work of the Pentecost brethren in Java, so I need not dwell longer on that point.

The average yearly contribution of our Seventh Day Baptist people in Holland to Gambong Waloh had been a little less than $500 a year. Moreover there was a contribution of $100 from the American Seventh Day Baptist Missionary Society. When Miss Janz was at Pangoengsen, she did not look for support among our few Seventh Day Baptist people in Holland (numbering little more than a hundred members). The principal income of her colony was private gifts from the Java people and the readers of the Sabbath Recorder in America.

Our friends at Temanggoeng never asked for support in Holland. They helped the unfortunate by their own means of subsistence which they shared with them. Mr. Grafstra is a very kind patron. They live in the spirit of the primitive Christians; they hate all luxury and use their income to help the poor and helpless.

I hope these few historical and statistical data will not come too late in your hands to suit your purposes.

I trust you will excuse me when I pray you to rubricate them yourself, under the heads you think best.

With kind regards,

Yours in Christ,


Amsterdam, Holland, September 4, 1923.

[People ask about the situation in Holland and Java. The letter given above and the one below explain many things. The one above was written nearly three years past to Mr. Fahs, editor of the World Missionary Atlas, and was the most complete description of the work in Java which had come to hand up to date. Some changes have come since then: Mr. Vizjak and Clara Keil of Temanggoeng have been united in marriage, and Miss Helen Stuut of Holland, a graduate nurse, has gone to Temanggoeng. I thus making it possible for Mr. and Mrs. Vizjak to go to Pangoengsen to assist Miss Cornelia Slager. At present, then, the white workers in Java are as follows: Cornelia Slager and Mr. and Mrs. Vizjak a Pangoengsen; and Mrs. and Mr. Maarmastal, Paula Dellen, and Helen Stuut at Temanggoeng. Mrs. Vizjak is seriously ill, but is recovering; and Marie Janz is hopelessly sick at the home of one of her brothers in Java. Money intended for the work in Pangoengsen, formerly sent to Miss Janz, should now be sent to Cornelia Slager.

The letter given below was addressed to Mr. Hubbard and sent to Treasurer S. H. Davis, with request that copies be sent to Mr. Hubbard and the secretaries and president of the board.—MISSIONARY SECRETARY.]

Dear Brother Hubbard:

Will you kindly excuse me for not writing you after the recent very great thanks, of your last remittance for the Boedskapper? I made some delay as I wanted to add some words about the work here and in Java.

A few weeks ago we enjoyed a very good spiritual annual meeting in the Haarlem Church. The young folks at Amsterdam had been working for a few years making and selling nice things, to buy a new organ for the chapel of the Haarlem Mother Church, and presented it at this occasion.

Mr. Stuut is considering moving to Haarlem with his family to canvass there in the neighborhood with the Boedskapper and other literature and to take a lively share in the Haarlem Church life. In the course of several years he has got people interested near Arnhem, and they have decided to embrace the Sabbath and join our Seventh Day Baptist churches.

The less religious character of the people round Haarlem makes him fear that it will be more difficult to earn his livelihood by canvassing at Haarlem than it proved to be at Arnhem.

Two of his sons, the eldest, have found employment in the business of Brother De Jong at Leeuwarden. Perhaps he will move there. We pray the Lord may lead him, and us, in this matter, by his Spirit.

Last Sabbath night (May 1), in the prayer meeting at Haarlem I was greatly surprised by a knocking on the table in our charges, a small piece of paper with the name of Mr. J. W. Crofoot, Shanghai, China. I immediately inquired at the carekeeper's and learned that Mr. Crofoot had called there but that they had not been able to understand each other; the only thing he had conceived was the time of the morning service at ten o'clock. Mr. Crofoot had not given the address of his hotel, but next morning I discovered where he stayed with his wife and daughter, and we had the privilege of introducing them to our people. He addressed good words to our small congregation, and they spent the Sabbath with our Haarlem people. Next day we had the pleasure of having them as our guests in my home at Amsterdam. Monday, the third, I went with them to the Hague, especially to inquire if it was advisable for them to go to England, as a general strike was threatening there. We decided that they should spend still a few days in Holland to see how in England the "cat would jump." They remained the whole week at Amsterdam and spent next Sabbath, May 8, with our Amsterdam people. They attended the Sabbath morning service and addressed also our people here. We had a very good time together the whole day. Though the strike is continuing in England, I think they will go to London, because conditions there are tolerable now and their steamers is to start from London next Friday. If the agent of the company dissuades them, they will spend a couple of days in Belgium and hope to embark at Boulogne. They found plenty of time to see our good old city of Amsterdam. I hope they will not experience any further disturbance on their way home. Our people were very much interested in all Mr. and Mrs. Crofoot told us about our China mission.

Our Holland General Conference will be held this year at the Hague, the middle of August.

Rev. Mr. Taekema, after the very bitter experience with his father at Groningen, moved to Pekela. I think in the course of time, he will move to the Hague or Rotterdam, to serve both these small churches (as I do Haarlem and Amsterdam), but the time seems not yet ripe for it.

As to the work in Java, we are very anxious about the condition of Mrs. Vizjak's health. She was too ill to stay at Pangoengsen and was nursed at the Graafs­tal's at Temanggoeng after she had left the hospital of the Mennonite mission. She grew worse and worse, and we expected every day to hear that she had departed. There is a little improvement now; she has been admitted into the Government Hospital at Magelang (the dwelling place of my old friend John Van der Steur).

Her husband is continuing his work at Pangoengsen. If Mrs. Vizjak recovers from the serious tropical sickness from which she is suffering it surely will take many months. It is not easy to find a solution for several questions about our mission in Java.

May your perseverance efforts for the denominational building be crowned with success. Do you think it would be expedient for me to try to collect some money for this purpose in Holland? It would only be a small sum and would not know the opinion of our people here about this matter. There are many needs here and in Java, but if it would be welcome to you, I may make some effort.

Will you kindly remember me to all friends who know us? I hope they may all be well.

I had an indubitable warning this winter that I was overworked, so I have limited a little my activities. I miss my faithful help, Miss Hali, a young sister who was helping me in church affairs and other work. She is suffering from tuberculosis, and has been forbidden this kind of work by the doctor. I try to do all my work cheerfully, and I rejoice the Lord does not with­draw his blessings. My youngest daughter, Jacoba, and her husband, Mr. Zylstra, are a valuable help to our cause especially in relation to the Sabbath Recorder.

Let me close now and commend our work and our people here to the prayers of our brotherhood in America; we hope to remember you.

With kind regards,

Very truly yours in Christ,


Amsterdam, Holland, May 11, 1926.
WOMAN'S WORK

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

GROWING OLDER

A little more tired at the close of day;
A little less anxious to have our way;
A little less ready to spoil and blame;
A little more care for a brother's name.
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds of gold;
A little more zest for the days of old;
A broader view and a wider mind;
A little more love for all mankind.
And so we are faring a-down the way
That leads to the gates of a better day.

A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views;
A little nearer to those ahead,
With visions of those long loved and dead.
And so we are nearing the journey's end,
And passing in silence at close of day.

A little more leisure to sit and dream;
A little less care of the things unseen;
A little nearer to that ahead,
With visions of those long loved and dead.
And so we are nearing the journey's end,
And passing in silence at close of day.

A little more laughter, a few more tears,
And we shall have told our increasing years.
That book is closed and the prayers are said,
And we are all, of the countless dead.
That place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years.
That book is closed and the prayers are said,
And we are all, of the countless dead.
That place the living may never know.

THREE THOUGHTS

I live because he has passed my way.
A. V. Barnes, M. D., in "Medical Herald."

SPRING IN SHANGHAI

Dear Friends:

It is spring and a very beautiful spring.
It seems earlier than usual and we are rejoicing in it. We did not have a hard, long winter such as you did at home, but we are just as glad to have the warm days, the birds, and the flowers come. For several weeks now a yellow-billed blackbird has given us an early morning concert—telling us what rapturous joy he has. One can not fail to feel it with him. Flowers are plentiful, too, peach blossoms, forsythia, bridal wreath, flowering almond, hyacinths, and tulips. The lilacs are just coming out. Dr. Palmblom has just been in Ningpo for a few days and came back this morning bringing us some beautiful azaleas and wild lilacs that they had gathered on the hillsides. They made us long to get out into the country where the fields are yellow with the rape blossoms and fragrant blue bean which is less conspicuous than its neighbor, the rape. The peach trees must be masses of pink too.

While it is all very peaceful and quiet here the North is suffering. The paper tells of bombs dropped in Peking, and one can only hope they will not wreck the wonderful temple and Altar of Heaven and the museum in which are so many valuable relics of the Chinese art of the past centuries. Peking has so many interesting and beautiful buildings and places, not to mention the people who are in danger, that it seems especially sad to have fighting going on there.

Two weeks ago yesterday a big mass meeting of students and workmen was appointed to be held in the recreation ground near by in commemoration of the students who lost their lives in Peking, March 18, when the guards fired into them so senselessly. Trouble was feared, and at first permission to hold the meeting was not granted. Later, however, it was given with the restrictions that soldiers must accompany them when they paraded. When I came back from the Sabbath school in the native city that morning the crowds were gathering. There must have been thousands of students already there and more coming all the time. The field was dotted with school banners. Bands were in evidence. The national flag was at half mast. They had speeches and then marched through the native city. For the most part it was very orderly, but one group went to the Presbyterian Boys' School at South Gate. There had been some trouble there shortly before and some boys had been suspended. The paraders very threateningly demanded that all those suspended be reinstated, that the school be closed and the principal, Mr. Silsby, promised to take the matter up with his faculty, and the trouble-makers were to come in a couple of days for their reply. The next day Mr. Silsby closed school for a ten days' holiday, and

during that time the trouble seems to have largely blown over. The last report was that the boys had come back to school quietly and all was going well. It seems remarkable that there has been so little disturbance in schools this year. Some prophecy trouble when May 30th comes again, and others are equally sure there will be none. Time will tell.

April 24. Two weeks have gone by and this letter is not yet sent on its way. In the meantime conditions in China have changed. There has been another turn-over in authority in Peking and the Kukminghun have quietly left the city. I am not rash enough to say whether it is for better or for worse. We are only glad that the fighting has stopped for a while. Our daily paper seems confident that peace and more prosperous times are ahead. One sincerely hopes so. Many Chinese seem to have great faith in the ability of Wu to bring order out of this chaos. I am afraid my faith is not as great, but I hope he can do something along that line.

In the China Weekly Review last week was an article by Julean Arnold, the American commercial attache in China, which applies to the present situation. I would like to quote from one paragraph. He says: 'It is difficult for the American people to conceive of the possibility of one section of the country being fairly prosperous while certain other regions are overrun by brigand soldiers or suffering from the results of pitched battles between the warring military governors, yet this apparent anomalous situation obtains in China to such an extent that it seems impossible to put the lid of depression on the whole country at any one time. In other words, trade in industry in China makes certain headway on a broad average in spite of turbulence and disorder. It is not meant to intimate in this statement that the chaotic conditions in China have not had a very depressing effect upon any large advancement in trade and industry generally. As a matter of fact, it is hard to conceive of the limits of possibility in the expansion of our trade and industry in this country with a stabilized political situation.'

One hopes, of course, for this stabilized political situation for the sake of more than just business and industry, however important they are.

With best wishes to you all, I am

Yours in his service,

Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
April 11, 1926.

THE SABBATH RECORDER

THE SUN OF RIGHTEOUSNESS

SELECTIONS BY DEAN MAIN

For the Lord God is a sun and a shield:
The Lord will give grace and glory.
Jesus spake unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

Oh, where are those noble souls to be found who, all unconscious of themselves daily pursue their career like the sun, which rises each morning in the heavens and scatters its gold to the left and to the right, on the mountains and in the valleys, those noble souls that, by an inward necessity, here create and renew, those beautify and heal, and everywhere bless, like the sun, that can not but give light? There is but one in whom such an image of high love has appeared to us in its entire purity; and it is only by faith in him that such self-sacrificing is produced.—Tholuck.

O God, as all our light comes to us from thee, the Father of Lights, so make me no niggard of that poor rush candle thou hast lighted in my soul. Make me more happy in giving light to others than in receiving it into myself.—Bishop Hall.

What's this morn's bright eye to me
If I see not thine and thee,
Fairer Jesu; in whose face
All my heaven is spread! Alas,
Still I grovel in dead night.

Whilst I want thy living Light;
Dreaming with wide-open eyes
Food, fantastic visions!—Shine,
My only Day-Star, shine!—Shine
So mine eyes shall wake by thine
So the dreams of my life now
To clear visions all shall grow;
So my day shall measured be
By thy light, and night by night
So shall I discern the path
Thy sweet law prescribed hath;
For thy ways can not be shown
By any light but thine own.

Anna M. West.
F. Beaumont.
The presence of Christ is light enough for heaven's clearness and for earth's distress. It is well to stand in the sunshine. It is warm and light; likewise, when standing in prayer before God, our spiritual Sun, we are warmed and enlightened.—John Sergieff.

**PRAYER**

O thou, who art the true Son of the world, evermore rising, and never going down; who, by thy most wholesome appearing and sight dost nourish and make joyful all things, as well that are in heaven, as also those on earth, we beseech thee mercifully and favorably to shine into our hearts, that the night and darkness of sin and the mists of error on every side being driven away, thou brightly shining within our hearts, we may all our life long go without any stumbling or offense, and may walk as in the daytime, being pure and clean from the works of darkness, and abounding in all good works which thou hast prepared for us to walk in.

**HOME NEWS**

North Loup, Neb.—Sabbath Rally Day was observed last week. "The Sabbath" was the theme for prayer meeting, the pastor's sermon, Sabbath morning, and was also touched upon in the closing exercises of Sabbath school.

The Woman's Missionary Society met with Genia Crandall Tuesday afternoon. The subject of the program was "Faith." The meeting was also in the nature of an observing last week. May—Disobedience (Gen. 3: 1-8)

**MONEY AS A GOAL**

**MRS. RUBY COON BABCOCK**

**E. P. D 6, Box 78, Battle Creek, Mich.**

**CONTRIBUTING EDITOR**

**SABBATH READER**

**DAILY READINGS**

Sabbath Day—Topic: How much of a goal should money be? (Matt. 6: 19-24, 33)

**G. M. ELLIS**

What is the chief goal of our life? We can not attain genuine satisfaction out of life unless we render some real service to those about us. In fact, it would appear that this should be our main goal in life. "It is more blessed to give than to receive." How shall we best fit ourselves to render this service to those about us? We should live in such a way that physically, mentally, morally, and spiritually, we shall be at our best. We must develop ourselves in each of these four respects to as high a degree as possible.

Education and training for our life work are necessary if we are to give our best. Then what place shall money play in our endeavor? We can not reach a desired goal by merely becoming proficient in some profession, on the farm, in the schoolroom, in the shop, in the home; or elsewhere, unless we really contribute to the moral, physical, and spiritual advancement of others together with mental development. If this is our ultimate goal, then to what extent are we justified in accumulating money and other material resources? Possession of these may afford an opportunity to render service or it may prove merely a temptation for gratifying our own selfish desires for pleasure and personal advantage. This may also be true of political power, social preferment, intellectual attainment, or professional skill. None of these afford a commendable goal unless the ultimate result is the rendering of service.

The gaining of money should not be the chief aim of a person's life. Yet there are many people—in fact too many—who make it their goal and bend all of their energy toward that end. In fact, they become so absorbed in amassing wealth that they even ruin their health in so doing. They think only of self gain, and their motives are simply selfish. Their chief desire is to hoard money, and in this way they become Silicon Marners. And this is what Jesus opposes—the "laying up," the hoarding, the making of a goal of money.

We need to get a broad view of life—to be selfish in our motives and desires and to make service our goal. We will help to do this, and if we make it our goal with this idea in mind, we shall do no harm and God will bless us.

**THE INTERMEDIATE CORNER**

**REV. PAUL S. BURDICK**

Intermediate Sunday School and Christian Endeavor Superintendent.

**Topic for Sabbath Day: June 19, 1928**

**HOW CAN WE TAKE OUR RELIGION WITH US ON OUR VACATION? (Ps. 139:1-12)**

**VACATION RELIGION**

Summer time is vacation time, to be sure, and many churches, as well as Christian Endeavor societies, give up part of their services during the warm weather. It is well to think now, and begin to plan concerning the summer work. We know that the ancient enemy of man is always busy, and that the idle days of summer often find us unprepared to meet his temptations. Let us look to the Christian Endeavor societies to furnish interesting and uplifting activities for the summer months.

But be sure to make the meetings enough
JUNIOR WORK
ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JUNE 19

This is to be an automobile-race meeting. The week previous divide the membership of the society into groups of five, appoint one of the group as the chauffeur, whose duty will be to see that all his passengers are at Junior the next week. Print the names of the chauffeurs on pieces of cardboard and hang on the chauffeur's chair. Let the leader keep the score of each car on the blackboard using the following points: full car, 15 points; prayer, 10 points; original testimony, 10 points; a Bible verse from memory, 5 points; reading a Bible verse, 2 points; winning 2 contests; for each passenger late or for each one who disturbs the meeting, 5 points off.

This is another torch-bearer meeting, studying about Elijah. On the end of the torch made for Elijah print the word "Faith." Point out the great faith which Elijah had in God when he trusted God to feed him and to fill the barrel with meal and cruise with oil for the poor widow.

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

NORTH LOPH HOLDS A "YOUNG PEOPLE'S BOARD" SOCIAL
EDNA B. SANFORD
Social Fellowship Superintendent

Several interesting features of a recent social held at the home of Rev. and Mrs. Pan¬
sonage, Sabbath night, March 20, in a reg¬
ular business session. All endeavours will
be glad to see the members of this board and to hear the proceedings, so be sure to be there early.

A large poster was made using pictures from Battle Creek and reading "Young People's Board Meeting: Battle Creek? No! North Loph. Welcome all. Also a lift of Irish laughter.

Names of the members of the board were printed on little cards and one was pinned on the back of each guest; and by asking questions, etc., every one became acquainted with himself and his friends as the evening progressed. The business meeting was called to order by "Dr. Johanson." Then came the roll call, answered by all members of the board and several guests. Minutes of the last meeting were read from the Re¬corder, and business proceeded with all the dignity due our C. E. leaders. Several games pertaining to Battle Creek followed, also games appropriate to St. Patrick's day, as this was a March social.

The refreshments were direct from Battle Creek, as breakfast foods, melted nuts, min¬
ute brew, etc. The social closed with prayer by "Dr. Johnson."

Who will be the next to send in social suggestions?

Amusements are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out.—David Thomas.

FOUR AND ONE-HALF MONTHS' LABOR IN IOWA
REV. E. H. SOWELL

My four and one-half months' labor in Iowa, which has just come to a close, was begun on October 10, 1925, at Garwin, where most of the labor was bestowed.

On New Year's day I responded to the call from the people of Marion and en¬
gaged in a series of evangelistic meetings, together with Elder L. I. Rogers, the Church of God minister who is now located at Marion. These meetings continued till Jan¬
uary 16, during which time I preached each alternate evening, Brother Rogers preaching the intervening evenings.

The meetings were well attended and a deep interest taken in them by the entire membership. Aside preaching, I did much visiting and personal heart to heart work among people in Marion, Robins, Kenwood, and Cedar Rapids. At the close of the meetings, two willing candidates offered themselves for baptism and church membership; and on January 17, I think it was, our Sabbath-keeping people assembled in the Baptist church in Marion, at which time Brother Rogers administered baptism to these two sisters who were received into the church. At this time the husband of one of these sisters was also received into the church by verbal statement. There were several other young people who professed conversion during these meetings who, for various reasons, were not baptized, but who I trust will soon be gathered in.

During the time spent in these meetings I became acquainted with Rev. Daniel Dozier, a colored Sabbath-keeping minister, living in Cedar Rapids, where he and his few followers hold worship each Sabbath, and where he hopes to open a school for colored children in the near future. He represents the "Church of God and Christ" and his address is 1106 Thirty-third Avenue East. He tells me that Battle Creek is about a dozen colored people. The Sabbath school at Marion has forty-four names upon the roll and an average attendance for 1925 of thirty-eight. Upon one Sabbath during my labor forty-eight were present at Sabbath school, and at a special Junior Christian En¬
deavor meeting I visited nineteen children were present; and at a meeting since then twenty-five young people were present. They cer¬
tainly have an interesting Sabbath school, which is well attended by all members of the society. The church meets in a basement under the entire church build¬ing and installed a furnace and electric lights, the improvements complete costing more than $700, all of which is paid. The society is composed of Church of God people and Seventh Day Baptists, who worship harmoniously together, dividing their offerings equally between the two denominations and using the Sabbath school helps of the two denominations alternate quarters. They comprise a society that is awake and earnest in their operations.

At the close of my labor at Marion, and by the invitation of Superintendent Ward, I preached one evening in Sunshine Mission in Cedar Rapids, where I have preached so many times during the past years.

The work at Garwin comprised preaching each Sabbath and visiting families of various religious faiths, religious faith in Garwin and the surrounding country, and among them are many Catholic families where the welcome is warm and sincere and where an intimate friendship has existed for several years.

Once during the winter I preached in the United Brethren church in Garwin, where I have preached so many times during the past few years and from whose members it is my privilege to enjoy much outspoken friendliness and warm Christian courtesies. This church dedicated their parsonage during the winter, the services being conducted by their state superintendent, Dr. Duncan; and I was given a place upon the program, after which I had the pleasure of sitting down with the membership of the church to a fine dinner, prepared for this occasion. Also in December the brotherhood of this church conducted services in the church and at their request, I delivered an address upon each occasion.

During the winter the United Brethren Church employed Dr. T. F. Cooke, a dentist from Ames, to conduct a three weeks' evangelistic meeting. Dr. Cooke is an earnest and efficient worker and much good was accomplished through his energetic efforts. By invitation I participated in each service of this series of meetings and upon two Sabbaths I had the privilege of having Dr. Cooke in our own pulpit, and these
occa­sions were enjoyed very much by our people.
On one occasion I had the privilege of visiting a nonresident member of our Gar­win Church who is also a lone Sabbath keeper, Mrs. Lenora Winter, living at Dys­sart, about twenty-four miles east of Gar­win. This faithful one seldom has the privilege of attending church, but she is a true, consecrated Christian mother, a loyal Sabbath keeper, and no one can sit in her presence and converse with her without longing to become better.

Just before closing my labors at Garwin I was requested by Assistant Superintend­ent Frank H. Ward of Sunshine Mission in Cedar Rapids to come to the city and conduct evangelistic meetings at the mission for as long a time as I could spare. I com­plied with this request and the account of this labor has already appeared in the Re­corder of April 12.

The Garwin Church has one nonresident member residing in Toledo, Mrs. Henry Reel­man, whom I visited during my labors at Garwin.

Closing my labors at Garwin, I went to Des Moines to spend a few days visiting, first at the home of Rev. R. G. Davis and wife, where I had a most enjoyable visit. Brother Davis is known to many of our people as a former pastor and earnest worker among our people, and it was a pleasure to see him and his devoted wife in their home and to renew the ties of friendship of many years ago.

I also visited Rev. E. W. Curtiss, D. D., in Des Moines. Brother Curtiss was at one time pastor of one of the United Brethren churches in the city and is an old time friend of mine, in whose church I have preached and in whose home I have been entertained during the years now passed.

It was a great pleasure again to be en­tertained in the home of this warm friend of other days.

I also spent a few days in the home of Rev. R. E. Williams, D. D., who is pastor of two United Brethren churches in the city. Dr. Williams and myself have been intimate friends for many years, having been roommates at college, at one time, dur­ing which years we exchanged puppets and visited in each other's homes and became warm friends. At the time of my father's death I secured Dr. Williams to conduct his funeral, and this served to intensify the warm feeling that already existed between us.

On Sunday, during this recent visit, I preached in each of the two churches of which Dr. Williams is pastor, and was much pleased to meet his people and to again be associated with him in religious services. At the close of my sermon on Sunday even­ing five attractive young women came for­ward and offered themselves for member­ship in the church. This was an occasion for rejoicing, and they will be received into the church.

In company with Dr. Williams I attended the weekly meeting of the Des Moines Min­isterial Association, comprising over one hundred members, and at the proper time received a public introduction to, and a hearty recognition by, the association. At the close of this meeting the association was entertained at luncheon by the Des Moines Anti-Saloon League, and a delightful social time was enjoyed.

Several years ago I was quite familiar with this association, and at one time, by a unanimous vote, I was requested to deliver an address before the association upon the topic, "The Sabbath from the Point of View of a Seventh Day Baptist." The address was kindly received by the association and received favorable comments in some of the daily papers.

From Des Moines I went to Grand Junc­tion, fifty miles north, and spent a few days in Christian work upon one of my former mission fields, 1888-1900. Here I labored for twelve years, under regular inter­vals, and built up a church of about fifty members, quite largely through conversions and baptisms; but when I resigned as gen­eral missionary and removed from Iowa, the people became discouraged by having no missionary pastor sent to them, sold their farms and removed to other parts.

If this field had received the encourage­ment and assistance that it merited a strong church could have been built up at this point, but at present none of our people are left in this beautiful and fertile farming community.

I spent a few days in the community vis­iting several first day families, who were once so faithful in attending our services held in the school house and who were so very friendly with our people. It was a great pleasure again to visit these homes where I had always been so welcome and to renew the ties of friendship and Christian love which have grown very dear to each of us during the passing of the years.

I did not have time to hold preaching services in this community, but I was faith­ful to the object I had in view, visiting the people and trying to encourage and help and win souls to the Master.

The last stop made on this missionary trip was at Botna in Shelby County, where I have a sister and husband, Mr. and Mrs. H. E. Ramsey, live, also their son and daughter, both of whom are married and have fam­i­lies.

On Sunday evening I preached in the United Brethren church in Botna, and dur­ing the next few days I visited among the people of the place. While engaged in this work I was called back to Garwin, one hundred fifty miles distant, to conduct the funeral of Brother Jacob Knight, a member of our church; and thus I again found my­self in Garwin in less than two weeks from the time that I had departed from it and as busy as I had been during the winter. After a few days spent in Garwin, I returned to Botna to complete the work undertaken at that point.

On Sunday forenoon I rode by auto twenty-two miles to Eden Valley United Brethren church, nestled among the beauti­ful hills of Audubon County, where I preached to a good audience; and in the evening, after an exhilarating auto ride of fifteen miles, I again preached in Botna.

The next few days were spent in visit­ing families in and around Botna, after which I returned to my home in Dodge Cen­ter. I had been at home but a few days when I was again called to Garwin to conduct the funeral of a friend.

While in Garwin on this trip, I preached on Sunday night in the Christian church and performed a few days' missionary labor in and around town.

Thus closed my four and a half busy months of labor in Iowa. What shall the harvest be? I do not know. I have done my best. During this time I preached thirty-four sermons, visited one hundred forty different families, making between four hundred and five hundred visits in all. Personal religious labors was performed and visits were made at Garwin, Toledo, Tama, Dysart, Cedar Rapids, Kenwood, Marion, Robins, Des Moines, Manning, Grand Junction, Botna, and Gray, and involved the traveling of fourteen hundred miles by rail.

TEENNESE EDITORS LINED UP TO SUP­PORT VOLSTAD ACT

Editorial support of prohibition in Ten­nessee should be strong and unwavering, if the recent questionnaires sent out by the Anti-Saloon League have brought back a correct intimation of the editorial sentiment. That it is correct there seems to be no doubt, for editors of thirty-five newspapers in the state themselves answered four important questions as to their stand on the Eighteenth Amendment and its enforcement. A unanimous "Yes" was the reply to the first query, "Are you in sympathy with the prohibition laws?" and a unanimous "No" came to the second, "Do you favor any modification?" Other questions were, "If you favor modi­fication, to what extent?" "How well do you think the present laws are being en­forced?" and "Kindly give suggestions that may aid in the enforcement of the law?" Small daily and weekly newspapers in close touch with the citizens of rural communities and small towns in the state received the questionnaire. Although widely differing opinions were expressed in regard to present enforcement, all held to the view that the law should be enforced to the letter. They were agreed that, even with lax enforce­ment of the dry act, conditions were greatly improved since the days of the saloons and the city dailies of the state have come out strongly in favor of prohi­bition enforcement, among them the Mem­phis Commercial Appeal, the Nashville Ten­nessee, the Nashville Banner, the Chatta­nooga News and the Knoxville Sentinel.

Through the editorial opinions they opposed modification of the Volstead Act to admit light wines and beer.—Union Signal.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the Book you want to study while you are living. There is but one such Book in the world.—Joseph Cook.
TEDDY'S TROUT

"I want to go, too," Teddy coaxed Sister Cleo. "I want to go fishing, sister. There's nobody to play with and mother's sewing."

"That's right," Cleo eyed him thoughtfully. "You're such a mouse of a buddy you'd never bother," she decided. And I'll rig you up a fishing pole, you won't fall in and scare the trout to death—"

"I won't. Cross my heart," promised Teddy earnestly. Cleo laughed and ran to get ready. Teddy, full of importance, strolled around the house to share the great news with his haughty neighbor Tom, who was two years older, a foot higher, and owned a pony.

"Huh!" sniffed Tom who was too big to feel interested in Teddy's doings. "You go fishing! If you bring home one single lonesome trout I'll—"

"What will you?" demanded Teddy.

"Trust you to a ride on Rocket!"

Tom's eyes widened wide and he swallowed twice. "Say," he finally managed, "Is it a bargain?"

"Shake on it," offered Tom grandly, though his grin was teasing. Cleo happened to hear it all from the window, and she looked thoughtful as the day flitted along and perhaps Tom walked up and down the bank of the stream, casting his line hopefully, but in vain. Not a nibble had Teddy, for catching trout is not always easy even for grown-ups six feet high.

Teddy envied the tall, freckled-nosed boy who wore waders and walked calmly in the middle of the stream, with the water up to his waist. He pulled out the fish as if by magic. He showed Teddy a lot of speckled beauties in his basket. The girls had gone down stream to wade in a shallow spot, and it was time to start home when Cleo came hurrying to get Teddy.

"Come on, you bold fisherman," she called. Then at what Teddy held up to view she stared hard and exclaimed, "Say small brother, you didn't catch that! It must have tried to catch you!"

Teddy smiled proudly. "The big boy helped some," he explained honestly. "He let me hold his rod and he wound it up for me and showed me how to cast the painted fly. It wasn't a honest-truth alive fly, sister. So we caught it and he said it was my trout, and it is to me, Cleo eyes danced. "Won't Tom be surprised?" she said. Tom certainly was. Also he was inclined to doubt Teddy.

"You don't expect me to believe you caught that," he declared.

"Well, I did sort of," began Teddy unusually. Then Cleo's clear voice floated through the windows.

"Stick to your bargain, Tom," she advised. "You didn't say Teddy had to catch it. You said if he brought home a single lonesome trout—and he did."

Tom cleared his throat. "Say, that's right, and you can ride Rocket this minute, or a whole hour tomorrow morning," he offered.

Teddy did not hesitate. "I'll ride him this minute," he said promptly.—Storyland.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.—Psalm 84:3.

Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.—Psalm 97:8.

And these things write we unto you, that your joy may be full.—I John 1:4.

MRS. T. J. VAN HORN.

FOOLLOWING THE LEADER

Fred and Dick and Walter and Ben were walking on the river ice. It was March and the ice was frozen nearly a foot thick in every place but one. Fred and Dick and Father talked about that place, but Walter did not, and he was leading. "Come on, fellows," he shouted, as they rounded the curve. "Let's race across and back. Follow the leader!"

Fred did not say a word. He just started to climb upon the bank where he would be safe himself.

"It's dangerous, but I am no coward."

I'll go if you do," cried Dick, and he started to follow the leader toward the thin place. But Ben called out to them. "Here, you two! Don't you know that just over there is where the sewer empties into the river? It never freezes solid there, and the current is strong. Stop, or you will both be drowned."

The two boys turned. "Wait, I'll prove it," added Ben.

He climbed up on the bank, loosened a heavy stone, and threw it toward the thin place. It crashed through, leaving an ugly black hole beneath which rushed swift water. Which of these four boys would have been most to blame had anyone been hurt? Walter did not know of the danger. Dick knew the ice was thin, but he wasn't brave enough to refuse to follow the leader. Fred looked out for himself, but that was all. Dick and Fred were both to blame. Ben was bravest. He kept out of danger himself, and kept the others out, too.

The next time the boy who is your leader asks you to do something which you know is wrong, remember this story. Perhaps he doesn't know of the danger. If you know your leader is asking something which is not right, don't follow! Try to keep the others from following too.—Selected.

MY GRANDMA USED TO SAY

"Too many cooks spoil the broth."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

I need a friend, And you need a friend, To love and help each day. So I'll be a friend, And you'll be a friend, And love and help alway.

POOR JOHNNY

"Mother," called Johnny, "these trousers that you made me are too tight."

"Oh, no, they are not, Johnny," answered his mother.

"They are so, mother; they're tighter'n my own skin."

"Now, Johnny, you know that isn't so."

"It is so, mother. I can sit down in my skin and I can't sit down in my trousers."

ONE BIRD IN THE BUSH IS WORTH TWO

REV. ABVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., May 32, 1926)

Text: If a bird's nest chance to be before thee in the way, in a tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.—Deuteronomy 22:6.

My grandma used to say, "One bird in the hand is worth two in the bush." Ask your grandma what she thinks my grandma meant. Or we might ask someone who lived long before even my grandma and I lived. More than two hundred years ago Nathaniel Bailey published in London the first English dictionary. He tells the meaning of about ninety proverbs, and these have been published in a little book by themselves. He says, "This proverb intimates that possession is a mighty matter, and precautions us not to run the hazard of certain loss for uncertain gain; no depending on shall or will hereafter."

There is another familiar proverb which means about the same as this one. "Reckon not your locker, Cleo," is the way it reads in this little book of "Divers Proverbs." Of the author says, "This proverb has its rise from the vanity of anticipating our enjoyments before we come up to them; we're always brooding in our desires and hatching in our minds what we would have done or felt or said; we are ripe for it; and this hastyjness makes us overshoot our reason and forfeit our prudence, in reckoning that our own that is not so much as in being."

This all reminds us of the dog that was much pleased because of the big piece of meat he was carrying away with him for his dinner. As he was crossing a quiet brook on a little foot-bridge he suddenly spied another dog right under him with a larger piece of meat. He let go his own piece and jumped after the other dog. Head first he plunged right into the water; but the other dog was not there. There was no other dog. It was only his own reflection in the water he had seen. And the piece of meat only looked bigger because it was not his, but belonged, as he thought, to another dog. So he lost the meat he had carried and got nothing more..."
ing in return but a good wetting. Now, perhaps you can see the meaning of the proverb, "One bird in the hand is worth two in the bush."

But I have changed two words of the old proverb about, and my subject reads, "One bird in the bush is worth two in the hand." For an explanation of its meaning I shall not ask you to go to your grandmother. And I shall not go to my grandmother, nor to my grandmother's grandmother, nor to Nathaniel Bailey, that good old, rich old, wise old Seventh Day Baptist who lived two hundred years ago. Let us go to our Bible, and read again our text: "If a bird's nest chance to be before thee in the way in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young."

One bird in the bush is worth two in the hand.

The Making Still

And as they fly about and flit from tree or hop upon the ground, how useful to the crops. And as they fly about and flit from tree to tree, or hop upon the ground, how useful they are, and how they delight us with the sweet sound of warbling. A few days ago a neighbor showed me a robin's nest built under the eaves of the porch. The robins had worked hard to build the nest, and they had just finished it. I asked my neighbor the other night how the robins were coming on. He replied that a man who came to paint the house tore the nest down before anybody saw him. Then what do you think this big, broad-shouldered man whose business is building houses said. He said, "It's a shame; those birds were three days building that nest!"

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

The strenuous life

O Lord, we most of all give thanks
That this thy world is incomplete;
That battle calls our marshaled ranks,
That work awaits our hands and feet;
That thou hast not yet finished man,
That we are in the making still;
As friends who share the Maker's plan,
As sons who know the Father's Will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
With the will to win it makes us free.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar;
The will to win it makes us free.

"Hm. DeWitt Hyde in "Outlook."

Henry Ford's belief that "Opposition puts good causes across" explains his statement, made recently in "Mr. Ford's Page" of the Dearborn Independent, that "The wets must be given large credit for making the country dry." The Detroit manufacturer went on to say: "They furnished the excurses and stupidities which aroused public opinion to action. And they will yet complete what they have begun. All that is needed to enforce prohibition is for the wets to pursue their campaign a little farther; good public opinion to the level of imperial demand and invincible action, and then they will be done. The wets have never received the credit due him for his great part in making booze an outlaw. However unfortunate prohibition may have been in its friends, it has always been most fortunate in its enemies."—Union Signal.

The Sabbath Recorder

Lone Sabbath Keeper's Page

Jesus Christ, The Christian's Hope of Glory

Mary E. Fillyaw

A Priest Forever After the Order of Melchisedec

(Continued)

If it were in our power to tell of all the things pertaining to the order of Melchisedec, to be more fully understood by our Savior's earthly ministry, and by the writing of those who were empowered by the Holy Spirit thus to signify to us the things which "belong even to us and to our children forever" (Deuteronomy 29:29) we would have subject-matter for much more space than this writer is able to fill. The more I think of these things, the farther and farther away straggling birds "fly" or "migrate," was his reply. "I do not mean how much apiece," replied the man, "I mean how much for all of them, I want to buy them all." The boy was very much pleased, and told him how much he would want for all his birds. The man paid the money, took the cage, and opened the door for the birds fly out. The boy was greatly surprised and exclaimed, "What did you do that for, now you have lost all your birds." The man replied, "I was a prisoner of war once, and I resolved that I would never see anything in prison unjustly if I could set it free."

The birds are happier if they are allowed to fly about and build their nests in the trees or on the ground. The birds are very useful too. They eat millions of bugs and worms that would destroy the crops. And as they fly about and flit from tree to tree, or hop upon the ground, how pretty they are, and how they delight us with the sweet sound of warbling.

A few days ago a neighbor showed me a robin's nest built under the eaves of the porch. The robins had worked hard to build the nest, and they had just finished it. I asked my neighbor the other night how the robins were coming on. He replied that a man who came to paint the house tore the nest down before anybody saw him. Then what do you think this big, broad-shouldered man whose business is building houses said. He said, "It's a shame; those birds were three days building that nest!"

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

The strenuous life

O Lord, we most of all give thanks
That this thy world is incomplete;
That battle calls our marshaled ranks,
That work awaits our hands and feet;
That thou hast not yet finished man,
That we are in the making still;
As friends who share the Maker's plan,
As sons who know the Father's Will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
With the will to win it makes us free.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar;
The will to win it makes us free.

"Hm. DeWitt Hyde in "Outlook."

Henry Ford's belief that "Opposition puts good causes across" explains his statement, made recently in "Mr. Ford's Page" of the Dearborn Independent, that "The wets must be given large credit for making the country dry." The Detroit manufacturer went on to say: "They furnished the excurses and stupidities which aroused public opinion to action. And they will yet complete what they have begun. All that is needed to enforce prohibition is for the wets to pursue their campaign a little farther; good public opinion to the level of imperial demand and invincible action, and then they will be done. The wets have never received the credit due him for his great part in making booze an outlaw. However unfortunate prohibition may have been in its friends, it has always been most fortunate in its enemies."—Union Signal.

The Sabbath Recorder
Melchisedec “Without father, without mother, without descent, having neither beginning of days, nor end of life (an eternal being); but made like unto the Son of God; abideth a priest continually.” And he was greater than the patriarch Abraham, for he had the power to bless Abraham. (See Hebrews 7:3-8)

Time passed on and Abraham became a priest, and offered up Isaac.

“Happy saint so often found,
Firmly fixed on duty’s ground;
Oh, how fully thy short reply,
In answer, ‘Here am I!’”

(More about Jerusalem)

Rev. J. W. Crofoot

After our trip to Galilee we had a Sabbath, Sunday, and Monday in Jerusalem before we went for our brief visit in Egypt. As Mr. and Mrs. Partch were with us, we spent Sunday as well as Sabbath day in visiting some of the sacred spots in the Holy City itself, rather than making any long trips. Most of Sabbath morning we spent at what is called “the Garden Tomb,” a place discovered by General Gordon near the end of the last century and believed by him to be the true place of our Lord’s burial. Being in a quiet garden outside the city wall, the place made an appeal to people of the Protestant type more than do the sites covered by Catholic churches with all their garish decorations. But the reasons given by the caretakers of the place for believing this to really be our Lord’s tomb were far from convincing, though of course it may have been the place. It was a small, rock-hewn tomb in a hill containing caves higher up which, by a stretch of the imagination, can be brought to look like part of a skull. And it is outside of the city walls, which the Church of the Holy Sepulcher is not. But we saw a great many fragments of walls of different dates including some recently excavated, and we found it hard to see the reason for saying “this is a part of the third wall,” etc. Jerusalem has suffered twenty-seven sieges I read somewhere, and from David to Allenby has been a very long time. Some of the present city is about sixty feet above the ancient one, and in fact the Pool of Bethesda is fifty-four feet below the present city. On the whole, the impression left on my mind was that it was not intended that we should be sure of the place where the crucifixion, the burial, and the resurrection took place.

“We do build on earth my nest,
Seek in creature joys my rest;
Make me, if thou bid them die,
Calmly answer, ‘Here am I!’”

When I walk the shadowed vale,
And my earthly powers all fail,
May my spirit upward fly,
“Sweetly whispering, ‘Here am I.’”

(This last stanza, except the last line, is a substitute for the one faded from memory.)

To be concluded

More about Jerusalem

Sunday afternoon we visited Mount Zion again, also the church of St. James. This belongs to the Armenian Church and stands where James was beheaded, if tradition is to be trusted. During the day we visited two churches built under the influence of the ex-kaiser of Germany. The Catholic church is the newer, and in fact has never been finished. It marks the spot where John and Mary “our Blessed Lady” the priest called her, lived after the crucifixion. One noticeable feature of this church was that in the place of chief honor, before which each priest knelt each time he passed it, was not a statue of the Christ or the virgin but a picture of a lamb. The house of Caiphas, the tomb of David, and the upper room of the Last Supper were also in our itinerary that afternoon.

Like other Oriental cities in this bustling twentieth century, Jerusalem shows evidences of the meeting of the new with the old, and in some instances the effect is surprising. We noted the Singer sewing machines in evidence everywhere in our travels; and in Jerusalem I saw in a fruit shop smaller than a Ford car, a box marked “Hood River Apples,” and apparently containing some of that excellent fruit. But perhaps the climax was in a sign I saw in Jerusalem announcing Jackie Coogan as one of the attractions in Mount Zion Theater! Our last half-day in Palestine was given to our trip down to Jericho and the Dead Sea. We left immediately after lunch, and it was beginning to grow dark when we returned, but it was no such weary journey as it was when Jesus and his disciples made the hard climb and stopped to rest on the rugged way. Jerusalem is about twenty-six hundred feet above sea level, and the Dead Sea is thirteen hundred feet below sea level; so in the twenty-five mile journey one goes down about four thousand feet, a fact that is not lost by residents of the part of the United States east of the Mississippi River. If I remember correctly (I have no reference books at hand), Mount Washington in New Hampshire is about four thousand feet high, but I am sure the rise is more gradual than that between the Dead Sea and Jerusalem.

Near the start of the trip we stopped at the Garden of Gethsemane, our only visit to this spot. There has been a Russian church on the upper part of it for some time, and a new church of the Franciscans covers a part of the lower half of the place, including the reputed room where the disciples slept, as well as the one on which Jesus knelt. Only a small part of the garden is left uncovered, but it contains some olive trees which seem incredibly old.

The region near the sea is almost unbelievably desolate, and the sea itself is eight times as salt as the Mediterranean, but it served to wash our feet in. The Jordan is also not a pleasant place, for it is a swift and muddy stream. As van Dyke says, it is no wonder that the poetry of the Jews does not prosperity, as it is an often praised. The new town of Jericho is small, but the soil is fertile, being watered from the spring which was healed by Elisha, and it produces the best oranges in the world. Paris, April 28, 1926.
SERVICE FOR DR. E. S. BAILEY

STUDENTS AND FACULTY JOIN IN MEMORIAL SERVICE

The memorial service held in the chapel, Friday morning, May 14, in memory of Dr. Eli Stillman Bailey, late alumnus and trustee of Milton College, was very appropriately opened by the singing of "Fight the Good Fight." While the students and visitors remained standing, Dean Daland led in a short prayer.

President Whitford next made a few introductory remarks outlining the memorial program and explaining that Dr. Bailey had been a very near and very dear friend of Milton College. President Whitford gave a brief account of Dr. Bailey's life, from the data he was able to collect. Dr. Bailey was a quiet man, who did not care to have his praises sung, although they might well have been proclaimed from the house-tops.

Dr. Eli Stillman Bailey was born in Little Genesee, N. Y., and died at Hinsdale, Ill., April 26, 1926, in his seventy-fifth year. Dr. Bailey was a student of Milton Academy and of Milton College from the time that Milton became his home in the sixties until 1873, when he went with the degree of Bachelor of Arts. It is in the years of the class of 1873 were Professor Albert R. Crandall, Mrs. Flora Williams Dunn, and Mrs. Jane Bond Morton.

After graduation, Dr. Bailey went to Chicago to take up his medical career in Hahnemann Medical College. Dr. Bailey was a physician and surgeon of great skill, thorough knowledge, and excellent judgment. He was one of the first scientists to use radium in the treatment of disease. During recent years he served as dean of the faculty of the Hahnemann Medical College.

"It was because of his close association with the college (Milton) since his graduation fifty-three years ago, his frequent visits to the campus, his unique instructive talks in chapel and his lectures, and his warm, personal, undiminished interest in and fellowship for students. His kind, warm, personal, undiminished interest in and to come under his influence.

Mr. F. F. Burdick of the Burdick Cabinet Company, spoke briefly of the spiritual life of Dr. Bailey and of his friendship and personal relations with the doctor. Mr. Burdick was in a position to speak of the ideals of Dr. Bailey, because of the intimate friendship existing between the two.

In his tribute, Dr. Edwin Shaw said, "We do well to remind ourselves of the obligations which we owe to friends of the type and stamp of E. Stillman Bailey. We do well to call the attention of those who were not personally acquainted with him, and with his efforts to build up our college, to his attitude, his interest, his influence, his loyalty, his generosity, and I may almost say, his favoritism in respect to Milton College."

"God is Love" was the beautiful solo sung by Donna Brown as a fitting close to the memorial service. —Milton College Review.

"I am a native-born American," says Dr. Jefferson. "My father and mother were born here. My grandfathers and grandmothers were born here. I have been a law-abiding citizen all my life. I have always paid taxes. I have a back yard, pay taxes on it, have enough money to buy and keep a rooster. But when I went to a policeman and asked him if I could keep a rooster, he shook his head sadly and said No. Why not? Because I have neighbors. My neighbors have a right to undisturbed sleep in early morning hours. So my rights must be circumscribed by the rights of my neighbors."

This is the fulfillment of the law of liberty and the hallmark of Christian citizenship. —Record of Christian Work.

JENSEN—Mrs. Ellen Jorgensen Jensen was born at Holm, on the island of Als, Denmark, October 9, 1858, and died at her home near Garwin, Iowa, April 30, 1926, aged 67 years, 6 months, 21 days.

In early life she united with the Lutheran Church of Norborg, Denmark, of which church she remained a faithful member till the close of life.

In 1872 she came with her parents to America and located near Garwin, Iowa, where the remainder of her life was spent.

On October 9, 1858, and died at her home near Garwin.

At an early age she became a member of the Jackson Center Seventh Day Baptist Church. Sister Davis always proved a most conscientious and indefatigable laborer in the vineyard of her dear Master. This brought joy to the hearts of her good father (the late Deacon James Anderson Hughes) and estimable mother, Mrs. Thalma Hughes.

Her activities, however, were not confined solely to church circles. She was in addition a very progressive worker for community uplift along the lines of music and general education.

On October 30, 1926, Miss Hughes was united in marriage to O. G. Davis.

The writer, who conducted the memorial services, Sabbath May 12, 1928, in Jackson Center Seventh Day Baptist church, speaking from the words found in St. John 11: 35, esteems it a privilege to be associated with this loyal and devoted Seventh Day Baptist Christian. He has been impressed by her generous hospitality and courteous acts of service and thoughtfulness and was not surprised at the beautiful testimony.
she left as to Christ's saving power. She was the center of every good work, and the loss sustained by the church and community is indeed a very real one. The floral tributes were unusually numerous and beautiful. To those who are left, the challenge to take up her tasks is indeed a challenging one.

Surviving her are: her loving husband, O. C. Davis, her two daughters, Mrs. Charles W. (Celia) Snyder and Mrs. O. Roy (Gayde) Coleman; four grandchildren, Virginia and Janet Snyder, and Robert and William Coleman; her mother, Mrs. Thatha Hughes; two brothers, C. G. Hughes of Columbus, Ohio, and J. Arlington Hughes, Milton Junction, Wis., and a sister, Mrs. F. H. Maxwell, Milwaukee, Wis. Her father died December 10, 1904, and a brother, Orville, in March, 1906.

Intermaking in the Seventh Day Baptist cemetery, Jackson Center, awaiting the resurrection of the just and the happy reunion of all loyal Christian friends and relatives.

WORDS ON THE WING

Jack Miner, the famous bird lover, who has learned how to win to his farm by the thousands the wild fowl on their flights, and then, gently restraining them for a little, to band painlessly their legs, so that wherever taken later their journeys may be traced, has in this wonderful children of the air bearers of a Christian message. On one side of the aluminum tag is printed his name and address, while on the other is printed a verse of Scripture. He has had bands returned to him from as far south as Louisiana and from as far north as Baffin Land. His home is in Kingsville, Ontario, Canada. A letter received by him last August says: "This is to notify you that Bands No. 22 and 24 were handed to me by two Eskimos who state that they shot the geese at Cape Dufferin. They wondered what the writing on the bands was, and when I told them it was from the Bible they became greatly interested and I read most of the chapter to them. They would appreciate a message from you very much as they are very religious." Some remarkable letters have come to Miner as the results of these verses of Scripture sent as on the wings of the geese. Homer's "winged words" are no longer mere figures of speech.

---Our Dumb Animals.

Any pleasure which takes and keeps the heart from God is sinful, and unless forsaken will be fatal to the soul.—Richard Fuller.
Except the Lord build the house, they labor in vain that build it.
—PSALM 127:1a.

"Shatter my dearest idol, purge my faith
Till truth holds sway:
Help me to sing and fight, not weep and cower,
When blows fall fast;
Patient to bear, strong to endure—thou son
True to the last!
Grant me a heart in tune with nature; eyes
to see thy stars
That dart, read their message; ears to hear
Old ocean bars
Beat out their music; arms to hug this earth,
its joy and pain
Till life has lived its passion, loved its loves, and death
Proves itself gain.
Let me live grandly, seek the things that last;
Press toward life's goal!
"Five days in Egypt
"Seventh day Baptist onward movement.
"Not modification but annulment is the purpose of the wets.
"A timelv revolt by young people.
"Harry B. Irish.
"Some work in the Hollywood Women's Board meeting.
"Our bulletin board.
"Missions.
"Lone Sabbath Keeper's page.
"Children's page.
"Woman's work.
"Seventh day Baptist onward movement: treasurer, May, 1926.
"Notice of semi-annual meeting.
"Statement onward movement.
"Letter from China.
"Home news.
"Missions.

Contents