In ten weeks 130 people subscribed one-quarter the amount needed for the DENOMINATIONAL BUILDING

There are ten weeks to CONFERENCE. Why not have more than half by that time?

WE STILL NEED—

5 Subscriptions at $1,000 Each
14 “  500 “
46 “  250 “
and any number of smaller amounts

Come on you next 130. Do it now!

The Sabbath Recorder

Vol. 100, No. 24

June 14, 1926

Only to Know

"Cause me to know the way wherein I should walk."—Psalm 143:8

Only to know the path I tread
Is the path marked out for me;
That the way though thorny, rough,
and steep,
Will lead me up to thee!

Only to know that the cross I see
Is the cross of Calvary;
On which the world's Redeemer died
To purchase life for me!

Only to know his peace within,
My will to his resigned;
Oh, fill me with thy fulness, Lord,
And make me wholly thine!

—Allie Starbright.

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SEVENTH DAY BAPTIST MEMORIAL FUND

President—W. M. Masson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—George W. Post, Jr., 4138 Washington
Bird, Chicago, III.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

The Seventh Day Baptist Memorial Fund is an organization named to help the poor. The organization has its own offices with the following comments included: "The Treasurer for information as to ways in which the Board, or any of its members, may use its influence for the good of the people, will be happy to give them any information."

SEVENTH DAY BAPTIST HISTORICAL SOCIETY (Incorporated, 1891)

President—Corliss F. Randolph, Newark, N. J.
Vice-President—W. M. Masson, Plainfield, N. J.
Secretary—Curtis F. Smith, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

The Seventh Day Baptist Historical Society is an organization named to help the poor. The organization has its own offices with the following comments included: "The Treasurer for information as to ways in which the Board, or any of its members, may use its influence for the good of the people, will be happy to give them any information."

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Vice-President—Rev. E. D. S. Battle, Battle Creek, Mich.
Secretary—Dr. R. S. Wulf, Washington, D. C.
Treasurer—Ellen Saunders, New York, N. Y.

The Sabbath School Board is an organization named to help the poor. The organization has its own offices with the following comments included: "The Treasurer for information as to ways in which the Board, or any of its members, may use its influence for the good of the people, will be happy to give them any information."
so many of the dear old boys and girls of other days, and to learn that so many of them are making good in life's great field of work.

When we see what a help the college has been to young people from the many homes in this land, I can not help feeling that both the fathers and mothers, and their sons and daughters who have had such help, will rally around the school and endow it for more blessed work in the years to come. In a very real sense, our money is a part of ourselves, making our influence felt for good. By your money you can arrange for the good work you would like to see done so it may go on in your name after you are gone from earth.

What better investment could the people here make than to place some of the money they must leave behind in a few years, in the endowment funds of this splendid college, where it will always be doing something for the young people of West Virginia.

The Rest of the Story
One week has gone by since writing the editorial above, and exercises of Salem's commencement week are a memory of the past. The program as suggested in the last lines above, was faithfully carried out. There was the academy commencement, the recital of the music department, and the two normal classes, all of which were full of interest and drew large audiences to enjoy them. The annual concert by the music department and the play by the seniors filled Wednesday full of good things. But there was another service on Wednesday morning which for its novelty and beauty attracted unusual attention. This was the session in which the seniors presented their farewell offering to the college and held their parting services.

Our readers who have been in Salem will remember the very deep bank and hill close to the back of the two fine buildings, as you look up toward the president's home. This class had built a fine flight of concrete stairs from the pavement just between the buildings up to the road above. There were two large pillars on each side of the entrance and the ornamental arbors made of substantial timbers, each arbor having a seat on both sides the walk, where one can rest if desired. The entire bank had been graded in terraces and well seeded with lawn grass, and the whole effect is indeed very beautiful. The plan is to make such a stairway up the hill to the president's house. The plan is ideal, and the work so far as completed could not well be improved.

At the foot of these gift stairs, in the shadow of Huffman Hall, the class assembled in a half circle, dressed in their caps and gowns, sang their college songs, and presented their gift to the Board of Trustees. It was an impressive service. On one side stood the class, across the walk facing the class stood the president and other members of the board. Dena L. Horn, standing on the first landing of the stairway, made the opening prayer. Stanley Hardman, president of the class, in well chosen words, presented the class gift, which was accepted by the president of the board, Mr. Charles A. F. Randolph, in a beautiful and touching address.

Then Ben Vincent, representing the class, delivered the mantle oration, and the mantle was accepted by Frankie Ramsey of the junior class. Then came the transfer of the guardianship of the hour of prayer by Miss Doris Gardiner Davis, which was accepted by Mary Prunty of the juniors. The senior class president then spoke tender words of farewell and all joined in singing the Alma Mater song. This was really one of the most touching exercises I had ever witnessed.

The Great Day of the Feast
Of course everybody knows that commencement day is always the great day of closing week. This was certainly a great day for Salem College. The address on "Making the Most of Life," by Rev. Charles Scanlon, LL. D., of Pittsburgh, Pa., was eloquent and practical. In due time our readers will have President Bond's annual statement, which is full of interest.

We hope it will come in time for this RECORDER. It would be here now if what they did to the editor and ex-president had not so completely overcome him that he actually forgot to take it even after it had been promised him.

Really, we must do justice to the story of Salem's kindness and beautiful tribute to me on this occasion, and so you must excuse me from telling you all. After we had witnessed the delivering of diplomas and certificates to one hundred eighty-four graduates, as the five or six classes filed by the president to receive them, President Bond said to the audience, that he had a little surprise for them and called out the president of the trustees to speak. Then Charles A. F. Randolph stood up and began to recall the memories of years gone by, telling the great audience that the board had determined by unanimous vote to confer the honorary degree of L.L. D. upon the editor and former president, and actually told him to please stand up as the college president wished to speak a few words to him. I can not tell it all. It was too personal and overwhelming! All I could do was to stand and take it, while the great audience seemed in full sympathy with him. They had put a cap and gown upon me before allowing me to go upon the stage, and when he had said all he cared to say, he directed my grandson, Edward Davis, to "hood him," and the dean boy quickly stepped up behind and placed upon his grandfather the beautiful insignia of the degree conferred. This capped the climax! Such a tense moment of sympathetic feeling seldom takes possession of an audience—my poor pen fails here, and you must imagine the rest. It was too much! I did not have the heart to get off the platform with some help; but possibly the editor did not forget to take the manuscript of President Bond's address with me. I trust he will send it soon.

The week's entertainment closed with the alumni banquet, which was well attended in the basement of the Baptist church.

More About Conference Music
I hope that our readers have not forgotten Mr. Annas' letter published a few weeks ago concerning a Conference choir for the General Conference meetings to be held in Alfred in August. Mr. Annas is pleading for the churches to send a choir to the meetings from year to year. Since the letters of Rev. Charles Scanlon, LL. D., and Rev. Charles A. F. Randolph, LL. D., have been published in this RECORDER, we think no one would object to such a project. We hope that such a choir can be organized in your church to come to Alfred in August. Mr. Annas is willing to direct such a choir.

A Good Plan
In a letter from a loyal friend of the denominational building movement who lives in the Northwestern Association, the writer sends for our encouragement, a plan already set on foot by which good and substantial help may be secured for the new building. It is simply this: A large number of descendants from one dear old pioneer father and mother who helped to found one of our largest western churches in years gone by, are being asked to contribute as liberally as they can toward this fund in honor of their worthy ancestors. All the members of the family line, whether now in our own church or not, are being asked to help make up a sum of $500 for this good cause, and to help furnish a neat bronze tablet with the names of their worthy old father and mother, as a loving memorial to them.

Indeed, I like the plan, and wish there might be many descendants of old Seventh Day Baptist fathers and mothers ready to start a similar family plan. As I read over the old subscription list of 1853, I find the names of old families that were familiar to me in my childhood days, and I am sure that a goodly number of their descendants today could easily secure $1,000 or more in honor of the parents whose names they bear, and who toiled in all good conscience to lay foundations upon which their children have been trying to build.

Oh, how nice it would be if the family names of the Babcocks, the Burdicks and Browns; the Clarkees and the Crandalls, the Chesters and Coons; the Greens and the Greenmans; the Huddles and the Langsworths and Lewises; the Maxmons and the Potters and the Rogers, Randolphs, Stillmans and Saunderas; the Tittsworths, Utters, Wellses, Williamses and Whitfords could all be memorialized in the new denominational home. The list of such good old family names is too long to write out!
Evocently they could not sing the home songs in a strange land.

Evidently Ezekiel had made good in this ministry, the noblest calling among men. His was the God who had brought him the message that the message was written; which the message was written; as was the heart of Jesus; when he sees in his audience a company of struggling men and women, in all of whom there must be longings for a better life, but who are discouraged because, when they would do good, evil is present with them—men and women silently longing for some word of help—something to give courage and hope—then he has found the real secret of success as a Christian minister.

Indeed, this same principle holds true whether you are in pulpit or in pew, if you would help somebody to a better life. Sympathy is the heart-quality that starts any movement for human betterment. It comes before money. The very last thing the good Samaritan gave was money.

Plenteous grace! Ah, we want plenteous grace to keep us humble, to make us prayerful, to make us holy; plenteous grace to make us zealous, to preserve us through this life, and at last to land us in heaven!—C. H. Spurgeon.

A VISIT TO MT. ZION CHAPEL

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

My first knowledge of this Sabbath-keeping congregation in Elizabeth, N. J., was gained last fall when the pastor, Rev. Ithamar Quigley, accompanied by one of his laymen, called at the parsonage to make some inquiry in regard to the nature of the organization of a Seventh Day Baptist Church. He reported four or five groups of the Mt. Zion people, with headquarters at Jersey City, and because of some internal differences (a disorder which, sad to say, seems to be affecting all Christian bodies at this time)—because of internal differences they were in the process of readjusting their organization. The object was to secure a greater independence on the part of the local congregation, hence their appeal to a Seventh Day Baptist.

At a later date Mrs. Bond and I were invited to take dinner with the Quigleys on a Sunday evening, which we did, finding them very cordial Christian folks, with no axe to grind. I spoke at the evening service in the chapel of the church. Mr. Wright, who were married some years ago by Rev. Edwin Shaw, then pastor at Plainfield, met us at the Elizabeth depot in their car, took dinner with us at the home of the Quigleys, and brought us all the way back to our own home in Plainfield after the evening service.

Sunday, May 2, I was again invited to attend their services and speak, this time at the services commemorating the thirty-second anniversary of the dedication of their chapel.

There were more than a hundred people present at this special service, some coming from Jersey City, Staten Island, Philadelphia, and other places. After a wonderful service of testimony in which many participated, and in which they expressed their thanks for Mt. Zion and for the blessings which they had received, both physical and spiritual, a historical sketch was read by Mr. Wright. It was my privilege to speak a word of greeting from Seventh Day Baptists, and to wish the work abundant success in the future. This I could do right heartily because of the splendid spirit of Christian fellowship manifested by Pastor Quigley and his people.

It is a far cry from the Jewish congregation which is addressed in New York City recently and this congregation of Christians to whom Jesus Christ is a living presence who heals both body and soul, but in both cases there was the common loyalty to the Sabbath, a loyalty which had called for sacrifice, and which brought not only a material and eternally blessed reward. It was an inspiration to hear of men who gave up their jobs not knowing what they could do to maintain their families, but who dared not be untrue to their convictions of Christian duty. It was a source of gratification and of thanksgiving to learn of repeated cases where these same men increased in material prosperity as they were loyal to their convictions. One man who was dismissed from the employ of the Singer Sewing Machine Company, went about from house to house fixing sewing machines and doing other tinkering with kitchen sinks, etc., until he is now one of the largest independent plumbing contractors of Elizabeth. Another man, thrown upon his own resources, has become a large property owner.

My readers may wonder why services are held on Sunday, since in both instances to which I have referred meetings were held on that day. Well, perhaps this is an illustration of another use to which many of two days of leisure in a five-day-working week. As I clearly understand it, the Sabbath day is used as a day of rest. The day is spent at home with no riding on trolley cars and no driving of automobiles on Sabbath day. A Sunday service provides an opportunity for Sunday people to attend, and gives them their great missionary and evangelistic opportunity.

I have enjoyed my slight acquaintance with the devoted Sabbath people of Christians. They are true followers of Jesus Christ, not only in Sabbath-keeping, but in their brotherly spirit toward Christians of another faith. Evidently they believe that the Savior has sheep that are not of their fold, to whom he has brought an ample and eternally blessed reward. In both cases there was the common loyalty to the Sabbath, a loyalty which had called for sacrifice, and which brought not only a material reward, but an eternal reward for the very thing the Sabbath was made for. It was a source of gratification and thanksgiving to learn of repeated cases where these same men increased in material prosperity as they were loyal to their convictions.
personal

The General Conference was in debt about $2,000.

According to Secretary William L. Burdick's article in last week's Recorder the Missionary Society was in debt about $2,000.

The Sabbath Tract Society was in debt about $1,200.

The Sabbath School Board was not in debt, but it had drawn heavily from the amount of money that it had on hand at the beginning of the year. Beginning with July 1, the board is to pay salary for full time service for their director of Religious Education, and they will need money in the treasury.

In the first ten months of the year the Woman's Board had paid on its pledges $1,750. The treasurer writes, "Never since I have been treasurer of the Woman's Board has the money come in so slowly as this year."

The policy of the Young People's Board is not to run in debt. At the beginning of the year they had on hand $620.30; on May 5, they had $389.89, and lacked $1,015.55 of paying their pledges for the year.

Doubtless there will be a special effort in the churches this month to send in as much money as possible; but should we raise $11,000 in June, as we did last year, there will remain $15,000 unpaid on the $50,000 budget, and that means that some of our boards will close the year in debt.

How rejoiced we were last year at the beginning of the year when we knew that all of the denominations and all of the Young People's Board was in debt at the close of this Conference year. This year we knew that all of the denominational Societies and Boards were in debt, and they will need money in the treasury.

MICHIGAN-OHIO SEVENTH DAY BAPTIST CONVENTION MANIFESTS KEEN INTEREST IN INDIA
ELDER R. B. ST. CLAIR

The Michigan-Ohio Seventh Day Baptist Semi-annual Meeting, May 28-30, 1926, at Detroit, Mich., has passed into history. It was a wonderful convention, souls were blessed, and the high tide obtained to the very last moment of the convention, when some six young men came forward after a soul-inspiring discourse by Elder J. P. Klotzbach, pastor of our White Cloud Church, and consecrated their lives to the service of Jesus Christ.

These matters, however, will receive attention in the convention report. At present we wish to call attention to the marked enthusiasm shown for the work in India. This will come as welcome tidings to our good brethren in that vast empire.

The offerings for this purpose were $31.20 on the evening after the Sabbath and $21.50 on the evening after first day. To this was added enough from the treasury to total $90, leaving $10 in the semi-annual treasury as a nest egg.

In an address on the evening after the Sabbath, May 29, the writer read certain letters from India and indicated the present inability of the Missionary Society to do anything for that important field. His quotations were from a number of Seventh Day Baptists in India, but principally from Pastor A. P. C. Dey, of our Calcutta Church. Brother Dey was quoted as saying:

I am sending you another batch of fresh news, and it is this: Last week, Mr. H. C. Day, of Mauwai Bazaar, Sylhet, reported to me that some godly number of hill people in Kailasor hill tract are interested in our denominational faith and practice. These hill people are known as Lushai people, and there are in number some hundreds. Many of them are Christians but when they heard about the Sabbath truth from Mr. H. C. Day, they are now anxious to accept this truth; among them many have also been interested. Mr. H. C. Day is requested to work among them by himself. I am glad to say that these hill people are more sincere than any civilized caste. I presume that our brother means by this that they are more guileless, more childlike in their faith, more ready to accept the Word of God on its face value. Would to God we had many like them in America.—St. C. J.

Mr. H. C. Day requested me to pay a visit to these with an American representative of the Missionary Board, as early as possible. I answered Mr. H. C. Day as follows: "Please wait a few more months and watch and pray until we come, and in the meantime if possible, you can encourage and instruct them for your own benefit, but not less because of our delay. If he be his will, his work will be started soon anywhere and everywhere through his people; of this I am sure."

Brother Dey also tells of Mr. P. C. Kar, a member of the first day Baptist Church, who is attending Calcutta Sabbath meetings and has become interested in the Sabbath. This Indian gentleman is an independent evangelist of the Baptist Church. He asks Brother Dey to pray for him that he and his wife and son may unite with the Seventh Day Baptists. Let us pray for this family.

Personally I had hoped that Brother Crofoot, who sailed through the Indian Ocean and who afterwards stopped at Jerusalem and other points, might have been directed to visit Calcutta and bring this General Conference a first-hand report on affairs in India, especially respecting Seventh Day Baptist interests there, but this was not to be.

Our dear brethren in India have worked without money from us for nearly one year. They have been tested and tried. A very
small amount of money judiciously expended would bring large results in India.

John Wesley once said: "Go not only to those who want you, but to those who want you most." India is indeed calling for us in unmistakable tones. Already, in a short space of a year or two, Seventh Day Baptists in India, either enrolled or awaiting enrollment, number between two and thirty, excepting Jamaica. When we return we hope to be in some countries scores of years, expending tens of thousands of dollars, this showing on the part of India, upon which nothing has been spent, caused the good friends at the Michigan-Ohio meeting to endeavor to give them some aid to this great—great in possibilities, great in sacrifice, great in sincerity.

On the subject of conditions and the necessary expense, Brother Dey writes: "Our hearts are yearning to meet and to explain verbally all the teachings and doctrines of the Seventh Day Baptist Church to those brethren who are far away from this. Our Church is so poor it is too poor to bear our traveling expenses for this cause. She is an infant church and weak financially. We trust and hope that in the future she may be able to do a little. At the present time we need your help in this matter. I will here give you an idea how in a most economical manner this traveling item may be met. In supposition, I can say if one man makes one trip both by land and water, i.e., one journey by third class in the train and country boat, or whenever possible, steam launch, will be less or more about twenty dollars a trip for three months. [Different from America—see.] Of course, he must stay at least two or three days, or a week, where the interested people are located so as to encourage and instruct them. In this way I believe the brethren and sisters will be thoroughly established in our faith, and therefore it will take him about three months to visit each of possibly four rounds necessary."

Or about $80 per year for traveling expenses, with a very small salary of not exceeding $1 per day, totaling about $445 per year, will bring us into contact with hundreds and hundreds of those who wish to be united with us. [Different from America—see.] All of those who are working in Seventh Day Baptist interests in India were in employment with another denominational group, but in the interests of truth resigned their salaried positions and started out trusting only to God. We have carefully examined the books. Brother Dey testifies: "I have been working in the Seventh Day Baptist cause since Nov. 14, last year, with no outside financial help, and with canvassers, souls to support, solely casting all our cares upon him, who careth for me and mine. I am glad to testify that his grace was sufficient for us; although we had to curtail our food and rent expenses to a minimum, living on one meal a day many times. The result is that many people in the vicinity of Calcutta have become interested, also those in East Bengal, Chaurkhuli Buraubari, and other places, and in Assam. These people have been interested through our writing to them. We have not had the opportunity of visiting them, owing to lack of funds. Even heathens are interested and wish to join us under the Seventh Day Baptist flag."

"I am glad to inform you that I have just received very good and encouraging news from Brother M. S. Venkataram of East Godavari, to the effect that a mighty work is in progress in his heathen and Christian villages in that locality. He says two or three Lutheran workers along with their members have joined him in proclaiming the Sabbath truth."

If any of our readers, after meeting all other obligations, wish to help on in this needy and promising work, remittances may be made to the writer at 4012 Field Avenue, Detroit, Mich. Every man according as he purposeth in his heart, so let him give: not grudgingly or of necessity, for God loveth a cheerful giver!—2 Corinthians 9:7.

"In referring to the "righteous' Paul does not mean one who is naturally liberal, but one who is liberal because of the grace of God in his heart: altogether: one can be both liberal by nature and liberal by grace.

—James Ostema.

The truest help we can render an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—Philip Brooks.

MISSIONS

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

MONTHLY STATEMENT

May 1, 1926—June 1, 1926

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society
Dr.
Balance on hand May 1, 1926, $15,519.65
Young People's Board, Dr. Thorngate's salary $200.00
Washington Trust Company, interest credit $10.65
Outward Movement, Missionary Society $192.00
Los Angeles Church, Missionary Society $10.00
Wilton Woman's Society, China Relief $15.00
Total $15,548.00

Cr.
Gerald Velthuysen, April salary $83.33
L. M. Spencer, April salary $83.33
H. Louis Mignott, April salary $10.00
William L. Burdick, April salary $100.00
traveling on August and September expenses $204.35
William L. Burdick, deck hire $43.33
L. J. Branch, April salary $25.00
C. Van Horn, April salary $41.67
Bills E. Lewis, April salary and traveling expenses $200.00
R. R. St. Clair, April salary $125.00
George W. Bills, April salary and traveling expenses $25.00
Angelina F. Allen, April salary $25.00
D. Burdett Coon, April salary and traveling expenses $71.45
I. D. Seegar, April salary and traveling expenses $115.33
C. A. Hansen, April salary $33.33
Mabel L. West, April salary $67.45
J. Nelson Norwood, traveling expenses $35.00
Industrial Trust Company, account $96.30
H. E. Davis' salary $26.00
Treasurer's expenses $26.00
Balance on hand $1,399.08
$1,414.33
$19,548.00

Bills payable in June, about $3,000.00
Special funds referred to in last month's report now amount to $4,079.47, balance on hand $11,149.55, net indebtedness $2,829.52.

S. H. Davis, Treasurer.
R. E. & O. E.

Too often the confession of sin is superficial, and often it is quite neglected. Few Christians realize how necessary it is to be in earnest about the matter, or feel that an honest confession of faults gives power to live the life of victory over sin. In fellowship with the Lord Jesus we need to confess with a sincere heart every sin that may be a hindrance in our Christian lives.—Andrew Murray.

FIFTIETH ANNIVERSARY OF REV. AND MRS. JAMES H. HURLEY

On May 15, 1876, at the home of Jake Van Horn at Welton, Iowa, Rev. A. H. Lewis performed the ceremony which made James H. Hurley and Mary Amelia Pierce man and wife. So was with real pleasure that a few of the regular members of the church met on the same spot, with the many other friends of the couple to congratulate them on their golden wedding day. Three of the seven living brothers and sisters of the groom and two of the seven living brothers and sisters of the bride were among those present.

The golden wedding was celebrated at the home of their daughter, Mrs. Z. Campbell. The house stands on the same place that the old Jake Van Horn house occupied. Welton was the early home of both Rev. and Mrs. Hurley, and several of his forty-odd years of preaching have been spent in the Welton church. At the time of the golden wedding Mr. Hurley was on his way to take up his pastorate at Albion, Wis. He had finished his preacher at Verona, N. Y., the last of April.

Their daughter, two grandchildren, and two great grandchildren were among those who came. Many of their relatives and friends regret that time and distance forbade their attending the golden wedding, but
THE SABBATH RECORDER

all over the land they are wishing them the best that more years of life and service can bring.

THE GOLDEN WEDDING
W. A. JOHNSON

Amelia, we are growing old. There are silver threads among the gold; but, Amelia, you will be ever young and fair to me.

Come on, Amelia, let's be gay. And enjoy our golden wedding day. Let's put away our cares, and rest, and point our Ford to the great Mid-west.

Let's go back to the dear old home, where in years gone by we used to roam; where I got the answer that has charmed my life, where we first started out as man and wife.

Let's go back to the dear old hill; I'm sure we'll find a welcome still, let's go over the misty past, when you and I were lad and lass.

So jumping into their little Ford, they soon are settled and all aboard, they give her the gas and away she goes to Iowa where the tall corn grows.

But sad to relate, in the Hoosier State, they nearly met an awful fate. When a green Hoosier on a load of green lumber came within one of "getting their number.

But after patching car and wife, they were ready again to stake their life. And at last their "Lizzie" the couple did bring, somewhat disfigured but "still in the ring."

Once here, they forgot all about their fix; their minds were bent to 75. May, the fifteenth, was the date Elder Lewis made them man and mate.

Oh, no, Amelia, I haven't forgot; the ceremony occurred on this old lot. The old house stood until down it was torn; it belonged to Father Jake Van Horn.

On the spot where we took the solemn vow, our daughter Gertie is living now. And at this wedding so happy and gay were Alma, Austin, Harry, Blanche, and Jay.

Father Hurley came near not getting there; with the wedding at seven-thirty, there was no time to spare.

It had rained all day, and the creek was high, and the Fords were a dream of "the sweet bye-and-bye."

But mounting a steed, away he rode, and there on time at the Van Horn abode. The bride was attired in a gown of blue, while the grooms thought a suit of black would do.

James and Amelia—Amelia and James—To us these are familiar names—Names of friends we still hold dear, friends we've known for many a year.

On the church book with its members of old we also find ye names enshrined. You have been our pastor, too, till our love for each other grew stronger.

And so on this occasion rare, we thank the God of love and care. That on life's sea with its stormy track, he has safely brought you back.

Back to the scenes of long ago. Back to the friends you used to know. And so on this golden wedding night in the wish of "much joy" all friends unite.

May joy and happiness follow you still. As they did fifty years ago on the hill.

MARY DAVIS TOMLINSON

Mary Davis Tomlinson was born in Dunellen, N. J. Her father, David Bond Davis, was a descendant of John Sharpless, a Quaker, who came to Chester, Pa., in 1682, and purchased a large tract of land from William Penn, and of Richard Bond, a Seventh Day Baptist, who came to America the following decade.

Her mother was a descendant of Edward Fuller, who with his wife and son Samuel came on the Mayflower on its first trip to Plymouth, Mass. He was the twenty-first signer of the compact.

When six months of age, her parents moved to Plainfield, N. J. Her father passed on when she was between two and three years old, and her mother did not outlive him many years.

She attended a school for girls in Plainfield until eight years of age, when she was taken by a friend of her mother's living in Philadelphia, Pa., to attend school in that city. She afterwards attended the seminary in New Market, N. J., and later on went to Alfred, N. Y., where she qualified for a teacher. She taught one summer and fall in a district school in Cumberland County, near Bridgeton, N. J., and the next year secured a position in a school near New Brunswick, N. J., where she taught the girls of the high school for four years. She then took a course of study in the normal school at Trenton, N. J., afterwards teaching for three years in the public schools of Dunellen and New Market, N. J.,

She was married on December 29, 1868, to Dr. Thomas H. Tomlinson, a practicing physician of Shiloh, Cumberland County, N. J., where they lived until November 1, 1870, when they moved to Plainfield, which has ever since been her home.

They had one daughter and two sons; Minola passed on January 12, 1919, two weeks after her parents had celebrated their golden wedding; Edward M., is in a book and stationery store in Plainfield; and Roller D., is an ear, nose, and throat specialist in New York City.

In 1877, Mrs. Tomlinson joined the Woman's Christian Temperance Union, but was not active in the work until after 1894, and in the fall of 1885 was elected president of the union, which office she held at various times for forty years. In 1886 she was sent superintendent of parlor meetings, which position she held for nine years. In the spring of 1887, she was elected president of Union County W. C. T. U., and still held that office at the time of her death.

In 1893, she was elected national superintendent of parlor meetings and held that position for twenty-six years, when in 1919, she refused to be re-elected. In the summer of 1910 she was surprised to receive an official and congratulatory letter from Miss Anna A. Gordon, world's honorary secretary of the Woman's Christian Temperance Union, stating that at the world's convention held in Edinburgh, Scotland, she had been elected world's superintendent of parlor meetings, and at the convention in 1925 in Edinburgh she was re-elected to that position.

She was associated with the Woman's Auxiliary Board of Muhlenberg Hospital, Plainfield, at its organization, having been recording secretary sixteen years, vice-president for three years, and president for five years. Since 1897, she has been a member of the Rovers Club, and for several years was a member of the Monday Afternoon Club. She was a member of the Mayflower Society and the Huguenot Society, and was a member of the Continental Chapter, Daughters of the American Revolution. She was re-elected a member of the Seventy Day Baptist Church in Plainfield. She has, since her childhood, been connected with the four Seventh Day Baptist churches in New Jersey: Marlboro, Salem County; New Market, Middlesex County; Shiloh, Cumberland County; and Plainfield, Union County.

Her husband preceeded her in death a few years ago.

A TRIBUTE
MRS. NINA G. FRANTZ
President of the New Jersey Woman's Christian Temperance Union.

Friends, we have gathered here this evening to pay our tribute to a beloved comrade of the Woman's Christian Temperance Union. More than forty years ago Mary Davis Tomlinson enlisted in the battle that was to bring prohibition to the nation and total abstinence to the individual. During these years she has been a leader in her city and in her county; she has been a member of the State Executive Committee; she has sat in the councils of the National Executive Committee and upon the World's Executive Board.

Because of this wide opportunity that has been given to know and to learn, her advice and counsel have been sought. No one knows better than I, as I travel up and down and across the state, that she loved, what
her home going means to those who are left to serve without her guiding hand.

How well this phrase was shown in the county institute program that was carried out after she was stricken. Every detail was arranged; every plan developed. Some one has said that service is the rent we pay for the space we occupy upon this earth. And of our beloved one we can say, she has paid abundantly over and above that which is expected of human kind.

"The Father of us all has called Mary Davis Tomlinson home. Already she has greeted the loved ones who have been waiting her coming. Already she has heard the Master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy lord."

I am one who believes that the place that has been prepared for us in our Father's house is prepared with the material that we daily send to him. Surely we all know that a mansion awaits our beloved friend. Her deeds of love and mercy have been constant throughout the years.

And again, I am one who believes that our Lord's adviser is looking over the battlements of heaven now, watching us and praying for us.

This is the month of June; there are graduations on every side. This is Mary Davis Tomlinson's graduation. She has run her course well; she has achieved. She graduates from earthly duties into the eternal commencement.

So we have come together this evening to say good-bye to all that remains with us of Mary Davis Tomlinson. There is only one thing that she would have us do, re dedicate our lives to the cause she loved and served. So we pledge anew our allegiance with a keener determination to "carry on."

WORDS OF APPRECIATION AND SYMPATHY

We, the members of the Plainfield Woman's Society for Christian Work, having been called by the death of Mary Davis Tomlinson to part with one loved and honored, do hereby express our high appreciation of her worth, the true nobility of her nature, the womanly qualities she possessed, her kindliness, her self-forgetfulness and her sublime and unbroken faith in the divine Savior.

In offering this tribute to the memory of dear Mrs. Tomlinson we can but express our sense of deep loss which her death brings to us and her family to whom we extend our deep sympathy.

LUELLA C. RANDOLPH, Ida S. Hunting, Committee.

June 8, 1926.

THE BIBLE MARCHES ON

In a day when salacious publications glut the market and materialism is rampant, it is encouraging to note that the Bible goes steadily marching on. Nothing checks the sowing of the Word of God. Almost daily events come to light to show not only the vitality of the old Book, but also its incomparable hold upon the human race.

The New York City library reports the Bible more in demand than any other book in general circulation. Bible societies, American and foreign, report that printing and distribution is steadily increasing, with an incomparable demand around the world for the Scriptures. The Bible has been translated into 835 languages and dialects, and more than 600,000,000 copies have been circulated in the last 400 years. The average production now is 30,000,000 copies per year.

Just as the Bible was the first book to be produced on a printing press, so probably it will be the last. Books come and books go, but it goes on forever. While Bibles may grow dusty in some households and utterly forgotten in others, yet there are sufficient who read its pages and absorb its message to keep the spiritual fires burning. The Bible as a great missionary agency should so be increasingly recognized; every effort should be made to make the Word of God available to the millions of spiritually hungry people everywhere.—The Continent.

Pentecost is the great unifier. It makes human hearts flow together like drops of water. It binds them with golden cords. The outflow is in "purest streams of love." The self-life is utterly extinguished. The picture before us is the example which has attracted the wonder of the centuries.—George Hughes.

YOUNG PEOPLE'S WORK

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

MY COUNTRY

Christian Endeavor Topic for Sabbath Day, July 3, 1926

DAILY READINGS


Sabbath Day—Topic: My country: Its past, present, and future (Ps. 33: 1-22, Consecration meeting)

AMERICA FIRST

Not merely in matters material, but in things of the spirit.
Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.
Not merely in the alarm of rights, but in the glad assumption of duties.
Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.
Not in splendid isolation, but in courageous co-operation.
Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.
Not in treading again the old, worn, bloody pathway which wars shall be no more.
Let us pledge allegiance to the millions of spiritually hungry people.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDOCK
Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, July 3, 1926

HOW CAN I SERVE MY COUNTRY? (ROM. 12: 10-21)

CONSECRATION MEETING

The Fourth of July ought to take on new meaning to many this year, which is the one hundred and fifty-fifth anniversary of the signing of the Declaration of Independence. A great exhibition is now opening at Philadelphia. Many will visit there the Old Independence Hall on the Street of Chestnuts, and view the old cracked bell that rang in liberty to all the world. Others of us, not so fortunate, will be reminded by pictures on postage stamps and coins, and by a wide
distribution of the immortal Declaration of rights our forefathers wrought in 1776.

Let us get as far as possible away from the idea that patriotism is best expressed by the booming of guns and the blazing of sky-rockets. There were none of these things present when our nation's emancipators met in that modest hall, but earnest conversation as they stood in groups of three or four and tense silence as each bravely signed his name.

Let us today, then, highly resolve that our nation, made free by the blood of patriots, shall not be sold into bondage by a weak-kneed citizenry to the saloon-keeper, the bootlegger, the scoffer at law, and the corrupt politician.

Let us obey the laws ourselves and not remain passive while others make them objects of contempt, for he that sneers at law derides the government that made it. In him resides no unselfish flame of love for country and for liberty within the law, but only self-love and disregard for the rights of others. He is no patriot, but a friend of demagogues and tyrants.

JUNIOR WORK
ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JUNE 26

The subjects of our mission study for today are "Justice and the Rules of the Game."

Aim: To help the juniors realize how necessary justice is to good will and peace and to understand that laws, like rules of a game, are made for protection of human rights.

Talk over the instances of injustice, which the juniors have looked up in advance, and the Bible verses about justice. What kind of spirit will surely keep peace in the world? Can we have love and good will without justice? Tell of instances of which you know that have resulted in injustice to others. Also speak of the injustice of Americans to foreigners in our country.

Have one of the juniors read the story on the Children's Page about the colored boy and the scoutmaster. Do you admire more, the commissioner's or the scoutmaster's of Charles troop? Suppose this affair had ended with the commissioner's first decision, what would have been Charles' feeling toward the scouts? Imagine yourself in the place of an immigrant who has come to this free country of America and received unjust treatment. How would you feel toward America? What one way of changing such conditions? (Adopt Jesus' Golden Rule.) What result would this have?

For the second part of the lesson ask the juniors to tell about the rules of baseball, of a summer camp, etc. What would happen to a game or a camp if the rules were not obeyed? Explain that the laws of civilized nations are like the rules of a game or camp. Talk over the reasons for and the results of the following laws of our cities and country: laws governing the building of houses, factories, and stores, laws prohibiting the piling of refuse which will attract flies which carry disease to the food on which they later rest; laws regarding regulation of traffic; the prohibition law; the Emancipation Proclamation. Bring out the points that there can be no real liberty without obedience to law and that no government can endure unless it has wise laws which it enforces with respect and obey. Which is the better plan, law and order; or no government? How can we prevent or to help make the kind of country that will not have enemies? In what ways can juniors show their patriotism every day?

Notebooks: Let the juniors decide which of these two subjects they want to write on. Write the story of a case of injustice and then show how the application of the Golden Rule would have changed it. Write an account of one or more laws of which you know and the reasons for them.

Posters: Let part of the juniors make a poster entitled Justice and Injustice. Under one heading writing such results as Friendship, Trust, Loyalty, etc.; and under the other, Hurt Feelings, Suspicion, Hatred, etc. Across the bottom write the slogan, A Better America Must Be a Just America. The other poster will have two divisions. Across the top write Rules or No Rules, Which? On one side past pictures of accidents, children playing in the streets, etc., and opposite them pictures of a traffic-officer with a crowd of people waiting to cross the street and children playing on playgrounds, etc. Under this write another heading, Laws or No Laws, Which? On one side put pictures of an arrest, a court trial, a prison; and on the other side pictures of a school, a city mission, a church, etc. Across the bottom of this poster write, Which is Helping to Make a Better America?

Future assignment: Ask each junior to make a list of things which the Church does to help make a better community and a better America.

Devotional period: It seems more appropriate to close this lesson with the devotions. Sing "America, the Beautiful!"; prayer by superintendent asking for justice and obedience to all law; Scripture reading, Matthew 7: 1-5, and Psalm 119: 1-18; sentence prayers; salutes to the Christian flag and the American flag; and the singing of "America." benediction.

SUGGESTIONS FOR JULY 3

Make this a patriotic meeting by singing patriotic songs, giving the salute to the flag and patriotic articles read by the juniors. Ask different juniors to write short articles on the following subjects and come prepared to read them at the meeting: How Schools Help to Show Love for Our Country; Boy Scouts and Their Camp; Girl Scouts and Their Training; What Churches Do for Our Country; Why Our Country is Called a Christian Nation; How Juniors Can Show Love for Their Country.

The superintendent might give a brief history of our country, pointing out the things through the years that have helped to make it better, such as the Declaration of Independence, the establishing of the Constitution, the freedom of worship, the Emancipation Proclamation, the pure food laws, the prohibition amendment, etc. Emphasize at the close some of the things that still need improving in our country, and make the juniors see that this work is for them, for they will soon be the next generation of voters and law-makers.

R. F. D. No. 1, W esterly, R. I.

The unity for which our Lord prayed is infinitely beyond human achievement. We can hinder it and seem to mar it, but we can not create it, for it is perfect oneness in the one life of the blessed Trinity.—R. H. Gardner.

INTERESTING FACTS ABOUT NORTH LOUP PEOPLE

[The following life sketch of Mrs. Dr. Badger of North Loup, Neb., was published in the "Loyalist" of that place and will be of interest to many readers of the "Sabbath Recorder." It was the editor's lot as pastor to conduct the funeral services of Dr. Badger in 1907.—T. L. G.]

One of the oldest citizens of North Loup is Mrs. Mary B. S. Badger, widow of the late Dr. Charles Badger, pioneer physician for North Loup and many miles of surrounding country. In the year 1834, when Abraham Lincoln was twenty-five years old and only thirty-five years after the death of George Washington, Mrs. Badger was born at Friendship, Allegany County, N. Y. Victoria, who three years later became queen of Great Britain, was then fifteen years of age, and our seventh president of the United States, Andrew Jackson, was in office. Her father was Major Alpheus M. Greene of the War of 1812, and her mother's maiden name was Abbie S. Wells. They were farmers.

The family consisted of three sons and seven daughters, five of whom being one son younger than Mrs. Badger. At the time of her birth the older sisters were reading Thaddens' Warsaw, and they named her Mary Beaufort after the heroine.

When little Miss Mary Beaufort Greene was about eight years old the family moved to Alhion, Wis., where she attended school until at the age of fifteen she was teaching her first term of public school. At this juncture a young man ten years her senior, named Hiram Smith, came to her neighborhood. He found favor with Mary's family, was well bred, well educated, industrious, and enterprising. At sixteen Mary became his wife. He had established a cabinet factory in Janesville, Wis., and the business at once became remunerative and satisfactory. He bought his timber in logs farther north and rafted it down the Rock River to Jiel River, where it was sawed and cured for use in the cabinet factory. Nearly a year after their marriage Mr. Smith went to bring down a raft of logs. He had been disappointed in obtaining the help he wanted so tried to do the work alone. In the attempt he was drowned, so Mary was a widow at seventeen.
The shock was so terrible for her that she lost her health and was taken to her parents' home, where she was supposed to have enjoyed business and property for her, as best they could. When able she again interested herself in school work. She graduated from Albion Academy and Normal School and taught there for several years, also serving for a time as preceptor of the ladies' hall of that institution. She also attended school at Milton and at Janesville, Wis. Her oldest brother was a physician in Alfred, N. Y. At different times she lived in his family and took work at Alfred University. Here she specialized in painting. She considers her reproduction of Cole's Voyage of Life her masterpiece. It was done in four pieces three and one half by four feet each and was pronounced by critics exceptionally well painted. The work being too large for a private residence, she later presented it to Salem College, Salem, W. Va., which received it very appreciatively; but when the main college hall burned a number of years ago these paintings went in the conflagration. At Alfred a beautiful memorial was erected to the memory of this talented young Southern gentleman named to Alfred to do his collegiate work, which he planned to follow up with a theological course. He graduated as valedictorian of his class and was greatly admired and beloved by all. This was before the Civil War, but even then jealousy and prejudice were brewing between the North and South. This young McNeil and Mary became fast friends and finally kept up no acquaintance. How could she have given her heart to a man of another color? But her husband, never strong after the hardships endured in the war, was losing his health, so they moved to Milton Junction, Wis., thinking the West might prove beneficial to him. This too brought her back among her own people. Here they lived very happily seven or eight years. Mr. Smith opened a harness shop, built up an excellent trade, erected a new shop and later a large residence. They had been in the new home but a year when tuberculosis, which he had been fighting all this time, claimed him as its victim.

Again shipwrecked on the sea of life, Mary traveled much but kept her home at Milton Junction. Although she had twice married "out of the faith," Mrs. Smith was a staunch Seventh Day Baptist and her parents before her. She attended the Seventh Day Baptist association and sessions of the General Conference for both religious and social privileges.

In that period of the Seventh Day Baptist Church history Mr. A. B. Spalding was a prominent officer and worker. He was a large, genial Christian gentleman of fine personality, and the outcome was that these two formed a sort of secret alliance but united for a time as preceptress of the ladies' hall. Spalding's extreme jealousy and bitterness often marred the friendly spirit that had for a while united these two workers. But this was not the case as long as they held a common cause and a united purpose. Each regarded the other as a fellow worker and a companion of their labors.

Mr. Spalding married Miss Lucretia P. Wood, of New York. They lived in New York City, and then moved to Milton Junction, improved her residence there, and made it their home while he lived. His sister, Miss Louisa Spalding, lived with them at the time of his death and was spared three years more to be company for Mary Spalding. Yet they were not lonely. Seth McNeil, Mr. Spalding's eldest brother, was in medical college when he was a classmate of the late Dr. Charles Badger. Dr. Badger told the story which Mrs. Badger claims not to remember, that when he used to visit his classmate, young Greene, at the parental home, the little sister Mary was going barefooted. And later when Mary was a young woman, Dr. Badger admired her, but they met no more for many years and kept up no acquaintance. However, when Dr. Badger's first wife died, leaving him lonely and desolate, he thought of his former friend Mary and persuaded her to come to North Loup and share his hearth. This was in 1898.

He was nine years older than she and he departed this life nearly twenty years ago.

Since that time Mrs. Badger has visited relatives in the East, has made several trips to Colorado, remaining once about three years, has spent one winter in Florida, and two winters in Texas. It is nearly three years since she last returned to North Loup, presumably to end her days. Nature endowed her with exceptional grace and beauty and a strong personality. She is strictly a lady. Nothing unworthy or vulgar finds place in her word or thought. She has always lived on the higher planes of life and has no knowledge of its slums. In her dress and personal habits she is as neat and dainty as a girl.

No wonder so many fine men have paid her homage. She has been showered with love and luxury such as bless comparatively few women, but she has also known many losses and bitter disappointments. Her more than ninety-two years have contained interesting human experiences enough to make many big volumes. The Indian scares of her childhood are full of thrills, and her memories of her childhood country home are poetic and beautiful.

She has never had a child, and her nearest living relatives are nieces and two nephews, all old people and all living in different states. Many friends call her "Aunt Mary" and she has correspondents scattered from the Atlantic to the Pacific. The past few weeks she has been confined to her bed most of the time, but at present she sits in her chair for a time each morning and answers a letter or two. She feels that the end of the journey may not be far distant, but she thinks of the crossing not as a sad parting, but rather as a happy reunion.

We have written this for our young niece, Marybel Murgetroyd of Manchester, Eng., and request the Loyalist to please cross the Herring Pond to carry the story.
CHILDREN'S PAGE

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

JUSTICE—FAIR PLAY—THE RULES OF THE GAME
ELISABETH KENYON
Junior Christian Endeavor Superintendent


Matthew 7:1-5 and Ps. 119:18-20

(Read: The following story was taken from Better Americans, Number Three.)

Charles, a colored boy of twelve years, was very popular in a school of some eight hundred pupils. He was the only colored boy in his class. He was good at athletic sports and was the champion sixty-yard runner of the school.

A Boy Scout troop was formed in his neighborhood, using the school building as its meeting place. Charles came to the meetings to which all the boys were invited. He was among the happiest of all boys working to qualify as tenderfoot scouts. When the time came to enroll the boys formally, Charles was told by the scoutmaster for that town that he could not become a member of the troop until the scout commissioner of that town gave his consent.

At the next meeting he was informed by the scoutmaster that the commissioner had said "nothing doing." This meant that, on account of the fact that he was colored, he could not become a member of the troop made up of comrades who were fond of him in their play and who met him in the classroom on equal terms.

One of the members of the troop, a boy of thirteen, took the matter up with his brother, who was scoutmaster of another troop. His brother said he would lay the matter before the members of his troop, who were white boys, and let them decide instead of referring the matter to the commissioner. The result was a unanimous, hearty vote to admit Charles to membership.

The members of the first troop, when they heard of this action, remonstrated with their own scoutmaster against his failure to live up to the principles of fairness for which the Boy Scout movement stands. The scoutmaster then tried to regain Charles' confidence and get him into the troop, although Charles had by this time pledged himself to the other.

Charles has been a member of the second troop for about a year and a half, never missing a meeting. Recently he spent two weeks at the troop camp and had the time of his life.

Recently an attempt has been made to form a colored troop in this town and the commissioner has suggested that all colored scouts regard their present membership, be assigned to this colored troop. Charles' scoutmaster says that he will resign his commission as scoutmaster before he will give up Charles and another colored boy in his troop.

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

LOVE OF COUNTRY
ELISABETH KENYON
Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, June 20, 1908


(Matt. 7:1-5 and Ps. 119:18-20)

(Ralph must have been almost asleep for when a large dark grayish brown bird with a long tail and a very long bill hopped upon the door sill, Ralph almost jumped he was so surprised.)

None of the children said a word and the bird stood very still for a minute and then it twitched its tail and ran across the room to a pan of water.

Ralph was so astonished that he cried aloud, "Look! Look, Aunt Ellen! Look at that bird!"

He had hardly said the first word before the bird had turned, run across the room, down the steps and was fast disappearing down the dusty road—much faster than a boy could have run the same distance.

Aunt Ellen told him that the bird was a chaparral and it came to the school the very first day searching for water. The children had put some in a pan and placed it near the fence and each day since had moved it nearer until they now had it entirely across the school room.

"Sometimes," she said, "he becomes frightened as he does in the fall, when he always comes back, because until the fall rains come he won't have any place where he can get water so easily."

"But, auntie, he wasn't at all like a bird—he didn't fly a bit," said Ralph.

"No. Chaparrals don't ever fly. They run along on the ground and can outrun girls and boys and evens boys. We've named this one Chappie and we're going to teach him to know his name."

Sure enough Chappie came back the next day and what do you think he did? He walked right across the room and got himself a drink. Then he saw the children's dinner buckets against the wall and walked right over to the first one and stuck his bill inside and brought out a hard boiled egg. Then he turned and walked out of the room and took the egg with him.

After that the children brought him an uncooked egg every day and they would put it in the last bucket and then Chappie had to go through them all before he found it. Chappie soon learned his name and would even come to dinner when the children called him. When they played "Black man, Scatter," he would run through the line with them but he seldom allowed them to catch him.

He must have been almost asleep for when a large dark grayish brown bird with a long tail and a very long bill hopped upon the door sill, Ralph almost jumped he was so surprised.

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When school was out Ralph hated to leave his new little friends, but most of all he hated to leave Chappie. Tad said that he could take the bird home with him, but Aunt Allen said that the chapparal was a country Panhandle bird and would die in a city like Dallas. Ralph was afraid Chappie would die for water, but Tad said that a chapparal could smell water a long way off and that he could run so fast that it wouldn’t take him long to find a new watering place.—Storyland.

THE DREAM MAN

The Dream Man comes at twilight time
When the shadows butter down,
And he waits for the children who enter in
At the gates of Sleepy Town.

He brings the dreams for all who ask.
They are shining and rainbow bright
As bubbles blown from a purple sea
On a misty, moonlit night.

His grey eyes smile as the children come
Passing and passing down,
And he gives a dream to every child
Who comes to Sleepy Town.

But no matter how careful a child may be,
His dream will but last a night—
They break like bubbles before the wind
In the rays of the morning light! —Eleanor Hammond in Storyland.

THE FIREFLY

On a warm summer evening you will see hundreds of fireflies flitting over the cool meadows, sometimes flying as high as the treetops. They seem like tiny people taking a walk, with their little lanterns to light the way. Do you know how the firefly carries his lantern?

Somewhere in the lower end of his back there is a strange substance which gives the light. As the insect breathes, the strange light comes and goes. That is why it looks as if his lantern flickered. On rainy evenings you do not often see the fireflies. Perhaps you have thought that the rain put the lights out, but if you should peep under the leaves and stones, you would find the little lights still shining, snug and dry.

In some of the tropical countries there is a kind of firefly which carries its light in its breast. The light which this insect gives is much more brilliant than that which we see in our own lightning bug. It is so very bright that if several of these insects are placed in a bottle, you can see to read by the light which they give. Years ago, the men who lived in those countries, when they must journey at night through a deep forest, fastened some of these fireflies to their moc-casins to light the way for them. The women twined the beetles in their hair, partly for decoration and partly for the light which they gave. Even now, in some of these far-away places, the men and women still use these strange lanterns.—Maud G. Booth.

RIVERSIDE’S PASTOR GOES ON AN EXTENDED MISSION

[The following articles from friends in Riverside, Calif., and from two daily papers, regarding the departure of Rev. Mr. Ballenger and wife on an evangelistic tour for several months, will be of interest to many readers of the Sabbath Recorder.—T. L. G.]

INTRODUCTORY LETTER

DEAR EDITOR SABBATH RECORDER:

I am enclosing an account of the farewell social and surprise for pastor E. S. Ballenger on the eve of his departure for the East, also two items from the daily papers.

Riverside, the “City Beautiful,” as it is called, is not just now quite the same as it has been. Why? Because Rev. and Mrs. E. S. Ballenger are not here. They left May 30 for the East, to be away five months.

Before the usual morning service last Sabbath, Pastor Ballenger baptized three lads—ages 11, 12, and 14 years—who, after the pastor’s impressed sermon were received into the Riverside Seventh Day Baptist Church membership. Some thirty of our people were at the 6:15 p.m. train to bid adieu and Godspeed to Rev. and Mrs. Ballenger.

Riverside, Calif.,

JENNIE CRANBIRD.

May 31, 1926.

THE FARWELL SURPRISE SOCIAL

Professor Ray Rood kidnapped the pastor and his wife of the Seventh Day Baptist Church of this city along with William Robinson, returned missionary from the Argentine Republic, the night following last Sabbath, taking all three, not on a wild goose chase, but to a delightful surprise in the dimness of the United Brethren church, where a large company of about one hundred members of the congregation and other friends with beaming faces and sweet smiles assembled to express in no uncertain terms their high appreciation of their spiritual leader, who, for the last six years, except one, has been shepherding his flock with ceaseless vigilance and love.

Under the unique and able direction of the master of ceremonies, Paul Crandall, the eventful occasion opened with refreshments in the form of generously loaded tables of substantial and delicately prepared dishes. Supper being ended, the audience listened to the delightful reception by the church choir, Miss Bernice Brewer singing the solo, after which Miss Maleta Osborne sang alone. Ten short speeches followed. Each speaker used a letter in the word “Ballengers” as suggestive of the traits of character upon which each one spoke with enthusiasm as follows:

B—Bible student, Mrs. Coon (Sabbath school)
A—Ardent, active, Ethlyn Davis (choir)
L—Longsuffering, Charles Pierce (deacon)
E—Endeavorer, Bernice Brewer (Christian Endeavor)
N—Neighbor, Frank Wells (in verse)
F—Friend of Barnabas, Mrs. Robinson (Gospel Worker)
K—Kind-hearted, Mrs. Bailey (Sabbath school)
W—Woman of worth, Mrs. Smith (Gospel Worker)
G—Generous, Glowing Curtis (young men)
E—Educator, Professor Ray Rood (brotherhood)
R—Real men, R. C. Brewer (men’s class)
S—Supervisor, Mrs. B., Dr. Pierce (everybody)

One of the most impressive parts of the program was the part performed by the children of the church under the leadership of Mrs. R. C. Brewer. The pastor and his wife being seated in the center of the group, the children rushed through the corridor singing their expression of admiration for Mr. and Mrs. Ballenger and supplementing same with a presentation of a large and beautiful bouquet.

Finally Dr. West, in his characteristically genial manner eulogized their spiritual leaders, terminating his remarks by presenting them with a generous purse of money to purchase a gift most adapted to their needs and which would ever remind them of the love and esteem in which they were held by the church.

More music followed by Miss Osborn, the choir, and the men’s chorus.

With suppressed emotions, the pastor responded, telling his flock that his connection with the church in Riverside was a bright spot in his history, on which he would ever look back with more than ordinary pleasure. While listening to so many expressions of love and commendation, the pastor expressed his wonderment as to whether he were attending his own funeral.

Pastor Ballenger and wife are leaving the city next Sunday on an evangelistic tour of many states, the former going as far as New York and returning in about five months. He will be succeeded by Pastor G. D. Harig who is expected in Riverside from Colorado next week.

WILLIAM ROBINSON.

NEWSPAPERS’ REPORTS OF THE FARWELL SERVICES—

The Riverside Press says:

Rev. E. S. Ballenger, pastor of the Seventh Day Baptist Church, will leave Riverside, Sunday evening for a five months’ evangelistic tour in the Middle West and Eastern states, under the auspices of an independent church group known as “The Gathering Call.”

Mrs. Ballenger will accompany her husband as far as Sheridan, III., where she will spend the summer with a sister.

A farewell reception and supper were held for Rev. and Mrs. Ballenger, last seventh day evening, at the United Brethren church, when a large company of friends and church members assembled to bid them Godspeed. An interesting program was enjoyed, and refreshments served. Plans were in charge of the Dorcas society and Brotherhood of the church.

The reception, which also honored William Robinson, returned missionary from the Argentine republic, was a surprise to the honored guests.
HOME NEWS

HAMMOND, I. A.—We are having summer day down here under the southern skies; it is very tolerable too. The schools are closed—some have excellent selection of teachers. A large number of our church graduated from high school, also one from the junior college. I have heard of one of our bank presidents talking with a state official this morning; the statement was made that the experiment is counted a success and to lead to the establishment of other schools in different parts of the state; though only as yet offering but the first two years' course it is a great boon to all who are entitled to its free privileges. Hammond has other facilities: the electric plant that gives continuous current at reasonable cost and ice at usable figures, and we have water—water most anywhere at two to four hundred feet. I mean artesian water for home and irrigation. The city water well is said to be two thousand feet deep, pure water, soft as rainwater and in abundant supply for all purposes.

The strawberry season is past—eight weeks shipping berries, two weeks for canning. Among the many attending lecturers this season was Mrs. F. J. Wells, in charge of the strawberry season in the United States. Mrs. Wells has made many observations of all the strawberry seasons and has sent her observations to the state extension department. She reports that the strawberry season this year was a success.

The Interlodge Party was held at the Interlodge Hotel on May 28 and 29. The party was attended by a large number of guests from all parts of the state. The program included a variety of entertainment, including music, dancing, and speeches. The party was a great success and all who attended had a good time.

DODGE CENTER, MINN.—Deaf brothers and sisters around the circle of SABBATH RECORDER readers: This is Dodge Center calling up; how are you all? I'm wondering about this beautiful morning if we truly realize what a beautiful world this is that we are living in, as I sit here and gaze out at the beautiful trees so stalwart, waving their beautiful green plumage in the breezes, and the great amount of shrubbery in its white plumage, denoting purity and many other beautiful flowers; and all go to say that God is here. And as I ride in the country I see the long clean rows of onions in acres and acres, and the rye headed and nearly ready for the sickle, and the masses of tall grass everywhere that must be cut very soon for the hay and the hay this week seems to touch all.

But we would not forget our little church we love so well but which is still growing smaller in number. More are soon going away to give their young people college advantages. Pastor Holston is still giving us our most excellent sermons and many other things, and he has sickness in his family, but is faithful to all. There has been other sickness among our members this winter but they are much improved now. Our trust is in him who doeth all things well.

If any of you are seeking new homes, come over into Macedonia (Minnesota) and help us; we need you, and let us help each other. This is a good place to live; we always have crops of some kind and always plenty to eat and wear. One can get land here now very reasonable. We also have lots of apples and other fruits, berries of all kinds.

Semi-annual meeting convenes here this month, the eighteenth, and Bible school this month beginning the twenty-eighth, holding three weeks.

ELLEN CHURCHWARD, Corresponding Secretary.

THE SABBATH RECORDER

Day Baptists maintained themselves through the age of individualism, for we are naturally independent. Can we adapt ourselves to the spirit of the age of co-operation? We have observed Sabbath Rally Day and Preachers, or The Ministry, by appropriate services.

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NORTH LOUP, Neb.—Mr. Polan's sermon Sabbath morning was on "The Christian Ministry," and included an earnest plea for young people to take up the work and parents heartily to aid in it. There was a large and attentive audience.

The Junior C. E. had a missionary lesson led by Maud Sample's class.

The Intermediate society was led by Mrs. Hemphill, a most appropriate leader, on "How to Study the Bible." As next week is promotion day, there will be a union meeting of intermediates and juniors, and on Sunday evening there will be a seven o'clock dinner given by the intermediates to the incoming juniors. All who graduate should be on hand at both meetings.

The Senior C. E. lesson on "China" was led by Fern Maxson.

The seniors have suspended their rules and elected new officers in May so that those who are gone to school may take their turns in serving as officers for full three months. The new officers are as follows: president, Alta Van Horn; secretary, Elsie Rood; treasurer, Mrs. E. Ballenger; assistant secretary, Maud Sample; Prayer Meeting Committee, Elsie Van Horn; Social Committee, Marcia Rood; Missionary Committee, Vesta Thorngate; Lookout Committee, Mary Davis; Junior superintendent, Mrs. Polan.

Howard and Minnie Davis sang a beautiful duet in church Sabbath morning, which seemed to touch all hearts.

The Sabbath school expects to have the Vacation Bible School again this summer if some one can be found to take charge of it. Details have been left to the two superintendents.

The Sabbath school orchestra which is being led by Howard Green practices Sunday night at the parsonage. The orchestra expects to play for the Riverdale commencement exercises.—*The Localist.*

Hotel Clerk—"I beg pardon, but what is your name?"

Guest (who had just signed register)—"Don't you see my signature there on the register?"

Hotel Clerk—"I do. That is what aroused my curiosity."—*Kansas City Star.*

[That hotel clerk has the editor's sympathy.]
It is evident that in all these expressions what sense is of expression. As if he could not coin expressions of the kind without life as if they could see and hear. Joshua set up a great stone at the time of the Exodus. No one will suppose that Oriental imagery often unlike ours of modern times. We take them for what they mean.

Quite otherwise than with our understanding of figurative Bible language, which is Oriental imagery often unlike ours of modern times. No one will suppose that when Joshua set up a great stone at Shechem, at the time of the renewal of the covenant, as a witness of what the people had said, he really meant that the stone should hear. It is common in Bible language to speak of things without life as if they could see and hear.

The books of Scripture were written, as all books have been since the world began, with the purpose of being understood; and the starting point of all written expression must be the sense of the writer to those who read or hear. Language and thought can not exactly coincide at all points, especially when we speak of spiritual things. We know that God is a Spirit. The untrammelled imagination of the world's childhood could not coin expressions of a bodiless and omnipresent Spirit. It was necessary, therefore, for the sacred writers to speak of God as if he had a human body, with bodily senses:

"And the Lord smelled the sweet savor; and the Lord said in his heart," Genesis 8:21. "And the Lord said . . . . I will go down now, and see whether they have done altogether according to the cry of it." Genesis 18:20, 21. But if crude errors of the heresy which insisted upon exact literalism and declared that the Trinity wore a human form, perhaps even deadlier evil arose from the human imperfection of language, namely, the attribution to God of human passions. Thus we read in Scripture, "It repented the Lord that he had made man," Genesis 6:6. "I the Lord thy God am a jealous God," Exodus 20:5. "I trod them in mine anger, and trampled them in my fury," Isaiah 63:3.

When in our loose, one-sided, inaccurate method we press the many passages of Scripture in which we are told that God "repented," or "changed his mind," or "regretted" something he previously had done, we must be careful lest we wholly desecrate the conceptions of him who is immutable, yet says, "I am the Lord; I change not", and of whom we are expressly told, "The Strength of Israel is not what they mean.

"Theology and poetry," says Boccaccio in his Life of Dante, "may be said to be almost one when their subject is the same; nay, more. What else are the words of Scripture in the gospel but a discourse of what is beyond the bodily senses, which manner of speaking we, in more ordinary language, call allegory?" So we seek to teach spiritual things.

It is evident that in all these expressions we may not take the present literal meanings of the words, but what they figuratively teach—what they meant to those to whom they were written or spoken. Our Bible language requires as much study as we are able to give it. We should take it for what it means to those familiar to such manner of expression.

THE FIGURATIVE ELEMENT IN BIBLE LANGUAGE

I have been not a little interested in an article taken from a copy of the Sunday School Times of twenty years ago under the above heading. It may be of interest to others—give a larger view in Bible study, so I am giving here the substance of it.

COMMONNESS OF FIGURATIVE SPEECH

The word "crook" means a bend in something, keeping it from being straight. So we sometimes speak of a person not straight in his dealings as a "crook." When we say of a man he is "level-headed" we hardly mean that the top of his head is flat. Many of our figurative expressions have become so common that we forget their being figurative; yet we do not take them literally. We take them for what they mean.

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THE PASTOR'S MESSAGE

With this issue we lay down our pen as editor of the Messenger. Within a few weeks after these lines reach the reader the pastor and his family will be headed westward for their new home in Little Genesee, N. Y.

We have spent five years among the people here—the five best years of our lives and the five busiest years, too. We came among you believing that God had a work for us to do, and we have tried to let him lead us in this work, "whereunto he had called us." A careful study of the field here—the organization and community, revealed to us certain definite channels through which we could best serve the church which we love and the Christ "whom we are and whom we serve." Certain definite tasks we have kept clearly before us. Though we are conscious of failure often where we had hoped and prayed for success, and though much we had hoped to accomplish remains undone, yet we believe progress has been made. For whatever of success may have come through our efforts, let God be praised.

COMMUNITY SERVICE

Ours being the only organized church in the village, the pastor has felt he should serve the whole community. This he has conscientiously tried to do. He has made 1,150 pastoral calls; he has conducted sixty-five funerals, over one-half of which were in families which have no connection with the church. To unite more closely the church and community, supported by the church and generous advertisers, the Messenger has been published bi-monthly for two years and is now being issued quarterly. The paper is mailed not only to every member of the church but to every family in the community.

THE SABBATH RECORD
TRAINING THE YOUNG

We believe that the hope of the church of tomorrow is in the youth of today. Believing this we have tried to labor with and for the young people. The C. E. society has been reorganized, a budget system of finances adopted, study courses organized, a missionary library started, and the social program broadened. For four years the C. E. society has been the banner society in the denomination. Our Junior C. E. society has had as its directing head our efficient and faithful denominational Junior superintendent, Miss Elisabeth Kenyon.

Progress, too, has been made in our Sabbath school work. The graded course of study has been introduced for beginners, primary, juniors and intermediates. The primary department has given way to the graded department. We have conducted a Daily Vacation Bible School, of three weeks each, for the past three years. Such a school should be placed in the regular program of the church. We owe much to our superintendent of the graded department for her untiring faithfulness.

The parsonage has been at the service of the church and young people for committee meetings—business, social, executive, and teachers' meetings. During the past five years more than three hundred such meetings have been held at the parsonage.

In November, 1924, the pastor was appointed by the Sabbath School Board as denominational representative on the Executive Committee of the State Sunday School Association; now the Rhode Island Council of Religious Education. This has brought the pastor and our Sabbath school in close contact with religious workers of the state. One year ago the pastor was elected president of the Westernly District Sunday School Association. During this time the association has been reorganized, a constitution adopted, the name changed to the Westernly District Council of Religious Education, and the four-week training school conducted in Westerly, meeting one evening each week, and four district rallies held.

The greatest joy of the pastor has been the baptizing of twenty-seven young people. Of the forty-two people received into church membership twenty-seven have been young people.

AMONG OTHER CHURCHES

While we believe a pastor's first duty is to the church that employs him, we do not believe that his influence and interests are to be bound by his own parish. One of the pleasures of the pastorate here has been the large opportunity we have had to serve many pastorless churches. The pastor has come to know personally and to guide the ministers of the state and to have a large circle of friends all over southern Rhode Island. The pastor has preached six hundred twenty-eight sermons in twenty-nine different pulpits. Of this number four hundred twenty-seven sermons were preached in other churches than our own.

DENOMINATIONAL WORK

Every pastor should be loyal to the highest and best interests of his denomination. Not least among my many tasks has been the service I have sought to render the denomination. For the past year I have edited the Exponent, a bi-monthly magazine, devoted to the fundamentals of our faith. Four of the five years spent among you I have been a member of the Commission of the Seventh Day Baptist General Conference, serving one year as president of Conference. It has been a great privilege, during the entire pastorate, to be associated with the members of the Missionary Board—to come to know these men and women, and to share in their common tasks and burdens.

All these varied activities testify that there is work, hard work in the ministry. But there are compensations which far outweigh the hardships. And now as we face tomorrow, we realize that these ties and relationships must soon be severed. Our path leads on to new tasks, duties, and problems, to new cares, burdens, and heartaches. Dear and cherished ties must be broken and new ties formed. Familiar faces must fade from sight and new ones come into the field. For me, Nehemiah 1:3-19, Israel's later prophets enforced Sabbath observance.

a. "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah, thy God."—Exodus 20:8. This is God's command, given in his codified law, the Ten Commandments.

b. "Wherefore the children of Israel shall keep the Sabbath in order—" for a perpetual covenant. It is a sign between me and the children of Israel forever." It is binding on all generations. Exodus 31:16, 17.

c. Nehemiah "commanded the gates of the city to be shut." He threatened the caravans that waited outside. Nehemiah 13:19. Israel's later prophets enforced Sabbath observance.

d. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass away from the law, till all things shall be accomplished"—Matthew 5:17. Christ accepted the Sabbath day law.

e. "And he came to Nazareth where he had been brought up; and he entered, as his custom was, into the synagogue" (or church) —Luke 4:16. Christ observed the Sabbath by attending divine worship. He says, "Follow me," and "I am your example." He was not a Sabbath desecrator, nor even a lax observer.

II. "We can not have evangelism and violate the law of the sabbath. We might just as well think of having good citizenship by practicing anarchy. Might as well expect good health by violating the laws of health. It resolves itself to the logical conclusion that you can not have evangelism, by violating the law of the sabbath."—Matthew 5:17.

AMONG OTHER CHURCHES

1. What is evangelism? It is the evangel in an age. What is the evangel? It is the "good news." What is the "good news"? It is God's message of mercy to sinful men. Where is this message found? In God's Word, the Book we call the Bible. What does God's Word say about Sabbath observance?

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You planted a seed? Evangelism is to the Church what the heart is to the body. If the heart ceases to function, the whole body is dead. When the spirit of evangelism ceases to function in the Church, the Church is dead. Evangelism will never be alive as long as there is lax observance or violation of the Sabbath day.—The Presbyterian, May 20, 1926.

The above clipping was sent in by Mr. Lester G. Osborn, together with the following note:

"The enclosed I found in my Presbyterian, and although it is written by a Sunday man, it sounds like good Seventh Day Bap-
tist doctrine, and I believe it has a message that we need. Perhaps it would be worth while to run it in the Recorder."

THE VALUE OF BIBLES IN HOTELS

That Bibles in hotel guest rooms are of value and appreciated may be seen from the many letters received by the society from hotel managers and guests in hotels, extracts from which read:

"We congratulate you on your good work."

"I am indeed sure that these Bibles are appreciated and are a great spiritual help to many people, as it is a very common occurrence to hear remarks by guests on how much your good work is appreciated."

"I just want to say, thank you for finding a Bible available in my room here."

"Fifteen years ago I was leaving the Hotel on a trip. Having no Bible with me I borrowed this one, intending to leave it on my return. Unfortunately I never came back to the hotel so the book has remained with me ever since. I have never felt right about keeping it. I am returning it with many thanks and the hope that it will do someone else as much good as it has done me."

A stranger from across the sea writes: "On my way home I stopped in New York at the — Hotel and enjoyed immensely reading from the Bible I found in my room. I am writing to obtain a similar copy. I never had the opportunity of reading the Bible before and I certainly shall appreciate having a copy of my own."

"I was discouraged and felt I had nothing to live for. Because of wrong doing I was ashamed to meet my employer or see my wife and had written to each not to expect to see me again. In the hotel room I saw the Bible, my mother's Book, and on my knees I asked God's forgiveness and found hope and peace."

"The delivery of parcels of every kind and description is almost an every minute occurrence these days, but let me assure you that no package was received with greater appreciation and enthusiasm than your package of Bibles received yesterday. Please accept on behalf of our Lutheran Hospice, as well as the guests of our Walther League House, our most sincere thanks for this donation. Your society is performing a most excellent service for the extension and promotion of the teachings of the Bible by placing copies of the Book of books in public places, such as you are doing."

A hotel manager, writing to thank us for the Bibles sent to his hotel, closes his letter as follows: "We might add you are doing a great and good work and sincerely trust the results obtained are commensurate with the time, labor, and money expended."

"I thank you very much for the handsome copies of the Bible which we received today. I appreciate such a gift, as the Bible is a book I use as a companion on many a day."

"—The Bible in New York.

AN EFFECTUAL PRAYER

"No," said the lawyer, "I shall not press your claim against that man; you can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it, but it would come, as you know, from the sale of the little house the man occupies and calls his home. And I don't want to meddle with the matter."

"Got frightened out of it, eh?"

"Not at all."

"I reckon the old fellow begged to get off?"

"Well, yes, he did."

"And you caved in, I suppose?"

"Well, yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged hard, you say?"

"No, I didn't say; he didn't speak to me."

"Well, may I ask, whom did he address?"

"His Father in heaven."

"He took to praying, did he?"

"Yes, but not for my special benefit. You saw it this way; after finding the little house, I knocked on the outer door which stood ajar, but no one heard me, so I stepped into the little hall, and looked through the crevice of the door into the sitting room; and there upon the bed with her silver head high on the pillows was an old lady who looked just like my mother did when I last saw her on earth. I was going to knock again when she said: 'Come, father, begin; I have been told from down on his knees went the silver-haired man still older I suppose than his wife; and I couldn't have knocked then for the life of me. Well, he began; first, he reminded God that they were still his submissive children, and no matter what he saw fit to bring upon them, they would not rebel against his will. Of course, if it was going to be hard for them, they would go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than that. But oh, how different might it now be, had even one of their boys been spared to them! Then his voice somewhat broke, and a thin whisper spoke from down under the coverlet, and moved over his snow-white head. Then he went on to repeat that nothing could be more against the will of God."

"I wish you hadn't told me about the old fellow's prayer," said the client, unsmiling.

"Why not?" asked the lawyer.

"Well, because I greatly desire the money that the little place would bring. But like you, I also was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you have just related. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for my ears."

The lawyer smilingly said, "You are wrong again, my dear fellow; it was intended for my ears, and yours, too; and God intended it. I remember hearing my aged mother sing about God moving in a mysterious way."

"Well, my mother also used to sing the same," said the client, as he twisted the claim-papers in his fingers. "You can call there in the morning if you like, and tell 'mother' me 'these envemoned pamphlets' are not all in the past. They are fast becoming a national disgrace.

What is needed in American politics is less free speech and more fair speech. The peril of the unbridled tongue is one of the greatest perils in present politics, where the religion of the bridled tongue is badly needed.—Record of Christian Work.

He who climbs above the cares of this world and turns his face to God, has found the sunny side of life.—Spurgeon.
MARRIAGES

MAY-VAN HORN.—At the home of the bride's parents, Dean and Mrs. M. H. Van Horn, Saline Station, Va., June 3, 1926, by Rev. George B. Shaw, Homer H. May of Charleston, W. Va., and Hallie F. Van Horn.

DEATHS

RANDOLPH.—Anna Elizabeth Moffatt Randolph, daughter of Dennis T. and Charlotte Wilcox Moffatt, was born in Westfield, N. J., June 13, 1842, and died at Plainfield, N. J., June 2, 1926.

She married Samuel F. Randolph, March 4, 1868. Their entire married life was spent on the old Randolph homestead situated so near to Plainfield that during the years of their residence there the city hall of the town and finally almost absorbed it. Mr. Randolph died November 1, 1917. Two daughters were born to them, both of whom still live in the home, Amanda C. and Anna Mabel.

Mrs. Moffatt early joined the Methodist church of Westfield, N. J., and was a member of the church until her death. She never removed her membership, but she was a regular attendant at the Sunday school and church services. When she was a child she was familiarly known was widely known and as the name she was called was Anna Mabel. She was a member of the Sunday school and church services. When she was a child she was familiarly known was widely known and as the name she was called was Anna Mabel. She was a member of the Sunday school and church services.

Woodruff.—Willis Woodruff, the son of William C. and W. M. Woodruff, was born in Kean county, Pa., April 18, 1857, and lived in his home at Alfred Station, N. Y., May 22, 1926.

When he was four years old his parents settled in the town of Alfred where his entire life has been spent. On December 22, 1890, he was married to Miss Fannie M. Pope who was a Christian woman of high ideals and sterling worth. To this union were born two children: Charles E. and William M. P., both of whom live with their families on the old homestead above Alfred Station. Mrs. Woodruff died in April 1905 leaving her two little boys motherless.

Following the death of his wife, Mr. Woodruff assumed the duties of caring for the home and his little boys and at the same time carrying on his farm work. To these duties were later added that of caring for his old father who made his home with him until his death. Thus it will be seen that his life was an unusually busy one, in which he best as father, mother, housekeeper, nurse, and farmer.

He was a member of the Second Church, having joined by baptism about 1892.

He leaves to mourn their loss, two sons, and a large circle of acquaintances and friends.

Funeral services were conducted, by Pastor A. Clyde Sayre, assistant by President B. C. Davis. Interment was beside his husband in the Alfred Rural Cemetery.

Rogers.—Alice Ennis Rogers, daughter of Matthew Stillman Ennis and Ellen Cotton Ennis, was born November 13, 1845, on Dodge's Creek, Allegany County, N. Y.

When she was two years of age her parents moved to Little Genesee where her childhood days and early womanhood were spent. When she was fourteen years old her father died, leaving her a mother with a widow with three children to care for. Alice being the second of the three. When a child, Alice was baptized by Eldr T. B. Brown and joined the Little Genesee Seventh Day Baptist Church. She attended Alfred College a few terms and then taught school in and about Little Genesee.

She was married July 16, 1864, to Albertus C. Rogers, a lieutenant in the Union Army, who was then home on furlough recovering from a wound received in the Civil War. After his recovery he went back to the front and served his country until the fall of 1865. In the spring of 1866 Mr. and Mrs. Rogers moved to Farina, Ill., and settled on a farm in the then new country. They remained in Farina thirty-seven years. Here their active life was spent and their children were born and reared, and here, during these many years, they were among the substantial people of the community and church. In 1903 they moved back to New York State, settling in Alfred, where they lived until Mr. Rogers' death on November 2, 1918. Since then Mrs. Rogers and her daughter Dorothy have resided in Wayland, N. Y., together, and during Mrs. Rogers' declining years Ruth has most tenderly and faithfully cared for her mother.

Mrs. Rogers was active in every form of church work in the new church at Farina, and for many years taught a Sabbath school class there. She was always interested and active in W. C. T. U. work, having been county superintendent in her home county in Illinois, and later president of the Alfred W. C. T. U. In the pioneer days in Illinois and New York she was known as nurse for the whole community, going far and near wherever her services were needed.

Four children were born to Mr. and Mrs. Rogers, all of whom are living: Agnes L. Saunders, wife of William A. Saunders of Robbinsdale, Minn.; Minnie; Walter Ennis Rogers of Plainfield, N. J.; Walter Ennis Rogers of Milton, Wis.; and Ruth Adelle of Alfred.

Mrs. Rogers died on Sabbath morning, May 29. Funeral services were held at her late home on Saturday, June 1, conducted by Pastor A. Clyde Sayre assisted by President B. C. Davis. Interment was beside her husband in the Alfred Rural Cemetery.

Rogers.—Dr. Thomas W. Rogers was born at Waterford, Conn., August 1, 1853, and died at his home in New London, Conn., May 19, 1926.

Dr. Rogers was the son of Captain Thomas S. and Nancy Benjamin Rogers. When he was two years old the family moved to Brooklyn, N. Y., where Captain Rogers entered business. Thomas received his early education in the schools of Brooklyn and New York. Under the instruction of private tutors, he began the study of medicine, and later entered the Sheffield Scientific School of Yale University where he was a member of the class of 1877. Later he studied in the College of Physicians and Surgeons at Columbia University graduating in 1890. During the next three years he served on the medical staff of St. Luke's hospital in New York, and in 1894 he moved to Westfield, N. J., where he engaged in the practice of medicine with Dr. John Champlin.

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THE SABBATH RECORDER

THEODORE L. GARDNER, D. D., EDITOR

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In 1896 Dr. Rogers took up his residence in New London, Conn., where he built up a wide practice, and where he made his home throughout the remainder of his life. He was married in April, 1897, to Miss Lillie E. Stillman, October 7, 1897. She is his only survivor.

Dr. Rogers was a member of the Board of Consulting Physicians of the Shiloh and Memorial Associated Hospital in New London; he was affiliated with the New York State Medical Society and the Connecticut Medical Society. He was also a member of the New London Chamber of Commerce.

Although for many years he conducted a general practice of medicine, he specialized in the treatment of diseases of the nose, throat, and ear. For the past ten years he was engaged in electrotherapeutics.

About a month before his death, Dr. Rogers was stricken with a severe stroke of paralysis, while he and his wife were visiting in New York. He had had two previous shocks, of much less severity, several years apart. Following the last stroke, he was confined to his hotel apartment in New York for several days before his condition permitted his return home. His condition grew gradually more critical until it resulted in his death in the seventy-third year of his age.

With the death of Dr. Rogers the community has lost one of its noblest sons, one who had numbered among his friends both rich and poor. He was ever conscientious in his response to duty and his whole heart was in his work. Because he was a true and loyal friend, Dr. Rogers made for himself a host of friends who are saddened at his departure. The depth of the kindness which reflects his great heart are known to few; but few of his intimate friends, besides those for whom they were performed.

Dr. Rogers was a Christian to the depths of his soul, and his life was one of unusual service. His religious associations were with the Seventh Day Baptist Church, and he attended and liberally supported the church of that faith at Watertown, Conn.

Funeral services were conducted from the home on Huntington Street, New London, Conn., May 29, 1926, Pastor Osgood of Waterford, officiating. The body was laid to rest in the Great Neck Cemetery at Waterford.

S. B. O.

TOMLINSON.-Mrs. Mary Davis Tomlinson was born in Dunellen, N. J., December 9, 1837, and died in her home of her son in Dunellen, May 29, 1926.

Funeral services were held in the Plainfield Seventh Day Baptist Church, Tuesday evening, June 3, 1926, conducted by her pastor, Rev. Alva J. C. Bond, assisted by Mrs. Nima G. Frantz, president of the New Jersey Woman's Portion of the Church. There was a brief sketch of her life and the tribute by Mrs. Frantz appear elsewhere in this issue of the SABBATH RECORDER.

Burial was made in the family plot at Shiloh, N. J., and the committal service was in charge of Rev. Eli F. Loomis, pastor of the Shiloh Seventh Day Baptist Church.
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