However Things
May Seem
No Good is Failure
and
No Evil Thing Success

As David heard the voice of God in the rolling clouds above,
In the raging of the thunder, may we hear the voice of love
And be filled with fearful fancies in the fury of the storm!

Let not troubles overwhelm us in the turmoil of the day,
Nor feel like turn surrender, as we strive along the way;
May we still hear the Master's voice, as he ever kindly calls,
And interpret Heaven's dictum in every sound that falls!

North Loup Nebraska,
July Fourth, 1921.

—Evans William Black
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloah, N. J., August 3-7. The committee on arrangements, under the presidency of Dr. A. B. West, plans an interesting session. This session was held in Plainfield, N. J.

President—Rev. W. C. Whiteford, Milton, Wis.
First Vice-President—Rev. N. E. H. Babcock, Battle Creek, Mich.
Second Vice-President—Rev. A. E. Whifford, Milton, Wis.
Secretary—Rev. W. C. Babcock, Battle Creek, Mich.
Treasurer—Frank C. Holston, Plainfield, N. J.
Executive Committee—William L. Babcock, Plainfield, N. J.

Prompt payment required of all obligations accepted.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. W. C. Whiteford, Milton, Wis.
Secretary—Rev. W. C. Babcock, Battle Creek, Mich.

The regular meetings of the Board of Managers are held the third Wednesday in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

Secretary—Rev. W. C. Babcock, Battle Creek, Mich.

WOMAN'S EXECUTIVE BOARD FOR LONE SABBATH-KEEPERS

General Field Secretary—Mrs. L. E. O. Robbins, Topeka, Kan.
Assistant Field Secretary—Mrs. Angelina Abbey, Alfred, N. Y.

Our Last Afternoon — The last afternoon in Western Association and evening of the Western Association were filled with good things. Orville Bond read a paper on the evolution of religion in the individual and in the world, which was strongly commended as a thoughtful presentation of the subject.

In Brother Holston's round table on religious education, Rev. Walter L. Greene gave a simple but pleasing illustration of gymnastics, by which bodily exercises can be given to children in any school; Dean Main spoke of home and work; Rev. William C. Whifford spoke on the work of the Sabbath school in religious education; the editor had a word on the need of adult classes; Rev. W. L. Greene spoke about the vacation religious day schools, and President Davis upon religious education in colleges.

The editor took the night train for home and Secretary Edwin Sigw furnished the data for the following facts concerning the farewell services.

A fine musical program had been prepared by Musical Director Looefboro in which the congregation joined. A song by the male quartet, and by a mixed duet, and two solos added much to the interest of this meeting.

Prof. Nelson A. Norwood made the closing address on "The Religion of Reality", which was regarded as one of Brother Norwood's masterpieces.

The association closed with another of those good fellowship handshakes. They met again at Dr. Branch and wife, of Michigan, and to the other delegates, bidding them Godspeed on their homeward way.

Vacation Bible Schools — The matter of religious education in week day schools seems to be growing rapidly in other denominations besides our own. An article in the Baptist starts off with these words: "Never in the history of Vacation Bible School work has there been such an interest manifested as at the present time."

Within the bounds of the Northern Baptist Convention there were fourteen and fifty schools reported, with more than forty thousand pupils enrolled.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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It is certain that our own week-day religious schools are right in line with the advanced movements of the Christian world.

People are coming to the importance of religious education, if the next generation in America is to be Christian. And we see in the wide-spread revival of interest in this phase of Christian work, wonderful signs of better days to come.
Things Being Emphasized

In the Young People's societies of various denominations one can not avoid seeing causes for hopefulness in the things that are being emphasized in too small a measure.

Here are some of the points strongly urged: Greater interest in Bible reading and in the Quiet Hour League; a strong plea for "Life Service" members, and for decisions for the ministry; a greater evangelical spirit; extensive mission study work; larger attendance upon regular church services; and loyalty to denominational schools.

Tithing is Recommended

As an indication of the growing sentiment in favor of tithing as a means of raising money for Christian work, we mention the recommendation offered in the Northern Baptist Convention recently held at Des Moines, Iowa.

Feeling that the "drive" method of obtaining money is not the most ideal one, and that it might become wholly ineffective after a while, the Executive Committee, after careful consideration, expressed the unanimous opinion, that, for a permanent financial plan, the 100,000,000 drive is over, there is no system better than that of tithing.

This committee also recommended that an educational propaganda be inaugurated to the end that all members of the Convention shall become and remain, as far as possible, a tithers' league be formed, and that efforts be made to secure enough members to meet the financial needs of that denomination.

We also notice that the Baptist Young People's Union have taken hold of the tithing proposition, setting as their goal the securing of one million tithing signatures in the year to come.

As evidence of the superior merits of this plan we give here some data taken from the Baptist.

Tithing Campaign a Winner

Mr. Benjamin Starr representing the stewardship department of the New York State Board of Promotion, sends the following interesting information:

The last report of the tithing work in the Homer Church for the year 1920 is a very interesting study. Homer Church is located in a village of about 3,000 population and has a membership of 360. During the year 1920 the tithing band numbered, seventy-seven; the non-tithing contributors, 201.

Seventy-seven tithers contributed $1,666.22, or $15.15 per member; 201 non-tithing contributors gave $1,455.32 or $7.24 per person.

Seventy-seven tithers contributed $3,520.45 or $45.72 per member; 201 non-tithing contributors gave $2,729.17 or $13.59 per person.

Those interested in putting on a campaign in their local churches should write to Baptist Tithers' League, 515 Wabash Avenue, Chicago, Ill., for a sample package of sixteen leaflets on tithing.

They Stole a March

On the Editor

To see all the copy that goes into the Recorder, especially when it is at home. Every one knows that. But not every reader,—indeed only two or three of them,—can know that by some scheming with friends in the office, the article in last RECORDER on page 46 was deliberately slipped in without the editor's knowledge.

We don't pretend to say who was and who was not. We don't think the "printer's devil" had anything to do with it. Indeed, we can not lay it to any evil spirit, for its author's words indicate nothing but the spirit of love and friendship. And if you could have seen the bright faces of all the office when the editor first discovered the article, you would be doubly sure of the kindly purpose and glad heart of each one there.

Evidently "S. O. B."—some old boy of other days, loyal and true,—has such close touch with the powers that be in the Recorder office that the editor has no chance for redress. Therefore he has decided to make the best of it, even if it did make him cry. God bless them all.

An Explanation

By a misunderstanding on our part two articles belonging to the Salem College number failed to get in, and their space was filled with Near East articles that had been "standing" in type for two months.

The discovery was not made until too late to remedy the matter, and the articles referred to appear in this issue.

"A Warless World"

In the great World's Convention of Christian Endeavorers, in New York City, Fred B. Smith, of the Federal Council of Churches, offered a new "slogan" for the rallying cry of Endeavourers as they go forth to make the world Christian. If this slogan, "A Warless World!" could become the watch-word all along the line with the soldiers of the cross, no man can estimate the moving power for peace that would result therefrom.

A few years ago Endeavourers adopted the cry: "A Salmonless Nation in 1920!" With this slogan the hosts of Christianity were marching on to certain victory. There is a wonderful power in the spirit aroused by the common use of some suggestive, stirring battle-cry in any reform movement. Let all the Christian gatherings throughout the world become filled with this one idea, until from every hilltop; from every valley; every hamlet and town; every Endeavor meeting shall go up the rallying-cry, "A Warless World!" and the day of universal peace will not be very far away.

Christianity Must Do It

If the slogan, "A Warless Nation" is ever to become a reality it must be through the active influence of the Christian people. The churches must rally to the standard of the Prince of Peace as they never have done before.

We can bring movement which could not be carried to certain victory, if all the Christian peoples were united and enthusiastic in efforts to bring it about. God does work with his people. It was the power of Christianity working behind the Anti-Saloon League, which by the mighty hand of God, led the temperance hosts to victory.

If we are ever to see a warless world it will be after God's people have become fired with zeal by the spirit of him who said: "Love your enemies," and whose mission was one of "Peace on earth and goodwill toward men.

Messengers of the Prince of Peace were appointed by the Endeavor convention, to carry glad tidings to more than forty churches in New York on Sunday morning, and street meetings were held all over the city during the noon hour.

"Five years ago we spent three times as much money on intoxicating liquors as we did on education. A part of that money has been diverted to educational channels. Five years ago less than ten per cent of all the pupils in the common grades entered high school, and not over two percent ever went to college. If only four per cent now should go to college, we can see why the university halls are filled to overflowing—W. J. Bryan.

SOME STRIKING CONTRASTS

CHAPLAIN G. C. TENNEY

The eighth Psalm presents some startling contrasts, the force of which are very patent to thoughtful minds, and which should be kept before us at all times. The psalm begins: "He that is lowly and humble, how excellent is the name in all the earth! Who hath set his heart to keep thy glory above the heavens." Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that they mightest still the enemy and the avenger.

Paul the apostle obtained the same thought and expressed it thus: "For you see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things and the things that are despised hath God chosen, yea, and things that are not, that they may come to nothing; that no flesh should glory in his presence." To still the voice of cavil and unbelief God employs the feeblest instruments to accomplish his wonderful works. Man is an individual so weak and helpless but may be employed in the great God, for though the Lord be high, yet hath he respect unto the lowly, and uses only those instrumentalities that will reflect glory to himself and not to themselves. Jesus broke forth into an exultant joy when this fact was illustrated in the success of the seventy whom he sent forth endowed with great power and a great message, though they were unlearned, inexperienced men who were standing in the world. They came back in triumph Jesus "rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." He sent forth largely as an experiment, in their success he foresaw the triumph of his cause, for if God could use such men to his glory, his cause would surely triumph. This does not place special approval on ignorance; but the height of culture, it shows that consecration and a humble trust in God can be used, even if the human culture be lacking and of course--consecrated talent and education can be much more effectually used. But the one
essential thing is that the human instrument be kept in the background and God be given his true place as Lord over all. - Jesus at that time gave his disciples a very necessary salutary warning; they were exhorted to rejoice so much "that the spirits are made subject unto you but, rather rejoice, because your names are written in heaven." It is the glorification of self that spoils so many men's work. There was danger of that then, there is the same danger now. The source of our rejoicing should be that God has been so gracious as to accept our feeble and unworthy efforts and has accepted us and written our names in the Book of Life. The most wonderful powers of nature, when considered, remind us of the sinfulness of the thought of ourselves as being worthy of anything. The moon, the stars, the moon, and the stars which thou hast ordained, what is man that art mindful of him? and the son of man that thou visitest him?" The Bible abounds with exclamatory ascriptions of greatness and majesty to God. His works bear out the truth. God is greater than his works and we are infinitesimal in comparison with his works. Look up on a clear night and consider that every star you are seeing by is so far the glory and power of our orb of light and life; that we exist on one of the smallest of the planets of our own family of planets as the minutest creatures, so small that in comparison with our planet great Father and Creator we appear! We are bound for Australia. We sail on and achievement? Who will have the

Theorem: The value of a kingdom is not determined by the size of its population or the extent of its territory, but by the character and potential of its people. Without the cooperation of individuals, a kingdom cannot achieve its full potential. The true test of a kingdom's greatness lies in the development of its people and the fulfillment of their destiny.

Is thy crust of comfort failing? Rise and share it with another. And through all the years of famine it shall serve thee and thy brother. Love divine will fill the storehouse, Or thy handful be scarce. Scanty fare for one will often Make a royal feast for two.

For the heart grows rich in giving; All its wealth is living grain; Seeds which mellow in the growing, Scattered, fill with gold the plain. Is thy burden hard to bear? Do thy steps drag wearily? Help to bear thy brother's burden; God will bear both it and thee. - Mrs. Charles.

The time has come to do for citizenship what has been done already for the professions and the crafts. This does not mean the setting up of formal requirements to which conformity is legally required, but it does mean a critical analysis and definition of the things involved in good citizenship which may serve as a basis upon which to build up an effective system of training for the performance of its duties and the fulfillment of its various obligations as well as the enjoyment of its rights. - Peyton C. March.
**FOURTH SABBATH RECORDER**

**THE COMMISSION'S PAGE**

Every church in line every member supporting

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

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**HONOR ROLL**

North Loup (1) (2)
Battles Creek (1) (2)
Hammond (1) (2)
Second Westerly (1) (2)
Independence (1) (2)
Plainfield (1) (2)
New York (1) (2)
Salem (1) (2)
Dodge Center (1) (2)
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (2)
Milton Junction (1) (2)
Pawcatuck (1) (2)
Milton (1) (2)
Los Angeles (1) (2)
Chicago (1) (2)
Piscataway (1) (2)
Wilton (1) (2)
Farina (1) (2)
Boulder (1) (2)
Lost Creek (1) (2)
Nortonville (1) (2)
First Alfred (1) (2)
DeKuyter (1) (2)
Southampton (1) (2)
West Edmeston (1) (2)
Second Brookfield (1) (2)
First Genese (1) (2)
Marlboro (1) (2)
Walsenburg (1) (2)

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**THOUGHTS SUGGESTED BY "A WALK IN DREAMLAND"**

**Cora Sheppard Lupton**

Who could read our editor's "Walk in Dreamland" (July 4) and not have deep thought? Methinks every one at some time longs to see the childhood home and reminisce. How delightful if the reminiscences are for the most part pleasant,—a good strong father, a tender loving mother, kind and happy brothers and sisters, and pure God loving teachers.

Emerson says we are part of all we have seen, even yet of it. His influence was all for good; even today she seems like the most Christlike person on earth. Her influence can never die, through a long life she has taught and taught what is right. She has not only taught it but she has lived it, and could I this day meet the editor's daughter, we would shake hands and mayhap shed a tear of joy and thankfulness over the beautiful influence this saintly teacher had on us.

Her life has been given to teaching other people's children that which makes for soul success, and all public school teachers are not fitted to put soul above mind and body, while training the young.

It is pitiful to think of people who will have to live in a house made of wild oats, when they grow old, for there is no getting away from "we reap what we sow".

In childhood I did not see anything pretty about some poetry my parent placed in a prominent corner. One was, "Dare to say No" and it has helped me all through life when temptations came, to stand firm and dare to say "no".

Another was to not believe all you hear and only half you see. Maturer years have shown me the wisdom of it.

Let us all join the editor in thanking God for all the good we get from childhood homes.

Shiloh, N. J.

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**A VISIT TO TRINIDAD**

**REV. T. L. MC KENZIE SPENCER**

Trinidad, the largest of the Lesser Antilles, is bounded on the north by the Caribbean Sea, on the south and east by the Atlantic Ocean, and on the west by the Gulf of Paria. It is about sixteen miles eastward of Venezuela from which it is separated by the Gulf of Paria and the channels of the Bocas.

The island is of rectangular shape with an area of 1,754 square miles, or 1,222,560 acres.

Christopher Columbus, the discoverer of the island, sighted the three peaks, the "Three Sisters," in the southeastern part of the island on July 31, 1495, and therefore named the island Trinidad, being determined to name the first land he should discover after the Trinity. This island was named "Isla de las Hermanas," or the island of the hummingbirds, by the Indians.

Columbus named the southern passage of the Gulf of Paria from which he entered, "Boca de la Sierpe" or the Serpent's Mouth, and the northern passage from which he went out, "Boca del Dragon" or Dragon's Mouth. The southern passage of the Gulf is divided by a rock called, The Soldier's Rock, or El Soldado, which is about nine miles wide. The northern passage is a passage of twelve miles broad. Columbus was terrified when he saw its wild appearances and called it the Dragon's Mouth. It possesses four separate channels lying between islands.

Port of Spain, the capital, is situated at the northeastern corner of the Gulf of Paria, and presents a beautiful appearance with its fine buildings and streets. The city was twice destroyed by fire, in March, 1868, and in March, 1885, consequently Port of Spain has a new and handsome buildings. In March, 1903, a riot occurred and the government buildings were destroyed by fire. A magnificent building, the Red House, stands on the former site and contains the law courts, and government official offices.

The principal business street is Frederick Street, running from Marine Square to the Queen's Park Savannah. The stores present a very attractive appearance with their numerous fascinating articles imported from London, Paris and New York.

There are several squares which are well laid out with tropical trees and furnished with seats.

The principal seat of learning is Queen's Royal College, which is situated on the western side of Queen's Park. The building is of red brick and is surrounded by very fine grounds which include tennis courts and a cricket pitch.

The principal churches in Port of Spain are Church of England, Roman Catholic, Presbyterian, Wesleyan, Baptist, Moravian, Salvation Army, Seventh Day Adventist, Apostolic, Holiness, and African Methodist. About six miles from Port of Spain is St. Joseph, the old Spanish capital, founded about 1577 by Don Antonio de Berrio Y Curana and is full of historical interest. Here was the residence of Don Chacon's capitulation. In the drawing room of Valvaso Estate, then owned by the Governor, or Teniente de Justicia, Mayor of St. Joseph, Don Jose Mayan, Don Chacon signed the treaty which gave Trinidad to the British, in the presence of Sir Ralph Abercomby, the Governor, and Admiral Harvey. A serious mutiny broke out here among the negro troops in 1838 and the ringleaders were shot while now stands the Roman Catholic convent.

Near St. Joseph is the monastery of Mount St. Benedict, built on a mountain 2,000 feet high.

Next to Port of Spain is the town of San Fernando which is 35 miles south. It was founded in 1786 by Don Chacon and probably derived its name from Ferdinand, the eldest son of Carlos IV.

One of the places of special interest to visitors is the wonderful and mysterious "Pitch Lake." The lake is a plateau of 114 acres of black pitch. It is said to have sunk about ten inches in fifty years. In connection with this lake is a legend which says that an Indian tribe who inhabited this region offended the Good Spirit by killing sacred humming birds in whose bodies the souls of the departed were supposed to abide. As a punishment for this crime their village was suddenly submerged beneath this lake of pitch. The lake is leased.

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**THE SABBATH RECORDER**

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On Sabbath Day, May 28, I was at Couva a little village about twenty-four miles by train from the city, Port of Spain. Here I spent two days with Mr. S. M. Phipps and preached on two occasions to a little congregation of Sabbath-keepers. Brother Phipps is the local elder, and is a man of some power. He is a chemist and druggist by profession, and has been a Sabbath keeper for over twenty-four years. He and his home are loyal to the Commandments of God and have passed through much opposition and persecution for their unswerving devotion and loyalty. Over six years ago they left the Seventh Day Adventists and have been standing as an island. The day before yesterday I received your letter of April 6 with the draft. Oh, how thankful I am, dear friends! Really I feel you are too good to me. Oh may the Lord reward you according to the richness of his mercy! I wish I could write to every one of those friends but I do not feel able. I have improved a little since I wrote to you in April, but still my nerves are very weak and I often feel much trouble of the heart and sleepless nights. I can not do half of the work I did before the operation, so you can understand how much is neglected. It does make my heart ache. And yet no one is willing to come and help me, and take the place at the head of this work.

LETTER FROM HOLLAND

My dear Brother Shaw:

Let me now tell you first of Brother Monsma's return into the way of obedience. It happened earlier than we had expected. For three months he has been employed at the Rotterdam bank, working there on the Sabbath Day. In his leisure hours he was always diligently studying the Sabbath questions (literature pro and contra), earnestly praying that he might come to a firm and unshakeable conviction. Mr. John de Heer wrote in his pamphlet that a great joy had filled his heart after he had been released of the bondage of the law and the Sabbath; but Brother Monsma did not for a moment feel any such joy. It was only doubt which vexed him and doubt never makes happy.

One day, when reading in an old volume of the Boedschapper, he found there a translation of an Open Letter of our American Seventh Day Baptist Churches to the Sunday-keeping Brethren. The argumentation used in that letter was the very thing he wanted in his condition and it became instrumental to convince him how unfounded his doubts had been and how shan the evidence for Sunday. Then came the conclusion.

This job at the bank pleased him very much and was well paid, much better than his different activities during the time he was preparing for the ministry. His superiors were well contented with his work. Meanwhile a baby was born to them, so he had to care for a wife and two children. Would it be possible for him to find a situation where he would be allowed to keep the Sabbath? He had signed a contract granting him to give notice at least one month before leaving. He immediately applied to the directors of the bank respectfully requesting so to arrange his hours that he might rest on the Sabbath and make up his lost hours on other days. They replied he could not do this as it was impossible, he must come to work on the Sabbath. He then earnestly prayed for a straight answer, what the Lord required him to do at once. He took the family Bible, it fell open at 1 Chronicles, chapter 16, verse 20. In a particular way and as a hearing of his prayers, his eye was drawn to the last line of chapter 28, verse 10, reading: "Be strong and do it!"

He then again went to his superiors, praying them to release him of his contractual duty. Immediately after he was dismissed with a good testimonial. He then looked out everywhere for work. First at different Jewish firms. Few of them keep the Sabbath. Their number is not sufficient to help him. He learned now that Jews are faithful to the law. So he devised several ways to earn his livelihood. Meanwhile Mr. John de Heer, who was holding a series of lectures at Amsterdam, drawing a great many people, often visited him. They discussed the Sabbath question, but Brother Monsma now stood firm in his conviction. Mr. de Heer remained kindly disposed towards Brother Monsma and procured him well-paid translations and other work.

At the same time I was asking Brother Monsma to resume his work for the Boedschapper, as far as possible, which he gladly accepted. Mutually we judged better not to endeavor to renew at once the former arrangement. Possibly when the time comes, when it is possible, Brother Monsma will be directly invited to go to.
Java, but at present he is busy in literary work, translations for Christian associations and periodicals, and working for the Boeds- chelder mission. He is writing for a period of some time to go to his family at Groningen, his dwelling here being very unhealthy, especially for his wife and babies. His request to be re-admitted into the fellowship of the Haarlem Church was heartily granted. These three years of his abode at Amsterdam and all his experiences here crowded at Amsterdam and all his experiences here crowded.

The other remarkable Sabbath was the seventh of May; we then welcomed in our midst Sister G. Mol, of the Salatiga mission in Java, a good friend of our dear Sister Alt. On Sabbath night the chapel was crowded. She then gave us an interesting lantern slide, representing the life of the natives and the way in which the mission works among them. Sabbath afternoon we had a more intimate and very interesting discussion with our own people from different churches. Sunday afternoon Sister Mol kindly assisted at the meeting of the Council of our Union and gave us good advice in many respects. Whether her special desire will be fulfilled, that her message will favor the delegation by our churches of the help so much needed at Gambong Waloh, is another matter in which we are constantly praying. Perhaps Brother Monsma will be the first to go.

We were much surprised by a recent letter of Sister Alt in which she opened the prospect of coming to Holland this year, if the board there could find a solution for arranging the work during her absence. She has been in Java this year, if I remember well. She longs to see again her relations and to make personal acquaintance with our people, and also to deliberate with us about the future of the work.

As to the care for the feeble-minded, it has entered a new stage. The congregations are preparing to erect new buildings and to subsidize the work more liberally. When Sister Alt comes, I shall write you immediately.

I just received your letter of May 10. I sent it to Brother Taekema, the secretary of the Union, that he may send you the data for your yearly report.

There is an evident growing in spiritual power in our church here. I trust new baptisms are in store for us. Three new Sabbath-keeping families, and other Adventists, are now attending our meetings at Amsterdam. We organized a Sabbath school for the children, twelve in number, at my home in the afternoon.

Two sons of Brother Taekema are now attending our meetings on the Sabbath in the Haarlem church. One is here to fulfill his military duties, the other is studying at the Lyceum in Haarlem. A daughter of one of the Makum sisters is servant in a Haarlem family where she is allowed to keep the Sabbath.

Our prayer meetings are a constant source of spiritual blessing to us. The annual festival of our Union will probably be held in the beginning of August at Groningen.

May the Lord abundantly bless you in all your work for his name's sake and your family, and all our dear friends across the Atlantic.

With kind fraternal greetings,

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,
June 1, 1921.

S. H. DAVIS

THE SABBATH RECORDER

in account with

THE FIRST BAPTIST MISSIONARY SOCIETY

June 1, 1921—July 1, 1921

MONTHLY STATEMENT

Balance on hand June 1, 1921... $1,922.38

Young People Board, Dr. Palmberg's salary... 75.00

Woman's Board, Dr. Sinclair's salary... 100.00

Woman's Board, Sister Bloom's salary... 200.00

Los Angeles Sabbath School, special... 12.00

Syracuse Church, Missions Society, General Fund... 10.00

Rockville Sabbath School, General Fund, Ministerial Education Fund, return of money paid out... 75.00

Salary, New Auburn Church, voted to Sister Alt... 774.00

Income account... 451.00

Collection, Western Association... 141.61

Chapels, Western Association... 14.00

Shanghai Church... 25.00

C. B. Hall... 50.00

One-third collection, Eastern Association... 43.38

Woman's Board, Miss Buirck's salary for George Tenney... 200.00

Woman's Board, Miss West's salary... 200.00

Woman's Board, Georgetown Chapel... 51.00

Conference Treasurer, Georgetown Chapel... 51.04

First Brookfield Church, Georgetown Chapel... 1.65

Shiloh Church, Georgetown Chapel... 6.74

Salen Church, Georgetown Chapel... 5.42

Wilcox Church, Georgetown Chapel... 7.20

First Hopkinton Church, Georgetown Chapel... 30.00

First Hopkinton Church, Georgetown Chapel... 10.00

Conference Treasurer... 212.56

First Brookfield Church, Boys' School... 6.61

Shiloh Church, Boys' School... 26.96

Salem Church, Boys' School... 21.69

Lost Creek Church, Boys' School... 27.30

Conference Treasurer, Misses' School... 21.69

Conference Treasurer, Girls' School... 61.00

Shiloh Church, Girls' School... 26.96

Salem Church, Girls' School... 21.69

Lox Creek Church, Girls' School... 27.30

Conference Treasurer, William... 233.68

Grand Marsh Church, Missionary Society, 33.90

Grand Marsh Churches, salary increase... 41.16

First Brookfield Church, Missionary Society... 7.27

Shiloh Church, Missionary Society... 167.93

Shiloh Church, salary increase... 64.00

Salem Church, Missionary Society... 135.12

Salem Church, salary increase... 23.85

Northern Wisconsin Churches, collections... 7.28

First Hopkinton Church, Java Mission... 50.00

First Hopkinton Church, General Fund... 55.00

Adams Center Church, China Field... 10.00

One-third collection, Western Association... 10.33

Portville Church, General Fund... 110.00

Interest on checking account... 1.03

$7,039.64

Dr. Rev. John C. Branch, May salary... 83.33

Rev. T. L. Spencer, salary... 83.33

Dr. Rosa W. Palmberg, furlough salary... 41.66

Susie M. Burdick, May salary and traveling expenses... 58.52

Mrs. D. Burdett Coo, May salary, Rev. W. L. Burdick's salary and traveling expenses... 133.33

Rev. J. S. Keim, May salary, traveling expenses... 136.52

Rev. W. L. Burdick, May salary and traveling expenses... 162.68

C. C. Van Horn, Little Prairie, May salary... 75.00

Rev. George W. Hills, May salary... 58.33

Rev. Luther A. Wing, May salary and traveling expenses... 105.67

Ray C. Sherman, May salary... 60.00

Rev. W. L. Davis, May salary... 33.33

Rev. G. H. F. Randolph, May salary... 41.67

Vance Kay, May salary... 29.67

Rev. S. S. Powell, May salary... 25.00

Adelbert Branch, May, White Cloud Church... 25.00

Jesse G. Burdick, Italian Mission... 29.16

Rev. J. J. Koyats, Hungarian Mission... 20.00

Mrs. Angelina Abbey, May appropriation... 10.00

R. B. St. Clair, May salary... 25.00

Edwin Shaw, May salary and traveling expenses for G. Burdick's Draft... 106.03

Zilphia W. Seward, salary, May 15-27... 27.00

University Bank, account J. W. Crofoot, T. L. M. Spencer, June salary... 100.00

Rev. W. L. Burdick, T. L. M. Spencer, traveling expenses... 91.05

John C. Branch, June expenses... 50.00

George C. Temney, June expenses... 10.00

China Draft... 1,905.25

Incidental and evangelistic... 100.00

H. E. Davis, Accounting... 34.00

H. E. Davis, last quarter... 87.25

H. E. Davis salary 345.00
against the wish of his
and
~

In 1926, Brother Zuriel Campbell was a service
many Milton students, past and present, who the most of
represent the entire period of his faithful the work to which our Master calls us. As
E., & 0. E.,

Miss Mav Mudge spoke
Welton Church has among her
The hour of
honor of our

The pastor then chose as a basis for what he wished to say, 2 Sam. 3: 38: "Know ye not that there is a prince and a great man fallen this day in Israel?"

President Daland was a great man because he consecrated a splendid education to the service of Christ; because he stood
a people we must rally around the college,
the student the

The work and blessed influence will live though he is taken from us.
By his death we are admonished to make the most of life and to carry on faithfully the work which calls us. As a people we must rally around the college, and carry forward the work which he loved so well.
At the close of the service a quartet sang the college song: Our Colors. The words were written by President Daland, and breathe the spirit of loyalty, hope and sacrifice which he so genuinely exemplified.

Dear Milton, your mother, fair Milton all hail! We greet thee, we bless thee, our love shall not fail.
To thee and thy mandates we'll ever be true.
Thy symbol we cherish, the Brown and the Blue.
Thy sons and thy daughters fulfill thy behest.
With God and the right we shall ever be blest.
We come now to greet thee, our vows to renew, And join in the praise of the Brown and the Blue.
Thy honor is precious, thy favor we prize.
Thy name is a glory to the skies.
Till death we are thine, to our pledge we are true,
To honor thy colors, the Brown and the Blue.

In the fear of the Lord is strong confidence; and his children shall have a place of refuge.—Prov. 14: 26.

wretched part. Are you going to live in the wooded? An educated man has at his disposal the materials for the abundant life.
In the third place, an education multiplies a man's usefulness. When I was a youngster, I remember a playmate showed me an instrument which, at first sight, looked for all the world like a glorified jackknife, which, however, upon examination proved to be a complete kit of tools. He could not only whittle, but he could drive corks, could drive screws, could bore holes, and could do many another trick. As my boy friend could do so many more things with his kit of tools than a lad with only an ordinary pocket knife, so a man with an education can turn himself in many more ways than a man without.

The Panama Canal—America's greatest achievement—never could have been built if Colonel Gorgas, instead of fitting himself through preparation to conquer the mosquito and thus pull the teeth of the tropics, so to speak, had contented himself with living the small life and leaving his magnificent powers undeveloped. But with the completion of the canal and all America's problems have been solved or its contributions to world civilization made. America's most staggering problems are not so much physical as moral and spiritual. Man alone and in his group's life is still the unmanageable celt that must be tamed. Just now our country—and the world—are caught in the tangle of great problems arising out of the ignorance and the ill-will of man. Only great work among men can cope with these big questions. Our country needs men who can think straight and big, who get a vision of things beyond the ends of their noses. Our country needs men of great hearts, for whom the world is but the family of our heavenly Father.

It is no figure of speech to say that America and the world are, in their extremity, calling you.
Our civilization can be saved only by such men as are willing to invest their lives in the service of the kingdom of God and are willing to prepare themselves for this service.
Are you one of these?
Sincerely your friend,

PAUL.
THE SABBATH RECORDER

SEMIANNUAL MEETING

The semiannual meeting of the Northern Wisconsin and Minnesota churches convened with the Grand Marsh Church June 10, 11, and 12.

The Sabbath eve service was opened by singing "Holy Is the Lord." The Scripture lesson was read and prayer was offered by Rev. H. C. Van Horn, followed by singing, "Take My Life and Let It Be." Pastor Tickner then offered briefly words of welcome after which Rev. C. B. Loofbourrow delivered the introductory sermon from the text: "But Peter followed afar off." Matt. 26: 58. The congregation united in singing, "We will do with this friend called Jesus." The benediction was pronounced by Rev. C. B. Loofbourrow.

The Sabbath morning services were opened by singing: "Oh Day of Rest and Gladness." Rev. H. C. Van Horn read the Scripture lesson and Mrs. Angeline Abbey offered prayer. After singing, "Lord, I Hear of Showers of Blessing," Rev. Mr. Van Horn preached from the text: "Blessed are those who know in their hearts that they may have right to the tree of life, and may enter in through the gates to the city." Rev. 22: 14. After the singing, the benediction was pronounced by Rev. C. B. Loofbourrow.

The Sabbath school was held in the afternoon, conducted by the superintendent, Mrs. Maggie Smith. The school was divided into two classes, with Mrs. Van Horn as teacher for the Bible class and Mrs. Arthur Atkins for the children.

After Sabbath school a song and praise service was led by Rev. H. C. Van Horn. The eleventh chapter of John was read by Pastor Tickner, and prayer was offered by Myron Green. Rev. Angeline Abbey then preached from the text: "The Master is come and calleth for thee." John 7: 18. The male quartette, consisting of Rev. H. C. Van Horn, of Dodge Center, Minn.; Mr. Joe Ling, of New Auburn, Wis.; M. J. Green, of Grand Marsh, and Mr. John Haskins, of New Lisbon, favored us with a selection, "Gather Them In." The benediction was pronounced by Rev. C. B. Loofbourrow.

Sabbath night a song and praise service was held, after which prayers were offered by Walter Cockerill, Joe Ling and M. J. Green. Scripture lesson read by Rev. Mr. Loofbourrow, who also delivered the evening sermon, taking as his theme, "Meeting the Entrance Requirements". Text: Acts 2: 37, last clause, "Men and brethren what shall we do?" The male quartette rendered another selection and the benediction was pronounced by Brother Loofbourrow.

Sunday morning at ten o'clock the regular business meeting was held with Pastor W. D. Tickner as moderator. After prayer by Brother Loofbourrow the minutes of the last meeting were read and accepted. The constitution and by-laws were amended by inserting the word October in the place of November as the time to hold the semiannual meeting. The next semiannual meeting is to be held with the Dodge Center Church, with A. E. Ellis as moderator. Mrs. Grace Burdick was elected secretary for the next semiannual meeting. Rev. W. D. Tickner was chosen delegate with Rev. C. B. Loofbourrow as alternates for the next Iowa yearly meeting. Two offerings were taken, one to defray expenses, and one for missions. The delegates present extend to the Grand Marsh Church their appreciation and cordial hospitality. Letters were received from the New Auburn, Wis., and Exceland churches. No report was received from the New Auburn, Minn., church. A verbal report was also given from the New Auburn, Wis., church by their pastor, Rev. H. C. Van Horn. Greetings were extended to the semiannual meeting from the Sabbath-keepers of Minnesota, Mrs. Abbey. A report was given on the work of the Grand Marsh Church and mission center, Fairview, by their pastor, Rev. W. D. Tickner.

After the business meeting Pastor Tickner preached from the text "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 5. After the offering the congregation united in singing. "The Victory May Depend on You," and the meeting was dismissed.

The afternoon services were opened by singing "Saved by Grace," prayer by Deacon Andrews and singing, "Hail Thou Once Despised Jesus." An essay written by Miss Rachel Davis on the theme, "This Do and Thou Shalt Live," was read by Miss Muriel Jones, Mr. Walter Cockerill then gave a splendid talk especially for the young people. And the benediction was pronounced by Pastor Tickner.

Sunday evening the song and praise service was led by Mr. Joe Ling and prayers were offered by Rev. Mr. Loofbourrow and Pastor Tickner. Rev. Mr. Van Horn delivered the evening sermon, text: "And they sent Barnabas and Paul." Acts 13: 22. After the offering the congregation united in singing, "Take the Name of Jesus with You," and the benediction was pronounced by Pastor Tickner.

The services were all well attended and good interest was manifested throughout the meetings. We are grateful to the fifteen delegates and visitors who came and helped make the meetings a success. We were also glad in having with us Miss Eunice Babcock who is a member of our church, but who has been living the past few years in Ludden, N. D. We feel confident that the meetings just held have not been in vain, but have been the means of encouraging us to go forward and accomplish greater work for our Master.

Mrs. Arthur Atkins, Clerk.

PICNIC AT WELTON, IOWA

Rev. T. L. Gardiner:

Dear Frees As Who comes oftener than Welton? Now, Dr. Gardiner, if you are as polite and thoughtful as an old friend of ours here at Welton you will answer: "And who is more welcome?"

Taking that for granted I am going to tell you about a picnic that our Sabbath school enjoyed in Mr. Flather's grove the Fourth of July. The owner of the grove is not a member of our society but very kindily granted its use, and extended the invitation to us as often as we wished. This grove is of soft maples, and they are probably fifty years old, tall and straight; making a clean, beautiful, and shady place for a picnic.

When we reached the grounds the sports were underway way. The boys had been pulling square holds. Did you ever pull square holds, Dr. Gardiner? If, not you want to get some boys to show you how.

Not the old fashioned way, but the new, with three men on one side and one on the other. The reason is, that one man can do to three (if it works right). Then there was one of the finest swings; I think it must have been forty feet to the limb, and what a place for a boy to swing a young lady, and see improved the opportunity.

Foot racing and various other stunts kept us all busy until dinner was called, where a count showed that about sixty sat down to a dinner of fried chicken. You go, Dr. Gardiner, and give the menu, you have eaten at such tables many more times than I ever have, and you have such a descriptive pen.

Begin with chicken and close with ice cream. The ice cream was furnished by eleven of our young men. They proved themselves liberal providers. One of the things that I shall never forget is the smiling face of one of them as he enjoyed his tenth dish of ice cream, urging others to eat more, as he believed there was plenty. Of course the great Antioch" game was played in the afternoon and I will not tell what the married men did to the single fellows in that game.

The finest thing of all though, was the presence of vulgar, or profane language; and so that dinner was deliciously used on the grounds was by those who were not members of our school. If any one's feelings were hurt I did not hear of it and when we left for home it was with the assurance that it had been a good day for young and old; and we hope it will not be the last of such social gatherings for the Welton Sabbath school.

C. L. Hill.

Welton, Iowa, July 8, 1921.

- royally runs the river
Under the reddening skies;
Lightly the young leaves quiver.
Thrilled with a glad surprise;
Old is the world and weary.
Worn with its sorrow and sin;
But the doors of dawn swing open
And the glad new day steps in!

- royally runs the river.
Taking the sky's own hue
Shall not the great Light-giver
Find me responsive too?
What though the night was weary?
And the hope is not hard to win:
Find me responsive too?

Walking Every Day with Jesus
by Andrew B. Bryant.
WOMAN'S WORK

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

WOMAN'S WORK

[In the Western Association Mrs. Walter L. Greenwaid presented her paper on Woman's Work in the form of this poem, which we give in full. — Ed.]

Another day's labor was ended, And the rays of the setting sun Had faded to tender radiance, As another week's task was done.

The Sabbath quiet now stealing, Over river and hill and dale, Gave to the sad and discouraged God's peace that neath can fail.

The dear little woman was weary With tasks neither easy nor few, And stillness soon reigned over all Before the rapt watcher paused slowly. A woman both slender and tall.

Her hair, waving back from her forehead, Was as black as a raven's wing; Dark eyes, full of power and sweetness, Both sorrow and joy seemed to bring.

God's voice was heard in the stillness: "Here beheld ye the mother of Christ."

"She gave loving service un stinted; Could you call her life useless, child?"

She vanished; and now gowned in whiteness As pure as the driven snow; With eyes so calm and so gentle, Where the fire of love seemed to glow.

A nurse took her place near the dreamer, And the Heavenly voice softly said, "Beloved one, who faithful to duty, Bringeth balm to the invalid's need.

She comforts the sorrow with tears pure, Sootheth the pain of the suffering child; Brings peace to the sad and the dying. And to delirium wild." The nurse was a glowing example Of what is the servant's one purpose, Of what her life was a wonderful gift, A noble profession. May be yours as well.

And though her health may e'er so feebly, Yet beloved by the whole countryside She fears, if her life is less worthy, She may hinder her work far and wide.

Each word, be it gossip or slander, That is given to her mars her life. So give to her help and forbearance, For she is your minister's wife.

And so the procession passed onward, With a soft and musical tread, Just women and yet more women Keeping step with the ones ahead.

The teacher, that wonderful leader Of the future hope of the world; 

Her face, bright with power and purpose, Is a flag of devotion unfurled.

The merchant, so honest and upright; The queen in her robes of state, The competent wife of the farmer, And the sweet girl graduate;

The author, the woman of business, The woman in politics too, All passing in ranks ever changing, Each with a great service to do.

But last in that slow moving column Of women who help sway the earth, One face of the dreamer's, the dreamer of joy which is greater than mirth;

"Though worn as with long hours of labor, Yet reflecting a glow from above, Desired to draw from the lips of the dreamer A sip full of longing and love."

"Dear Lord," from her heart came the whisper, "Wilt thou allow a service so fine That this woman's wonderful soul light May be also reflected in mine?"

"Dear heart," came the voice of the Master, "Her life work also is yours, Her service lost of home-maker, The work that forever endures."

"Though great are the chances for women, In this day and age of the earth, No other career for a woman Can equal the home in true worth,

The Sabbath That Prays

The one thing that impressed me about that Missionary Society was that it knew how to pray.

"How did you teach your members to pray?" I asked the president.

"It hasn't been easy, but it is worth while," she said. "Three years ago we had a study class, using Fosdick's 'Meaning of Prayer.' Every member who was in that class realized the possibilities of what we might accomplish through prayer. We appointed a Committee on Prayer and Devotional Life of the Society. They have worked hard and with wonderful success."

"We have no more hurried and unprepared devotional services. No more given them at the meeting then formerly but hours more of time are given to their preparation. Some times the woman who takes ten minutes to lead a devotional period spends hours in finding the material she wants and is trying ready for the meeting. Instead of having people who have given little thought to it lead in prayer, members are asked to be prepared to lead. For instance, if we are going to have a meeting on Medical Missions we ask one member to lead in prayer for all of our medical missionaries. She is expected to find out who our missionary doctors and nurses are, where they are located and what their special needs are. She does not deliver an address on medical missions or seek to impart information to the Lord in her prayer, but she does know how to pray intelligently for the actual needs of the work."

Sometimes we pray around our mission stations, assigning the stations to different members, each of whom is asked to be ready
A STRONG PLEA FOR AGGRESSIVE SAB- 
BATH REFORM

[The following letter though in the form 
of personal correspondence is of sufficient 
public interest to warrant our giving it a 
place here.—Ed.]

REV. THEODORE L. GARDINER,
Editor Sabbath Recorder,
Plainfield, N. J.

DEAR DR. GARDINER: I have just been 
your reading your biographical sketch of Dr. 
Lewis’s life and was especially interested in 
leaving that in 1895 an effort was made to 
continue the Sabbath Reform work. 
I have never been satisfied with what we as 
a denomination are doing in propagating the 
Sabbath. I would rather write one hundred 
fruitless letters than to withhold one 
which might bear good fruit. Hence, I am now 
going to ask you to permit me to encroach 
on your time while I go over in my weak 
way what seems to me to be by far the 
most important issue we face. 
I have never again called the Sabbath 
denominately to the point I would like 
to see two things given prominence at the 
next Conference, and an effort made to 
perfect plans for their continuance. The 
first is to provide for such thorough 
effort as may come to appreciate 
the difficulties which those must 
encounter who attempt to keep the Sabbath 
among Sunday surroundings. Possibly 
there is no way of arousing the interest of 
our people as much as to thread them on 
sufficient hands for preservation and propagation. 
In our laxity in not doing our utmost to 
establish our own minds on the minds of our 
people and in spreading the truth we are, 
I feel very plain to me, not merely betraying 
A God-given trust but are running grave 
risk of the enactment of antagonistic legis- 
lation which shall seriously interfere with 
our future happiness and comfort.

My own interest in the Sabbath question is 
now combined with my desire to see come to 
appreciate the difficulties which those must 
encounter who attempt to keep the Sabbath 
among Sunday surroundings. Possibly 
I feel that the people should rally round 
Sabbath Reform, and showed his keen disap-

pointment in his remarks quoted on page
2 of your biographical sketch of his life, when he 
most fully realized the weakness of his 
entirely too much for one to fill the job if the 
job was there. 
I feel that I knew Dr. Lewis pretty well, 
and confess I do not know of any one who 
could now take up the work where he left 
off, and expand it to meet the growing needs 
for the work in other phases. However, I 
believe we must have the man sufficiently 
interested and enough of a student to 
write to do the work if we only will open 
the doors and let him in.

Possibly I have written nothing really 
suggestive to you. However, in a very poor 
way I have written what has been on my 
mind for a long time. It is not in form for 
publication, I am very sure. However, if 
the gist of it might bring desired results 
though the Recorder you are of course 
welcome to use it as you see fit. For I am 
very sure of the correctness of my theory, 
and, that we should do very, very much 
more, among our denominational activities. 

July 3, 1921.

FRATERNALLY YOURS,
GEORGE A. MAIN.
AN APPRECIATION OF PRESIDENT DALAND
DEAR YOUNG PEOPLE:
The Seventh Day Baptist denomination is in tears today. A dark, heavy cloud has fallen across our pathway in the passing of the beloved president of our church, one of our strongest and best leaders; and our hearts are bowed down with sorrow. An abler pen than mine must write the tribute his memory so richly merits; but I want to tell you something of my memory of him, and point out a few lessons to be gleaned from his life.

I first met President Daland at our association held at Welton, Iowa, in June, 1890. This was the occasion of his first visit to our people of the West. The heat during the entire session of the association was intense, so much so that during some of the sessions part of the people stood by the windows on the outside of the church. One day, in coming away from the church, I was invited to a home for the evening meal and to meet Mr. Daland, J. W. Morton, E. M. Dunn, L. A. Platt and others. The hour was spent on the lawn under a marmo shade tree; and so inspiring was the talk of the group that I went home, after the heat caused by the heat was well-nigh forgotten. Of the company gathered together so pleasantly that afternoon, all save the writer of these lines have passed from service here to the greater service that lies beyond the silent river. Great hopes were born in our hearts that afternoon of the work the brilliant, genial young stranger who had cast in his lot with us would be able to do for our beloved Zion; and it is just to say in passing that these hopes have been fulfilled.

It seems rather remarkable, but circumstances have so ordered it, that in all these years I have only enjoyed the privilege of hearing President Daland preach three times. The first time was at the association in Welton when he preached from the words, "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this:"

The sermon was optimistic and not devoid of humor—the kind of a sermon I enjoy—one that recognized obstacles in the way but looked beyond them to the guiding hand of Jehovah.

About two years later I heard him preach the Sabbath morning sermon of the General Conference which was in session at Westerly from the text, "Therefore thou art an exculpable O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest without cause art judged.

To me this sermon exceeded the former one in depth of thought and Christian counsel. I know not how it affected others but it entered into my soul and became a potent factor in the development of my spiritual life. And is it not strange that I never told him of the help I had received? Verily I fear we are all guilty of withholding words of appreciation from those who are toiling in our behalf and when they are gone, mingled with the beautiful flowers on their caskets are found sad regrets for our carelessness.

The last time I heard him preach was at Milton Junction when I was paying a visit to the church, was WITH the pastor and he was supplying the pulpit. I should remember the text of that sermon if for no other reason than it was one I have never heard used by anybody else: "Dead flies cause the ointment of the perfumer to become foul, and a light word lightens the spirit.

I regret that this sermon was not published in tract form, not because it excelled the others, but for the increasing need of its admonitions. He first told us of the expensive ointments, delicately perfumed, that were compounded by the perfumers in those days, and of the swarms of flies that infest Oriental countries; and if one of these dead flies fell into a pot of ointment that had been exposed, it would emit an odor that would drown the delicate perfume of the ointment. Then he made the application to the little faults in the lives of Christians which emit such an unpleasant odor that they nullify or at least mar the influence of their otherwise beautiful lives. He emphasized and dwelt upon the evil resulting from the use of words which if not profane border upon it and other words which have no place in the vocabulary of Christ and His church. He quoted in his message: "Verily I say unto you, What things soever ye shall pray and shall ask, so shall ye receive." And then he, "coming from a Christian emit an unsavory odor."

In 1904 the Northwestern Association convened at Milton Junction, Wis., where I was serving as pastor. On the last day of the convention I held a reception at my home, between the afternoon and evening services. After supper, when all but a very few of the guests who could not attend the evening service had departed, President Daland talked with those who remained, of his anxiety for the future of our ministry, which he feared was not keeping pace with the record of the past. He talked of his anxiety to see Christian students, with bright minds and adaptability giving themselves to the ministry. During those few moments I saw clearly how sincerely he held the calling of the ministry, and I vowed for it the best talents. I am repeating this conversation for the first time, because I know his sayings and influence will be deepened in the hearts of the people by his death and with the hope that the young people who held him in such high esteem will give the ministerial calling their most serious consideration. The criticism has been offered against our people that we do not have as many young as those who are now in college, or the people who are the guests who could not attend the past. Let me ask you, young people, in all seriousness, what about the man you knew as President Daland, who in early manhood possessed the excellent gifts and attainments that excelled with the bright prospects before him, turned from those prospects and cast his lot in with a small people because of his conviction that they were observing the Sabbath of Jehovah according to the Commandment? Was not faith a factor in his decision?

And what an example he has left behind him of devotion to duty. Truly it could be said of him as was said of Moses, "My servant is faithful in all mine house."

But he has gone from our midst. His spirit charmed by the music of another sphere has winged its flight thither. No more shall we listen to his words of wisdom from the pulpit. No more shall our ears be enentranced with the music wrought by his fingers, no more shall the college bell summon him to its halls of instruction, so far as this world is concerned he now lives only in the lives of those he has been such words as he said, "I'm coming from a Christian emit an unsavory odor."
The feeling is prevalent that if our fallen leader had not worked so hard he might have lived longer; but even so he would not have been the President Daland whose memory we revere!

Two years ago I attended a memorial service at which Dr. G. Campbell Morgan was one of the speakers. In his address he told of a man who accomplished a great amount of work but who died comparatively young. In Dr. Morgan's opinion he cut his life short several years by his excessive application to work. "But," said he, "by these shortened lives God fashions the ages." And is it not true that those who give themselves without reserve to the cause, loving it better than life itself, are God's special ambassadors? So in our day of trial may we not find comfort in the thought that President Daland belonged to the class by whom "God fashions the ages".

Yours most sincerely,

Martha H. Wardner.

202 N. Washington Avenue,
Battle Creek, Mich., June 28, 1921.

OUR MISSIONARY ATTITUDES AND OUR NEEDS

EMMA C. MONN

(Paper read at General Conference of German Seventh Day Baptists, Selinsville, Pa., May 21, 1921, and requested for publication.)

In Matthew 28: 18, 19, 20 we find: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." The subject of Missions and Missionary Work is so broad and so deep, I can only touch upon parts of it.

**Missions** is defined as: The act of sending or state of being sent, with certain powers, especially to propagate, or extend, religion. And a fine definition of religion is—Religion is obedience to God, the voluntary submission of the soul to the will of God. It is not so many years since the beginning of what is now known as missionary work. It had its origin in the heart of one so filled with the love of God, so deeply impressed by the great privileges of the offers of salvation through Jesus Christ, our Lord who bled and died upon the cross that we, through him, may have eternal life, that he must go tell the glad news to others.

Especially did he feel called to go to those "in great darkness" who had never heard of a Savior. He traveled to a heathen land, lived among the people, learned their language and customs, and as he became one of them, showed them the way of salvation. This form of missionary work is now known as foreign missionary work.

In my early life, so soon as I could read with a degree of intelligence, I took pleasure and much interest in reading the accounts in the Sabbath Recorder published by our sister denomination, to which my father and grandfather were subscribers, of the missionary work in China, I was particularly interested in the accounts of Dr. Ella Sweeney's work.

Before she became a missionary, she and her brother, Rev. L. R. Sweeney, taught private schools in my home community for several years, and the name Sweeney became a household word in many homes, the name always being spoken with an accent of high esteem and loving remembrance.

But many were brought to realize the need for mission work in the home land. Many parts of our country were without religious services; and even communities having organized religious activities often developed a spirit of missionary work among their more distant neighbors. Such religious developments we now know as home missionary work.

Seventh Day Baptists claim their faith is the Bible. Or, in other words, they hold—the Bible, the whole Bible, and nothing but the Bible, following out the teaching of our Lord and Savior Jesus Christ and his disciples.

"Go ye"—"teach all nations—teaching them to observe all things whatsoever I have commanded you." This was the Savior's last command. And it is imperative. "Go ye!" It could not well be made stronger. Did the disciples follow their Lord's command? What mean such records as these—"And after they had passed through Pisdia, they came to Paphos, and when they had preached the word in Perga, they went down into Attalia; and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." Acts 14: 24-26.

Thus the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Acts 15: 12. Also, Acts 16: 1-3, and 11-13, and others. And how came Paul on Mars Hill, at Athens? Was it not because he was about his "Father's business"? Preaching the word, telling the glad news of salvation, "whateversoever things I have commanded you"?

True, they were mocked and derided; per­se­cuted, and often imprisoned. Our Savior says: "They persecuted me, they will per­se­cute you." But they were following their great Example!

As it became the disciples to obey the commands of our Lord, so it becomes us today who have accepted the precious privileges of salvation, and sealed our discipleship by baptism, we must tell the "glad news" when our hearts are filled with the love of God; we, too, desire to lead men to Christ. To do this "we must get the word of God into their minds, and hearts and lives. With love in our hearts toward all who are unsaved, we should go to them with the word of God, and bluntly and tenderly press the claims of God in Christ upon them, prove them to the word of God their condition as sinners, show them the love of God in Christ, and God's willing­ness and ability to save them from the guilt and consequences of sin." "We can thus talk to men; we can invite them to the house of God when the power of God's word will be applied."

"Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3: 8b.

Let us courageously enter the open door! Let us hold up the banner for Christ and God's down-trodden Sabbath! Our efficiency will be in proportion as our cooperation increases.

Organization and co-ordination produce an harmonious whole. One without the other will not bring desired results.

In the words of another, "Organization requires wisdom everywhere, and in church sanctified common sense; all working together in the cause of Christ."

Let each one have a part in the work in this great field of life. As "we are the body of Christ, and severally members thereof"; so each one, the old, the young, the middle-aged, and also the little children, have an individual work. The hand can not perform the office of the eye, neither can the eye perform the office of the foot, but to each one has God appointed responsibility.

Let us be willing and obedient children, submitting ourselves to the Master's will in the fear of the Lord, that our treasures may be in saved souls.

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 20: 13.

PLEASANT MEMORIES OF YOUNG PEOPLE'S WORK

EDITOR GARDNER

One of the most encouraging features of the recent associations was the loyalty and zeal manifested by the young people. Mention has already been made of their good work in Westerly and Brookfield, and we are pleased to add our testimony to the fact that in the Western Association at Nile, the young people's hour was one of the best.

The paper in the last issue of the Recorder by Elizabeth F. Randolph belongs to this program. And three young people who spoke from notes did not hesitate to give the editor their notes to help him out in his reports.

First among these was Miss Veda F. Randolph, who reported for the Alfred Young People's Society a most prosperous year. That society has fifty-three members—forty-eight active and five associate. Among these there is one Chinese, one Hindoo and a Syrian. The last mentioned is an enthusiastic active member.

She said:

Immediately following Conference last year, a mission study class was organized. Having completed our study of "The Near East" we took up "The Church and Community" later in the year. Both of these classes were attended with considerable interest.

Late in the fall a religious survey of the township was conducted by the Missionary Committee with the assistance of Pastor Ehret and other Endeavorers.

Services have been held at Five Corners every..."
two weeks for the past 6 months under the auspices of the Missionary Committee. Great interest has been shown in these meetings and plans are being made to continue them during the summer.

The New Year was ushered in most fittingly with a New Year's Eve Dance. Since the spoils of war demanded the presence of the officers, all in the Community faced the future with very meager resources. The two weeks' meeting of the Christian Endeavor Societies was held during the winter in the town of Waterloo. The meeting was held at the home of Miss Ruth Phillips, and many of the interesting events during the meeting are reported in the pages of the Sabbath Recorder.

FOUKE AND OUR YOUNG PEOPLE

Among the young friends in the Western Association who gave up their notes for the editor's use was Brother Paul S. Burdick, who spent last year as principal of the Fouke School. His appeal for some one to go to the aid of Fouke should find a response from some consecrated workers. We give his "notes" in full,—T. L. C.

"Conservation" is the word which has been uppermost in my thoughts of late, especially as it relates to our young people. We must make a greater effort to hold them. And I do not believe it is entirely the Anglif cult of idealism that they leave us, but often it is because they have not been made to feel the call of a great task, the challenge of great opportunities for service in our midst.

Yet youth is a time of idealism and of self-sacrifice. The response made at Conference to the call for Life Work Recruits, as well as at other times, is convincing proof that our young people are capable of being reached by appeals to service. They represent the brightest of the racial type, the greatest of spiritual resources. They are our "Acres of Diamonds".

You have heard the story of the discouraged farmer who sold his land for a song, while another, with more insight, discovered the diamonds with which it was underlaid.

Some very good suggestions have already been given us for cultivating and conserving the spiritual resources represented in our young people, especially in the training and home worship; the Sabbath school and Christian Endeavor. But there are other forces we can use as well. These consecrated young people here today may form the heart for influencing a large body of young people in their respective communities. We must ride the wheels of the great nation, and use it to the advantage of God's cause at home and abroad.

Again, we shall do well to hold constantly before our young people opportunities for service. Starting with the local work in the church and Young People's societies we can point them to greater service. The work of the Vacation Bible School, and the call of such fields as the Fouke School and the work among foreigners in our country, where the task is too great for individuals, the opportunities are great.

The work at Fouke is now calling. Some within sound of my voice may be influenced to go. The positions of teachers and of pastor are to be filled, and must be filled soon. Who will go?

IN APPRECIATION OF THE CHRISTIAN END­EAVOR SOCIETY OF THE SEVEN­TH DAY BAPTIST CHURCH OF RIV­ERSIDE, CAL.

C's for the Christ that we honor,
H for the house of his fame,
F. for a faith that does not enter, but overflow,
I n, by the Lord's holy name;
S for the service they give him,
T for the truth they revere,
I for the interest they cherish,
A for his army of cheer,
M for the news they are spreading
L for love that is sincere,
E for an entrance to heaven,
N for the virtue of striving,
O n, toward that bright Promised Land;
R for the reverence we render,
This for our C. E. stands. E. E. P.
show the everyday life of the people and that in doing so enable us to catch the spirit of the past and to interpret sympathetically the emotions, the feelings, the struggles and the compromises of opinion recorded in the deeds of ages gone by.

Some historians represent to us that heroism consists in valor amidst the glamour of battle, but the greatest heroes are those who face almost certain death for a principle. Sir John Eliot, the first great American, stood in the English Parliament and moved a series of resolutions which mean the protection and extension of English liberties, while outside the door stood a messenger of stay settled in man's nature that no great question is ever settled until it is settled right.

The advocates of slavery thought the Missouri Compromise would forever stop the slavery agitation, and again Senator Stephen A. Douglas declared that the Compromise was so truly established, a sacred thing, in the hearts of the American people that no ruthless hand would ever dare to disturb it. Did the question stay settled? Was it settled by the Compromise of 1850? Did the Compromise of the Constitution settle it? Senator Douglass' great principle of popular sovereignty? Go ask fair Columbia, weeping at the bier of half a million of her choicest sons, whose life-blood was required to wash away the curse and cover its stains, what it cost to settle the question.

Slavery was wrong, enlightened common sense condemned it and nothing could ever stop the slavery agitation until Abraham Lincoln, by the Emancipation Proclamation, forever abolished it.

Sacred history declares and profane history proves that the only real success for both individual and state depends upon adherence to the principles of justice and right.

The entire world today is in a state of chaos as a result of the most terrible war since the dawn of history. The great and practical statesmen of every land have been put to their wits end in their endeavor to prevent a universal collapse. In the fight of all history, the hope of the world today lies in a return to the principles of justice and right.

Roger W. Babson, one of America's greatest financiers, said recently, "This period of depression is the result of unrighteousness, dishonesty, extravagance, and inefficiency which developed in the latter half of a period of prosperity. It is not railroads, steamships, or factories which cause prosperity. It is not bank clearings, foreign trade, or commodity prices which give us good business. Prosperity is based on those fundamental qualities of faith, temperance, service and thrift. The future of American business depends upon the development of the soul of the man and upon again permeating the labor, capital and management with integrity, loyalty, and a desire to serve.

The application of the Golden Rule to all business transactions will do more to store permanent prosperity than those volumes of legislation.

Solomon devoted a large part of the book of Ecclesiastes to the consideration of the various occupations of men, and the various attitudes toward life, its duties, and responsibilities. He wrote with this wonderful declaration, "And further, by these, my son, be admonished, of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."
THE SABBATH RECORDER

efforts into the construction of that ship. And throughout the journey, hidden away in the furnace room the faithful stoker, who, as he took the coal, was the hidden hero of the voyage.

Honor to the skilful surgeon by whose knife the lame are made to walk, the blind to see, and the deaf to hear. And raise to the physician he artill to tell where the hidden epidemics are controlled and destructive plagues stayed. But what shall we say of the humble country doctor who hears humanity's call and, unknown to fame, among the humble homes in some remote district conscientiously devotes his days and nights to the sick and the suffering?

And in every profession there are faithful ones who gladly give themselves, a living sacrifice, in service to others.

When some great battle is won the commander receives the honor, his praise is spoken on every hand. "A cheer and a salute for the admiral, and here's to the captain bold."

And never forget the unknown hero's debt when the deeds of might are told!

But down, deep down in the mighty ship unseen the last farewell. These are the hidden hero's, the greatest of heroic deeds which are performed within the four walls and in domestic privacy. This everywhere in all the walks of life, are myriads of heroes if only our narrow eyes could be enlarged to see and appreciate them. In the language of Edna Proctor:

"Mother Earth, are the heroes dead? Do they thrill the soul of the years no more? Are the gleaming eyes of honor if our narrow vision could be enlarged to see and appreciate them."

But back of the men behind the guns stands the maid who sent her warrior forth with a smile though her heart was breaking, or the wife who girded her husband's sword and bravely spoke the cheering word, or the mother who concealing her grief conscientiously devotes her days to her breast while she bravely spoke the last farewell. These are the hidden heroes whose story fame will never know.

As Henry Ward Beecher says, "The world's battlefield's have been in the heart chiefly; more heroism has been displayed in the closet, than on the most memorable battlefields of history."

In the home one finds much of the quiet routine of life, round of oft-repeated duties that test the soul. No other place knows such willing sacrifice, such unselfish devotion. Parents live for their children, spending in their training the best years of life, often giving up for them comforts.

Many a man who has won world renown has looked back to that sacred shrine to consider that he owed his all to those hidden heroes, his mother and father. The child who grows to manhood in the midst, clean and pure, free from evil habits, unassailed and uncontaminated by improper amusements and allurements, that in these days, beset on every hand, is truly a hero, though hidden, fitted to live well in any sphere.

"He that ruleth his own spirit is greater than he that taketh a city."

Many a girl who has fitted herself for a chosen career has suddenly been called, by misfortune or death in the home, to work up her cheer and plans. She returns to her home, readjusts life's program, takes up the routine of household duties, and even though her heart is breaking, smiles for the joy of others—a hidden hero.

Truly as Richter says, "The greatest of heroic deeds are those which are performed within the four walls and in domestic privacy."

"These are the hidden heroes whose story fame will never know."

"Not my will but thine be done."

Children discovered himself when his will was lost in the will of his Father. He has taken first place, a place of homag and power, because of his willingness to humble himself. "For this cause came I into the world."

The Canadian churches are truly Christian in faith and spirit and work well together.—Christian Work.
boy he was using the words of the Master—
"For this cause came I into the world—"
"What do you suppose I came into the world for?"
"For something good I am sure," was the reply. After this came the burning of that theater in Chicago when so many lives were lost. The boy was on the street when he discovered the fire. Hurrying to the scene where mothers and children were being trampled under the feet of stronger people, he rescued the helpless, going into the building repeatedly until he, himself, was caught by falling timbers. When his uncle came to the hospital where he had been taken, the boy, now almost too weak to speak, said: "For this cause came I into the world—" Presently, by close observation, from the many faces of busy men, women and children one stood out by itself more distinctly. Later I saw that it was the face of Christ. As the outlines of that face became more clearly drawn and the others gradually merged and sat in absorbed thought. The purpose of some one was accomplished. All others were for a time forgotten. I saw, through what had been done, only the Christ. Thus our service as Christians is worthwhile, as long as we are able to see the Christ; when the things we say and do make it possible for others to see and know the Savior. We can never do that so long as self is the central figure, the dominating interest.

In the mind of Christ how pitifully weak and despicable must one be whose business, religion, politics, and public service and philanthropy, altruism, success and skill are in essence a structure erected on the foundation of self and is an atmosphere, that atmosphere, that psychological effect that leads the observer to see in all that might be so noble and worthy, not the great Master, not even the good doers, but himself. It is that tasteful and repulsive to the godless. It ought to be so to the follower of the humble Christ.

John the Baptist said: "I must decrease, you must increase." We are very apt to forget how needful it is that we "glory" at all "we glory in the Lord".

One day a lonely wanderer came into the museum and stood before the painting of Christ into which the artist had put his best, his all. In a few moments he had forgotten where he was and the silence in the gallery was broken as the man, with tears streaming down his face, cried out; "Bless him, I love him, I love him!" Others hearing the words turned curiously toward the stranger. Soon another stood by his side and he too exclaimed: "I love him!" Then others came near and with hands and hearts joined they declared their love for Christ. It was not possible for them to help themselves so completely into service for Christ that others will be brought where they see him and will declare their love for him.

Somewhere, sometime, I have seen thrown upon the canvas a picture of many people. At first their faces were not clearly defined. Presently, by close observation, from the many faces of busy men, women and children one stood out by itself more distinctly. Later I saw that it was the face of Christ. As the outlines of that face became more clearly drawn and the others gradually merged and sat in absorbed thought. The purpose of some one was accomplished. All others were for a time forgotten. I saw, through what had been done, only the Christ. Thus our service as Christians is worthwhile, as long as we are able to see the Christ; when the things we say and do make it possible for others to see and know the Savior. We can never do that so long as self is the central figure, the dominating interest.

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Our regular meetings end in June, but we plan on having three or four picnics during the summer as has been our custom in previous years, when those who are home for summer vacations may join our regular members in having a social time.

Sincerely,

RACHEL E. BARR, Secretary.

THE CHILDREN'S HOUR AT THE WESTERN ASSOCIATION

MISS ELIZABETH P. RANDOLPH

One of the interesting features of the Western Association which proved especially delightful to the younger members was the Children's Hour under the general supervision of Mrs. Lena Finch, of Nile. It was held at the Mission chapel Sabbath afternoon at the same time that the adults were considering the organized work of Seventh Day Baptists in their meeting.

At the children's service Miss Ruth Randolphp, of Alfred, presided at the piano and Miss Ruth Phillips, of Alfred, led the children in singing "Jesus Loves Me", "Savior, Like a Shepherd" and "A Day of Rest and Gladness". Before each verse of each song which was sung, Miss Phillips aroused the enthusiasm and interest of the children in what they were about to sing by certain questions which she asked them or by an explanation which she gave in her own beautiful and unique way. Many of the older people who attended were equally as fascinated as the children. At one at the forefront of the service Miss Marian Carpenter, of Alfred, told, in a very interesting way the story of David the shepherd boy, killing Goliath. She also spoke of how Jesus' mother, Mary, might have told this same story to him, just at bed time.

During the last half hour Rev. William M. Simpson of Alfred Station had charge. After the children repeated together the twenty-third Psalm, Rev. Mr. Simpson led in prayer and then gave a talk on the Bible. He spoke of it as a library containing books of history and story, books of poetry and song, books of sermons, of laws, of letters, and of visions. The children quickly learned all these different classes of books in the Bible. Then with Mr. Simpson's help, they repeated all the books belonging to each

THE CHILDREN'S HOUR

Bible, with its promise. It would have been a very

THE SABBATH RECORDER

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Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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group. In closing the children sang "O Day of Rest and Gladness" with much earnestness.

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Tells of sunshine and skies of bright blue So life's dark troubles are put at rest And hope's reborn in the troubled breast, If through the darkness of night there's heard From the heart of a friend—one kind word.

-Lucie Amanda Burton.

"I have no sympathy with those who say that in either church or state the first days were better than these. Nor with those who would belittle or ridicule the noble men and women who hold foundations. Rather we would recognize their virtues and acknowledge the debt of gratitude that we owe to them."

—Rev. T. J. Parpison.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble.—Prov. 4: 18, 19.

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Come On
Let's Go

The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., JULY 25, 1921
WHOLE NO. 3,986

Another Lift for the Recorder Fund
It is gratifying to know that our efforts to send the SABBATH RECORDER to those who love it, and yet are unable to pay for it, really appeals to some good friends of the cause we love who gladly respond with good words and with money. Here comes another ten dollars from a loyal friend in Michigan. His letter was "not for publication, but for encouragement". Nevertheless, we are sure that some of his words will do our readers good; for they are worthy of a wider reading than that intended by the writer.

While he does not always agree with everything found in its pages, still he finds the RECORDER a mine of truth and spiritual food for the success of which he can pray. He says: "When the SABBATH RECORDER is crippled, our churches are crippled. And if its publication should ever be obliged to cease, our churches and our homes are doomed. If there could be but one enterprise maintained for our existence, by all means let it be the denominational paper. If it took the combined efforts of the boards to sustain it, this would be worth while."

This personal letter begins with these words: "I am heartfelt sorry for any Seventh Day Baptist family that can not have the denominational paper. And I am sorry for the family that does not read it when it can have it."

Some Plain Truths About Our Need Of Preachers
In the Editor's Easy Chair of the Atlantic Monthly for July there is quite a remarkable article in which some wholesome truths are told about the kind of preaching needed in these times. After a rather facetious introduction upon the fact that so many "dislocated statesmen and serviceable citizens who have graduated from public office", have taken up the pen as writers to help shape public sentiment for one cause or another, to which course the author of the article has no serious objection, he turns the subject by saying: "Better still if they would take to preaching, for there is a real dearth of preachers. The world never needed effective preaching more, and there never was a time when so many important people seemed to know it."

Several noted men, beginning with President Harding, are quoted as saying that the great need of the world is Christianity. Many witnesses affirm that the hope of the world lies in the promulgation of true religion among men. Nevertheless, we are sure that some of his words will do our readers good; for they are worthy of a wider reading than that intended by the writer.

The zeal of young men for the ministry seems very moderate—only one candidate in this year's graduating class at Amherst College, which used to be a hotbed of piety!"

Quoting Dr. Butler of Columbia College upon the lack of great religious leaders, with the voices of the spirit stilled, while the world goes right on with its mad rush for gain and for pleasure; and the conclusion that "there can be no cure for the world's ills, and no abatement of the world's discontent until faith and the rule of everlasting principles are again restored and made supreme in the life of men and of nations"; the Easy Chair editor approved the statement as being just what thousands of people believe. Preachers themselves feel it keenly and long for a remedy. He also concludes that the Christian religion is not at fault; but that: "The difficulty is to get it home to men; to make it live and do the work it was designed to do."

He has no hesitancy in saying that the preaching is not good enough, and reviews approvingly an article by Alexander Harvey in which the claim is strongly made that, "We need somebody that can preach like St. Paul."

Paul's Gibraltar of Faith It has long been understood that whoever possesses Gibraltar holds the Mediterranean. That mighty rock has for many generations resisted every attack from well-armed foes, and it is regarded today as the mightiest fortress in all the world. Its very