

The Sabbath Recorder

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F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.

It goes without saying—and yet it must be said—that the Church has some questions to ask herself with regard to the place of the Bible in our thought and life today. I wonder how strong the Church can make her case for the teaching of the Bible in the public schools when she is not teaching it adequately in her own. How strongly can she appeal for a real Bible for the world at large when the preaching of the Bible has died out of so many of our Christian pulpits? How earnestly can we appeal for its right place for the Bible in the personal life when, alas dust has gathered on it in many a Christian home?

Their needs to be a return to the preaching of the Bible, a return to the teaching of the Bible in the pulpit, in the church schools, and in the home. A great deal of our contemporary preaching has grown thin and anemic because the distance has so widened between the experience of the preacher and the living fountain of the Word of God.

—Robert E. Speer.

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"O God, who art over all and in all, teach us thy presence and how to relate ourselves to thee! Give us courage as we confront the difficulties of life!"

"We thank thee for the consciousness of thy presence which thou hast created in our souls! We pray that we may be more and more in the fellowship of thy Holy Spirit, that we may know more perfectly the blessing of being the children of God. In Christ's name. Amen."

"What Mean Ye By These Stones?" Our "Ebenezer"

When Jehovah had led Israel safely into the promised land, they made a pile of stones as a memorial to speak to the generations coming after them, of the hand of God in leading their fathers out of bondage into freedom. Joshua charged them: "When your children shall ask their fathers in time to come, saying, What mean these stones?" the answer should be that they speak of God's help to their fathers, "that all the people of the earth might know the hand of the Lord. . . . and that ye might fear the Lord your God forever."

When Jacob had that wonderful night vision on his lonely way of exile due to his sins, he set up there a memorial stone, calling the place Bethel—house of God—as a reminder of God's goodness and as a pledge of loyalty in coming time. The sacred memory of that memorial stone brought him back to build his altar there and to consecrate his tithes to God's service while he lived.

After Samuel had been helped of God to win a great victory over the foe, he too "took a stone and set it between Mizpeh and Shen, and called the name of it Eben-ezer"—saying, "Hitherto hath the Lord helped us."

When Joshua was about to "go the way of all the earth" he gathered Israel at Abraham's great oak near Shechem, and after pledging them to hold out faithfully through life, he "took a great stone" and made it a memorial in that sacred and historic place to be a "witness" of their pledge of loyalty after he had gone.

All these, and other illustrations, show

something of the value and purpose of memorials that speak to coming generations of God's help to his people. Happy would it have been for Israel if the generations following Joshua had returned to that pile of stones speaking to them of their deliverance, and had profited by the lesson they were intended to teach. It was a great pity that Samuel's stone of help was so soon forgotten, and that Israel took so little heed to Joshua's memorial erected by Abraham's sacred oak.

We can not emphasize too much the importance of memorials that help to keep in mind the faith and loyalty of those who have gone before and who have made our history.

A people with no history, or with no respect for the good work of loyal ancestors, must be a people without significance and without power. By just so far as we forget the past and fail to honor the memory of those who have made us what we are, by just so much will we leave nothing worth while for the help of those who come after us. We are settling the question today as to the future of our people.

Well will it be for our good cause if we regard the places where our fathers lived and labored and prayed and sacrificed, as holy ground. Every church building should be like the pile of stones speaking to Israel of old, telling the world of God's help, and that we have appreciated it enough to build a house that shall tend to keep us loyal.

In this light let me ask regarding our new denominational building, "What mean ye by these stones?" Shall we build into this "pile of stones" our testimony of the way God has led us as a people? Shall we place here something in which every stone or brick shall remind the generations to come of our loyalty and faith in the religion of our fathers and mothers?

Shall we who live today make this our Ebenezer speaking to the children and to the world, in an unmistakable way, of our faith in the cause we claim to love?

Shall this building be like Joshua's memorial at Shechem, a pledge to the world

—a witness of our "covenant," that "The Lord our God will we serve and his voice will we obey"?

It will be the one *entirely denominational* memorial erected by Seventh Day Baptists. And there should be a hearty, enthusiastic response to the appeal for such a headquarters.

A Backward Look. What a flood of memories came rushing in as I read the account of work with the Hebron churches, found elsewhere in this RECORDER! It took me back fifty-six years to the time when the board of the Western Association took me from the saw mill, where I was working by the month to earn money to go on with my work in school, and sent me as missionary to the old Hebron Church.

At that time I had prepared only one sermon, which I had preached for my first effort in the schoolhouse over in East Valley, Alfred. Only those who have had a similar experience can understand how a young man feels when for the first time he lands among strangers who regard him as their new pastor, and when he first hears them calling him "Elder."

As I read that article, every step in the experience of that two-months' mission came to mind, beginning with the good-byes spoken on parting with the loved ones at home, and then with the all day journey in an old stage coach from Wellsville to Lamont, or East Hebron, where I was dropped with my baggage by the roadside, as the evening sun was hanging over the hills. There I began to look about me for the home of James Greenman, whose son Frank I had known as a student in Alfred.

On the next day came the making of new acquaintances with the Greenmans at Lamont, the walk of three miles through field and forest to Crandall Hill, where I found a home with Deacon Stillman, whose wife was also a Greenman, and where I tried to prepare for the new duties as preacher and Sabbath school teacher for eight weeks. The days and days of hard study, the faithful practicing of my sermons out in the primeval forest with imaginary audiences among the trees, the facing of a real audience Sabbath by Sabbath, the going up and down the hills to visit the homes with those dear old Hebron families—all the scenes, the forms and faces, and the religious activ-

ities of fifty-six years ago have come back in vivid review as I read that story of the Hebrons of today.

Then there was that blessed revival in the following winter, when four students, including J. L. Huffman, W. D. Williams, and G. M. Cottrell, went back with me for two or three weeks' work in evangelism, in which sinners were brought to Jesus and wanderers returned to their first love—oh, who can recall those glorious days of refreshing without a thrill of thanksgiving for the blessing that came to that dear old church!

Then out of that revival came the organization of the Hebron Center Church, whose people had also been so stirred by the work at Crandall Hill that Brother Huffman stayed several days after we had to go back to school, to complete the good work.

And now here comes the story in our Home News of conditions there today, in that field which seemed so needy and destitute, and almost hopeless, sixty-five years ago.

Thank God that the work at Hebron is still going on and that the report shows a good interest there with audiences about as large as in days of old. The report speaks of aged Brother and Sister Randall—I wonder if this worthy couple are all the ones left of those who were there in mid life so long ago? I wonder how it would seem to walk over the Hebron hills again today? Whom would I find there now doing the work the fathers and mothers left?

Indeed, it seems wonderful that God has preserved the dear old Hebron Church through all these years!

This church, too, has given us a good denominational leader well known to us all. The first time I ever saw William L. Burdick was when he was a little boy in his father's humble home in the vale of Hebron.

If you stop to think of the matter, you will find that most of our active workers today have come from the feeble little mission churches in the country places, where fathers and mothers had to carry on church work a good deal of the time without an active pastor.

It seems to me that the hand of God has marvelously preserved our denomination for generations by the life given it by our small churches.

Yes, We Are Thankful For the "Little Chocks" When I was a boy living in a hill country, it was sometimes necessary to haul heavy loads uphill, where the team would have to stop now and then to rest. So as a boy I would get some stone or block with which to "chock" the wheel in order to keep the wagon from running backward down hill.

Today I received a good letter from a loyal old lady—a practical lone Sabbath keeper—telling me how she loves the "Dear old RECORDER," and that its sermons help make up for her loss of worship with the church, which is too far away for her to attend.

In renewing her subscription she puts in a small gift for the new building fund, and says, "It is only a mite, but little chocks help to keep the big ones in place sometimes."

Yes, indeed, we have had a pretty long uphill pull with this building fund load, and sometimes it seems as though the team would have to rest. It has had one or two hold-ups, when it almost seemed impossible to keep the thing from going back, but then some "little chocks" would come in and renew our courage and in some sense "help to keep the big ones in place"—or in other words, help to keep the team from giving up.

If it seems to any one that we have had a hard uphill pull now for ten years, and it causes any to wonder how we have been able to keep up the appearance of good courage all this time, let me tell you that the kind words and spirit of loyalty manifested by those who were able to do no more than offer their "mites," hoping thus to keep up the interest and hold the load steady, have indeed been a great help. If a few thousand good friends would rally all together now with such offerings as they are able to make, there would soon be no discouraging uphill to this onward movement. The "little chocks" pressed in between the larger ones would soon make a solid, substantial, necessary fund, and soon the walls would begin to rise.

In a time like this, we are glad for the mites that chock up our courage and enable us to go hopefully on.

Untold Possibilities in The Invisible Forces Both Physical and Spiritual When one pauses to think of the wonderful mastery man has gained over the unseen forces in nature and the many uses he has made of them in the world about us, it is but natural to ask, "What great revelation of the hidden forces may we expect to see next?" Things undreamed of by former generations; things believed to be impossible; things that our fathers would have classed with miracles have come to be regarded as commonplace in our day. And from what transpires before our eyes today, we may well predict that the future holds still more wonderful things awaiting man's discovery.

It may be that man has only just begun to utilize the forces that have been around him in all generations, awaiting the time when they may be revealed and made to serve him. Who shall say that there are not still more and even greater unseen forces awaiting human discovery?

Suggestive is the thought that man has created none of these forces he is using, but that they have existed from the beginning—created by Jehovah and awaiting the time when man could find them out. The simple truth is, the unseen has become visible. It has been a most wonderful progressive revelation, suited to the needs and to the advanced wisdom of the race, generation after generation, and no one can tell just what the end will be. The one thing of which we may be sure is that if man uses all these wonderful things aright, they will bring blessings and comforts to him.

I wonder if these progressive revelations in the natural world do not suggest something of God's methods in the realm of character and of spiritual things? Have there not been advanced truths and spiritual revelations of unseen things awaiting God's children in every generation since the days of Eden?

What wonderful changes came in man's conceptions of God between the times of Abraham or Moses and the time of Jesus the Christ. There was no adequate conception of the true nature of the kingdom of God in the days of Solomon. The true conception had to wait for Christ to reveal it. How little did the people of ancient days know of the blessed Father God as revealed

by Jesus! The same spiritual Jehovah was round about his people in all generations, but they had not advanced in spiritual wisdom enough to discover him—or to receive a revelation of his fatherly love as being better than of his character as king.

If God's people are true to the revelation they have of unseen things, why should not generation after generation experience clearer and higher conceptions of Jesus Christ and his relations to human life?

In a world where we have the privilege of communing with God in prayer there should be clearer and higher ideals of spiritual things. Every individual Christian should discover as he grows older, more convincing evidences of God's help and presence, better assurance of the unseen powers awaiting to help him; brighter hopes and better prospects should be his as the years go by. The unseen world should become more real, and the untold possibilities of faith should assure him of unseen heavenly hosts awaiting to help him on his heavenly way. If prayer could open the eyes of Elisha's servant of old until he could see that the invisible hosts of heaven were greater than his foes, I am sure that proper communion with God should bring unseen things nearer still since the days of Jesus Christ.

One Cheering Thought That Will Not Down Nothing is more common in these days than the sad wail of woe that is being lifted up in many places, to the effect that we are "all going headlong" to the bad, and that, too, with break-neck speed. "Can you not see the signs of the times," they say; "why talk about peace and good will among men in a world where things are so bad that all hope is gone?"

I would not close my eyes to the evils that prevail. I would be the last man to minify the things that seem to threaten the Church of God and ruin the race. That would be a mistake. There is much to do on our part to stem the tides of evil and to strengthen the currents for good in life's onward moving stream.

But I can not avoid the feeling that it would be a still greater mistake to ignore or minify the many signs of good in our day that make this old world a much better place in which to live than was the world our forefathers knew.

While in the conflict between good and evil we do see that many evils, for the time being, have been gaining ground, we must not overlook the mighty strides that the good also has been making towards a coming better day. If we will insist on walking by sight alone, do let us keep our eyes open to the good as well as to the bad; and let us stop magnifying the evil and minifying the good.

Let us try to walk by faith, a little more at least. It will give us courage and add to our strength if we really believe in a God who is bound to succeed—a God who is stronger than the devil and more far sighted, a God who takes his own time to grow a tree, bring forth a nation, and to perfect a race.

I will, by his help, do all in my power to hold up the light of life in a world of darkness. I, too, will feel sorry for every foothold Satan seems to get, but I *never can believe* that the devil is going to defeat God Almighty in the end. If we do not allow the evil to eclipse our vision, I am sure we may see hopeful signs of the coming better day. The prayer Christ taught us to use, "Thy kingdom come, thy will be done on earth," can not be a meaningless thing.

"Letters to the Smiths" Most RECORDER readers will remember those beautiful "Letters to the Smiths," by Uncle Oliver—Hosea W. Rood—which were published in this paper beginning in November, 1893, and appearing occasionally during several years. They were written as from an uncle to his loved nephews and nieces, and were as full as they could be with wise and wholesome counsels to young people who were starting out in life.

Everybody liked these excellent letters, and I am sure RECORDER readers will be glad to know that the Tract Board has published them in neat book form—eighteen of them in all—and they are ready for the market. The book has ninety-six pages, with an index. It is offered in neat board covers at 50 cents a copy, and in cloth cover at 25 cents.

The book also contains an excellent picture of "Uncle Oliver," which you will all enjoy. Send your orders to the Publishing House of the American Sabbath Tract Society, Plainfield, N. J.

The New Building Fund The last report to September 28, was the twenty-third report given in the RECORDER since the new canvass began in March. That report showed the total in pledges and cash to be \$24,663.13.

To this we can add \$137, making the present amount \$24,800.13.

Will you please look at Brother Frank J. Hubbard's words on the back cover of the last RECORDER and take hold with us to hasten this good work along?

DENOMINATIONAL VIGOR

(Conference address delivered by John N. Daland, Dean of Milton College, Alfred, N. Y., August 26, 1926.)

The question is asked: What are the forces destroying our denominational vigor? Perhaps our denominational vigor is not being destroyed, but divided into too many directions. Perhaps concentration of effort would secure greater unity. This idea may deserve some attention.

However, if we do feel that our denominational vigor is declining, it may be well to consider the causes of that decline. If we feel that the unity we wish and hope for is not present, we may inquire, What are the forces hostile to unity? Are they new forces? Are they local or universal? Do they apply to all denominations or only to ours? Are they strong or weak? Are we responsible for them? Can they be combated?

As to these forces that are hostile to unity, I have received many letters from thinkers and leaders of our denomination. Some think that "too little emphasis on the Church prayer meetings" is a destructive force. It is "indicative of a lack of prayer in the home and on the part of individuals." "We have lost out of our lives the power of prayer." It is evident that I can not go into this subject in detail. It would deserve a sermon in itself or, indeed, many sermons. One may merely suggest that this condition may have a cause besides just the hardness of our hearts. The cause may be our changing attitude toward God himself. This change may be due to many complex factors.

Some think that our type of preaching today is deficient. We get lectures rather than sermons. Men should not instruct their congregations upon topics and subjects, but preach with fervor from texts as of old, striking fire from the "anvil of God." If

deficient preaching is a destructive influence, again this should be dealt with in a whole address. It can only be suggested here that a changing attitude on the part of the people, different points of view, has its effect on the preachers. They can no longer preach with fiery zeal to people who do not believe what they are talking about. The changing mental background of the people is reflected in the pulpit. Preachers may lead; they do lead; but preachers spring from the people. In part, at least, they draw their inspiration from the people.

Others think that "our people are unfaithful stewards. Real Christian giving is unknown to three quarters of them." This may be a destructive influence. But immediately the question arises, would not the people give more, if they believed in some single great objective? Giving or not giving is connected with what we believe to be vital.

These answers, and many others which I have received, though expressed in various ways, amount to this: they indicate that all the forces which are thought to be impairing our denominational vigor may be summarized as two forces: discord as to methods and discord as to beliefs. It seems obvious that such a paper as this is not the appropriate place to discuss discord in methods, even if that is a disintegrating force. Inevitably there must be many methods of doing Christian work. Such matters are and ought to be thrashed out by the Commission. Friction over them ought to be met by brotherly love. In regard to the carrying out of the practical part of our denominational work, perhaps we may say that unity of purpose with diversity in the details would be a reasonable ideal.

But discord in belief is another matter. This is far more basic, because all the tendencies that are thought to be destructive of denominational unity, when carefully scrutinized, are found to come from differences of opinion. From differences of opinion and belief arise different philosophies of life. From different philosophies of life come different actions in life. If discord in belief were a new force and if it were found operating only in our denomination, we might justly be alarmed. But what is the fact? We are apt to think of the past as a happy and a perfect time, the faith of our fathers and all that that im-

plies. The fathers of the Christian faith, indeed, wrought greatly. But did they accomplish what they did because of unity in belief? We think of unity as a blessed ideal; we hope for unity; we pray for unity. But the historical student is forced to recognize that from the very beginning Christian unity has never been complete. From our reading of the Acts we all know of the great controversy that shook the early Church. That struggle between Jewish particularism and Christian universalism was a struggle between Jerusalem and Antioch. As soon as the Gentiles began to be converted, "the question arose as to whether, in order to enter the new faith, it was necessary to pass into it through the synagogue, undergo circumcision, and conform to all the Jewish rites. These obligations were very irksome to the pagans."

As we know, Paul got them abolished and preached salvation for all, for Jews and Greeks alike. It is likely that the account in the Book of Acts represents the conclusion of the dispute. It shows us the compromise which was arrived at, but not all the stages and discussions of the controversy. We have here, then, a case of exceedingly sharp discord in belief.

We should also remember that after the age of the apostles early Christianity strove for, but did not gain, unity of belief. Recall the numerous sects of the early Eastern Church. In fact the creeds, which seem to some people today so rigid and such a barrier to belief in Jesus, were in those ages an attempt to save the essential faith from the vagaries of every mystical enthusiast and crazy fanatic. Everyone is familiar with the furious Arian controversy of the fourth century. Still in the midst of all this discord the common yearning of the Greek world and of the Roman world in these centuries was for an approach to the divine; it was looking for a new path, for the "way up from man and multiplicity to unity and God."

Pass on to the ninth century, when the Church was supposed to be governed by authority. In this dark age we find John Scotus Erigena, the greatest speculative thinker of the early Middle Ages. He said reason was superior to authority. No wonder in those ages they called him the father of all heretics.

In the twelfth century, the very heart of the Middle Ages, in an era when men fairly worshiped authority, when the Church was supposed to have unity above all, at that very time the monks and clergy began to explain their beliefs by reason and by the relics of Greek philosophy. They had thus begun to expand their intellectual horizons. They had opened the door to speculative thought. Abelard rested his case on the individual mind. He stated a proposition, cited the authorities for it, then those against it, but drew no conclusions. What effect did this method have upon the students in that Mediæval world which so deeply worshiped authority? He taught his students to weigh evidence, to balance different authorities, to have first provisional doubt, and finally to reach a sound decision not by authority alone but by authority plus their own reason. This method of rational research was something new in the world since Greece and Rome; it was new and exciting, and to a man like St. Bernard simply frightful. To Abelard the individual was all important, more so than any institution, even the Church. To St. Bernard authority was all important; individualism must be suppressed. Bernard thought he must deprive the body of all comforts in order to gain heaven. He preached to his monks every day and sometimes in the middle of the night. He opposed scholarship, warning the students of Paris to leave the vanity of the schools and go into the monastery. He opposed the wealth and laxity of that part of the Church that was wealthy and lax. He opposed works of art; he even opposed the building of cathedrals. Bernard had the force of utter conviction and sincerity. Here were two of the greatest minds of the twelfth century. They lived and wrought and died in the same Church at the same time. They were enemies, and their teachings were antagonistic. Both had tremendous followings. The same Church embraced them both. But where was the unity?

When we come down to the Reformation, that great age of the awakening of Christianity, when the printing press was making letters for the first time the common property of all, when John Colet in England was resolving to fling aside the traditional dogmas of his (day) and to discover a practical religion in the gospels themselves—in that

age of great scholars, the scholar Erasmus, a man of sincere piety, of genial wit, of perfect good sense, stood forth both as the champion of the new learning and of rational religion. Erasmus says in effect: If anyone wants to know what Christianity is, what Christ taught, what Paul taught, what the Christianity was of those who founded it, let him not go to the theologians. He can not be sure that they represent it truly. Let him go directly to the New Testament. There he will get it plainly and simply, so that all men can see and understand exactly what it is. And therefore Erasmus published the New Testament, Greek text, Latin translation, and critical notes, that men might get as near as possible to the source of genuine Christianity. Then the objections began. A monk wrote: "In very deed, my dear Erasmus, there is great harm in pointing out discrepancies between the Greek and Latin texts of the Bible, because about this matter of the integrity of the Holy Scriptures, many will dispute, many will doubt, if they learn that even one jot or tittle in them is false."

Dr. Eck objected to the suggestion that the apostles quoted the Old Testament from memory, and therefore not always correctly. Luther differed with Erasmus. Luther differed with Zwingli. A Lutheran preacher called the Calvinists the enemies of God. Pope Leo X sought to divert Europe from the turbulence of Luther by a war against the Turks. Then Erasmus said: "The poor Turks! I wonder what they will think when they see our theologians cursing and spitting at each other." In this seething ferment there was no unity. Yet the Church did not perish. It went on from strength to strength.

What do we see in the nineteenth century? Is unity of belief on the increase? If we face the facts, it is difficult to assert that. In 1867 Ernest Renan was sitting in his study and writing these words: "If miracle is a thing not to be admitted, then I am right in regarding the books which contain miraculous stories as history mixed with fiction, as legends full of inaccuracies and errors. If the gospels are like other books, I am right in treating them in the same manner as the student of Greek, Arabian, or Hindu lore treats the documents which he studies. Criticism knows no infallible texts. . . . The gospels are leg-

ends; they may contain history, but certainly all that they set forth is not historical."

As a contrast to this consider my own experience. Not so long, as history goes, after Renan wrote these words, at any rate in the years 1896 to 1900, I first began to listen to religious discussions in my father's house and in the Sabbath school and prayer meetings of the Millyard Church in London. I observed that every word of the Scriptures, including the Revelation of St. John, was regarded as infallible.

About twenty-five years after this, in 1923, Bishop Lawrence of Massachusetts uttered these most significant words: "I found to my surprise one day that the verbal inspiration of the Scriptures was not an article of faith in the Church; nor the Mosaic authorship of the Pentateuch. But Bishop Colenso had been condemned by the public opinion of the Church of England for believing these things. Did the Church condemn men for questioning or denying the non-essentials?"

We have now lived through a quarter of the twentieth century. Is there any further agreement on such matters than before? Less than ten years ago I heard one of our own ministers thunder from the pulpit: "Some say the Bible contains the Word of God. I say the Bible is the Word of God."

Some sixty years ago Renan wisely said that it is "impossible for the orthodox believer and the rationalist, who denies the supernatural, to help each other much in such discussions." As long as the human mind is left free, there will be rationalistic scholars and free thinkers as well as believers.

But in our own day inside the Church the differences have been equally sharp. Bishop Manning has preached and declared in print: "The Church believes and proclaims the fact that the Jesus of history is none other than God and Savior, on whom depends the whole world's hope of redemption and salvation. It was the Eternal One himself, God of God, Light of Light, Very God of Very God who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the virgin Mary and was made man."

We turn then to Dr. Percy Stickney Grant, of the same church and the same city

as the bishop, and read the words of his sermon: "I am talking to an intelligent audience and I don't expect them to be shocked if I say that very few clergymen educated in the larger universities accept the idea that Jesus Christ has the power of God. Whatever we mean by God, at any rate we mean the power responsible for this universe, for us, and the past, the present, and the future. Now to say that Jesus Christ corresponds to that, is something, I fancy, very few persons would be willing to say. He doubtless did miracles, as they were regarded in his day. But many of them were acts of auto-suggestion and fall under well known categories, clearly classified by psychologists today. Science understands them. They are not miracles, they are scientific facts." There is thus no unity in the Episcopal Church over these matters of belief with Bishop Manning on one side, and Bishop Lawrence and Dr. Grant on the other.

Are the differences of opinion in our own denomination as great as this? Very likely they are. One of our eminent ministers has said that the modernist point of view appealed to him, but he dared not yield to it, because, if he did so, it would take away his message. Another minister of our faith equally eminent has said that if he were obliged to maintain the fundamentalist position, he would have to stop preaching, because that would take away his message. Here is a difference in belief as sharp as that between Abelard and St. Bernard in the twelfth century. Yet neither these ministers nor any ministers in our denomination will hurl at each other the abusive language that St. Bernard hurled at Abelard. We can not have unity of belief. But we have traveled far since the twelfth century. It is to be hoped that we more nearly approach, at least, "the unity of the spirit in the bond of peace."

If discord in belief is one of the forces which appear to be destroying the vigor of our denomination, there is only one remedy for that, and that is the spirit of tolerance. Fortunately we are able to apply this remedy at all times. As John H. Sherman recently said (*New Republic*, August 11, 1926): "Talk freely; for you may be wrong, and in the dwindling of your audiences find it out; or you may be right, in which case your duty to God and man demands that you share your thought. En-

courage your adversary to talk and publish freely; for if he be right, you and all men need him; if he be wrong, free discussion will show forth his error."

We can not expect our denomination to be free from differences of belief any more than others. When, therefore, the cry comes, as it has been written to me only a few days ago: "We have lost out of our lives the things that our forebears believed to be vital"; when the cry is raised, back to the faith of our fathers; that trumpet call, indeed, wakens within us a response; it thrills our hearts; it is a glorious ideal. But as we have seen in century after century the faith of our fathers has never been a unit. The past was no more unified than the present. Why should we think that the intellectual discord of the present is any more a sign of decay than a sign of growth? When will men reflect that God never seems to reject the worship of opposite beliefs? Does he not accept genuine heart worship no matter upon what intellectual dogmas it is based? Unity of belief is impossible. But is unity of good fellowship not possible? Is unity of good will not possible? Let all Christian people, standing on the shoulders of the past, upheld by the victories of the heroes of every generation, supported by a thousand strands of faith, combine for the Master's work in the unity of good will.

THE GOSPEL OF LABOR

But I think the King of that country comes out from his tireless host,
And walks in this world of the weary, as if he loved it the most;
And here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for him.
He cancels the curse of Eden, and brings them a blessing instead:
Blessed are they that labor, for Jesus partakes of their bread.
He puts his hand to their burdens; he enters their homes at night.
Who does his best shall have as guest the Master of life and of light.
This is the gospel of labor—ring it, ye bells of the kirk—
The Lord of Love came down from above to live with the men who work.
This is the rose that he planted here in the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.
—From the *Toiling of Felix*, by Henry Van Dyke.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

October 15-17.—Quarterly Meeting at Milton, Wis.
October 23.—Semi-annual Meeting Brookfield Churches, Brookfield, N. Y.
The Onward Movement treasurer, Rev. Harold R. Crandall, received for denominational work in July \$753.90, in August \$1,831.44, in September \$1,199.71, making a total of \$3,785.05.

HAS YOUR CHURCH MADE AN EVERY MEMBER CANVASS FOR THE DENOMINATIONAL BUDGET?

The denominational budget this year, and the quotas that the churches are asked to raise are the same as they were last year. At Conference we were surprised to learn that the boards and other interests that were helped by the Onward Movement budget were out of debt. The main reason why we were out of debt was that *we failed to do all that we had planned.*

This year we expect to carry out our plans to a larger extent than we did last year, and unless we give more liberally than we did last year we shall find ourselves in debt when the General Conference convenes at Westerly.

I believe that the entire budget can be raised if proper preparation is made for an every-member canvass, and if such a canvass is pushed with vigor.

In 1922 the Commission recommended to Conference "that a definite date be set for an annual every member canvass in all of our churches, that this date be the first week in November, and that all the forces of the denomination be centered on the question of stewardship and our financial obligation to the kingdom for one month previous to the date of the canvass."

In harmony with this recommendation, adopted by the General Conference, I ask

that every church make such a canvass, unless it has already been made.

Valuable preparation for the canvass can be made if the pastor or leader explains how the budget is made out and the different interests that are to be helped by it. The report of the Commission to Conference that appeared in the SABBATH RECORDER of September 6, will help in giving information that will be interesting and that will aid in enlisting the sympathy and financial support of the members of the churches.

In November I shall begin to report in the Onward Movement Department of the SABBATH RECORDER the names of the churches that have made the annual canvass, or that have pledged to pay their quota for the denominational budget.

STATEMENT ONWARD MOVEMENT TREASURER, SEPTEMBER, 1926

Receipts

DENOMINATIONAL BUDGET	
Adams Center	\$ 37.70
Alfred, First	53.98
Alfred, Second	26.00
Chicago	5.00
Dodge Center	6.00
Farina	100.00
Farina Sabbath school	11.22
Hopkinton, Second	6.66
Little Prairie	2.00
Marlboro	40.00
Marlboro Woman's society	10.00
Milton	175.22
New York City	136.13
Pawcatuck	200.00
Plainfield	179.80
Rockville	15.00
Salem	23.00
Syracuse	12.50
Verona	33.00
	\$1,073.21

SPECIAL

Missionary Society:	
Chicago (Mrs. M. C. Parker):	
For the General Fund	\$ 5.00
For Boys' School, China	5.00
For Girls' School, China	5.00
For Miss Slagter, Java	5.00
New Auburn:	
For Liuho Hospital, China	10.00
	\$ 30.00
Tract Society:	
Chicago (Mrs. M. C. Parker):	
For the General Fund	\$ 5.00
For the denominational building ..	10.00
Alfred, First:	
For the denominational building ..	1.50
For the denominational building, (Mrs. Ophelia S. Clarke)	80.00
	96.50
	\$126.50

Total for the budget	\$1,073.21
Total for special	126.50
Balance September 1, 1926	71.84

Total receipts	\$1,271.55
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Disbursements

Missionary Society	\$ 437.00
Tract Society	286.80
Sabbath School Board	79.20
Young People's Board	48.40
Woman's Board	94.60
Education Society	22.00
Historical Society	11.00
Ministerial Relief	88.00
Scholarships and Fellowships	26.40
General Conference	99.00
Contingent Fund	34.10
Balance October 1, 1926	45.05

Total	\$1,271.55
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HAROLD R. CRANDALL,
Treasurer.

10 Stanley Place,
Yonkers, N. Y.
October 1, 1926.

THE NORTHWESTERN ASSOCIATION

Farina, Ill., September 16-19

STELLA CROSLY

Through the early part of the past summer at Farina we had very dry weather and we said, "As usual, when Farina entertains an associational or other gathering, we are going to have a drought, everything will be dried up, and there will be few flowers, vegetables, etc." Early in August it began to rain, and from that time on we had frequent and some heavy rains; so we said, "Probably it will rain all through association," but it didn't. There were heavy rains in other localities, which doubtless discouraged some from making the trip by automobile, and we had a very hard rain on Wednesday night before the meetings began, but, except for a shower on Sunday evening, we had no rain during the four days of association. However, the weather was very hot, which brought considerable discomfort to the visitors.

Dinners and suppers were served in the new parish house to the visiting delegates and to as many of the Farina people as found it convenient to stay.

Because of the death, in May, of the elected moderator, Harry Irish, the association was called to order by C. E. Persels of Farina, and he was elected moderator and presided over the business meetings.

Rev. E. A. Witter was elected corresponding secretary, *pro tem*, and Miss Vivian Hill assistant secretary.

In arranging the program for the association the committee had considered but not settled upon a theme. If they had chosen *greater spirituality* it is doubtful whether the need of a spiritual awakening and the putting of first things first would have been brought out in the sermons and addresses more forcefully than it was. From the very beginning it seemed to be this burden on the hearts of the speakers.

The address of welcome by H. P. Irish of Farina was very brief. He said it was a happy coincidence that the association was held in the year of the sixtieth anniversary of the organization of the Farina Church and bade the delegates welcome to the hearts and homes of the people. The first response, given by Rev. J. H. Hurley of Albion, Wis., was also very short. He urged that it be not forgotten that we are here on "the King's business" and that "the King's business requireth haste." Rev. Mr. Hurley and Rev. W. D. Burdick of Plainfield, N. J., who brought a second response, are former well loved pastors of the Farina Church. Mr. Burdick gave some interesting reminiscences of his first arrival and stay in Farina and urged that we magnify spiritual blessings, get a better understanding of the work of the denomination, and appreciate the social benefits of these meetings.

The introductory sermon, preached by Rev. E. A. Witter, of Walworth, Wis., on Friday morning, theme, "What of the Day?" from the text, "Watchman, what of the Night?" found in Isaiah 21:11c, will doubtless be published in the RECORDER, as will those of Rev. J. L. Skaggs of Milton, Wis., preached at the Sabbath morning service, and of Rev. August Johansen of Chicago, on Sunday morning. At the Sabbath morning service an offering of \$35.72 was made, to be divided between the Missionary and Tract societies.

On Friday morning President S. O. Bond of Salem College spoke of the rush of life in the present days, and of the billions of income spent by the American people. He took as a text, Isaiah 55:2a—"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" He gave the percentage of in-

come spent in the various ways, calling attention to the fact that twenty-two per cent is spent on luxuries, fourteen per cent wasted, while one and one-half per cent is spent on schools, and three-fourths per cent on religion.

The Quiet Hour periods, held each day except the Sabbath, for fifteen minutes just before noon, were times of spiritual uplift and refreshing. The first one was led by Rev. C. L. Hill of Farina, who read from Psalm 138:1-5. He asked, "What kind of a God have you?" and urged a coming back to God and greater trust in him, closing with first a few moments of silent prayer, then a spoken prayer. The Quiet Hour on Thursday morning was in charge of Rev. T. J. Van Horn of Dunellen, N. J., who read the twenty-third and forty-sixth Psalms to the accompaniment of the piano. This was followed by several prayers and a few remarks by the leader in which he urged greater consecration to God and his cause, closing the meeting with the hymn, "Where He Leads I'll Follow." President Bond led the Quiet Hour on Sunday morning. He read from Genesis 28, the story of the vision of Jacob's ladder, while Miss Vivian Hill played and sang very softly, "Though like the Wanderer"; and from Luke 22 the story of the agony of Gethsemane to the subdued music of "In the Garden." This period was closed by the reading of portions of Revelations 21 and 22, followed by the benediction.

The afternoon sessions were conducted by the representatives of the various boards. On Thursday afternoon the Woman's Board program was presided over by Miss Phoebe Coon of Walworth, the Northwestern associational secretary. This was opened by the song, "I am Happy in the Service of the King," after which Mrs. M. G. Stillman of Milton offered prayer. Two papers, one on "Religious Education," written by Miss Minnie Godfrey of Walworth and read by Miss Vivian Hill, and another, "By Faith," by Miss Mabel West of Shanghai, China, read by Mrs. Frances Babcock of Battle Creek, will appear in the RECORDER. Mrs. W. D. Burdick, the Eastern associational secretary of the board, brought greetings from that association, and the congregation sang "Faith of Our Fathers."

After the regular programs of Sunday afternoon Miss Coon called a meeting of

the women to discuss ways in which the Woman's Board can help the local societies. Study courses in religious education and evangelism and united prayer were suggested.

Friday afternoon was given over to Secretary W. D. Burdick of the Tract Society and Onward Movement. He first gave an interesting history of the Tract Society, mentioning that in 1844 Dr. Gardiner was born, the RECORDER was first published, and the Tract Society took its name. After an address by Secretary W. L. Burdick, which will be reported with the Missionary Society hour, Secretary W. D. Burdick spoke of the publications and correspondence of the Tract Society, describing and recommending some of the tracts, and telling of some of the calls that come by mail to the Tract Society. Then under the head of the Onward Movement he presented the budget and the financial needs of the denomination and urged systematic giving.

For a short period on Thursday afternoon Secretary W. L. Burdick conducted an open parliament regarding the work of the Missionary Society. At this time, as well as during the hours given to the Tract and Missionary societies and denominational work, questions were invited and many of them asked and answered, some leading to considerable discussion. During the address of Secretary W. L. Burdick on Friday afternoon he spoke of the connection between denominational and world-wide missions, of the necessity of getting results, and told something of the different mission fields. During the Missionary Society hour on Sunday afternoon he told of some of the problems confronting the society; among them were evangelism, the support of home missionaries, and the factors interfering with the choice of the ministry as a life work by the young men of the denomination. Various fields needing help are: Java, Jamaica, Trinidad, Georgetown, London, Holland, India, Australia and China.

On Sabbath afternoon the program of the Education Society was presented by President A. E. Whitford of Milton College. President S. O. Bond of Salem discussed, "Why a Denominational College?" and Rev. T. J. Van Horn spoke of "Christian Educators Who Have Exerted Great Influence on My Life." Then followed a brief symposium on Christian Education led

by President Whitford, in which he and several others gave some personal reminiscences of college life and paid tribute to some of their teachers, particularly to Professor Albert Whitford, President Daland, and others of Milton College.

The Sabbath School Board hour on Sunday afternoon was in charge of Rev. J. L. Skaggs, who brought a report of the board, telling something of what they are doing. Rev. T. J. Van Horn spoke of the Vacation Religious Day Schools. He emphasized the fact that education without religion is dangerous. Children are taught in Sabbath school to seek first the kingdom of God and his righteousness, while their parents are saying to them by word and example, seek first secular things. Parents should say to their children, not, "Go," but, "Come, let us go" to Sabbath school. President Bond had the subject "Sabbath School Teachers," and told the story of the lost lamb which the shepherd was at great pains to find and care for, then likened the Sabbath school teacher to the shepherd, saying that he should know where are the green fields of Scripture and should keep watch by day and night, in fair weather and foul, that the pupils may have the very best opportunity and encouragement to study the Bible.

Evangelistic services had been arranged for the evening meetings; a special invitation was given to the general public and there were good audiences each night. The sermon on Thursday night was preached by Rev. John F. Randolph of Milton Junction, text, Matthew 22:42, "What think ye of Christ?" In some way or other every one thinks of Christ, and what we think of him determines our attitude toward him and toward our fellow men. What think ye of Christ as a solution of the world's problems?

On Friday evening Rev. J. H. Hurley used the theme, "Hidden Power"; his text was Habakkuk 3:4. "And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power." He spoke of the hidden force in the seed and in the flower; he told of the baby Moses in his ark in the bulrushes and of the immeasurable influence of his life or of any life given unreservedly to the service of God. After the sermon Rev. W. D. Burdick led a testimony meeting in which

many expressed the purpose to let God come in and rule their lives.

Rev. W. D. Burdick preached on Sabbath night from 1 Timothy 4:8, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." He mentioned several things (some of them good in themselves) which are not profitable unto all things and urged following that which is of lasting value. Many took part in an after meeting led by Rev. Mr. Hill, expressing the value to themselves of the meetings of the association and their determination to put first things first.

Although a rain shortly before the service on Sunday evening made the attendance light, a good meeting was held. Rev. T. J. Van Horn spoke from Luke 22:61, "And the Lord turned, and looked upon Peter." In two acrostics, using the name Peter, he gave some of his good and some of his bad qualities. In the sermon and in the after meeting the thought was emphasized that God blesses the efforts of very imperfect people.

In looking back over these meetings it seems impossible that so many good things could be packed into four short days. We renewed with pleasure acquaintances of other days and were glad to make new ones. Then, too, I think the people of the home church were drawn a little nearer together by the meetings and by their efforts for the material comforts of the association. We have a better understanding of and deeper interest in the work of the boards. We were impressed with the way in which each person who appeared on the programs seemed to put his or her very best into the duties assigned. We hope and feel sure these benefits were not only for the days of the association and for those who were present but that the results may be far-reaching.

Joy and sorrow, in their true nature, are spiritual affections, subjective rather than objective, springing, not from outward conditions and happenings, but, rather, from an internal set and disposition of spirit. Joy, in its higher sense, is the fruit of the Spirit, the fire of faith, the light of love, the music of high spiritual activities. Wherever there is truth and beauty and love and reverence and renunciation and sacrifice, there is joy. Where there is a want of these, there is sorrow.—*President J. Allen.*

MISSIONS

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

OPEN DOORS—RESPONSIBILITY AND PRIVILEGE

Those most familiar with the calls which are coming to Seventh Day Baptists from many new fields, as well as from old ones, are heavily burdened because of the inability of our people to enter more of the open doors. We can, in a measure, appreciate how Christ felt when he looked out on the many open doors in his day and was filled with regret akin (only infinitely more intense) to that which one experiences when one sees a field of grain ripe and going to waste because there are no laborers to harvest it. Of one of these occasions we read, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plentiful, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

In some cases the new fields may not be as easily worked as appears on the surface. Probably all have difficult problems and will require long and persistent effort; but beyond a doubt we can establish a good and prosperous work in connection with any of them if we will go at it right.

Grave responsibilities are resting on us because of these open doors, fields "white already for harvest." But who are responsible? It appears sometimes that the churches think the boards are, and sometimes the secretaries fear the boards are leaving them to agonize alone over the cries for help coming out of the dark over all the world.

A moment's consideration will convince one that all are responsible. The secretaries receive the correspondence, and it is theirs to present to the boards and the people the needs of all the fields without bias; it is the duty of the boards to lay these fields on their own hearts, study the needs without prejudice, and adopt far-sighted, statesman-

like and Christian policies regarding the work, listening to the voice of the churches, whose servants they are; and it is the duty of the churches to familiarize themselves with the needs and the conditions, as well as they can, and to support the work with their prayers and means to the limit of their ability, remembering that they owe all to Christ.

Any one who studies our past history carefully must be convinced that our people could have done much more than they have in days gone by, and we all know that we could and would do a great deal more than we are attempting if we felt the need, caught the vision of a redeemed world, and dedicated ourselves to Christ and to his work.

There is, however, another side to the situation which it is always well to keep before us. There is privilege as well as responsibility. It is great and glorious to be permitted to have part in world-wide evangelization and to be called of God to be the heralds of a gospel conformed to the practices of Christ and his teachings. While we are burdened over our failure to enter more of these open doors, while we agonize over the needy peoples stretching out their hands to us for help in Christ's name, and while we sacrifice that the work may increase, let us rejoice in the priceless privilege of being co-laborers with the world's Redeemer and in complete abandon to him let us do our best. Then we will be surprised at the marvelous things accomplished.

LETTER FROM CHINA

DEAR SECRETARY BURDICK:

Yesterday the engineer from the Public Works Department of the French Municipal Council came out to see us and set the new boundary stones; so we expect as soon as we have a mission meeting on this coming Thursday to begin to change the gate and entrance to the Girls' School and to build a new gate, gate house, and garage east of the church on Route de Zikawei.

You doubtless know that the coffin factory east of the church and parsonage is being torn down, and dwelling houses are to be built in its place. We have had many mission meetings on the matter and decided if we could exchange land with them so that the lot occupied by church and parsonage

would be connected to the lot of the Crofoot home and Boys' School, it would be desirable. After many conferences and measuring we effected an exchange, but the entrance to the Girls' School, which was on the south of the lot, has to be moved to the east side of the lot. I haven't the figure from the contractor yet as to what it will cost. The same brick and gate can be used, so the main expense will be for labor.

The exchange on the other lot gives us ten feet of land on the east of the church lot and all the road between the parsonage and the Crofoot home, also the south line of the lot on which the Crofoot home is situated extends east to the Girls' School lot, making all our land more nearly on right angles than it was formerly. We gave off a little on the west of the Crofoot lot and some between the Girls' School and the coffin factory and the south path to the Girls' School.

The French Municipal Council think this is a good time to widen the street in front of the church, so the wall will be taken down and the church will stand on the street without a wall. We will use the brick in the wall to build the walls of the gate house and garage. We have three small iron gates which we hope to sell and build a large iron gate for the new road to the parsonage, the Crofoot home, and the Boys' School.

The gate house and garage will be discussed at our coming meeting on Thursday, and then I will write you more fully. The expense will be largely cared for by the money paid by the council for the land surrendered for the widening of the road. They pay the assessed value plus ten per cent and have also agreed to rebuild the wall needed and to protect the doors and windows of the church.

No doubt Mr. Crofoot will tell you about the sad experience we have had with one of our teachers in the Boys' School and treasurer of the church.

The amount of money he has taken is more than \$400, and he is so in debt that it looks like an impossibility for him to repay. He promised me more than two weeks ago to bring the money, but I have not seen him during that time. The school has been running behind, so we could ill afford to lose the money. I expect in time to put the

amount back into the school fund but can not at present.

We have just finished a very successful season of Daily Vacation Bible Schools. The closing exercises were held last Friday at Liuho and on Sabbath afternoon at Shanghai.

I intend to write something for the RECORDER about our schools as soon as all the reports are in. This year we held four schools and assisted the Methodist people in Liuho with the fifth school. More than three hundred children were thus helped and they did remarkably well in the closing exercises.

I shall try to write again so that you can have more details about the above before the October board meeting.

Sincerely yours,

H. EUGENE DAVIS.

3A Route de Zikawei,
Shanghai, China,
August 17, 1926.

LETTER FROM JAMAICA

Rev. W. L. Burdick,
Alfred, N. Y.

MY DEAR BROTHER:

By this you will see that I am writing you from Albion Mountain, which is north of Port Maira, in the parish of St. Mary. Near the end of the past month I received a letter from a man—Brother George Williams—asking me if I could come over and dedicate a church building for him at the above named place. I was then at Bath and was just feeling a bit better, yet very weak and hardly able to ride the mighty Apollyon. Anyway I wrote him telling him, after consultation with the brethren at Bath, that I would endeavor to do as he requested. So I started for Kingston, making the journey in two halves, stopping on the way at my brother's at Bull Bay, and continuing on the next day for Kingston, in order not to weary my body. Then on last Wednesday I left Kingston and stopped on the way at Brother and Sister Charlie Smellie's, with whom I spent an enjoyable time, leaving early next morning for my destination, where I arrived in safety on Thursday.

I found a goodly number of real earnest Christian Sabbath keepers, believing nothing but the Bible. They are the most devoted of any body of Christian Sabbath keepers

that I have ever met in the island of Jamaica. For twenty-five years they have been keeping up the light of truth on the mountain top, suffering all manner of indignities at the hands of their surroundings. Yet they remained faithful. Their leader, A. Bailey, now deceased, came from the parish of St. James, one of the western parishes. He was a devout Sunday keeper, observing the day from evening to evening. He started missionary work among these dear souls and after a while the Sabbath truth came to him from the reading of his Bible. He then opened it to his congregation, who in turn accepted it. And when he baptized his first Sabbath converts, the people became so infuriated that some went into the stream and made an attempt upon his life by dipping him several times under the water. Then the police were called and, misinformed of him, started to handcuff him; and when they could not succeed, an overpowering crowd took him to the police station at Port Maira, and there he was thrown into the hold. He was there for four days for the serious charge of baptizing people in Jesus' name. He was brought into court at the expiration of the fourth day, tried, and fined, himself and his followers, each \$2.50 for baptizing and being baptized. His persecutors being emboldened by such unfair and illegal proceeding, continued to harass him and his followers. One night while they were at prayer in their little meetinghouse, two of their persecutors entered and began to beat some of them. Then they got up and defended themselves and put them out of their midst. The disturbers went away and gave the report of their experience; in a short time a crowd came upon them from all sides and they had to run for their lives. Then the infuriated mob set upon their meetinghouse and pulled off the roof and was about to apply the axe to the posts when the police appeared on the scene. The believers were misrepresented to the police and were dragged to the court. But Jehovah turned their captivity and they were released and were allowed to enjoy religious liberty till now. Thus for twenty-five years they have been holding onto the Bible on this mountain top. The secret of their success is prayer. For the last twenty-five years their custom is to meet in the mornings between five and six o'clock in prayer to God, and

in the evening also. I thought they were a band of fanatics when I heard about them some years ago. And especially I heard that they did not believe in the 1844 theory, etc., according to my past ideas. But dear brethren, when I attended their meeting last Thursday evening, I realized that the place was holy ground and that God was among them. The fervency of their prayers, their intense earnestness, their burning desire to hear God's word, and their love for one another convinced me mightily that Jehovah was and is among them. Unitedly they had been praying for the revival of the work. And I believe that their prayers are being answered. They have expressed their desire of being united with the Seventh Day Baptist denomination. We had several studies together, setting before them the simple Bible truths as held and taught by Seventh Day Baptists. I distributed some Seventh Day Baptist "Exposé of Faith," which contains just the very things that their leader had taught them. On Sabbath, August 14, they were organized—eighteen adults and fourteen children, others being absent. They took the name of the Albion Mountain Seventh Day Baptist Church of Christ, and they have elected their full number of officers. They are a happy lot of people in the Lord, and their union with us has made them much happier.

Their little building was dedicated for service on August 15. There were twelve brethren from the Watersford Church who attended the dedication and helped in the singing. Anyone having old Bibles and song books which they desire to give away can remember this church. You can send such articles through the office—12 Hitchen Street, Allman Town, Kingston.

The leader of this church is Brother George Williams, a man approved even by his enemies.

Remember this church in your prayers. A letter to them from any one of you will be appropriate and will also be enjoyed by these dear people. Have just got excellent news from Cuba. One of the sisters of the Linstead Church moved off to Cuba early in this year, and her light has been shining where she resides. About six souls have accepted the gospel of Christ as proclaimed by Seventh Day Baptists and are walking therein. From Panama City I received a

nice letter of inquiry from a church leader. I sent him a letter and periodicals. Kind regards. I am feeling strong again. Yours in hope,
H. LOUIE MIGNOTT.

Albion Mountain,
Port Maira,
St. Mary,
Jamaica, B. W. I.,
August 17, 1926.

TREASURER'S MONTHLY STATEMENT
September 1, 1926-October 1, 1926

S. H. Davis, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand September 1, 1926.....	\$21,801 35
A friend, Missionary Society	1 00
W. H. Tassell, Missionary Society	25 00
One third collection, Southeastern Association, Missionary Society	9 10
A friend, Java mission	3 00
One third Sabbath collection at Conference, Missionary Society	113 42
One third collection, Southwestern Association, Missionary Society.....	8 73
Woman's Executive Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
Rosa W. Palmberg, Missionary Society	18 00
Woman's Union Missionary Society of America, return passage of Miss Mabel West	500 00
Carroll B. Swenson, Boys' school.....	49 00
Onward Movement treasurer, Missionary Society	407 00
Chicago Church:	
General Fund	5 00
Boys' School	5 00
Girls' School	5 00
Miss Slagter, Java	5 00
New Auburn Church, Luho Hospital..	10 00
Washington Trust Company, interest credit	1 33
	<u>\$23,366 93</u>
Cr.	
G. Velthuysen, August salary	\$ 83 33
T. L. M. Spencer, August salary.....	83 33
H. Louie Mignott, August salary.....	35 00
William L. Burdick, August salary, traveling expenses and office supplies	291 85
William L. Burdick, clerk hire	33 33
L. J. Branch, August salary	25 00
C. C. Van Horn, August salary.....	41 67
Ellis R. Lewis, August salary.....	100 00
R. B. St. Clair, August salary.....	125 00
George W. Hills, August salary	50 00
Angeline P. Allen, August salary.....	25 00
D. Burdett Coon, August salary and traveling expenses	92 39
L. D. Seager, August salary.....	66 66
J. W. Crofoot, August salary	100 00
Anna M. West, August salary	41 67
Philip Nat Browne, interest on Georgetown loan	19 50
Washington Trust Company, draft, account H. E. Davis' salary	50 00
Industrial Trust Company, draft, account H. E. Davis' salary.....	24 00
Industrial Trust Company, China draft	1,550 41
Susie M. Burdick, salary.....	\$200 00
Rosa W. Palmberg, salary.....	182 00
Grace I. Crandall, salary.....	200 00
George Thorngate, salary.....	400 00
H. E. Davis, salary and children's allowance	305 91
Grace School account	37 50
Evangelist and incidental.....	225 00
Rosa W. Palmberg, or S. H. Davis, treasurer, salary account	18 00

Alfred Loan Association, account salary H. E. Davis	12 00
G. M. Ellis, account salary H. E. Davis	25 00
Treasurer's expenses	28 00
	<u>\$ 2,921 14</u>
Balance on hand	20,445 79
	<u>\$23,366 93</u>
Bills payable in October, about.....\$1,500 00	
Special funds referred to in last month's report now amount to \$20,622.94, balance on hand \$20,445.79, net indebtedness \$177.15.	
	S. H. Davis, Treasurer.
	E. & O. E.

HOME NEWS

THE HEBRON CHURCHES.—Because RECORDER readers have not seen in the Home News columns anything very recently concerning the Hebron churches, it is no sign that the loyal groups of Sabbath keepers of that vicinity are not just as much interested in the promotion of God's work as many of those in our larger churches. Perhaps a few readers might be interested to know about some of the plans carried out this summer.

Having no resident pastor for these two churches, the present acting pastor has taken charge of church services every other week, one being held at Crandall Hill church in the morning, and at Hebron Center (or the stone church, as it is often called) in the afternoon. It was suggested that for the summer months, while the roads were good, the two congregations unite for church service and hold same in alternate church every other week. We believe that this has proved helpful and inspirational in many ways, and this plan of uniting may be continued for a longer period. On alternate weeks, when there is no church service, Sabbath school is held under the able leadership of superintendents.

On July 10, a number of college young people from the Little Genesee Church went to Hebron to help in the afternoon service there. Arlouine Hall, Gladys Hulett, and Margaret Davis were the young ladies who rendered special musical selections.

August 14, in a downpour of rain, members of both churches came in their cars over the Pennsylvania hills to attend church at Little Genesee. This was the day when the pupils of the Daily Vacation Bible School of the First Genesee Church gave their demonstration. Following the service, those from Hebron, together with a few others especially interested in the work, were

entertained at a tureen and cafeteria luncheon at the home of Mr. and Mrs. Mark Sanford. Following this, a social hour was enjoyed. Not to be forgotten were the musical selections given by Professor and Mrs. H. O. Burdick of Salem, W. Va., who happened to be present upon this occasion. Before parting, all joined in singing from memory many of the good old-fashioned hymns. Although the sun was not shining in the little portion of the world about us, nevertheless we could not help feeling the sunshine of God's presence within, as we ate, visited, and sang together, becoming better acquainted with one another.

Rev. George B. Shaw of Salem, W. Va., who had been taking a few days of rest in the vicinity of Alfred, on the Sabbath of August 21 gave one of his most helpful talks to the few who were gathered together at the stone church, on another of those rainy days.

At our service last Sabbath, forty-five were present. This included both young and old. I say "old," for there sat "Grandpa" and "Grandma" Randall; and well they deserve that title, as they have been married over seventy years. New song books had just arrived, so we enjoyed a rousing service of song before the talk by the pastor. This was followed by supplementary remarks by Clifford Beebe, who with his wife arrived just after the service had begun.

Plans are being made for an occasional exchange of pastors in this vicinity, so that the people may become better acquainted with leaders and pastors, and also help to increase the interest.

Being human, we sometimes feel that because a church is small, it is almost dead, but let us remember that the spirit of God can be just as much felt in a service where only a few are gathered together, each trying to do his *bit*, as in the largest audiences where wonderful music and other features to be especially enjoyed are always available. Many great workers have come from the smaller churches. *Pray for them*, that they may bring forth more leaders.

E. B. S.

FARINA, ILL.—Just before association the Baraca class had an electric light installed on the parsonage porch. This is a real addition as it lights up the steps, which have hitherto been a bit dangerous on dark nights.

The Ladies' Aid also took things in hand and had paper hung in the dining and sitting rooms of the parsonage. These improvements add greatly to the appearance of the building and the comfort of the occupants. We thank you.

Last Friday it was our lot to journey to Stonefort and bury the youngest member of the Ralph Lewis family. Death came very suddenly, the child being sick but little more than twenty hours.

It was our privilege to speak last Sunday night at the Evangelical church in our village, to a large congregation of people. The occasion was the celebration of the annual Mission Sunday Festival. We certainly enjoyed the splendid attention and hearing, and trust that it may be possible for us to come together more often in some such gathering.

Sabbath day, October 2, is the time of our regular quarterly communion service. This is and should be one of the most valuable services that the church offers. Three emphatic points should be borne in mind: First, the sacrament of the Lord's Supper presents one of the strongest historical proofs of the truth of Christianity, for through the centuries history records a continuity of its observance. Second, this sacrament is, next to the person of Jesus Christ himself, the greatest unifying factor in Christianity. Third, it presents a great proof of the existence of the supernatural, through the soul experience connected with its observance.

Twenty centuries of history are looking down upon you! This was the challenge that Napoleon flung out to his soldiers drawn up before the Egyptian pyramids. "When I partake of the Lord's Supper I feel the challenge not only of him who gave his life for me, but of twenty centuries of Christian martyrs who are looking down upon me," said Bishop J. H. Vincent.

Prayer meeting at the usual hour Friday night. Come prepared to add to the meeting anything that you may possess in the way of prayer, testimony, or song, that will make this a profitable meeting. The last Friday night meeting was reported by one in attendance as a very interesting and helpful service. We can make our services just what we like them to be.

C. L. H.

LOST CREEK, W. VA.—Special evangelistic services will be held at the "Brick" church, beginning October 29, conducted by the pastor. He will be ably assisted by Rev. Erlo E. Sutton of Milton Junction, Wis., director of religious education of the Sabbath School Board. Mr. Sutton is a West Virginian by birth and a graduate of Salem College and Alfred Theological Seminary. He has had wide experience as a pastor and evangelistic leader. He is a strong and pleasing speaker—and has a message.

The whole community is invited to attend these meetings and is urged to co-operate in every way possible in making this a real revival and community uplift.

This church is again asked to raise its quota for the Onward Movement budget, the amount of \$750. We have raised this, and some years more, for the past seven years. We can easily do as much this year if every one will help according to his ability. Two cents per member of this church per day for the year will more than do it. Two cents per day! Many of your children spend more than that for candy and chewing gum! Some member of the committee will soon visit you. Be ready with your mind made up as to how much you will pledge. Make it adequate. Then let us make our payments regularly and frequently that the work at large shall not be hindered.

The Christian Endeavor society received four awards at the General Conference from the Young People's Board—two individual prizes, a first and second, in the SABBATH RECORDER Reading Contest; and as a society, one in maintaining a mission study course and one for holding ten standard socials during the year.

WATERFORD, CONN.—The church was represented at the General Conference held in Alfred, N. Y., August 24-29, 1926, by Misses Josephine Maxson and Helen Maxson, Mr. Percy Neff, and Pastor Ogden. Splendid reports were brought to the church by the delegates on Friday evening, September 10, and Sabbath morning, September 11, of this great and significant convention of the churches.

The pastor's record shows that the average attendance at the Friday evening prayer meetings during June, July, and August was sixteen, not counting the audience of approximately fifty who heard Rev. J. W. Cro-

foot, one of our missionaries to China (now home on a furlough after nearly twenty-seven years of service in China) on the evening of July 16. The congregation has maintained a splendid average attendance at the prayer meeting during the summer. It has been especially encouraging to all to notice the increased interest taken by the young people in the Friday evening meetings. Special credit is due Miss Josephine Maxson, president of the Christian Endeavor society, for her efforts to interest more young people in the church prayer meeting.

In the pastor's absence to attend the annual meeting of the Eastern Association in Shiloh, N. J., June 10-13, the prayer meeting was led by Deacon Albert Brooks. The first Friday evening in August the meeting was led by Deacon Charles Gardner, who relieved the pastor on account of the Pioneer camping trip, which occasioned his absence during that week. Mrs. Elizabeth Potter led the meeting on August 28, while the pastor was away to attend the General Conference, and the following week, during the pastor's vacation, the meeting was led by Mrs. B. A. Brooks.

The attendance at and the interest in the regular Sabbath worship of the church has continued without loss throughout the summer months. The congregation has probably averaged even larger than at any period during the past year.—*The Review*.

THE ORIGIN OF THE POTATO

The potato is a native of elevated districts of tropical and sub-tropical America. It has been found growing wild in the Andes of South America, Mexico, and the Rocky Mountain region of North America. The potato was cultivated and used as food long anterior to the discovery of America by Europeans. It seems to have been taken to Europe by the Spaniards in the sixteenth century, and spread from Spain into the Netherlands, Burgundy, and Italy, but only to be cultivated in a few gardens as a curiosity, and not for general use as a food.

It appears to have been taken to Ireland from Virginia by Hawkins in 1565; and to England by Sir Francis Drake in 1585, without attracting much notice, till it was a third time imported from America by Sir Walter Raleigh.—*Adventure Magazine*.

WOMAN'S WORK

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

Sometimes a morning smile will right
Things that are mountainous at night.

Sometimes a word, in kindness spoken,
Will mend a heart that has been broken,

Sometimes the clasp of friendly fingers
Will cure a loneliness that lingers.

Anon.

GAINING AND HOLDING FOR JESUS

MRS. J. N. PIERCE

(Paper read at the Southwestern Association)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28.

What a beautiful thought! That gives one courage to do all one can for Jesus! If we labor, we labor not in vain. Life, a very small word, consists of letters four, yet how precious is life, human life. What helps life to grow? Our dietitians very readily map out the proper food for the babe, little folk, and grown ups. Does life thrive under proper food and fresh air? Is there anything lacking? Has the dietitian given all that is required? No, there is one thing lacking, and that is l-o-v-e, another small word with letters four. Love is divine. "God is love."

We should be unable to grow in grace without love in the heart. So by reading God's Word and communing with him we become anxious for others to know him.

How far does our work extend for Jesus, or who is our neighbor? Our field of labor is found among those we meet every day. Let us be up and doing while it is day. Every hour counts for Christ, aye, in our words and actions!

Let us be cheerful, that is helpful. If we meet a Mr. Gloom, how dreary everything seems. I am sure there is no rainbow in a cloudy life; all the colors that will be seen come when the shadows pass away. Then a loving smile will bring forth pleasure.

"Gaining and holding for Jesus" can be accomplished in so many ways. In the home

it is most important to bring up the children around the family altar. "Train up a child in the way he should go and when he is old he will not depart from it." Abraham never failed to build an altar to God. When we read God's Word and meditate upon it, how it thrills our hearts and impels us to do our best! Why not read God's Word more?

As we step from home on the highway of life, let us build an altar that we may be able to win souls for Christ. It may be a lame girl or a crippled boy, a little orphan child at home, or some in China, or perhaps some widows who are greatly in need—just speak a word for Jesus, that is a kindly deed.

There are so many mission fields across the ocean and in our homeland. Do we heed the cry? If we are not able to give our full time in the mission field we can cast in our mite and help those who have given all their time and labor for Jesus.

I think of the souls we win for Jesus as being stars, that will be placed in the crown that is for all who love the Lord. Can you imagine these glittering stars? "Gaining and holding for Jesus"; how many have you and I?

Out on the Ocean of Life, friends,
There is work for you and me.
Are we "gaining and holding for Jesus,"
Helping sinners the light to see?

As we go along the highway
Oh, so many folks we meet!
Are we ready to speak of Jesus,
Tell them he will guide their feet?

He will keep them from the pitfalls,
Keep them from the snares of life,
Hold them safe within his keeping,
If they trust and live aright.

Oh, so many need our Saviour,
In the cities, in the towns!
On the mountains, in the valleys
Work in abundance can be found.

"Gaining and holding for Jesus;"
Yes, that is what we will do,
Helping the hungry, the homeless, the sinsick;
I think it our duty, don't you?

"Love, love," is the cry of the needy.
Can they find it in you and me?
Let love shine forth from our faces
That earth's children may know and see.

Love in the home and the school room,
Love in the heart that will show;
We are "gaining and holding for Jesus,"
'Tis all that's worth while, you know.

THE DUTY OF A CHRISTIAN

MRS. VERNEY WILSON

(Paper read at the Southwestern Association)

A Christian's first duty is to God, for is not God the giver of all good gifts? And it is the Christian's duty to show his appreciation of God's goodness by doing what is in his power for him. He should be willing to speak a word for God and help spread his truths with his means, even if it is a sacrifice on his part. For did not Christ sacrifice and give his life for him? How much sorrow and disappointment could be spared if every one would only do his duty! Undoubtedly Jonah realized it was his duty to go to Nineveh, but he was like many professed Christians today. They know their duty, but sometimes God has to send different things upon them before they are awakened to a sense of that duty. They may be like Jonah and take a ship to another country, but duty will call wherever they may go. It is a Christian's duty to do whatever God calls upon him to do; if every Christian could realize this what a glorious world this would be.

A Christian should so live in his home that his life may be an example to those around him. It is his duty to teach his children the way they should go. It is his duty to obtain and seek to make the right kind of amusement for his children. "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6. How well I can remember things I was taught when a child; they will ever be fresh in my memory.

It is the duty of a Christian to love and help his fellow man. Christ said, "Love thy neighbor as thyself." Matthew 22:39. And "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17:3, 4. And, "when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." Luke 17:10.

If every Christian would do toward his fellow man as he is commanded, we could do away with our court houses, convict camps, and federal prisons.

It is the Christian's duty to help his fellow man when he is in trouble, as well as when things are moving along smoothly. He should be willing to go into the sick room and lend his assistance, both with hands and means so far as possible.

Christ established the church as a home for the Christian, and it is the Christian's duty to look after the spiritual welfare of that church. He should use his influence in the church to bring others to Christ. In these days of good roads and autos we see so many who choose picnics and joy rides on the Sabbath rather than to attend church. But since Christ has given us the church it is the duty of every Christian to attend this church.

Furthermore, it is the duty of a Christian to look after the financial welfare of the church. He should see that the church is "kept up" and also that his pastor is paid a regular salary; and he should see that the widows and orphans are looked after. When a Christian serves his church he serves his God.

*Attalla, Ala.***MEETING OF WOMEN AT CONFERENCE**

On Wednesday afternoon of Conference week, Mrs. A. B. West, president of the Woman's Board, called for a meeting of the women to be held at the parish house after the afternoon session.

The meeting was called to order by the president.

Mrs. William M. Simpson of Brookfield was appointed secretary of the meeting.

Prayer was offered by Mrs. Davis.

The roll was called by associations. Sixteen were present from the Eastern Association, six from the Central, twenty-one from the Western, five from the Southeastern, eleven from the Northwestern, one from overseas.

Extracts from the annual report of the Woman's Board were read by the president, Mrs. West.

The budget for the ensuing year was considered and discussed and questions asked concerning it.

Any of the women who might be interested were invited to meet with the committee appointed to consider the report of the Woman's Board.

Prayer was offered by Mrs. Wardner

Davis, Mrs. W. L. Greene, and Mrs. A. B. West.

Meeting was adjourned.

Such a meeting could not help but be an inspiration and help to all who attended.

MRS. WILLIAM M. SIMPSON,
Secretary.

**AT NORTHWESTERN ASSOCIATION,
FARINA, ILL.**

On Sunday, September 19, at 4 p. m., the secretary, Miss Phoebe Coon, called a meeting of the women to consider the work of the Woman's Board for the coming year.

There were twenty-one women in attendance.

The societies represented were Farina, Ill.; Walworth, Wis.; Milton, Wis.; Albion, Wis.; and Welton, Iowa.

It was stated that the budget for the year is practically the same as that of last year.

Good citizenship and obedience to law were urged as the salvation of the world through Jesus Christ.

The systematic study of missions was impressed. The study prepared by Mrs. Ruby C. Babcock on our China mission was recommended, also the paper entitled: "By Faith," recently written by Miss Mabel West of Shanghai, China, and the paper written by Miss Minnie Godfrey of Walworth should be a part of some program of all societies. The two papers will soon appear on Woman's Page of the RECORDER where they will be available to all for use. Miss Coon urged united prayer for world evangelism.

Mrs. M. G. Stillman suggested the sacred use of the family altar for this purpose.

Mrs. Hull spoke of the wonderful work of the Prayer League of Chicago. In connection with these remarks the following motion was made: Moved that we as Seventh Day Baptist women pray daily, and definitely for a revival of the spirit of world-wide evangelism, and that we invoke the help of God in raising up workers for the many mission fields at home and in foreign lands, that are piteously calling for the gospel.

The motion was carried by a rising vote.

The visiting women congratulated the Farina society on the work they have done the past year in building and furnishing their new parish house. It was put to a

practical test at all dinner and supper hours during the meetings.

Farina is not many miles away after all; for "By faith we meet around one common mercy seat," and "Our hopes, our aims, our prayers are one, our comforts and our cares."

METTA P. BABCOCK.

DAMAGE IN FLORIDA NOT EXAGGERATED

WORTH M. TIPPY

Federal Council of Churches

Nobody who has seen the Florida storm area, and who speaks frankly, will minimize the disaster. The condition of the streets a week after the hurricane, when the streets had been cleared and temporary repairs made on thousands of buildings, was indescribable and sickening.

I was sent to Florida by the Federal Council of Churches, to get the conditions at first hand, to find out what we could do, and to learn how the churches could better prepare for such emergencies. I spent six days in the area and was driven about by church officials and pastors. We were all over Miami, Miami Beach, Hialeah, Coral Gables, Hollywood, Dania, Fort Lauderdale and other communities from Homestead, thirty miles south of Miami, to Lake Worth, on the north. We endeavored to get to Lake Okeechobee but were turned back by high water. I went with pastors into scores of homes, saw the damage inside as well as out, visited relief stations and emergency hospitals, and conversed with officials and citizens everywhere.

The property damage is enormous. At Miami the docks were stripped and ocean-going ships wrecked at the piers. One hundred ninety-four house boats, motor boats, yachts, launches, tugs, barges, lighters, dredges, and derricks were wrecked, sunk, or swept high on land, in the Miami River. The bay front from the Causeway to Coconut Grove was strewn with similar craft, often carried a quarter of a mile from the shore. Dr. Everett S. Smith, pastor of the First Christian Church, and his family were guests on a yacht which put into the river before the storm for safety. The yacht was lifted up and driven a half mile from the river by the flood of waters, and caught in a clump of trees. He told me that river

craft and great barges went whirling and sweeping past them at from thirty to forty miles an hour, wrecking houses and harbor craft.

Coral Gables, while seriously damaged, is in comparatively good condition. Coconut Grove is a mass of twisted trees, damaged houses, and stranded bay craft. Hialeah, seven miles west of Miami, was half destroyed, and few if any houses escaped serious damage. The tourist camps and shack towns, which were such a feature of boom Florida, were literally smashed. At Hollywood, Dania, and Progresso, on the north side of Fort Lauderdale, nothing was left of these flimsy structures and the toll of life was heavy. Hollywood was fearfully hit. At Fort Lauderdale, which jumped from a town of 2,000 to 25,000 during the boom, Dr. L. F. Goodwin, the First Presbyterian pastor, told me that one half of the houses were completely wrecked, and that of those standing one half were not worth repairing; and he knew of only one undamaged building, the Masonic Temple.

I soon discovered in going with pastors into homes, that the damage inside was as costly as that outside. Most roofs were either torn off or partly so. The hurricane was also a deluge of rain. Windows in most houses were crashed in, and the rain, driven horizontally through rooms by the tempest, filled them with whirling spray and soon covered floors with water. Books, draperies, pianos, clothing, rugs, were soaked for hours, and veneered furniture and doors warped, cracked, and discolored. This kind of damage was all but universal and does not figure in reports.

Nobody will ever know the total dead. It is somewhere between five hundred and a thousand, and probably more. The seriously injured numbered between four thousand and five thousand. I saw them—broken limbs, broken backs, fractured bones, lacerations, and bruises. There were five hundred major fractures. Twelve hundred persons were in regular hospitals and one hundred twenty in emergency hospitals when I left on Friday. Many wounded were sent to friends in the North, and 2,500 refugees passed through Jacksonville up to September 30, carried north without cost by the railroads. Red Cross headquarters in Miami estimated 20,000 in the entire storm area destroyed, at least 50,000 homeless, and

18,000 persons who will need long time assistance to normal conditions.

These facts tell the story. The tendency of real estate and hotel interests to minimize the damage is understandable, but I think their psychology is wrong. Everybody who can will want to go to Miami this winter, and should go for it is full of thrilling stories of adventure and heroism. The city will soon be restored to its old beauty, and there will be no danger. Hotels will be ready for guests when the season opens November first. Many of them were operating in good condition last week. Miami and the towns of the whole area are working prodigiously at reconstruction. An army of laborers has been imported to reinforce them. The sky is full of smoke, and wreckage is fast disappearing. The people are cheerful and courageous—the greater reason to help them. Miami will finance its own commercial reconstruction and its better homes. It is a solid and powerful city. It went three times over its quota for the Japanese earthquake, and over the top in every Liberty Loan.

The great task of the Red Cross, now that the period of emergency relief is about over, is to bring the 18,000 broken-down homes of the less fortunate back to normal, to see the sick and injured restored to health by the best medical skill and care, to keep the children in school and the young people in college, and to restore the homes of those who lost all. This is an exacting and technical work which will take a year or two before it is completely finished.

Five million dollars is none too large for the task. I can not over-emphasize the need. It should be subscribed this week, so that the staff of case workers and special assistants, aided by local volunteers in the communities, may devote their whole energies to reconstruction. They are a splendid group of experienced, scientifically trained, and sympathetic executives, accountants, nurses, and case workers, who inspire confidence on sight.

Verily, God has a purpose in life for each human soul. To subordinate all else to the fulfillment of that purpose is to walk worthy of the calling wherewith we are called. "As a man thinketh in his heart, so is he."
—*Presbyterian Advance.*

YOUNG PEOPLE'S WORK

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

GOOD POINTS OF RACES

Christian Endeavor Topic for Sabbath Day,
October 30, 1926

DAILY READINGS

Sunday—Faith (Mark 7: 24-30)
Monday—Art (1 Kings 7: 13-15, 51)
Tuesday—Industry (1 Kings 9: 26-28)
Wednesday—Thrift (Prov. 12: 24-28)
Thursday—Song (Ps. 40: 1-5)
Friday—Vision (Amos 9: 11-15)
Sabbath Day—Topic: What are the good points of the various races in America? (Acts 10: 24-38. Missionary meeting)

RESPECT FOR OTHER PEOPLES

(The following quotations are taken from "Marks of a World Christian," by Daniel Johnson Fleming.)

"The mind of a world Christian has, then, a fundamental respect for other peoples and is enthusiastic over the possibilities in all mankind. It does not dwell primarily on men's defects, but upon their potential promise; not upon what distant peoples are not, but upon what they may become. It holds that no limits can be set to any race in their growth in knowledge, in power, in character, and in a wondrous progressive sharing of the life of God."

"Let us note some of the racial gifts and attainments amongst the peoples of the earth. We shall find that some of these attainments supplement the more habitual emphases in Western thought and practice.

"India, for example, fairly breathes religion. . . . Still further one is impressed with her capacity for contemplation. We can hardly remain upon our knees long enough to voice a lengthy prayer. But the Hindu has learned a poise and quiet and rest in contemplation, to which we are strangers. . . .

"Turning now to China we find traits that are full of promise for the kingdom. Note their love of peace; their democratic spirit; their tenacity of purpose; their indomitable perseverance; their unlimited patience; their reverence for past values, which has led to an extreme conservatism

in the past; but nevertheless is a wholesome safeguard against ill-considered innovations for the future; their physical stamina; and their genius for labor and thrift, which is popularly embodied in the statement that if you give a Chinese a foot of ground and a pint of water he can manage to pull along. . . .

"When we think of Japan one word perhaps comes to all of us as embodying the spirit of that people—loyalty. . . . Loyalty for Japan means sinking the individual welfare for the sake of the common weal. . . .

"Latin America contains a civilization rich in the inheritance of culture. We shall find there quickness of perception, acuteness of analysis, powers of imagination, grace of manner, and a spirit of chivalry. The Latin-American is willing to share with us his passion for the beautiful in art, in music, and in literature.

"And now about Africa—has it any gifts for the world? A woman recently said, as she handed over a large sum of money to aid an industrial school, 'Yes, I think I must help the Negroes; they laugh so much.' To laugh—especially to laugh so much—is to do something which needs doing in every community and every nation. Dispositions that are sunny, optimistic, and that can see the joy in life; temperaments that are kindly and find none insufferable; capacity for contentment in spite of untoward conditions—how can the world do without these?"

The *Endeavorer's Daily Companion* gives a number of quotations telling of the good characteristics of some of the different nationalities which are found in the United States. The French are *thrifty* and *artistic*; the British have a capacity for *organization, government, law, and order*; the Germans are *industrious, patient, and thorough*; the Italians bring to us *music* and a *love of beauty*; Scandinavia has given us a race of *sturdy, intelligent* workers; the Jews are *honest, industrious, and frugal*; the Irish are *generous, kindly, and sympathetic*; the Armenian has shown a tremendous *tenacity* to his religious beliefs.

"The supreme gain of the institution of race, however, and the divine purpose in its establishment according to St. John's great conception, is the development through the special experience and achievement of each

race, of moral character values which are to be the race's contribution to the common human stock. Separation of race was certainly one of the conditions which made possible the development of religion among the Hebrews, of art among the Greeks, and of law among the Romans. This religion, art, and law are the common possession of humanity now. All the races are in a vast school. Out of it at the last they are to come into the one City of God, bringing their treasures with them. This was St. John's sublime vision." (See Revelation 21:23-27.)—"Of One Blood," by Robert E. Speer.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, October 30, 1926

DAILY READINGS

- Sunday—Piety (Luke 7: 1-5)
- Monday—Labor value (2 Chron. 2: 1-10)
- Tuesday—Art (Exod. 31: 1-6)
- Wednesday—Invention (Gen. 4: 19-22)
- Thursday—Vision (Isa. 6: 1-8)
- Friday—Moral passion (Rom. 6: 1-7)
- Sabbath Day—Topic: What are the good points of the various races in America? (Acts 10: 24-38)

Once I thought Japanese were to be regarded with suspicion, but after I knew one or two fine young men from Japan, my attitude had to undergo a change. We need to beware of passing a hasty judgment upon a whole race, condemning all because a few happen to displease us.

Remember that Americans also are being judged, and a few often give a bad reputation to all the nation. We dislike to hear it said that the people of the United States are coarse, uneducated, and love to display their wealth, just because a few visitors to foreign lands have done so.

Not all foreigners who come to our shores are unskilled laborers, fit only for work in mines and on railroads. Some who come from Italy are skilled artists. Some who come from Greece and Armenia are capable of becoming leaders in business and industry.

Andrew Carnegie came with his parents from Scotland, and they came near being refused admittance. Others, like Charles P. Steinmetz, the great inventor, came near to being excluded. Yet such men have done much to make America great.

Let us be willing to look for the good, not only in people who are near us in race and language, but in those who differ from us in these respects.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

ANNUAL REPORT

- Number societies, 22.
- Number reporting, 15.
- Number active members (approximate), 330.
- Number trial members (approximate), 110.
- Total membership (approximate), 440.
- Number Quiet Hour Comrades, 76.
- Number Tenth Legioners, 55.
- Number graduating into Intermediate C. E. or Senior C. E., 63.
- Number joining church, 28.
- Number societies having mission study classes, 7.
- Number societies sending missionary boxes or money, 7.
- White Cloud society disbanded.
- Adams Center society organized.

The quality and quantity of the work in the societies reporting has increased very much this year. The mission study work had a slight falling off this year, but the missionary reading has increased very much, as well as the number of juniors who read the Children's Page of the SABBATH RECORDER.

The Salemville society did the most work for the past year, with 214 per cent on its efficiency chart, over 75 per cent of the goal work done, entire membership reading regularly the Children's Page in the SABBATH RECORDER, the stories in *Everyland*, and at least one half reading the *Junior C. E. World*; and so this society was awarded the Junior Efficiency Banner, as well as the awards given below. Ashaway ranks second, with 154 per cent on the chart, over 75 per cent of goal work done, and second place in the mission study work. The third place went to North Loup, with the highest honor in mission study and work and 143 per cent on the chart, and a good percentage of the goal work done.

The rating of the societies follows:

CHART WORK

Salemville	214 per cent
Ashaway	154 per cent
Brookfield	146 per cent
North Loup	143 per cent
Milton Junction	138 per cent
Plainfield	129 per cent
Fouke	122 per cent

Little Prairie	120 per cent
First Alfred	117 per cent
Other societies under 100 per cent	

GOAL WORK

Salemville	over 75 per cent
Ashaway	over 75 per cent
Plainfield	over 75 per cent
First Alfred	over 75 per cent

MISSIONARY WORK

North Loup	Highest
Ashaway	Second
Salemville	Third

The prizes consisted of one large sacred picture for the goal work, two small sacred pictures each for the chart work, one year's subscription to *Everyland* for the highest missionary work, two mission study books for the second, and one mission study book for the third. Special recognition in the form of one small sacred picture was awarded the Milton Junction, Little Prairie, and Plainfield societies for the missionary work which they accomplished the past year.

The missionary work included besides the study and reading circle requirements the sending of missionary boxes to the missionaries on the home and foreign fields. In some cases the money was sent instead of the articles for the children. The juniors also sold articles which were sent from China and have already more than cleared the cost of the articles, the duty, and the postage; and the balance of the money when the articles are sold will be sent for work in China.

MISSIONARY WORK

The best and most interesting foreign mission study book is *Two Young Arabs*—a book giving in story form information about the Moslem religion. The superintendent can gain valuable information from books in the public libraries about Mohammedans to use in connection with the above book.

Better Americans, Number Two, is a fine book for the home mission study book. This contains plans and suggestions for a program for each lesson as well as stories to emphasize the subject of each chapter. The aim of the books is to give the Junior boys and girls some idea of their indebtedness to all the races in our country that help make up our great commonwealth, and that attitudes of sympathy, appreciation, and gratitude toward races other than their own may be established. The subjects of the chapters are: Founding a Nation, Building a

Nation, Working for Better Homes, Gifts of Useful Inventions, Gifts of Literature and Art, Gifts of Music and Art, Working Together for Health, Gifts of Sight, Building a People of God, and Making the Flag. Another fine book is *Mr. Friend O'Man*, which is a story to be read to the juniors. The younger ones will enjoy this as well as the older ones. The titles of the chapters are: The Church of the Friendly Heart, Mr. Friend O'Man's Party, The Magic Glasses, The Neighborhood, The Spirit of the Flag, and Mr. Friend O'Man Gets His Name.

The regular missionary topics will be taken up this year, one each month. The work of collecting interesting information that can be given quickly in the Junior meetings will fall upon the Missionary Committee. One member of the committee will look up all the information on the following subjects for each country, another member taking a different subject, etc. The subjects to be looked up are: The Country, The People, The Homes, Pictures and Objects of the Country. The Religion. In this way the juniors will gain a general understanding of the countries studied.

The missionary work for this year will be the sending of Bibles and Testaments to our foreign mission fields. The juniors can earn their money or use that given to them and give it to their superintendent during the year. This money will all be collected next June and sent to your denominational Junior superintendent. In doing this the Bibles will be ordered all at once, and thus we will receive a fifteen per cent discount. They will be sent to the fields which need them the most, unless designated by the society sending in the money. If you wish to collect money for Bibles to be sent to China, just make a note of that when you send the money in, otherwise it will be divided according to the suggestion of the corresponding secretary of the Missionary Board. The juniors may make mite boxes or banks in which to collect their money, or the society can purchase suitable mite boxes for each junior.

The more we study about missionary work the more we will want to help them. There is a great need for Bibles and Testaments, and our juniors can help supply this need by giving their dimes, quarters, and

dollars to help pay for them. We hope that by teaching them to give their money now for missionary work, it will also teach them to pray for the work, and some day not only get in the habit of always giving money but also the desire to give themselves for the work of Christianizing the world. Although missionary study and work is not the only work of a Junior society, it is a very important part of their work, and every society should undertake just as much as it possibly can.

This year there is a special subscription price of \$1 per year for the *Everyland*. No society can afford to go without at least one copy of this missionary paper, for use in the meetings and reading circles. It should be in the home of every boy and girl.

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

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session at eight o'clock.

The president called the meeting to order and L. E. Babcock led in prayer.

Members present: Dr. B. F. Johanson, E. H. Clarke, Mrs. Frances Babcock, Allison Skaggs, L. E. Babcock, Mrs. C. H. Siedhoff, Lyle Crandall, I. O. Tappan, Mrs. Ruby Babcock, Russell Maxson, Lloyd Simpson, Marjorie Willis.

The following bills were allowed:

Printing goal charts	\$ 14.25
Postage	5.00
Alfred C. E. society, part expense fellowship breakfast	10.00
Editor Young People's Page, expense to Conference	8.33
Field secretary, salary and expense	70.15
Total	\$107.73

The secretary was instructed to prepare and secure stationery for the coming year.

Mrs. Ruby Babcock reported in detail on the Young People's meetings at Conference.

After considerable discussion it was moved that the board adopt the suggestion of Mr. and Mrs. Clifford Beebe, who are planning to go to Jamaica, that this board assist in securing and transporting a Ford touring car for their use in Jamaica. This motion carried. An item appears in our budget for the Jamaica field.

Moved that this board express its appreciation to each one who assisted in any way

with the young people's programs at Conference. This motion was unanimously carried.

After some discussion it was voted to adopt the former method of sending out bulletins to each society and pastor.

The Field Committee reported that the corresponding secretary will attend the association at Farina, Ill., and the Semi-annual Meeting of Michigan and Ohio Churches at White Cloud, Mich.

Moved that the president appoint the standing committees of the board. This motion carried. The committees were appointed as follows:

Nominating Committee—Mrs. Ruby Babcock, chairman; Russell Maxson, L. Emile Babcock.

Program and Award Committee—Mrs. Frances Babcock, chairman; Marjorie Willis, Allison Skaggs.

Program C. E. Week Committee—Dorothy Maxson, chairman, Mrs. Nida Siedhoff, I. O. Tappan.

Field Committee—I. O. Tappan, chairman; E. H. Clarke, Marjorie Willis.

A general discussion on various problems followed.

Respectfully submitted,

MARJORIE WILLIS.

Battle Creek, Mich.,
September 2, 1926.

THE NEW AWAKENING IN RELIGIOUS INTEREST AND HOW TO MEET IT

We are in the midst of a great religious awakening. This is shown by the following facts: Colleges are giving more place to religion in their courses. Men in practical life are acknowledging the necessity of religion in their business. Books on religious subjects are taking their places among the best sellers. All these facts emphasize the important place men are giving to religion.

Both in religion and education Seventh Day Baptists have been leaders. In harmony with this awakened interest of the world in religious subjects, and the traditions of Seventh Day Baptists as leaders in religion and education, I am presenting the following books for your consideration:

The Moslem world is an important subject because Mohammedanism is the only religion that has competed successfully with Christianity. As a result of the impact of Western ideas, many Mohammedans are losing faith in their religion. And unless

we can present Christianity in the right way, they will drift into unbelief. Two books on this subject are: *The Moslem Faces the Future*, by T. H. P. Sailer, and *Young Islam on Trek* by Basil Mathews.

Our great new missionary enterprise is in Latin America. We have there several churches organized into an association, and our young people are helping to send Clifford and Clara Beebe there as missionaries. This is a wonderful country under a civilization so different from ours that we must be broadminded, intelligent Christians to be able to sympathize with and help these new churches. Two books that will help us to understand the situation are: *New Days in Latin America*, by Webster E. Browning, and *Looking Ahead With Latin America*, by Stanley High. The four books mentioned above may be purchased of the Judson Press, Chicago, for sixty cents apiece.

But it is in China that we have the most workers and are spending the most money. Our missionaries there are branching out into many interesting new lines of service. A condensed history of our China mission, by Ruby C. Babcock, is for sale by the Young People's Board at ten cents a copy.

The subject for home mission study, "The Church and Rural Life," challenges our attention. The country is the best place to develop character. Country churches are disappearing. Most Seventh Day Baptist churches are in rural communities. The future of our nation and of our denomination depends largely on the way we meet this problem of the Church and rural life. Two books that will help us deal with this important question are: *Our Templed Hills*, by Ralph A. Felton, Judson Press, Chicago, sixty cents; and *Country Life Leadership*, by Boothe C. Davis, American Sabbath Tract Society, Plainfield, N. J., seventy-five cents. *Our Templed Hills* deals with the question in a practical way, and is arranged so that it may be studied by either country or city societies. I recommend *Country Life Leadership* to you for its deeply religious tone, its emphasis on the eternal abiding principles, and its inspiration to spiritual leadership which rural life needs.

I refer you to the classified list of books which I will send later for further choice, or you may study any suitable book of your own selection. May they help you to be

better citizens, better Christians, and to maintain the record which Seventh Day Baptists have made as leaders in education and religion.

L. E. BABCOCK,

Superintendent of Religious Education,
Battle Creek, Mich., R. 5.

WHO IS THE GREATEST WOMAN YOU KNOW?

The most wonderful woman in this world is my mother. There are seven of us and everyone looks to her for words of wisdom. She does not scold the younger boys for their mischievous pranks, but, on the contrary, she tells them where they are wrong and urges them always to be considerate of others' feelings.

She has a wonderful instinct of knowing when something bothers us, and before we know it we have blurted out everything. Then we feel as though a load has fallen off our shoulders. She will advise the best thing to do and is always right.

When we are ill there is no better nurse to be found. She can not seem to do enough. Rest is not hers, when anyone else can not rest, also.

Mother has no desire ever to be away from home. Home is her little kingdom and there she reigns like a dignified, motherly queen, waiting only to do a kind act. She has the wisdom of Abraham Lincoln and the courage of George Washington.

I have never known her to be idle. When, after supper, we sit and talk on the porch, her hands are always busy, either making button holes for the boys' blouses or mending socks.

My father is an ideal father—everything a man could be. But, still, mother is mother, and to her we go with our troubles.

I earnestly pray, when I am married (which will be soon) that I shall be one half as good and pure as my mother, and that I shall be as patient and courageous as she.

There is nothing in this world to be compared with a mother's love. One could write forever on this dear subject and yet would not conclude his theme.

Be kind to your mother, for you will never have another like her. My mother forever!—Annette.

CHILDREN'S PAGE

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

NEGRO PROGRESS

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Christian Endeavor Topic for Sabbath Day,
October 30, 1926

DAILY READINGS

Sunday—Faith (Luke 17: 5)
Monday—Industry (Prov. 22: 29)
Tuesday—Thrift (Gen. 41: 34-36)
Wednesday—Song (Ps. 40: 1-5)
Thursday—Vision (Amos 9: 11, 13-15)
Friday—Education (Acts 22: 3)
Sabbath Day—Topic: Radio messages of Negro
progress (Acts 10: 34, 35)

Our Scripture tells us today that God is no respecter of persons. God doesn't compare people by the color of their skins, for he sends the black people as well as the white; they all belong to his family. In his sight a black boy's heart can be just as clean and white as a white boy's. He loves one as much as the other. The black girl needs the Bible and the teachings of Jesus just as much as the white girl, and God expects us to treat our black neighbors as his children.

Since Abraham Lincoln freed the slaves in our southern states, the conditions have been gradually growing better. The Negro can no longer be held as a slave, and he has a right to vote in our country. Years ago no Negro could obtain an education even if he wanted it, but today many of the black boys and girls are going to school and college. Of course there is still a big percentage who never see inside a schoolhouse. However, the educated Negroes are doing a lot for their own race as well as for their country.

Just at the close of the Civil War there was a little baby born in the state of Missouri, who was called George Washington Carver. When but a tiny baby his mother with him in her arms was stolen one night from the kind master for whom she worked. The master sent one of his men with a fine race horse worth \$300 and some money to trace this mother and buy her back. The man arrived too late, for the mother had

been sold and the poor baby left. The man bought the baby in exchange for his master's fine horse and took George back to his master.

When about ten years old George left the farm to attend a Negro school eight miles away. Later he went to Kansas and worked his way through school by cooking and doing all kinds of housework in different families. In this way he went through high school as well and signed his application to enter an Iowa college. When, after spending his last cent to get to the college, the college president saw that he was a Negro, he refused to allow him to enter the college. The next year, though, he was admitted to Simpson College in Iowa. After three years there he decided to take an agricultural course and went to Iowa State College and here received his master's degree in science.

Booker T. Washington, the head of the Tuskegee Institute, heard about Mr. Carver and his great ability and hired him as a teacher, so Mr. Carver went to this institute to teach the people of his own race to "use what they had." Dr. Carver studied the soil and problems of raising crops and began to develop different products which could be obtained from the vegetables which they could raise there. From the sweet potato he developed over one hundred products, and from the peanut over one hundred sixty products which could be manufactured for practical use. Dr. Carver considered all these discoveries a gift from God and desired to have them taught in the homes of his own people. So part of his time was spent in going around from place to place with a few helpers to teach the women how to keep their homes better and the men how to improve the looks of their farms, to build fences and to raise useful crops.

Dr. Carver was offered a large salary to work in Mr. Edison's laboratory, but he refused, feeling that God needed him where he was. Many times he was called to Washington to give advice to our government and Congress, and he received the highest honor that can be conferred on any member of the Negro race.

Aside from the work in the institute Dr. Carver taught a Bible class of over two hundred pupils and illustrated the things in the Bible by his great experience with na-

SIX WEEKS AT JACKSON CENTER, OHIO

REV. HAROLD R. CRANDALL

It is a very interesting and helpful experience to become acquainted with the various places where there are Seventh Day Baptist churches and to come to know the good people of these places. For the past four summers the New York City Church has loaned its pastor for a month to the Missionary Society, and he has been sent to some field that is without a pastor though not necessarily a mission field. The past summer brought a very happy six weeks with the good people of Jackson Center, Ohio. They have been without a pastor since the death of Pastor Tickner, last December, and his long illness had prevented him from service for some months previous to that time.

A Vacation Religious Day School was expected to begin July 19, but there were no teachers to assist the supervisor, Miss Lura M. Burdick of Milton Junction. The pastor and his wife and daughter were just the number needed, so they rendered assistance as best they could during the three weeks of the school. A demonstration of the work done was given at the Sabbath morning service August 7. Miss Burdick is an efficient supervisor and the people were well pleased with the work accomplished by the children. The boys and girls were enthusiastic in their work, even though part of the time was very hot. It is a safe prediction that this work will be continued and no doubt will be enlarged to a community school. There were a few pupils besides the Seventh Day Baptist boys and girls this year.

The Jackson Center Church has local leaders, with whom they co-operate loyally, but all feel the need of a settled pastor. They feel a certain responsibility because of the fact that they are the only Seventh Day Baptist Church in the state of Ohio. This may sound as if they were far from the beaten track of travel, but they are only twenty-one miles from the city of Lima, where the New York-Chicago trains of the Pennsylvania and Erie railroads stop, and from which city connection is made with their town over the D. T. and I. Railroad, of Ford fame, and which some one has said

(Continued on page 479)

ture. He has a great love and hope for his own race. "I look upon the Negro race," he says, "as a baby race—not yet grown up like the white race."

This is just a brief story of what one educated Negro has done for our country, and there are still others who are helping to raise their race to a higher footing. The least we can do is to give them encouragement and to treat them kindly.

We now have a Negro church in Washington, which was admitted into our denomination at Conference this year. May we as boys and girls look upon them as God's children with the same rights to his church and his love as we have.

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

MY SHADOW FRIEND

I have a funny friend
That often walks with me.
When days are very sunny,
He's queer as he can be.

But if the day is cloudy,
He doesn't come at all,
Because it's just on sunny days
That shadow friend will fall!

—Roberta Symmes.

STINGY!

Charlotte bought a bag of pop corn from the wagon when it came past after school.

"Old stingy," she exclaimed, as she went up the steps munching the corn, "he didn't fill it full."

"How long did you practice your music lesson?" asked Sister Ruth, smiling at Charlotte's cross face.

"Twenty-five minutes," replied Charlotte.

"Your teacher told you to practice half an hour," reminded her sister.

"Well, I did, all except a few minutes," answered Charlotte.

"The pop corn man filled your sack all except a few grains, and yet you called him stingy," added Sister Ruth.

Charlotte stopped eating a minute and stood thoughtful, while Ruth went on talking. "How many of the multiplication table numbers did you study last night?"

"All but the last two, and they were so hard I thought teacher might not ask me those," admitted Charlotte. "But don't think of any more things," she begged laughing. "I guess someone else besides the pop corn man is stingy, but she isn't going to be any more."—Selected.

MARRIAGES

LOOFBORO-PINTER.—At the home of the bride's parents, September 8, 1926, Miss Lela Pinter of Delmar, Iowa, and Mr. Paul Loofboro of Welton, Iowa, Rev. C. L. Hill of Farina, Ill., officiating.

VAN HORN-CLARKE.—In Milton, Wis., September 1, 1926, by Rev. M. G. Stillman, Merritt Darwin Van Horn and Miss Una L. Clarke, both of Milton, but now at home in Welton, Iowa.

MAXSON-WILLIS.—At the home of the bride's parents, Mr. and Mrs. Ed. Willis, in Battle Creek, Mich., on September 18, 1926, Mr. A. Russell Maxson and Miss Marjorie Helen Willis were united in marriage, Rev. Henry N. Jordan officiating.

DEATHS

HALLOCK.—Convas Thomas Hallock was born at Ulysses, Pa., June 8, 1840, and died at his home in Wellsville, N. Y., September 23, 1926.

At the age of twenty-one he enlisted in the army, Company K, 149th Pennsylvania Volunteers. He lost the sight of both eyes from smallpox, contracted while on guard duty at the national capitol.

In 1870 he married Jeanette Wagner, who survives him. He is also survived by an adopted daughter, Mrs. Jasper C. Crofoot of Wellsville; by two nieces, Mrs. Catherine Heath of Segre-gansett, Mass., and Mrs. Gilbert Matteson of West Bingham, Pa.

Mr. Hallock was a Christian of the highest and noblest type. He was true to the Sabbath and active as a member and worker in the Wellsville Church.

In spite of his handicap in life he was always cheerful and hopeful and a fine type of man to visit with. He could inspire one to better service and cause him to appreciate life and its opportunities. In his home he was a kind and loving husband and father, and a friend to all he met.

Burial service was conducted at his home by A. Clyde Ehret of Alfred, and his body was taken to the home of his childhood, Ulysses, Pa., for burial.

A. C. E.

LEWIS.—Esther Pauline Lewis, the youngest of seven children born to Mr. and Mrs. Ralph Lewis, was born March 27, 1925, and died September 23, 1926.

Funeral services were conducted at the Stonefort Seventh Day Baptist church, Stonefort, Ill., September 24, 1926, by Rev. C. L. Hill. The grief stricken parents have the sympathy of a large circle of friends and relatives in this their severe bereavement.

C. L. H.

TURCK.—The community was saddened to learn of the death of Elizabeth Turck, daughter of Mr. and Mrs. Fred Turck, on Tuesday night, of August 31. While it was known she was critically ill, her many friends hoped for news of her improvement, and hence were shocked to learn of her sudden death.

She was born February 22, 1912, and was the oldest child of Mr. and Mrs. Fred Turck of Alfred Station. Trained in a Christian home, she possessed the virtues of a truly Christian character. She was baptized by her pastor a year ago this summer and joined the Second Alfred Church, where she was greatly loved by all in the church. Her one ambition in life seems to have been to become a missionary. Although she was only in her early teens, this cherished hope may be regarded as indicative of her unselfish nature and her desire to serve her Savior to whom she had given her life. She had stored her mind with the hymns of the church and many beautiful Bible passages, and when it became evident to her that she could not live, she found great comfort in these hymns and Scripture which cast a light in the gathering shadows.

She faced death very calmly and courageously, making all preparations as the getting ready for a journey, as indeed she was. While her departure leaves many lonely hearts, we trust in the wisdom of our heavenly Father and bow in humble submission. The entire community sympathizes very deeply with her bereaved parents and family and will cherish the memory of this sweet, pure girl.

Funeral services were conducted by her pastor and the body was laid to rest in the Alfred cemetery.

E. D. V. H.

GREENMAN.—Ellen Waity Satterlee, daughter of Hawley W. and Esther Randall Satterlee, was born January 26, 1832, at Berlin, N. Y., and died at her home in Farina, Ill., September 21, 1926, aged 94 years, 7 months, and 25 days.

She grew to womanhood at Berlin, where at the age of fourteen, she was baptized and joined the Seventh Day Baptist Church.

August 29, 1850, she was married to James F. Greenman of Berlin. One daughter, Sarah Lucinda, was born to them and brightened their home for eleven short years. In 1868 they moved to Farina, where they spent the rest of their lives, entering into the work of the church and community with untiring energy as long as health permitted. For years she was a leader in all social and benevolent work of the church and village and in ministering to the sick and needy. She loved flowers and grew them in profusion and unselfishly shared them with others. Many, many are the pieces fashioned by her own hands, that she has sent to the homes where sorrow has entered. This was true not only in summer, for there was seldom a winter day when a few bright blossoms might not be plucked from her conservatory which she gladly gave with all her heart when the occasion called.

By the death of Mr. Greenman, in 1907, she was left lonely and often said that she missed him more and more as the days passed by. The loss

of her only child, the removal from the home of her youth to pioneer life in the West, the death of her husband all made their impress; but her gradual failing mental and physical powers were not sufficient to overcome her cheerful and loving disposition, which gave continual expression in service. In early days if there was a death in the community, Aunt Ellen prepared the body for burial; if there was a child without a home, Aunt Ellen provided one; no less than a score of young people have been so sheltered. When a stove was so needed in the early days of the church at Farina for the preparation of the supper that was to be served, Aunt Ellen offered her cook stove, and she would laughingly remark that before it was brought home she had cooked two meals at the church for herself and husband. She was a liberal financial contributor to all forms of church work and had confidence in all our people, publications, boards, and that the cause of Christ would triumph. A little more than a year ago her failing health made it necessary for her to have some personal attention. This has been given by Mr. and Mrs. Arthur Burdick, who lived in the home with her and lovingly and painstakingly cared for her physical needs. She was the fourth of six children born to her parents, and the last survivor of the family. She retained her physical strength and mental faculties to a remarkable degree, and only a short time before her death asked about associational meetings and spoke the name of friends.

She has lived far beyond man's allotted time, and has come to her grave in a full age "like as a shock of grain cometh in its season." "For so he giveth his beloved sleep."

L. L. H.

ROGERS.—Ellen Adele Rogers, daughter of Francis Marion White and Amy Jane Edwards, was born March 26, 1854, and died at Nile, N. Y., September 25, 1926.

Her father died in Topeka, Kan., when Adele was three years old, when she with her mother came to live with her grandparents, Uncle Dan and Aunt Clarissa Edwards. This was her home until she was married by Rev. James Summerbell to Jesse D. Rogers, September 19, 1876, when she came to make her home on the farm adjoining the Nile Church property, where she has lived for nearly fifty years. Hers was a hospitable home, open to her many friends and neighbors, far and near.

She gave a mother's care to the children of her brother, three of whom survive: Mrs. Lorena Wixson, Ralph E. White, and Mrs. Nettie L. Humphrey.

In early life she united with the Nile Seventh Day Baptist Church, of which she remained a faithful member until called to the church triumphant. In recent years physical infirmity has prevented her accustomed activity in the church and community life. For many years after the death of Mr. Rogers she has been a nurse, and in that profession rendered a most valuable and appreciated service in a large number of homes. This service she delighted to do until failing strength, eyesight, and hearing made it impossible. In triumphant faith and with beautiful resignation she awaited the final summons.

Farewell services were held in the Nile Seventh Day Baptist church, September 27, 1926, and at her request were conducted by her cousin, Rev. Walter L. Greene, assisted by her pastor, Hurley Warren. Interment in Mount Hope Cemetery, Friendship, N. Y.

W. L. G.

SIX WEEKS AT JACKSON CENTER, OHIO

(Continued from page 477)

is the only traveling jewelry store in the world. The Dixie and other improved highways pass near, and the roads to Jackson Center are good.

This is the boyhood home of Pastor Herbert L. Polan of North Loup and of Pastor William M. Simpson of Brookfield, and the people are justly proud of their boys. Pastor Polan's father and mother and Pastor Simpson's father are among the loyal supporters of the church.

The ladies of the church fitted up the first floor of the parsonage for the use of the pastor and his family. This made a very comfortable and pleasant home for lodging and breakfasts, and the rest of the time was spent in the hospitable homes of the people where about a hundred calls and visits were made. The soil is productive to the superlative degree, and the ladies are adept in the preparation of good things to eat. (Reducing is out of the question.) A friend from Battle Creek, visiting at the home of his nephew, said when they were speaking of the "preacher" coming to dinner the chickens all took to the cornfield. However, some of them were caught before they heard the news.

The people are most cordial and appreciative. They have a good choir under the leadership of Brother J. D. Jones, and a group of faithful singers is an inspiration and help to any pastor. Extensive repairs and improvements are being made to the church and parsonage property. The goodly number of fine children is an encouraging feature. The congregation numbered fifty-one the first Sabbath and reached ninety-three, with an average of seventy-three for the seven Sabbaths. A more attentive audience could not be wished for. It is a sincere pleasure to count this church and people among true friends. May God richly bless and lead them in doing a great work for him.

10 Stanley Place,
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DRY LAW HELPED WHERE MOST NEEDED, BANKER DECLARES

If a real referendum vote on prohibition were taken there would be a shock coming to the wets in the opinion of William E. Cordes, president of the Florence Savings Bank, Florence, Mass., and director of the Northampton National Bank, Northampton, Mass. "I base my opinion entirely on my findings as an economist and banker," said Mr. Cordes. "Manufacturers and bankers throughout the United States are wholly in favor of prohibition. In industry, conditions are heavenly to what they were in pre-prohibition days and savings banks are filled to overflowing with money. Children are better fed and clothed and mothers are happier than they were prior to the enactment of the Volstead Act. The law has helped where it was most needed. Of course, the rich are acting foolishly. They have acted so since before the flood, but they pay the price financially and morally, so let them go ahead until they come to their senses, if they ever do. As to the young folk, some are doing things we do not like, but I believe the reports of drinking are like the report of Mark Twain's death 'grossly exaggerated.'"—*Union Signal*.

Sabbath School. Lesson IV.—October 23, 1926

JOSHUA, ISRAEL'S NEW LEADER

Num. 27: 18-20; Joshua 1: 1-9.

Golden Text.—"Be strong and of good courage; . . . for Jehovah thy God is with thee whithersoever thou goest." Joshua 1: 9.

DAILY READINGS

- Oct. 17—Joshua's First Battle. Ex. 17: 8-16.
Oct. 18—Joshua, Moses' Minister. Ex. 24: 12-18.
Oct. 19—Joshua's Consecration. Num. 27: 15-23.
Oct. 20—Moses' Charge to Joshua. Deut. 31: 1-9.
Oct. 21—Joshua, Israel's New Leader. Josh. 1: 1-11.
Oct. 22—Joshua Warns Israel. Josh. 1: 12-18.
Oct. 23—The Need of Wisdom. Prov. 2: 1-8.

(For Lesson Notes, see *Helping Hand*)

The logical, irresistible, irrevocable issue of sin is to be God-forsaken. Sin in its genesis was rebellion against God. Sin in its harvest is to be God-abandoned. Man sinned when he dethroned God and enthroned himself. He reaps the utter harvest of his sin when he has lost God altogether. That is the issue of all sin.—*G. Campbell Morgan*.

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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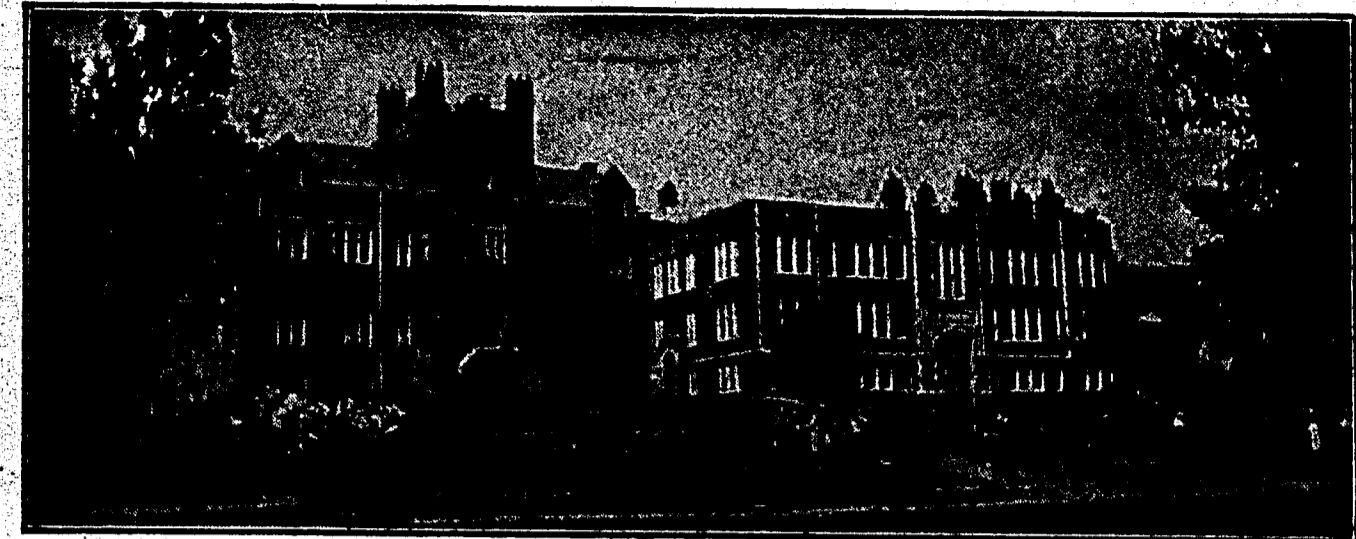
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A MORNING PRAYER

MY heavenly Father, give me sustaining courage, fortitude, fidelity, and purity of thought to strengthen and control my life this day! Let me not turn coward before its difficulties nor prove recreant to its duties! Let me not lose faith in my fellow men! Help me to live a simple, sincere, and serene life—repelling thoughts of discontent, self-seeking, and anxiety; cultivating magnanimity, self-control, and the habit of judicious silence; practicing economy, cheerfulness, and helpfulness! Keep me sweet and sound at heart in spite of ingratitude, treachery, or meanness! Preserve me, O God, from minding little stings or giving them! Help me keep my heart clean and live this day so honestly and fearlessly in the faith and sustaining companionship of Jesus Christ that no outward failure can dishearten or take away from me the joy of conscious integrity! Open wide the eyes of my soul that I may see the good in all things! Grant me this day new visions of thy truth, inspire me with the spirit of joy and gladness, and make me a cup of strength to suffering souls!

O God, I am asking for so much I can not do in my own strength or even attempt it with a hope for success, and I implore through Jesus Christ the gift of the Holy Spirit to abide with and constantly help and keep me! Amen.—Henry B. Rankin.

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