

The Sabbath Recorder

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

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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SEVENTH DAY BAPTIST DIRECTORY

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"O God, our Father, who in the first days didst teach and inspire the hearts of thy faithful people by sending upon them the Holy Spirit in full measure, grant unto us, we beseech thee, that same Spirit, that we may have a right judgment in all things and perform successfully the work to which we are called!"
"Cleanse the thoughts of our hearts, O blessed Spirit, that we may never rest in the sensuous and outward but may worship God in spirit and in truth and live beneath thy constant impulse and abiding presence! In Christ's Name. Amen."

The Lost Bible When one reads in the Book of Kings the prophetic words of ruin uttered against all that good land of Canaan, because the king and people had forsaken the Lord, he is led to inquire as to the cause of such wide-spread departure from the principles that bring prosperity. Not until the reign of the king's grandson was the real cause of threatened ruin discovered. In the house of the Lord, which had long been neglected and into which many evil things had come, and which efforts were being made to repair, there, among the rubbish of years, was found the lost Book of the law.

Of course when the Bible of that day was lost in the house of God, it was lost everywhere. The outcome of that loss proved to be not only the ruin of the land and the destruction of Jerusalem but also resulted in the captivity in Babylon.

The pathos of all that ruin is apparent to the Bible scholar who has visited that ancient land. From Dan to Beersheba it is a desolate land of ruins. Cities are dismantled, vineyards fruitless, and fields barren in a land that is under a curse, "trodden under the foot of the Gentiles." At every turn one is impressed with the pathos of the Bible story. Where once stood the house of the Lord, now stands the house of Mahomet. Where once was the holy city, beautiful for situation, whither the tribes went up; where the Christ warned and pleaded and healed, and over which he wept tears of redeeming love—everything bears pathetic witness to the fulfillment of prophetic warnings that came to Israel when

the Bible was lost in the house of the Lord.

It was lost in the very place where it should have been kept and taught most carefully. Things are fearfully out of joint when those who are supposed to be the appointed custodians of God's Book allow it to be lost to the people under their charge. But this has been done more than once. The Bible is lost in the pulpit when something else is preached there. Wherever the plain commandments of the holy Book are explained away to suit the practices of people who prefer to follow some other way than that pointed out by Jehovah, there the Bible is being lost under the sophistries of human theories, even those theories that were enjoined by the pope of Rome.

Is there any danger of the Bible's being lost in the house of God by a spirit of pleasure seeking, popular lecturing on worldly matters, and irreligious entertainments? The Bible may be in our churches in splendid binding and beautifully cared for, and still be lost to the hearts of the people. If the Bible is being lost in the house of the Lord today, it would be well to study it carefully to discover just what such loss really means for the future of a nation.

Again, I fear that the Bible is lost in all too many homes in America—homes, indeed, that stand among the better classes. It does not take much of a paper to cover up the Bible, no matter how beautifully it may be bound and embossed. Too often the Bible is literally buried out of sight by all sorts of papers and magazines, and that, too, until its clasps show that they have not been opened for weeks or months!

Sad indeed is it for a home where the Bible is lost in the race for pleasures, riches, and worldly honors. I love to think of the dear old worn, pencil-marked family Bibles our grandmothers loved—Bibles that show the finger marks of those who bowed over their sacred pages, and where falling tears have left their prints on the leaves; Bibles that have given strength and courage to our mothers in their earthly pilgrimage and sustained their trustful souls in the valley and the shadow of death.

In those dear old homes the Bible was never lost. Well would it be for the pilgrims of today if all would revere and follow the teaching of the Book their mothers loved, and if there were no homes in all the land in which the Bible is lost.

Memory's Unfailing Eye I was reading the words of an aged woman whose daughter-in-law urged her to exchange her old room for a more pleasant one in another part of the house, where she could look out upon a finer street. In explaining to a friend, the dear old lady said, "She does not see what I can see from this window."

The fact was that for many years that window, though in what had come to be a back wing of a larger house, was the very window from which, in years gone by, she had watched her children go down that old road to school and seen their father go and come from work, and up that way the neighbors used to come to call; and some way it seemed as if she could see them all yet as she sat in her arm chair by that old window—even though they had been gone for many a year.

It seemed strange to the young woman that her aged mother-in-law preferred to stay in that old room rather than in the more modern part of the house where the outlook seemed more cheerful. But there was nothing strange about it. The aged mother was looking through memory's eyes with a tender, loving gaze that made the view from that window very precious to her.

To the daughter-in-law the outlook was different. There seemed to be no attraction in that old straggling street with its weather-worn dilapidated houses. Both the young woman and her window fronted on a new outlook. She could not see with the other's eyes of memory, and she could not make the other one see through her own eyes of modern experience.

The slow years had taught the things that were dear to the one, and she had no power to impart satisfactorily even a small part of that gift of the years to the other. And so the world looked different to them and there was no remedy. The only thing that could help matters was a good supply of much needed patience.

A thing like this suggests far-reaching problems and excellent lessons in more

ways than one. Many a blunder is made where the younger persons think they see so clearly a better way for their aged loved ones and when they try to solve their problems for them with the eyes of a new generation.

I can not settle my questions with another person's eyes. This is especially true where the other belongs to a different generation and has had an entirely different experience. Each of us must have patience with the other, each graciously allowing the other to see things with the eyes experience has given. Every person must choose his own path, be guided by his own vision, develop his own conscience, gain his own experience, and live in the assurance that the heavenly Father who has led thus far will lead safely to the end. Each must see his duty with his own eyes and travel life's pathway step by step. No matter how stoutly another may insist upon the correctness of his own vision, he can not make a path of duty for me, until I see that path myself.

But I was thinking of the wonderful eyes of memory when I began this writing. What a far-reaching vision is given to the aged pilgrim through the telescopic eye of memory! By it the scenes of many years are given proper perspective, and one is made to realize that the man of today is the outcome of the boy of yesterday and that life from the cradle to the grave is but one life. Realizing that he is the same person that existed long ago as a boy, he can see the causes for many changes that have come in his life and character, and, if a true man, he is prepared in life's afternoon to give wise counsel to those who are in life's morning.

Again, what an argument is this for careful, true-hearted living day by day, as the years go by! Such true living to look back upon will surely make a pleasant ending for life's day and give a bright hope for one who nears the coming night.

Did you ever think of the part the eye of memory must have in respect to our weal or woe in the life to come? If you are the same person beyond the vale of death, you will have to see, as truly as you do now, the things that have shaped your destiny. Everything must be remembered that has given shape to character. The many times one has sinned against the light

can not be forgotten. Memory's eye is wide open. What a joy it will be if, when we stand before the Judge of all the earth, we can look back upon a life well spent in loyal service for our Lord and Master.

Through the memory window of my earthly house I, too, can see things which no other one can see—things upon which conscience will render its unfailing verdict. Happy is the one whose vision includes the joys of forgiveness and of a transformed life that began when the dear Lord met him at the mercy seat. Give me sickness, give me loss of friends, give me pain or poverty—anything in the long catalog of human ills, rather than make conscience my tormentor after it is too late to mend.

Till Your Own Fields if You Would Help Others Sometimes I fear that our people are too indifferent to the work in our own fields. If these are neglected, we shall lose something of our ability to help others as well as lose out in the cause we claim to love and with which we have identified ourselves. The farmer who fills his granery with harvests does so by plowing and caring for his own fields. In that way he will prosper himself and will also be able to hand out help to those who are destitute.

What if he is slack regarding his own fields and neglects his growing crops while he rides around admiring and complimenting every other farmer over his fine fields? While he might be regarded as a good fellow, broad minded and liberal enough to admire the prosperity of other people, still he will have no corn of his own. He will lose out as to the matter of accumulating something for his family and also in his ability to become a blessing to others.

Moreover, his own neglected land will grow rank with weeds, the seeds of which will be blown by the winds into the fields of his neighbors, until the results of his neglect may be seen in the entire community.

There is an important lesson suggested here regarding our church work and the prosperity of our denomination.

I have seen men who seemed more like religious tramps than anything else. Instead of faithfully cultivating their own fields and identifying themselves with the work that belongs to their own people, they seem to wander aimlessly up and down all roads, admiring every other people's work and trying

to make themselves think that one is as good as another.

When one has identified himself with a denomination holding a vital truth that makes that people worth while—a truth that should be observed by all men, for the neglect of which the world is drifting away from God—it is that one's duty to stand loyally by his own people, cultivate his own fields, and make his influence count in a forward movement for the enlargement of his denomination.

The fact that we are a small people should be an inspiration rather than a discouragement. Every good and helpful cause has had a small beginning. Even Christianity itself was at first like the mustard seed—"the smallest of seeds." Why should minorities like ours be regarded as narrow or powerless simply because there are as yet only a few compared with the multitude who forget God's holy Sabbath? God must ever be on the side of those who hold to his truth. And if all who are identified with his Sabbath were absolutely loyal, consistently cultivating their own field, nobody could estimate the good they could do. God would certainly lead them to victory through Christ the Lord.

It is just as true in a spiritual way that neglected homes with children growing up, uncared for as to their religious growth, and in case of a neglected church, that evil influences like rank weeds of sin are as sure to grow and affect the neighborhood and outlying communities, as are evil weeds on your neglected farm.

Then if you would make your life count in the great world's work; doing something to make your own people and those of other faiths better, cultivate your own fields well.

I knew an old farm when I was a boy, the owner of which sent away from home for grass seed to sow on his farm. When that seed grew it brought forth white daisies in abundance! These were allowed to grow until that farm was white with them and practically all the grass was crowded out. Not only so, but soon on both sides of that farm the daisies spread rapidly to other fields until a great hillside looking down on a beautiful valley was nearly ruined for other crops.

It stands us in hand not only to cultivate our own fields, but to take heed what kind of seed we sow.

"What is Necessary?" In this issue our readers will find an excellent article by Mrs. G. E. Osborn, which she read at the Pacific Coast Association, which I hope you will all read.

Its good points regarding needed vision of a lost world, courage, faith, co-operation, prayer, and consecration are needful everywhere, and her appeal for the revival spirit is just as applicable in all our churches as it is in the churches and homes of the Pacific Coast Association.

What a blessing would come to all our dear churches, and to the world through them, if we could have a real Pentecost such as that article is pleading for.

Indeed, it is a hopeful sign that all over the land thousands of Christians are praying for a revival.

Orel Van Horn And Family Safe Ever since the Florida cyclone I have watched reports from Florida with intense interest for news regarding friends there who lived within the storm-swept area.

The North Loup *Loyalist*, just at hand, brings the good news that Brother Orel Van Horn and family are safe. Although the roof of his home was carried away and part of the roof of Ivan's home was gone, they were not hurt. Brother Van Horn lives not far from Lake Okechobee, but the overflow did not engulf them. The terrible wind and rain was enough. We are thankful to hear of their personal safety. His address is South Bay, Fla.

Mrs. Van Horn is a daughter of the late Deacon Babcock of North Loup, Neb.

A FIVE-DAY-WORKING WEEK

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

The question of a five-day-working week is receiving considerable attention just now, not only at the hands of the Jews, who seek such an adjustment of labor in order that they may have their Sabbaths free, but in labor circles the movement is being given a new impetus, labor leaders being encouraged no doubt by the recent action of the Ford Company.

Last spring in these columns attention was called to the organized movement on the part of the Jews to promote the five-day-working week. Reference was made

last week in the editorial columns of the RECORDER to this movement, as well as to the recent action of Mr. Ford, whereby all his employees are to be placed upon a five-day basis. Now Mr. William Green of the American Federation of Labor, claiming that labor is responsible for Mr. Ford's action, promises that this movement will be carried forward as rapidly as possible by organized labor. The next day after Mr. Green made his statement at the meeting of the American Federation of Labor in Detroit, Mr. James A. Emery, general counsel of the National Association of Manufacturers, at a meeting of that organization in New York, expressed his fears lest legislation should be sought to enforce the five-day-work week and gave it as his judgment that many industries could not prosper under such a regime. He said, however, that he favored a five-day week where it was thought wise and expedient but he would not *impose* such regulation on any industry.

With all of the above, doubtless every good American citizen is in agreement, as he will be with the following statement in an editorial in the *New York Times* of October 5:

"They (the members of the Federation of Labor) are not prevented from striving for the five day work week for the sake of the opportunities of leisure, provided they pay the fair price for the shorter week with increased output."

That legislation should not be resorted to in promoting a five-day-work week was one point clearly made by the present writer in the speech which he made at the meeting of the Jewish Sabbath Alliance of America last spring. The five-day week should be instituted only through mutual agreement on the part of labor and the employers of labor. Doubtless it will be a long time before the five-day-work week is brought about to the extent desired by the American Federation of Labor or by the Jewish Sabbath Alliance of America, but it is at least very interesting to note the good degree of attention given to the subject, the progress already made in certain industries, and the aggressive and hopeful attitude taken by great organizations that wield a tremendous influence upon public sentiment.

Seventh Day Baptists have a peculiar interest in this movement, and in view of the present agitation it is a question that should

be given thoughtful consideration by them. It would be easy indeed to assume an attitude toward the question that would be exceedingly detrimental to the Sabbath cause and to our own religious life and experience. It is true that if all our industries should declare a "Saturday holiday," it would settle the bread and butter question and make it easier from that standpoint for all who conscientiously desire to do so to keep the Sabbath. There are those who would hail with joy such a situation, and who would doubtless take advantage of it to the good of their souls. But on the other hand, two free days would doubtless increase the practice, all too prevalent at present, of taking week-end excursions and of making holiday of both days.

Personally, I am favorable to the two free days. I am in sympathy with Mr. Green's contention that labor under modern conditions in many industries needs more time off. I appreciate the desire of the Jew that he shall have the opportunity to be true to the religion of his fathers. My heart has ached many a time for a Seventh Day Baptist who, under present day industrial conditions, has felt that he was compelled to work on the Sabbath. But if such a situation is ever created in this land of ours as will give the people two free days, it will throw a tremendous responsibility upon the churches, and upon all our Christian institutions, to educate the people in the proper use of their leisure. It will create a condition calling for the consecrated wisdom of all who labor for the coming of the kingdom of God on earth. It will make an opportunity which I for one will welcome. But as is usually the case the opportunity will be accompanied with grave dangers. As it was in Paul's day, so it is today, there are many open doors, but there are also many adversaries. It is not difficult to foresee the adversaries that will contend with the religious forces of the land in determining men's use of the added leisure provided by a five-day-work week.

The final answer, the only answer, to the adversary of men released from labor through the custom of having two days off, is the recognition of *sacred time*, of a *holy day*. To my mind the use of the term "week-end" is detrimental to the spiritual life of all who use it constantly, of whatever faith; as is also the frequent and in-

discriminate use of the term "Saturday" by Seventh Day Baptists. If the time ever comes when we shall have two days off together, it will be easy to give them the one designation and easy to treat them both alike and to use them both in secular ways.

I have a strong conviction, and that conviction is shared by many who are not Sabbath keepers, that our Christian civilization can not survive without a Sabbath. This fact gives pertinency to our desire that the last day of the week shall be made free from the demands of industry, and gives potency to our message concerning a sacred day, the Sabbath day of God's holy Word.

The object of this article is to stimulate in the minds and hearts of Seventh Day Baptists the desire and determination to hold true to the Sabbath under whatever conditions. The time will never come as long as sin and selfishness abound when it will be easy to *keep Sabbath*. The one who would wait until it is easy to obey can hardly be said to be following in the sacrificial way of the true follower of Jesus. Christian joy and fullness of life are found by following him at whatever cost. The only way to be prepared to use a larger opportunity to promote Sabbath truth, if that opportunity ever comes, is to be found faithful when the way is most difficult.

PATRIOTIC CREED

To serve my country day by day
At any humble post I may;
To honor and respect her flag,
To live the traits of which I brag;
To be American in deed
As well as in my printed creed.

To stand for truth and honest toil,
To till my little patch of soil,
And keep in mind the debt I owe
To them who died that I might know
My country, prosperous and free,
And passed this heritage to me.

I always must in trouble's hour
Be guided by the men in power;
For God and country I must live,
My best for God and country give;
No act of mine that men may scan
Must shame the name American.

To do my best and play my part,
American in mind and heart;
To serve the flag and bravely stand
To guard the glory of my land;
To be American in deed:
God grant me strength to keep this creed!
—Edgar Albert Guest.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

October 23 — Semi-annual Meeting
Brookfield Churches, Brookfield, N. Y.

Notice: The address of Rev. Harold R. Crandall, treasurer of the Onward Movement, is No. 10 Stanley Place, Yonkers, N. Y.

Notice: In November I shall begin in this department the list of churches that have canvassed for their quotas for the denominational budget for the present Conference year. Please send me the name of your church, if you have made the canvass for the year or the first part of the year, or have pledged to raise your quota.

WILLARD D. BURDICK,
General Secretary.

CONCERNING THE JAMAICA FIELD

It has been my custom for many months to send out occasionally general letters to the leaders of our churches in Jamaica, frequently including individual letters in answer to inquiries and relating to the work on the local field.

I have just prepared such letters to send to fourteen persons and have a few more names on the list, and knowing that there are many who are interested in this field, I am writing this for the readers of the SABBATH RECORDER.

I have before me letters that I have received from thirteen persons since I sent out my last general letter on August 3.

The different churches are sustaining Sabbath schools as well as meetings, and some of them have Christian Endeavor societies, while some individual members are conducting Sunday schools for the benefit of persons who do not attend the Sabbath services, while some are giving literary programs for the betterment of the children and the public in general.

All of these churches are in need of better meeting houses, and perhaps a half dozen

of them have buildings in process of construction. One leader recently wrote to me that their church building had gone to pieces, and that they were compelled to meet in his house. Other groups have had to meet in private homes. From my early experiences, when our fathers and mothers met occasionally in their homes for Sabbath worship, I know the value of such worship, but we all realize that there are advantages in having a meeting house for public worship.

As usually is the case, I have in these letters calls for used Bibles, commentaries, and other books and literature. I have some of these, sent me by good friends of missions, that I am sending this week.

Frequently these leaders ask me to write them the meaning of Bible verses, and I sometimes wonder if they do not get impatient because I do not respond more quickly. Still, I know that they realize that I have *several things to do*, and that it takes time to attend to these.

Frequently these people write gratefully of the RECORDER. Let me quote from a recent letter: "Allow me to say, I can not express my gratefulness for the lovely articles in the RECORDER week by week. I am greatly encouraged by the editorials, as the articles sometimes just meet my experiences. . . . I can not express my thankfulness for such a paper. I would rather go with one meal per day than do without the RECORDER."

This writer says that as the times are hard in his community the people are going where they can make a better living, and he has been back in the "deeper part of the forest," with the thought of locating there. The people asked if he would start a school there for them, and he planned to visit them again to get further information. A farmer told him that he would secure a piece of land for a school building if he would start the school.

Let me quote again from this leader: "I beg of you to bear in mind that you promised me to get some second hand Bibles. I shall be glad to get them, as there is a great dearth here of Bibles."

Another brother, working on a very needy field, writes interestingly of the needs of the people, and adds: "This is not a complaint but will be a help to you in your prayers for me and the souls here. I love the people and have a desire to work for their

salvation, and although I have to work at my trade of shoemaking in order to keep myself [there are three others in his family], it makes it difficult for me to do as much work, or in other words, to put as much time on this work as I should daily." There are twenty-three members of the church, of which he is leader, and twenty children.

I wonder if RECORDER readers will be interested in a part of my answer to the letter sent me on September 15 by this man? I am going to risk it. "I thank you for your clear statements about the conditions and needs of the people in —. It surely is a needy field, and I hope and pray that you may be used to the saving of many of the needy ones there and to the encouraging of many to be interested in the things that develop out of the Christian life, such as the forming of good habits, education, cleanliness, and neatness of person, skilled workmanship, advanced farming, higher ideals in society and government.

"Why am I writing in this way to you? Because your neat and well written letter, with its subject matter, causes me to believe that you have a helpful influence on those who need the uplifting and stimulating influences of the Christian example as well as the correct teaching of gospel truths. I am a believer in industrial mission work, and I wish that I were a young man so that I could go to Jamaica and encourage such men as you to help the people into the good conditions possible in Christian living. You understand me, I think, that I do not place works ahead of faith, but that faith is shown by one's works, as James teaches."

The frequent calls from Sabbath keepers in Jamaica that a missionary be sent to join in the work with Elder Mignott, should speedily be realized. Such a service will be one of great responsibility and of great possibilities. Such a person should have our earnest prayers and council, that the individuals, churches, and the cause in general in Jamaica may be encouraged and strengthened by such a forward movement.

Where one man reads the Bible, a hundred read you and me. I would not give much for all that can be done by sermons if we do not preach Christ by our lives.—
D. L. Moody.

WHAT IS NECESSARY IN ORDER THAT WE GO ONWARD AND UPWARD?

MRS. G. E. OSBORN

(Paper read at the Pacific Coast Association)

The first question that presents itself is, What do we mean by "onward"? Is it *onward* with the same routine of a weekly church service, prayer meeting, Sabbath school, C. E. meeting, and a few songs and anthems? Do we long to be carried onward to the skies on "flowery beds of ease" or do we mean something more than that?

First, we need a vision of the needs of a lost world, souls going down to death in sin without Jesus Christ, of a world hungry for something, they know not what. Then we need a vision of men coming to Christ and turning to the better way, of a great revival of Bible study and prayer, of the world brought to the Sabbath of Jehovah, of new churches organized all up and down the Pacific coast. Our Adventist brethren have churches in almost every city and village, why not we? What do we need?

First, *determination*. Let us not sit down and say, "It can't be done," but let us say, "We can do all things through Christ who strengtheneth us," and let us go to work.

Second, *courage*. John Brown, a great evangelist, said, "It is not more grace that we need but *grit*." This is not our work but God's. He has said, "Be strong and of good courage and I will strengthen your hearts." Why need we be afraid? All things are possible with God.

Third, *faith*. We need faith in his promises, that he will guide us and bless the work we undertake for him, for faith is the victory that overcomes the world.

We need faith in our fellowmen, that there is a spark of the divine in every one and that they are looking to us to tell them how to find God, their Savior.

Fourth, *co-operation*. In union there is strength. A critical, unloving spirit kills the desire, in anyone, to do good or to go out in service.

A card tacked over the telephone in an office I visited recently, said, "A mule can not pull when he is kicking, nor can he kick when he is pulling. Neither can you." Isn't it true that if we are continual knockers and always pulling back, we are hindering God's cause?

When Corporal Cameron (in fiction) was

seeking to find his place in the world, a friend gave him this advice: "Don't try to adjust the world to yourself, but adjust yourself to the world." Can we not profit by this advice and try to adjust ourselves to the opinions and plans of others?

Let me read this poem on Co-operation:

Select a magnet of steel
Of any given length;
Then double it, and joy you'll feel
Quadrupling its strength.
Not two times two—not four—but eight
Whenever we co-operate.

Our mighty God can take just one
And make a thousand flee;
But give him two, and then he'll run
Ten thousand to the sea.
Things increase at a ten-fold rate
Whenever we co-operate.

Sure, I can take a hook and line
And catch a single fish;
But if you'll help me hold the seine
We'll take in all you wish.
A bigger fish and better weight
Whenever we co-operate.

Since this great truth is written large
On products of the mine,
Exhibited in the battle charge,
Rewards the fisher's time,
'Tis plain enough, without debate,
God wants us to co-operate.

Fifth, *prayer*. Earnest, mighty, importunate, repeated prayer—a united cry to God above that he will imbue us with the Spirit of Christ and warm us and kindle us and make us a flame of fire and that he will guide us into the service he has for us to do.

Sixth, *consecration*. Not more consecration but *consecration*—of self, for he has told us to present our bodies living sacrifices; of our time, for if we are not careful our time will be wasted on unimportant things; of our money, not only the tithe but voluntary free-will offerings.

This leads to the last query: How can we go onward before we go upward, and how can we get on higher ground? It is to be deplored that church members should need a revival, but the history of the Church shows this to be true. At a Conference early morning prayer meeting the question was asked, "How many people in the room were converted in an old-fashioned revival?" Almost every hand was raised.

Nothing so reanimates the zeal of Christians as witnessing the joy and fervor of those who have been lately born of God.

We need to spend time together confessing, forgiving, praying, and working for souls.

Suppose we saw an army sitting down before a granite fort, and they told us they intended to batter it down. We might ask them, "How?" They point to a cannon ball. Well, but there is no power in that. It is heavy, but not more than half a hundred or perhaps a hundred weight; if all the men in the army hurled it against the fort, they would make no impression.

They say, "No; but look at the cannon." There is no power in that. A child may ride upon it; a bird may perch in its mouth; it is a machine and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it; a bird may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon; one spark of fire enters it; and then, in the twinkling of an eye, that powder is a flash of lightning and that ball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery today. We are a cold, lifeless, formal organization.

Oh, for a baptism of fire from on high to "kindle a flame of sacred love in these cold hearts of ours."

A frame church building was burning to the ground. It had not been a large, active church, but many were interested in the sight. The fire occurred at night, making a great conflagration, and people gathered from far and near to see it. A peevish church member said to a skeptic in the crowd, "I never saw you come near this church before"; to which the skeptic replied, "I never saw this church on fire before."

John said, "There cometh one after me who will baptize you with the Holy Spirit and with fire." Not until we receive this baptism and take the "upward" step will we be able to build up the kingdom of God and bring the Sabbath truth to the Pacific coast.

In closing let me bring to you two short words—*go—go*—where? To church, to socials, to prayer meeting, to picture shows, to the mountains, to the beach? No. "Go ye into *all the world* and *preach the gospel to every creature*." And then, "*Lo—I am with you always even to the end of the world*." How can we fail to go onward and upward if Christ be with us? God help us to obey the call.

MISSIONS

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

SOLVING MISSIONARY AND CHURCH PROBLEMS

Considering what is at stake, the work of the kingdom of God is the biggest business on earth; and considered in the light of the money invested and people employed, it is no mean undertaking.

In conducting so vast a business there are, of necessity, many difficult problems to be solved. If to one person alone were delegated the responsibility of meeting the problems and shaping the policies of the work, it would be very difficult; and it is much more difficult sometimes where many have a voice in these matters, as is the case with Seventh Day Baptists and others who try to follow the New Testament order of democracy in the church. In all democratic bodies the great question is, "How are a number of people to arrive at a decision and co-operate regarding the many matters in hand?"

When the shaping of policies rests upon a group of people, the most important thing is to find what God's will is concerning the problem before them. It is just as important that a group of people seek to know the Father's will as it is that one try to know his will; but it is so natural for men when they come together to shape policies for missions and the Church, to try to solve them according to their own likes and dislikes, prejudices and selfish interests, instead of trying to find out what the mind of Christ is. This course is ruinous, for it makes divisions from the start and shuts out any possibility for the direction of the Holy Spirit. The Holy Spirit does not and can not lead those who are seeking their own ways, even in matters of religion. It is only when men come humbly and prayerfully to the great problems of the Church and missions that they can have the help of the Holy Spirit. If they do not recognize that they may be wrong, that they lack wisdom, that others may have more light than they

have, and that the mind of Christ is to be found by prayerfully consulting together, comparing ideas with open minds and by putting away personal whims, preconceived opinions, and individual interests—if they do not take these things into account and act accordingly, trouble is sure to come. It is a wonder there is not more trouble than there is when we remember the way Christian people in churches and denominations go at the business of the kingdom.

Here are two groups of people each trying to carry on Christian enterprises. In the case of one group, when they meet to decide on a policy, each one comes feeling all-sufficient, with mind made up and with the purpose of fighting till the last for a given scheme. In the case of the other group each one, when they meet to decide on a policy, comes humbly, with open mind, in the spirit of prayer, putting all selfish interests and prejudices aside and hoping by mutual consultation and submission to Christ to be led by the Holy Spirit. Which now of these two groups think you will find and do the will of the Father? The company who approaches the problem humbly, prayerfully and with open minds.

This does not mean that we are not to get all the light we can and think things through before meeting to talk them over; but it does mean that we are not to approach the great problems of missions and the Church as "promoters"; it does mean that we are not to think we have all the light and that God can reveal his will through us only. It does mean that we can get light from others, however much we may have studied over a subject; that "in a multitude of counselors there is safety"; and that there is a special promise of help and light when men come together in the spirit of Christ. "For where two or three are gathered together in my name, there am I in the midst of them."

There are great problems of the Church and mission more than humanly to solve. They are not to be solved by the wisdom of men, but by the wisdom of God. We must be willing to be led by the Holy Spirit, and to follow his lead, and to build the kingdom of God on earth, and to defeat the devil.

LETTER FROM DR. PALMBORG

DEAR RECORDER FRIENDS:

Once more it is my turn to send to you the weekly letter, as it is supposed to be.

Many things have happened since I last wrote. The first thing concerning myself was the closing of my women's work on July 2, for six weeks. The financial condition of most of my workers seems to have improved enough to warrant this vacation without making it too much of a hardship on them.

Of course what loomed large in my vision was Eling's approaching wedding, which took place on July 11. We had a little gathering of our church people here in Liuho on the fifth, with refreshments along foreign lines, even ice cream from America! Dr. Thorngate drove in to Shanghai and brought Miss Burdick and Mr. Sung and the ice cream, which came in a vacuum container, from the refrigerator in which it is kept after its arrival from America. It was very nice.

Then we went to Shanghai to prepare for the reception and wedding. I understand that it has already been described, so I will not dwell on it. I do want to say that our missionaries were most helpful and did as much as if Eling had been their very own, which we certainly appreciated.

After the excitement and work connected with the wedding were over, I went to an island in the Chusan Archipelago, near the coast about Ningpo, for a three days' visit with an old friend spending the summer there. Though the time was short, the sea breezes while there and on the way, did me much good, I am sure. Even the sight of clear water in the ocean was a delight, for all the water we see in this region is rich-red-muddy!

When I returned, I helped to get Miss Burdick off down there for a change, and I stayed in her home to be company for the girls and teachers who were spending the summer in the school.

Miss Burdick was gone only twelve days, and before she arrived I had already begun to help nurse a dear old friend through her last illness. When I first came to China I met her husband, Dr. Stephen Barchett, who was very kind to me during an illness, and we have been good friends ever since. Her husband has long since gone to his reward.

So I was very glad to be able to render her this little service as she lay on her bed of suffering, and thus repay in part my long standing debt. After five days of suffering she passed on to rejoin those gone before.

Part of my time was spent in preparing for the work this fall and part in the pleasure of visiting with friends. I came back and began work on August 8. I hoped the extreme heat would begin to wane by the middle of the month, but it did not, and it has been hard work both for me and the women; but as long as one keeps well, what matters it?

The Eugene Davis family spent a month with the Thorngate family in Liuho. The Thorngate family stayed at home and celebrated the hot weather by welcoming another little son, Stephen, to their midst. Dr. Crandall, also, has so far had no vacation, but is planning for a few days now. She and Dr. Thorngate have been very busy all summer, for added to their usual medical work has been another epidemic of cholera. They have done a great service by going out on the streets and vaccinating, free of charge, against cholera. This no doubt prevented the spread of the epidemic here.

And now we are wondering if we are to have another war in this region. War has been prevalent in some part of China all the time recently, chiefly in the north. It seems as though our Christian general's troops have been defeated for the present. In the meantime the Cantonese army (which is said to be Soviet) has invaded the central provinces, and there is quite a possibility of these provinces being involved. So as usual we don't know what to expect, but just hope and pray for what is best for China, most of all that her people may come to realize that only in our God is there hope, and do all we can to bring it about.

For a while there was quite a drouth here, and at last the killing of all animals was forbidden for three days. Then the rain came, and of course that will now be considered the best way to bring rain. Up north, where it was even worse than it was here, one of the chief generals had the idol, supposed to be responsible for the weather, taken out and paraded in the streets to let him feel the effect of the sun. That brought no clouds, so it was commanded that he be placed for several days in the blazing sun. As even that was not effective

the general had the idol thrown into the river! This same general had an editor arrested and shot because the latter had printed something derogatory to the general in his paper.

That is the spirit of most of these military leaders, and they are the rulers of China now. They do as they please with men's lives and even punish their gods! But there is one God they can not rule and in whose hands are their destinies and ours. For this we rejoice.

Your friend,

ROSA W. PALMBORG.

Liuho, Ku, China,
August 23, 1926.

REPORT FROM THE COLORADO FIELD

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER:

Enclosed find my statistical report for the past quarter. I spent the month of July and the first half of August under the directions of the Missionary Society in labor on the Colorado field.

This has been the first season out of four that I have spent on this field without holding two or more special evangelistic campaigns. Matheson and the Shaw neighborhood, at least, where we have had such meetings before, would have welcomed us for more work of the kind this year. But conditions seemed to warrant us in centralizing our work more in Denver this year.

We spent four days and four nights in Matheson. People there had advertised that we would hold evening meetings. But we had a heavy rain every night we were there, precluding these meetings. I preached there on the Sabbath and Sunday mornings of our stay. I taught a lively class of boys in the Methodist Sunday school, Sunday morning. The Methodist people had asked me to preach that morning and evening. At the preaching service in the morning I announced that, on account of the threatening weather, I believed we had better call the appointment off for the evening. But at the close of the service, because of the earnest plea of a number of good Methodist brethren there, announcement was made that I would preach in the evening "if it does not rain." But before preaching time and

during the evening we had the hardest rain of all. That Methodist church is open to us at any time for meetings. Our families of Van Horns and Maxsons in Matheson are loyal to our cause and faithful in helping to maintain a Sabbath school there.

Through Mrs. Anna Thayer, of Elkhart, Kan., I learned for the first time of a little company of Sabbath keepers in Las Animas, this state. I soon got into correspondence with them. They invited us to visit them when we could. Mrs. Coon and I spent July 20 to 25 with these people, staying with a family by the name of Chambers. The father in the family was educated for the Methodist ministry and spent five or six years in that work among that people. He has been a traveling salesman for twenty-six years. He has a married son who is also a traveling salesman. They never travel or do business on the Sabbath day. Fifteen years ago this family began the observance of the Sabbath. They are not members of any church. There are nine of the family living in that home now. They are very bright, intelligent, and devout. They believe in the Bible and prayer and the practice of the Christian virtues. Five times a day they have prayer in the home, the sons and daughters taking their turn in the family devotions. They are good musicians. Some of the young people are college graduates and school teachers. One son is teaching in the State University of Kentucky this year. On Sabbath I preached to twenty-four people in Las Animas, all but one of whom are Sabbath keepers. These have no church organization there, but they meet together each Sabbath for the study of the Bible. Meeting them and forming this little acquaintance with them was a real pleasure and a source of spiritual joy to us. We hope that we may sometime accept their cordial invitation to, "Come again."

All but three Sabbaths of the three months spent in missionary work during the summer were with our Denver people. Between Sabbaths, besides working with and among our people in and about Denver, we visited our people scattered about in this great country between Fort Collins and Pueblo. We regretted that conditions made it seem inadvisable for us to visit our people in the northwestern part of the state this season. We would also have been very glad

to have held special meetings in other places on the field where we have been before. It makes our hearts ache to know of so many places needing and wanting gospel meetings that can not be supplied with them.

Our Denver interests seemed to demand special attention this year. Congregations and interest there were good throughout the summer. Their Sabbath school under the superintendency of Brother Orson Davis, brother of H. Eugene Davis, of China, is doing commendable work and promises well for the future. The women there have organized a Ladies' Aid society, thus manifesting real interest in the permanency of our cause in that city. Rev. Leslie O. Green, of North Loup, Neb., preached a practical sermon to our Denver people on Sabbath, August 14, and another in our Boulder church the next Sabbath. At present, though not engaged by the Missionary Society, I am granting the request of the Denver congregation by preaching for them each Sabbath afternoon.

Yes, there is great need for another missionary to be placed on this field. Whether I shall continue long or not on the field there should be two men here for preaching salvation to a needy people and for building up together in a permanent way our interests on this great field. We should take this situation seriously and double our missionary forces in the near future.

I am sure that you will be a bit interested in the financial end of my work. I have already written you that our Denver people have begun sending some money to the Missionary Society. If the interests of this field are properly cared for, much more money in time to come will go from here for missionary work. The great distances that must be traveled in order to adequately look after our scattered interests on this field demand considerable field expenses. Last year my traveling expenses for the three months spent in missionary work exceeded the allowance by the Missionary Society for such by \$215.01. This year my traveling expenses for the same length of time in the same kind of work, counting nothing for meals, exceeds the allowance made by the Missionary Society by \$176.32. This extra expense I have paid out of my own pocket, made possible by contributions from two of my daughters, who are earning some money, and other gifts made by a dear

family living in far away Massachusetts. In this work during the past summer I lacked by forty-seven miles of having traveled with the auto four thousand miles.

It is with a feeling of great humility and unworthiness because more has not been accomplished in the name of our Lord and for his sake that I submit the above report. We are in great need of an earnest interest in your prayers.

D. BURDETT COON.

Boulder, Colo.,
September 30, 1926.

BEAUTIFUL OCTOBER

MRS. BERTA HULL COON

O beautiful October, I heard you swishing by,
Bedecked in autumn glory of the wood, the field,
the sky;
And even if I close my eyes (the vision was so fair)
Your red and gold and brown to me make beauty
ev'rywhere.
The flaming roadside sumac, like your last year's
tattered gown,
In ever restless eddies, across my path is blown.
And laces rare and wonderful, soft tinted and per-
fumed,
Peep through your soft gray raiment, when gray
garb suits your mood.
I know not when I like you best—days when
you're sad or gay.
When you are gay I take your hand, and we wan-
der afar in God's beautiful land,
We race down hill and plunge knee-deep
Where the leaves have reveled and high winds
sweep,
Or when day is done and the winds are at rest,
When the harvest moon dips low in the west,
When the last pungent leaf-smoke has floated
away,
And we say "goodnight" to October gay. * * *
But I think when you're sad you creep close to
my heart,
And together we slip from the world apart.
We dream of days that are past and gone,
And dream of days that are yet to come.
You are beautiful still, though you come to me
Half hidden by mists of memory.

509 Forty-eighth Avenue,
Milwaukee, Wis.

* It is good for us to get our desires into definite form. Many people are unhappy and know that they need something but do not know what it is. They are unsatisfied with themselves; they are conscious of imperfection, of sin, of rest; they bend their faces toward Christ and begin to pray to him, but their prayers are vague and indefinite.—J. R. Miller.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ALFRED COLLEGE OPENING ADDRESS

SEPTEMBER 30, 1926

PRESIDENT BOOTHE C. DAVIS

In accordance with a custom of many years' standing, I wish to use this assembly period for some observations that I hope will enable us to start the year facing in the right direction.

Since Alfred's humble beginning in 1836, ninety years have passed. It will be seventy years next March since the university charter was granted, but for twenty-one years before that time, pioneers had been laying the foundations of Alfred University.

The beginning of the ninety-first year, therefore, ushers us into the last decade of Alfred's first hundred years.

The class of 1930 will leave the college when it has but six years more to go before, as an institution, it rounds out a century.

This last decade of the century will be a prophecy of the character of Alfred in the second hundred years. I think it is likely to be the most important decade any of us have witnessed, and perhaps may ever witness, in Alfred's history.

But before speaking of the future, I wish to note some of the events of the past decade.

The World War was an early innovation in this last ten years. Alfred met it with fine courage. Students and alumni entered the service in large numbers, and some of them made the supreme sacrifice in genuine loyalty and patriotism. A Student Army Training Corps was organized on the campus with one hundred fifty men; trustees, faculty, alumni, and students gave every support to the great cause which our country has espoused.

Since the war Alfred has changed more rapidly than ever before. In size, in standardization, and in growth of endowments and property, no decade has been comparable to it.

Five years ago Alfred began a campaign for an Improvement Fund. In this campaign, faculty and students joined heartily with the trustees, alumni, and citizens. As a result subscriptions were made, which when fully paid by October 30 next, will aggregate a half million.

In 1916 we had fifty-one freshmen and a total enrollment of one hundred fifty-four in the college and ceramic school. The value of endowment and plant equipment was then \$845,000. The annual budget was then \$114,000. Alfred had not yet gained recognition as a "class A" college.

This year our freshman class numbers one hundred fifty-nine, three times the class of ten years ago. Our total registration, now four hundred sixty-six, is also three times what it was ten years ago. The budget for the year is \$225,000, double its size ten years ago. And the value of endowment and buildings is one and one-half millions of dollars, also about double what it was ten years ago. Everything has doubled or trebled in ten years, except the work required of the students and some of our ages.

The 1926 *Bulletin of the U. S. Bureau of Education* reveals the fact that every standardizing agency in the United States that lists the colleges of New York State places Alfred in the "approved," "standard," and "class A" lists.

The last year of the decade included a number of very gratifying improvements in student organizations and campus traditions. Through student initiative the new gymnasium was begun and the basketball court and indoor track were completed last fall. Among other things may be mentioned also the campus court, the campus administrator, and a spring day, or May day program in connection with the "moving up" exercises of all the classes of the college. The present sophomore class deserves great credit for its spirit, loyalty, and originality in working out this program and establishing this excellent custom.

The student support of the senate, the honor system, and other campus government agencies seem to me to have reached a higher level in this past year than ever before in our history.

Such a closing of the past decade furnishes a fine setting for the beginning of the last decade of the century. Nothing can be of more service to us in helping to

start it on the right foot with faces forward, than a just appreciation of the distance we have traveled ahead in the past decade and the vantage ground upon which we start forward for the next ten years.

With the beginning of this decade the trustees have given a two-hundred-dollar increase to all faculty salaries and created a new salary scale, which, when its maximum is reached by further annual increases now authorized, will make a twenty-five per cent increase from the old salary scale.

Four new faculty positions have been created: one in mathematics, one in English and dramatics, one in history, and one in ceramic engineering.

An infirmary room has been provided free by the trustees in the Holbrook home, adjacent to the campus, for use in case of serious illness, and trained nurse care is provided at a minimum cost to the student.

Following the instruction of the trustees, the selection of freshmen has been more closely scrutinized, both as to scholarship and character. We have put the emphasis more clearly on quality than ever before.

Though the total enrollment is larger than last year, the size of the freshman class is a little smaller than last year. Quality selection, which has been responsible for at least a part of this slight decrease of freshmen, should result in fewer failures this year than formerly, and in the ability of this and future classes to secure a higher average index.

This year for the first time we have tried out, and with a good measure of success, "freshman week." Those who were enthusiastic about this new innovation, now being wisely adopted among colleges, may well feel gratified with its results; and those who were skeptical, if they have observed, may well feel a degree of assurance. The full measure of benefit to be derived, however, from such a movement can not be determined by a single week or within a single year.

The achievements of the class throughout the four years' course in scholarship, in understanding and friendliness, in college spirit and loyalty, will have to be seen before all of the results of this freshman week can be measured.

Furthermore, future freshman class programs, along similar lines, must be experienced and compared before we shall know

whether this or some other program for the orientation of freshmen into college life is to be permanently adopted by the colleges.

FRIENDLINESS

But there is something deeper and more fundamental in the spirit of the colleges today than a general adoption of a freshman week program would alone indicate. It is the wide-spread and deep-seated desire to promote friendliness among the students and teachers of our colleges.

Friendliness is a college asset that has been too little in evidence in many colleges. The new spirit of friendliness among college people, like the Rotary spirit of friendliness among business men, is gripping the imagination of teachers and students alike everywhere. Freshman week is only a symptom of this wider movement.

It began to take form here with us two years ago when the junior class arranged a "welcome" assembly program for the opening of the college year.

It is shown in the Y. M. C. A. provision for an information bureau, and a free book exchange for the first few days of college, and in many other ways that I might mention.

Within the past ten days the president of a state university told his faculty at their first meeting that both good teaching and a real interest in students are essential for a teacher's permanent employment in that university.

This statement represents an awakened interest on the part of college executives and faculties, in the friendly character of college activity.

It is a movement to which students are responding even more quickly than faculties, and I think that it is probably to be the most distinguishing trend of college life for this new decade.

Many of the things that have seemed harsh, ungenerous, and unfriendly in the campus life of the past will disappear before the friendliness of this great movement in the direction of the "Golden Rule."

I am glad to believe that Alfred is one of the foremost leaders in this spirit of friendliness. I think that many of the marks of progress, some of which I have just enumerated, have their basis in this larger friendliness. But there are greater achievements in this field still ahead of us.

CURRENT CRITICISM OF COLLEGES

Although there is a constantly growing enrollment in colleges everywhere, there is no cessation of criticism of the colleges on the part of those who are "driving from the back seat."

H. G. Wells, celebrated English author and critic, in the September *Cosmopolitan* informs the public that "college years are wasted." He says that colleges are "not giving value for the money and respect they get." The colleges turn out, he says, "Easy-going, evasive young men, up to nothing in particular, and schooled out of faith, passion, or ambition." "We must be prepared," he says, to "cut out this three or four year holiday at Oxford or Cambridge, and their American compeers, from the lives of the young men we hope to see playing leading parts in the affairs of the world. It is too grave a loss of time at a crucial period."

"The time must come," he continues, "when Oxford and Cambridge, Yale and Harvard will signify no more in the current intellectual life of the world than the monastery of Mount Athos or the lamaseries of Tibet do now; when their colleges will stand empty and clean for the amateur of architecture and the sight-seeing tourist." Mr. Wells will have to look down, or up, a long way if he ever sees this, for it will not happen while he is on earth.

Not all critics are equally pessimistic, yet many deplore the manifold extra-curricular activities which seem to bulk large in college life today—clubs, societies, fraternities, athletic teams, mass meetings, organized cheering, rushing, amateur dramatics, contests, committees, college papers, annuals, dances, house parties, dates, etc.—a long list of highly organized activities that consume the time and interest of the undergraduate. It sometimes seems that the intervals are rare when the student may endeavor to accumulate those necessary semester hours of credit which will entitle him to the Bachelor's degree.

The colleges are now finding out what the public has not yet perceived, viz., that while these activities are all legitimate and many of them are useful, no student can participate in all of them and no student can afford to forgo them all. A reasonable distribution is both possible and necessary.

The new "merit" system recently adopted, eliminates excessive duplication and secures reasonable distribution.

A new and startling critic, Mr. O. W. Cross of the University of Illinois, has just published a severe arraignment of co-education, claiming that it is the prolific source of all the evils which menace society today.

There is on my desk now, to be filled out for a well known New York daily newspaper, a questionnaire, calling for answers as to whether co-education or prohibition is responsible for all the ills of society.

I need not tell you that I do not believe that either co-education or prohibition is to blame for all our troubles. Yet I frankly admit that co-education lays upon a college community certain administrative responsibilities that must be courageously met or there is danger ahead. The critics of co-education overlook however, certain very real and great benefits of the system, where it is administered sanely and efficiently.

Notwithstanding the critics, I come to the beginning of this new year without any wavering of faith in the college or in the young manhood and young womanhood of our American colleges.

I believe that no day in the past has seen so large a proportion of college students sincerely honest, earnest, kindly, and religious as at this very moment. I am equally sure that the colleges have never been so well equipped with material resources or with competent, earnest, and self-sacrificing teachers as they are today.

The program of education is more carefully studied with reference to efficiency than ever before, and the general public has faith in the results of college training—this both from the ever increasing thousands who apply for admission and from the generous financial support that benevolent and philanthropic people are giving to colleges and universities.

This faith will continue and the good work will go on just as long as colleges and college students demonstrate that character is the most important thing in education.

If out from the class rooms and laboratories and extra-curricular activities, Alfred can continue to send young men and women forth with high ideals of character and religion, and with noble purposes, combined with scholarship, balanced judgment, and self-control, there need be no fear for the next decade or the next century of education at Alfred.

WOMAN'S WORK

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

BY FAITH

MABEL WEST

(Works accomplished in China through the faith of women. Paper read at Central and Northwestern associations.)

"Now faith is the substance of things hoped for, the evidence of things not seen."

By it the men and women of our denomination have been able to accomplish much in the mission field at home and abroad. Through faith the Seventh Day Baptist Missionary Society decided in 1845 to enter foreign fields, that the command of Jesus, "Go ye into all the world," might be fulfilled and as a denomination do their part in the teaching of all nations.

By faith Mrs. Nathan Wardner and Mrs. Solomon Carpenter offered unto God a most excellent sacrifice in that they gladly accompanied their husbands—the men chosen by the Missionary Board to witness God's truth in China—testifying through their works that God is love. By this sacrifice, they being dead yet speak.

By faith Mrs. Wardner started a school for boys and Mrs. Carpenter taught the women and children of the church to read. By their faith today there lives in the city of Shanghai a granddaughter of one of the boys who attended that early school. She has adopted a little son, and we hear that she is attending church very faithfully. As a result of the faith of these women in the boys and girls they taught, there was given to the mission a daughter, the able nurse who was Dr. Palmborg's main stay in her early days, Mrs. Chow, the mother of the church member of today.

By faith the Carpenters brought to this country a young man, Dzau Tsung Lan whose son is today a valuable assistant in the Girls' School and assistant pastor of the Shanghai Church—a man of great consecration, a noble teacher much loved and respected by all of the girls, and a very helpful adviser in the community. Her sister assisted Mrs. D. H. Davis in the early days of the Girls' Boarding School. Dzau Tsung

Lan's grandson goes this year to Liuho to be the religious director in our work there and also a general helper of Dr. George Thorngate. For years his older sister was a valued Bible teacher in the boarding school in Shanghai.

The girl whom Dr. Sinclair adopted several years ago is the great-great-granddaughter of one of the little girls who probably learned to read at Mrs. Carpenter's knees, and her older sister is now ready to enter college, anxious to come to the United States. We are hoping that the way will open up for her to study one or two years in China and then that she may come to the United States to complete her college course.

Without faith there would not be today the many consecrated men and women who in turn are training their sons and daughters in Christian homes, for he that cometh to God in childhood receiveth a foundation that is more likely to stand the winds and waves of heathen religions and anti-Christian movements.

By faith Dr. Ella Swinney, called of God to carry healing to the people of China, went to that far-away land. By faith in God and in her work, a dispensary and hospital building was erected on ground that had been purchased for the Boys' School building. This afterward became the Boys' Boarding School. By faith Dr. Swinney was able to bring healing and comfort to many in this strange country and to build up a large practice, later carried on by Dr. Palmborg.

By faith Dr. Palmborg followed Dr. Swinney to this land of need and dwelt there in Shanghai for some years, strengthening the work begun by Dr. Swinney and that carried on by Rev. and Mrs. D. H. Davis.

By faith Mrs. Ng, a pupil of our early missionaries and member of our Shanghai Church, very earnest and eager to win others to Christ, taught one, Mrs. Daung, afterwards named Lucy for our beloved Mrs. Carpenter, and later she won this woman to Christ. By faith these two women in 1891 offered to give up the lucrative positions as servants in foreign families and become true servants of God—fishers of men. By faith Lucy Daung continued in this calling long after the death of her friend and is still leading Chinese men and women to God. She has seen two granddaughters

graduate as splendid Christian nurses and four others study in our Girls' School.

By faith Mrs. Ng and Dr. Palmborg heard the Macedonian call and went over to Liuho with their tithes and offerings to start the mission work there. Dr. Palmborg lived in a native house for some time. By faith the women of our denomination raised funds for the erection of a doctors' residence and a hospital, which was the beginning of the unit now known as Grace Hospital, with two doctors and several nurses.

By faith Dr. Palmborg adopted a little orphan whom she has helped to grow into a charming and useful woman, and who is now the able helpmeet of a splendid, self-sacrificing young man, David Sung.

By faith Dr. Crandall followed in the path of her father and consecrated her life to the work of the Master. She went out as a medical missionary, the assistant of Dr. Palmborg. Through faith in these two women, the denomination again came to their assistance and made it possible to erect a woman's hospital of three stories with a tuberculosis porch for the women suffering with that disease.

By faith the Woman's Board, in 1888, asked Miss Susie Burdick to give up the comforts of home and go out to take charge of the Grace School for Girls and enable Mrs. Davis to take a much needed furlough. By faith Miss Burdick, then a student at Wellesley gave up the opportunities of the homeland and accepted the call, choosing rather to suffer affliction with the people of God in China, esteeming the winning of Chinese girls greater riches than the treasures of home, and God has had respect unto her work. By the faith of the women of our denomination, her support has given to China a most valued worker among the girls, now the senior member of the China mission.

By her faith there has been organized a Woman's Temperance society which has been active not only in promoting temperance but also in giving and in making garments during times of famine. Last year they together with the girls of two schools made quilts for the war refugees of Liuho. Last spring under the leadership of Rev. H. E. Davis, a retreat was held at Liuho. To this some of these women went. A like series of meetings was held in Shanghai during the China New Year recess. This year

they meet the first week in the month at Miss Burdick's for their regular W. C. T. U. meetings and also to sew. The other three weeks they go to various homes for prayer meetings. Miss Burdick and Miss West write of the earnestness of the members of the group, a sure deepening of the spiritual life which will help to bring in a greater harvest for the Master.

Through faith in her, Miss Burdick has been chosen a member of the Y. W. C. A. Student Committee in Shanghai, to which she has given many hours to the consideration of problems connected with work among the Chinese. The foreign W. C. T. U. has also found in her an efficient officer and always a reliable member in whatever work has to be undertaken.

Because of your faith in the work she was doing in teaching Chinese girls the Christian life, you sent Anna West to be her assistant. The school has grown until at present they have to turn away girls because there is not room. The buildings are full to overflowing. Even the porches are used for sleeping quarters.

By faith the teachers in the Grace School for Girls, Mrs. D. H. Davis, Miss Burdick, Miss West, and Mrs. Eugene Davis who has helped in recent years, have been instruments of God in winning to his service such people as Mrs. Zung, our younger Bible woman, who in turn is trying to bring up a large family aside from her work among the women. There is her sister who was for years an excellent teacher in the Girls' School. Now in her own home the sister gives of her means and influence through the church and the schools. There is Mrs. Loo who was a pupil of our city day school, a most consecrated Christian. Amidst trying circumstances of living in a home with a heathen mother-in-law, she is bringing up her children in the true faith. Our teachers and many of the women of the church have come to a belief in Christ through the love and devotion of these women in whom your faith has been placed. Through faith that the prayers of the workers would be heard in these trying days of anti-Christian agitation, the Shanghai Church has had a very encouraging revival. A former student who is now studying in the Southern Baptist High School, came in contact with a Miss Woo, an earnest Christian young woman in that school. This girl

became anxious for her former schoolmates and suggested to Miss Burdick that Miss Woo would be willing to come to Grace School for a series of meetings. Through her leadership the seeds sown by the Christian teachers in our boarding schools were made to bear fruit. Eighteen Chinese were baptized and with them Carol Davis. At least a dozen others took their stand for Christ by writing their names. Shall we not have greater faith that China still needs consecrated workers? Shall we not more earnestly pray that the Lord of the harvest may lead them in their associations with the Chinese to gain even greater results than those of this spring?

By faith the women of various women's societies have given money and other gifts to their representatives in China. In the SABBATH RECORDER of March 22, 1926, we read under the title, "Reminiscences from Leonardsville: 1885, Mrs. Wardner visited the society and gave an address. Gave her \$15 for China mission, also a quilt, and sent one to Mrs. Carpenter." Could you but search the records of other societies, you would find like entries, and the stronger the society, the greater such work has been done.

By faith, the hospital at Liuho though badly mutilated during the fighting of 1924, and practically left bare of furnishings by the robbers who flocked to that section before our doctors were allowed to return, was repaired and again furnished because you people in America saw that this was a worthy cause and gave of your means for the re-furnishing. By faith many poverty-stricken people were helped because of what you did for the doctors in charge.

By faith these two women were chosen by government officials as helpers in the rehabilitation of that area, and the prayers of Dr. Palmberg for an opportunity to open up work with the women were thus granted. She was given money that she might rent a house where women who need assistance might come and earn a little to add to the family income. They embroider the linens which Dr. Palmberg sends to this country to sell. She teaches them to read simple sentences from the Gospels. Already several have declared their interest in the Christian doctrine and wish to become followers of the lowly Jesus.

By faith Dr. Sinclair, before she left the

Liuho mission, planned for the education of a native of that city as a Bible woman. Today Mrs. Tsu helps in Dr. Palmberg's industrial mission and goes about among the women in the city and among the women patients in the hospital teaching and preaching the saving love of Jesus. By faith this same woman recently gave a large part of a month's meager salary towards the Denominational Building Fund.

By faith many of our people have, in the past, been led to help in the support of boys and girls who could not otherwise have a Christian education, and possibly no education at all. They have helped furnish garments and bedding for the hospital and schools. They have remembered their representatives in the foreign land in their prayers and also by letters and Christmas boxes. By faith Sabbath school teachers have led their pupils to remember their brothers and sisters across the sea, and great has been the pleasure of the children there in the packages which came from the far-away land, which they call the country of the "flowery flag."

And what more shall I say? For time would fail me to tell of Mrs. D. H. Davis and the sacrifices she made that the work be not hindered, or of Mrs. Randolph, Mrs. Crofoot, Mrs. Eugene Davis, and Mrs. George Thorngate who endured privations of home and accompanied their husbands to the work in China. It was not easy to give up the life here and try to bring up a family among the unfavorable circumstances of that land. They have been a valuable part of the mission family in planning for and carrying on the work of our denomination.

"Wherefore seeing we are compassed about with so great a cloud of witnesses let us lay aside" those prejudices which so easily beset us, and let us do with patience the work already so well begun that it may not be in vain, looking unto Jesus, the Author and Finisher of our faith, that he may not find us faithless to the great cause of carrying the gospel to every creature, not only in China and in South America but also in our own land where there is an equal need. Let us remember that he who would save his life shall lose it, and he who would lose his life—his time, his influence, and worldly possessions—for the sake of the gospel, shall not only live forever but to him shall

be added a hundredfold. Let us remember that the missionary church and missionary denomination are the church and denomination which are growing and indeed are strong factors in promoting good and spreading Christianity upon the face of the earth. Let us as Seventh Day Baptists not be found wanting.

MINUTES OF WOMAN'S BOARD

The president, Mrs. A. B. West, called the September meeting of the Woman's Board on Wednesday, the twenty-second, at the home of Mrs. A. E. Whitford.

Members present: Mrs. A. B. West, Mrs. Edwin Shaw, Mrs. M. G. Stillman, Mrs. G. E. Crosley, Mrs. J. F. Whitford, Mrs. A. E. Whitford, Mrs. W. D. Burdick, associational secretary of the Eastern Association, and Mrs. J. L. Skaggs.

Visitors: Mrs. Emma Landphere and Rev. W. D. Burdick, general secretary of the Commission of the Seventh Day Baptist General Conference.

Mrs. West read the One Hundred Eleventh Psalm and called on Rev. W. D. Burdick to lead in prayer.

The minutes of the last meeting were read.

The treasurer reported receipts \$105.20; amount in treasury \$284.96.

The corresponding secretary had received a note from Rev. E. M. Holston and daughter, gratefully acknowledging the receipt of flowers for Mrs. Holston from the Woman's Board.

The treasurer presented a bill for \$11.35 for printing and transportation of the annual report of the Woman's Executive Board. This bill was allowed and ordered paid.

It was voted that the treasurer send the usual appropriations to the associational secretaries as soon as funds are available.

The president called on Rev. W. D. Burdick for a message to the board. Mr. Burdick presented the matter of sending a representative from the Seventh Day Baptist denomination to the Conference on Faith and Order, to be held in Lausanne, Switzerland, in 1927. The Woman's Board will be kept in touch with this plan.

Secretary and Mrs. W. D. Burdick being present led to a free discussion of the "Things of the Kingdom" in the Seventh

Day Baptist denomination; the funds raised by the women's societies and their relation to the Onward Movement budget; the urgent needs of the Jamaica field; the home mission work; the girls' camp work and plans for its development.

Mrs. M. G. Stillman reported very interesting and helpful meetings of the women at the Northwestern Association at Farina.

Mrs. West gave a report of the Sabbath pageant given at the General Conference.

Adjourned to meet with Mrs. J. F. Whitford the first Monday in October.

MRS. A. B. WEST,
President.
MRS. J. L. SKAGGS,
Secretary.

HOME NEWS

LITTLE PRAIRIE, ARK.—The Southwestern Association for 1926 has passed into memory. Many and pleasant are the memories that cluster around the four days spent with dear friends at the "little (white) church in the wild wood" in the lower end of Little Prairie.

Passers-by spoke of the gathering as the Seventh Day Baptist camp meeting—not without reason—for there were five tents just back of the church. In one of these, however, the cooking was done for the two meals served daily on the ground under a wide-spreading canvass. Breakfast was also served to those occupying the tents.

There were two auto loads from Gentry, two from Fouke, and three from Hammond. These with the delegates from the east, and others who came by train made up our aggregation that exceeded the membership of the local church by fourteen.

How our hearts rejoiced as we welcomed one auto load after another, as they drove up to the grounds on Thursday morning.

The attendance was good from the first. The sermons and other exercises were all full of the right spirit to make each session very impressive.

The delegates from Gentry brought several musical instruments with them and used them with the singing, which added greatly to the attractiveness of the opening exercises of the evening sessions.

Four young men expressed the desire during the meetings to start in the Christian life, so early on Monday morning following

the close of the meetings, a large company met on the bank of Menard bayou, about two miles from the church, and Brother Ellis R. Lewis led the happy and eager candidates into the water and administered the beautiful and sacred ordinance of baptism. As they came out of the water the candidates knelt on the bank and were consecrated to the service of the Lord by the laying on of hands and prayer.

On the next Sabbath day at the church, during the regular services, these young men came forward and with splendid testimonies requested membership in the church.

This request was gladly granted, and the hand of fellowship was given by the pastor, followed by the entire audience. The parents and others gave their ideas of how they thought older members should live in presence of these just starting on the road. Mrs. C. C. Van Horn gave a very impressive charge to the candidates.

On Sabbath day, October 2, the Junior C. E. society was reorganized which, it is hoped, will be more helpful than ever before.

We are sure you are still praying for the work here.

C. C. VAN HORN.

FOUKE, ARK.—In July we had an excellent Religious Vacation School, superintended by Miss Fucia Randolph, assisted by Miss Pauline Davis, Miss Mantie Longino, and the pastor.

Miss Randolph's teaching ability, knowledge of the Bible, exemplary Christian character, and missionary spirit eminently fit her for this work. We were very fortunate also in having the able assistance of Miss Davis, who taught the high school age pupils. Her work was of a high order and very satisfactory. Miss Longino, also, did excellent work, though it was new to her. She graduated from high school last June. The pastor conducted the primary department.

There were forty-nine pupils who attended quite regularly. Ten others came a few times, but were counted as visitors, as they did not get much of the work. The largest attendance was forty-four, the smallest twenty-one. There were twenty-three visitors during the term. The four classes were conducted in separate rooms.

The school was held in the morning from eight o'clock to ten-fifty.

The general order in all the departments was: devotionals, Bible study, memory work, mission study, recreation, general assembly, story period, dismissal. Verses were given at roll call every day by twenty-two pupils. Others gave verses part of the time. Three pupils had perfect attendance: Pauline Moman, Fannie Wheeler, Jamie Longino.

Two picnics were enjoyed during the three weeks of the school, and a demonstration program given at the close, as follows:

Organ voluntary, Miss Elva Scouten
 Song, "Come Thou Almighty King," school and congregation
 Prayer, Pastor Allen
 Song, "I Need Thee Every Hour," all
 Twenty-third Psalm, repeated by all
 Reading, "Solitude," Inez Moman
 Song, "Suffer Little Children," and prayer verse in unison and song
 Song, "All the Happy Children" classes 1 and 2
 Talk, Mrs. Allen
 Psalm 121, class 1
 Song, "I Love to Tell the Story," all
 Talk, Miss Fucia Randolph
 Psalms 1 and 100, class 2
 Song, "Yield Not To Temptation," all
 Talk, Miss Davis
 Isaiah 53, class 4
 Song, "Faith of Our Fathers," classes 3 and 4
 Beatitudes, class 3
 Talk, Miss Longino
 Ten Commandments, class 3
 Song, "Sweet Hour of Prayer," all
 Benediction, Pastor Allen

Immediately after the close of the Religious Vacation School Rev. Lely D. Seager came from Hammond, La., to assist in an evangelistic campaign. For three weeks morning and evening meetings were held at the church, the pastor and Brother Seager visiting and doing personal work in the homes as opportunity offered. The meetings were held in the open air when the weather was suitable. There was a good attendance and good interest was shown. Many people expressed themselves as having been helped by the meetings. One sister united with the church and some children desired to join, whose parents think they are not old enough.

I believe that a great deal of good was done by this series of meetings, much more than appears on the surface. All who gave thoughtful attention to Brother Seager's warm, tender messages must have been moved to higher aspirations for this life and for the life to come.

(Continued on page 506)

YOUNG PEOPLE'S WORK

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

WAR AGAINST WAR

Christian Endeavor Topic for Sabbath Day,
 November 6, 1926

DAILY READINGS

Sunday—Desire for peace (Ps. 120: 1-7)
 Monday—The doom of war (Ps. 46: 9-11)
 Tuesday—Create thoughts of peace (Rom. 12: 17-21)
 Wednesday—Pray for peace (Ps. 122: 1-9)
 Thursday—Elect peace-makers (Matt. 5: 9; Ps. 125: 1-5)
 Friday—The basic reason (Exod. 20: 13)
 Sabbath Day—Topic: How make war against war? (Matt. 7: 12; Isa. 2: 1-4. World Peace Sabbath Consecration meeting.)

L. E. BABCOCK

PLANS FOR THE MEETING

Study all the literature you can on the subject.

Assign different subjects to different members for talks during the meeting.

Read Dr. Johanson's paper, "The Case Against War," page 279, SABBATH RECORDER, August 30, 1926.

Read "The Nations March Past," *Christian Endeavor World*, August 26, 1926, page 793.

Realize what it means for the nations that were fighting each other during the war, to serve together the Prince of Peace.

Read, in the same paper, "The Lord Bishop's Session—Smith Smites War," page 794. Smith pays tribute to Christian Endeavor, where he got his early training. His influence is world wide. He is a power for peace.

Read "Reconstruction in Europe—Our Share In It"; *Christian Endeavor World*, September 9, 1926, page 822. Realize that we have a new task of creating an international mind and we must make it Christian.

Read what Dr. Francis E. Clark says about Lloyd George, *Christian Endeavor World*, September 16, 1926, page 835. Remember that his sagacity guided England during the war. His endorsement of Christian Endeavor principles as peace makers should carry great weight.

Write to the "National Council for the Prevention of War," 532 Seventeenth Street, N. W., Washington, D. C., for the pamphlet, *What Price Peace?* and other literature.

Talk with people in different walks of life and find out what they think about universal peace. (Overseas veterans, parents who sent their sons, Red Cross nurses, college men, etc.)

SUGGESTED OUTLINE FOR LEADER'S TALK

Draw the attention of the society to the fact that November 11 is Armistice day. Emphasize how much the blessing of peace is appreciated by the rejoicing which followed the Armistice.

Compare war and peace: War is destructive, demoralizing, bringing out the worst in human nature. Peace builds up and gives chance for development of noble virtues. It is in harmony with the Golden Rule and other Christian principles.

Mention some of the ways in which we can wage war on war: Educate the children, emphasizing peace instead of war. Tell the truth about the awfulness of war. Show the danger of large armaments and the necessity of co-operation with other nations in the reduction of armament. Point out the importance of having a code of international law. Dwell on the fact that all methods will fail if they are not used in the spirit of Christ.

QUESTIONS FOR DISCUSSION

Are we justified in keeping the Philippines as a coaling station, against their wishes?

Is compulsory military training in the high schools justifiable?

What evils are liable to result from honoring military heroes?

What opportunities for heroism are there in the pursuit of peace-time occupations?

How can public opinion help in preventing war?

How can education promote peace?

Is the fact that good came from our Revolutionary and Civil wars a justification for war?

SUGGESTIONS FOR TALKS

War is economically wrong.

War is unchristian.

War is futile and suicidal.

War is wrong in its methods.

COMMENTS ON THE BIBLE TEXTS

Verse 12. World peace can not be enforced by armies or decreed by law. Abiding peace will come only when the Golden Rule is written in the hearts of the individual citizens who compose the nations.

Verse 2. Such gatherings as that of the London C. E. Convention, where all nations gather to plan together for the promotion of Christian work, are powerful agencies for peace.

Verse 3. When the God of Jacob teaches us his ways and we walk in his paths there will be no more war, for he says, "Thou shalt not kill."

QUOTATIONS

Statesmen say that if we have another war it will be the end of our civilization. This does not mean the end of the world. It means that we white men can kill each other off so successfully that if another world war should occur the white race would cease to be a force in human history.

General Mitchell says that with a few planes and some gas he could wipe out New York City.

President Coolidge said, "In spite of all the arguments in favor of great military forces, no nation ever had an army large enough to guarantee it against attack in time of peace or insure its victory in time of war. No nation ever will."

Secretary Hughes said, "There is only one avenue to peace. That is the settlement of actual differences and the removal of ill will. All else is talk, form, pretense."

SUGGESTIONS FOR FURTHER STUDY

The News Bulletin, 25 cents per year.

Through the Gateway, 50 cents. (For children six to twelve years.)

Across Border Lines, 75 cents. (For high school students.)

"All o' the World a Home" (peace song), 25 cents.

"Why Drill for War?" (envelope stickers), 20 for 5 cents.

Disarmament and World Peace, by S. Parkes Cadman, 5 cents.

Bibliographies, 5 cents.

All these may be secured from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

It is rather difficult to suggest ways by which war can be abolished, for many have been tried and we can not say that they were entirely successful. Only a few years ago we thought that peace reigned in the world, when suddenly we were thrust into the terrible World War. But I will try to suggest some ways by which we can help abolish war.

Before we can have world peace we need to make some changes in our methods of teaching in the public schools. I refer particularly to the teaching of history. Read almost any textbook in American history, and what do you find? Page after page is devoted to accounts of our wars. The authors paint pictures of war in flowery language, lauding our heroes and making war seem glorious. Our boys and girls study these books and are thrilled with the thoughts of bravery and valor. It is perfectly proper to tell about our wars and laud our heroes. But, is it not true that this side of war is stressed too much? Histories tell this side only, and do not picture to the young the horrors of war. We can never hope to abolish war as long as this condition exists. We must educate our young people to *hate* war, and in order to do this we must tell them all about it and show them that it is a terrible thing.

Christ did not say that we should hate our enemies but that we must love them. We must have brotherly love for all men. If we have this brotherly love for them, we shall desire to be at peace with them. And if there is peace between individuals, it will not be so difficult to establish it between nations. Let us do all in our power to establish world peace, and so help this prophecy of Isaiah to be fulfilled: "They shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, November 6, 1926

DAILY READINGS

Sunday—The hope of the world (Isa. 9: 6, 7)

Monday—A prophecy of peace (Isa. 11: 1-10)

Tuesday—War a judgment on evil (Zech. 14: 1-3)

Wednesday—Cruelty of war (Num. 31: 1-12)

Thursday—Militarism unfits for peace (1 Chron. 22: 7-13)

Friday—Christ's principle for peace (Matt. 5: 43-48)

Sabbath Day—Topic: Resolved, That war can and should be abolished. (Micah 4: 1-5; Mark 12: 28-31. World Peace Sabbath)

CIVILIZED HEAD-HUNTING

There are tribes in Africa who will not recognize their own young men as full-fledged warriors until each one has brought home the head of a member of a neighboring tribe. Terrible to think of, isn't it? Yet how does it compare with the bombing of hospitals full of wounded men and churches full of worshipers?

There have been blood feuds in certain of our states, which have run their course until every member of one family was either killed or driven from the country. Yet how is that any worse than a hunger blockade or submarine warfare?

We are shocked to hear of lynchings, hold-ups, and murders in a civilized country. We ought to be just as shocked to hear of warfare by the use of gas bombs or of two airplanes fighting in the heavens till both come crashing in flames to the ground.

The glorification of war must cease. Just because we are at war with a nation does not make it a noble act to kill the inhabitants thereof. The cannibals who killed and ate the first white men they found trespassing on their island may have thought they were doing a service to their country, while to us it seems the very summit of horror. Then the white man, under the holy name of warfare, killed and maimed men, women, and children of those islands, or led them away as slaves, to toil and die under tropic suns.

Let us face the fact that murder is murder, whether committed by a savage in order to get revenge on his enemy or by a member of a civilized nation in the attempt to gain new territory and new wealth for his country. And almost all warfare has its origin either in greed or a desire for revenge, heightened perhaps by fear of what the other fellow is going to do to you and a desire to do it to him first.

War is wrong, it is unchristian, it is immoral, it is suicide. Yet there are some who say it is necessary in order to keep alive the manly strength of the nations. The same argument might be used in support of

banditry, train-robbing, and cattle-stealing. It is more in accord with the dignity of human beings to wage a warfare that is mental and spiritual rather than physical, and take as adversaries the foes of the human race, such as disease germs, poverty, ignorance, and intemperance.

OTHER HELPS

Read the article by the president of our Young People's Board in the RECORDER for August 30, 1926, on "The Case Against War."

Read and tell in the meeting about the reception of Germany into the League of Nations, or of the Locarno treaties.

Write to the World Peace Foundation, Mt. Vernon Street, Boston, for free pamphlets.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR NOVEMBER 6

The following blackboard talk may be used to illustrate this topic. Draw two ladders—the one on the left with hooks at the top, to look as if it were hanging down in a hole; the other with no hooks and drawn as if it were standing against a building. The first ladder one has to climb down, and the second ladder is for one to climb up.

On each round of ladder one, beginning at the top and running the letters down, write F-A-I-L-U-R-E with colored chalk. Let the different letters stand for the following, completing each as it is explained. A person who is shirking all the time is

F-orgetful of others

A-nxious for pleasure

I-gnorant of kindness and helpfulness

L-eisure time thrown away

U-seless in any kind of work

R-ebels against duty

E-vades responsibility

On the other ladder, beginning at the bottom, letter the rounds upward, S-U-C-C-E-S-S. People who always try to do their best are sure to succeed, and they will succeed because they

S-tart right

U-se self-control

C-onsider others' needs

C-onsecrate their life to God

E-ver ready

S-tand for the truth

S-tudy the Bible

Then explain that the first ladder is leading the person farther and farther downward, and he goes from one round to the other, and it isn't very hard to just drift from one round to the one below, but finally at the end of this ladder he finds that he is face to face with destruction (write "destruction" below the ladder). Show them, though, that for everyone who is climbing down this ladder there is always a chance for him to climb back if he will but confess that he is doing wrong and believes on Jesus.

The second ladder is much harder to climb because it is always getting higher and higher. There are hardships along the way, and one has to use every ounce of effort he has to keep at it. The best part of all, and the one thing that is worth all the effort and courage, is the fact that this ladder leads to "Eternal Life" (write above the ladder). When we get discouraged and sometimes take a downward step, we always have Jesus to look to for help, and he will give us strength all along the way.

Besides the blackboard talk have one of the juniors memorize this poem by Amos R. Wells, which is a splendid one for this topic and would be appropriate if given right after the blackboard talk.

I'LL TRY

"The others will laugh," said the Bugbear;

"And ridicule you on the sly."

"Never mind," said Jenny Endeavor,

"I'll try."

"You'll surely break down," said the Bugbear;

"You know you are terribly shy."

"Never mind," said Billy Endeavor,

"I'll try."

"It's really too hard," said the Bugbear;

"You might as well venture to fly."

"Never mind," said Susie Endeavor,

"I'll try."

"Just put the thing off," said the Bugbear;

"And others the lack will supply."

"I'll not," answered Tommy Endeavor,

"I'll try."

CONFERENCE AWARDS

The following awards were presented to individuals and societies by the Young People's Board in recognition of special work done by them at Conference and during the Conference year, 1925-1926.

ORATORICAL CONTEST

First prize, \$5, Ellis Johanson, Battle Creek.

Second prize, \$3, Elizabeth Ormsby, Alfred Station.

Third prize, \$1, Mary Wells, Nile.

The C. E. emblem awarded the society having the most contestants, was presented to the Brookfield society.

SENIOR AWARDS

Social pennants were presented to the societies at Marlboro, Lost Creek, Gentry, and Farina.

North Loup received the book offered to the society reporting the most socials to the RECORDER.

The C. E. Quarterly was given to Ashaway for sending in the most helpful suggestions for socials.

The first prize of \$20 for study courses was won by Battle Creek. The money was given to Herman Ellis to help defray his expenses to Conference.

Farina won the second prize, \$10. This was used to help three of their young people, Emily Randolph, Aster Irish, and George Wells, with their Conference expenses.

The third prize, also \$10, went to Lost Creek, but has not yet been used by the society.

RECORDER READING CONTEST

Society—C. E. emblem, Marlboro.

Individual—\$5, C. E. literature: Miss Hazel Langworthy, Adams Center; Miss Edith Saunders, Adams Center; Orville Bond, Lost Creek. C. E. Pins: Rev. H. C. Van Horn, Lost Creek; Miss Mary H. Davis, Marlboro.

INTERMEDIATE

Society—Banner, Milton.

Individual—\$5, C. E. literature, Leland Skaggs, Milton. C. E. pins: Miss Dorothy Worden, Brookfield; Miss Joan Place, Milton.

FIDELITY IN THE CONFESSION OF CHRIST

ANNA CROFOOT

(Conference Paper)

During the Boxer rebellion in China twenty-six years ago, a young soldier, an ardent hater of Christianity, was helping in the persecution of Chinese Christians and was present when some of them were martyred. The spirit in which they bore martyrdom rather than to deny their Lord had such an effect on him that later he was

influenced to become a Christian. Now he is the world-famous Chinese Christian general. He has a large army under his control, many of the soldiers of which are Christian, and unlike other Chinese generals he has taught them to earn their living by means other than warfare.

Throughout the Christian era there have been those whose fidelity to Christ even unto death has influenced thousands to give their lives to him. Probably none of us will die for Christ, but we all have the opportunity of living for him, and that is more essential.

Many young people have turned away from Christianity and the Church because the spoken confessions of church members have differed so from the lives they were leading. Verbal confession of Christ is essential. Is it not a tragedy when the life of the person proves the infidelity of his confession and is a stumbling block to others?

One of the greatest hindrances to the spread of Christianity today is the fact that the deeds of so-called Christians are so often out of harmony with the beliefs they profess. Let us take for example the aforementioned Christian general of China. For the past few years, since his seeming treason to his commander, newspapers in China have spoken of him more often as the so-called Christian general than as the Christian general. At present there seems to be some doubt whether Bolshevik wouldn't be a better adjective to apply to him. One day last winter in a conversation with a splendid Chinese Christian gentleman, I asked him what he thought of the so-called Christian General Feng. Without a moment's hesitation he replied, "He is a curse to Christianity in China, for non-Christians see some of his actions and say, 'If that is Christianity we don't want anything to do with it.'" The same is true about all professing Christians who by certain unchristian actions contradict their confessions of Christ.

Non-Christian people judge Christianity not so much by the words as by the deeds of those who profess to follow Christ. How can they understand such things as the carrying on of the worst war in history by people who claimed to be followers of the Prince of Peace? What can they think of the scandalous occurrences in so-called Christian lands? Would people who saw

our actions be eager to accept our religion?

It is the desire of each one of us to have the best possible influence on those around us. To do so we must always strive with Christ's help to live pure Christian lives and let our actions be in harmony with the doctrine we profess. There is in the hymn, "Have Thy Own Way, Lord," a prayer which we may all echo, and when it is answered for each of us we can be sure of our fidelity in the confession of Christ.

"Have Thine own way, Lord, have Thine own way,
Hold o'er my being absolute sway,
Fill with Thy Spirit, till all shall see
Christ only, always, living in me."

FIDELITY TO CHRIST AND THE CHURCH

VIRGINIA F. RANDOLPH

(Conference Paper)

In considering fidelity to Christ and to the Church it seems that they are almost synonymous, for is not the Church the house of God and therefore the home of Christ and his earthly brethren?

Let us turn for a moment to the Man of Galilee. What is the heart of his philosophy—"so simple," as Canon Farrar used to say, "that a little child can understand it—so profound that all the wisdom of the world can not exhaust it!"

Jesus taught that all men are children of one heavenly Father, and that, therefore, the natural condition of men is one of mutual helpfulness and of universal friendship. He conceived of the race as one human family. He refused to recognize the gulf the leaders of his people had fixed between Jew and Gentile or between the righteous and the wicked. That man is great, according to the Nazarene's gospel, who has the strength to serve and the patience to suffer—one who conquers not the world but his own selfish heart and lives to bless his fellows.

Jesus was the incarnation of the spirit that allays strife, changes animosity to friendship—his was the spirit that helps and heals. Jesus was the Prince of Peace as between man and man, nation and nation, race and race. His last benediction was "Peace I leave with you, my peace I give unto you."

With the ringing challenge made by his short life I ask you, "Do you not feel the inspiration to rise within yourself and answer that challenge by a whole-hearted

“fidelity to that Prince who suffered that we might go unto him?”

“What profit hath a man of all his labor
Which he taketh under the sun?
One generation passeth away;
And another generation cometh.
But the earth abideth for ever—

And there is no new thing under the sun.”

What thinking man or woman among us has not asked himself this same question which was voiced so many hundred years ago? And may we go further—what thinking man or woman among us has not found at least a soul satisfying answer to the quest, no matter along what line he has sought, be it in business, in homelife, in religion, or in any walk in life?

Many have gone to the ends of the earth and found most profound and involved answers which soon failed to fill the long felt want. And we find that we all turn sooner or later to a very simple answer. Express it as you will, yet they all reiterate the same feeling. “To live straight and simply; to do a little kindness as one moves along; to love useful work; and to leave the world a little better than you found it—to do one’s daily duty in simple reverence. . . .” this is the final answer as Bruce Barton has worded it in his simple tongue.

There is one great law that runs through all life. Many men have discovered it. Emerson named it the “law of compensation.” Everywhere that law is operative. In physics, action and reaction are equal. In electricity, if the north end attracts, the south end repels. So far, every effort to discover perpetual motion has failed. The amount of success in any undertaking is in direct ratio to the amount of energy expended. Compensation—everywhere.

Another man discovered the law of compensation even before Emerson. He stated it in this form: “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.”

Edward Bok, a beloved Americanized Hollander, has found this law operative especially in our country, and in his words, “Every path beckons, every vista invites, every talent is called forth, and every efficient effort finds its due reward.”

We Seventh Day Baptists should see a peculiar significance in our fidelity to Christ and the Church. We believe that in being

true to the faith of our fathers we are fulfilling God’s commandment and following Jesus’ example. There is need for a particular fidelity for each of us.

Youth is the main spring of the world. Its insurgency, its inquisitiveness, its eagerness to try the untried and do the impossible drives the world forward in spite of the conservatism of age.

Fortunate are those who recognize the divine importance of youth’s cocksureness and conceit, and yet know how, gently and appreciatively, to temper it with the riper judgment of added years.

The Church is one of the important training places of our youth. In it are molded the characters of the future proprietors of the earth—your children—the most important citizens in the world.

What sort of training are our young people receiving? Is your fidelity to Christ and to our church manifest in that training? It is through the youth, who are patterning themselves after you, and you that we see the hope of the Christian religion. Can a more steadfast fidelity in all of us bring that vision a bit more clear?

HOME NEWS

(Continued from page 500)

The school needs two teachers. There is not enough money on hand to pay expenses the entire year, but surely if this is God’s work he will take care of it. May all whose conscience prompts them to help, be true to the promptings. If so, our Father will not only bless the work here, but he will bless the giver as well.

Twelve from Fouke enjoyed the great spiritual feast at the association recently held with the Little Prairie Church, and were made stronger and better thereby.

The regular church services are well attended. We have very good prayer meetings, frequently attended by first day friends. Our own members who attend are prompt to respond with prayer and testimony.

We greatly miss two of our young people, Kenneth Davis and Mantie Longino, who have gone to Milton to attend college, though we rejoice that they can go.

Brothers and sisters, pray for us. We need your prayers.

ANGELINE ALLEN, *Pastor.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

MINUTES OF THE SABBATH SCHOOL BOARD

The adjourned meeting of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, July 18, 1926, at 2 o’clock.

Prayer was offered by President A. E. Whitford.

President D. N. Inglis presided, and the following were present: D. N. Inglis, H. W. Rood, Edwin Shaw, Mrs. L. A. Babcock, L. A. Babcock, A. E. Whitford, J. L. Skaggs, R. E. Greene, Director E. E. Sutton, and Mrs. M. G. Stillman.

In the absence of the secretary, J. L. Skaggs was appointed secretary *pro tem.*

The minutes of the last meeting were read.

The Committee on Finance presented the following budget for the year 1926-27, which was adopted and ordered sent to the Commission.

BUDGET FOR 1926-27

For promotion of religious education....	\$1,200.00
For editorial work on <i>Helping Hand</i>	75.00
For editorial work on <i>Children’s Page</i> ...	25.00
Sabbath School Board’s share of <i>Year Book</i>	75.00
Salary of director of religious education	1,600.00
Expenses of director of religious education	400.00
Membership in International Council	50.00
International Lessons Committee expenses	75.00
Printing, postage, and other board expenses	100.00
Total	\$3,600.00

The treasurer’s annual report was presented and adopted, having been approved by the Auditing Committee.

The Committee on Conference Program presented a report which was adopted. Correspondence was read from the secretary of the Commission, Edwin Shaw, Miss Edna C. Lowther, and Miss Stella Crosley.

It was voted that the matter of the assistant editors of the *Helping Hand* be referred to the Committee on Publications and the

director of religious education, with power.

It was voted that the president appoint a committee of three to canvass the situation and make recommendations to the Committee on Nominations of the General Conference, for trustees and officers of the Sabbath School Board, for the coming year. The president appointed Robert E. Greene, H. W. Rood, and Mrs. L. A. Babcock as such committee.

It was voted that Pastor J. L. Skaggs and Vice-President C. L. Hill be a committee to prepare a program for the Sabbath School Board’s hour at the coming session of the Northwestern Association.

On motion the secretary was instructed to send a copy of the budget, the treasurer’s annual report and the annual report of the board by the secretary, to the secretary of the Commission.

A bill for \$7.50 to the Davis Printing Company was allowed and ordered paid. An informal discussion of the board’s work was then held, which was participated in by several members of the board.

After approval of the minutes, the board adjourned.

J. L. SKAGGS,
Secretary pro tem.

Milton, Wis.

MINUTES OF THE REGULAR QUARTERLY MEETING

The regular meeting of the Sabbath School Board was held in the Davis room of Milton College, Sunday afternoon, September 19, 1926, at 2 o’clock, with the following trustees present: D. N. Inglis, H. W. Rood, Edwin Shaw, R. E. Greene, J. N. Daland, G. M. Ellis, A. E. Whitford, and A. L. Burdick.

President D. N. Inglis presided and prayer was offered by Robert E. Greene.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been sent to all trustees.

The secretary reported that no word had been received from the annual meeting of the Corporation of the Sabbath School Board, held recently at Alfred, N. Y., and that in the absence of the minutes of that meeting he had assumed that the recommendations of the Nominating Committee of the General Conference had been followed, and so had sent notices of this meeting to those who had been recommended as trus-

tees and officers of the board for the coming year.

The Committee on Field Work reported through the chairman, Edwin Shaw, showing the activities of the director of religious education during the last part of last quarter and the first part of the present quarter. The report showed that Director Sutton had visited the schools in the Southeastern Association and was now with the churches in the Eastern and Central associations. The report was adopted.

The Committees of Publications and Finance had no special reports to make.

The treasurer's quarterly report was presented and adopted as follows:

TREASURER'S REPORT

L. A. BABCOCK,	
In account with the	
SABBATH SCHOOL BOARD	
Dr.	
June 30, to balance on hand	\$1,078.40
August 4 Rev. Harold R. Crandall, Onward Movement	50.40
September 9 Rev. Harold R. Crandall, Onward Movement	122.40
	<u>\$1,251.20</u>
Cr.	
July 15—Carroll L. Hill, expense to Farina	\$ 11.58
August—	
2 Rev. E. E. Sutton, salary, July	133.00
21 Rev. E. E. Sutton, balance expenses, July	7.92
21 Rev. E. E. Sutton, expense to Conference, etc.	125.00
21 Lura Burdick, balance on salary	76.78
25 Davis Printing Company, form letters and cards	7.50
25 Carroll L. Hill, balance on salary and expense	56.58
25 Fucia F. Randolph, salary	45.00
September—	
17 Irena Woodworth, balance on salary	31.44
17 The American Sabbath Tract Society, Conference reports and apportionment on Year Book	56.51
	<u>\$ 551.31</u>
Balance on hand	699.89
	<u>\$1,251.20</u>

Milton, Wis.,
September 19, 1926.

Upon motion the president was instructed to appoint the standing committees for the ensuing year.

The following committees were appointed:

Committee on Publications—Edwin Shaw, chairman; J. F. Whitford, Robert E. Greene, Mrs. L. A. Babcock, Alfred E. Whitford.

Committee on Field Work—J. L. Skaggs, chairman; J. N. Daland, H. W. Rood, Mrs. M. G. Stillman, Mrs. J. H. Babcock.

Committee on Finance—G. M. Ellis, chairman; L. A. Babcock, R. E. Greene.

Auditing Committee—A. E. Whitford, J. F. Whitford.

The minutes were read and approved.
Adjourned.

D. N. INGLIS,
President.
A. L. BURDICK,
Secretary.

Milton, Wis.

Lesson V.—October 30, 1926

THE EVILS OF STRONG DRINK. Prov. 23: 29-35

Golden Text.—"At the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 32.

DAILY READINGS

- Oct. 24—The Evils of Strong Drink. Prov. 23: 29-35.
- Oct. 25—Intemperance and Poverty. Prov. 23: 19-25.
- Oct. 26—Intemperance and War. Heb. 2: 4-17.
- Oct. 27—Temperance and Patriotism. Amos 6: 1-6.
- Oct. 28—Temperance and Health. Dan. 1: 8-19.
- Oct. 29—The Use of Our Liberty. 1 Cor. 8: 9-13.
- Oct. 30—Strength in Jehovah. Psalm 97: 1-12.
(For Lesson Notes, see *Helping Hand*)

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for July, 1926

General Fund	
Contributions to General Fund:	
DeWitt, Ia., Church	\$ 6.67
Collections:	
One-third collection, Central Association	20.51
Income from invested funds:	
Mrs. H. Gillette Kenyon Gift	1.00
Hannah Cimiano Bequest	55.00
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society Fund	23.92
Charity L. Burdick Bequest	8.63
Delos C. Burdick Bequest	235.30
Delos C. Burdick farm	11.53
Eugenia L. Babcock Bequest	133.19
E. K. and F. Burdick Fund	10.45
George H. Babcock Bequest	1,096.00
Mary E. Rich Fund	30.77
Penelope R. Harbert Bequest	28.51
Sarah P. Potter Bequest	22.54
Hornell Church Fund	48.22
	<u>1,649.06</u>

Publishing house receipts:	
"Recorder"	\$ 144.80
"Helping Hand"	51.95
Tract depository	12.00
Outside Sabbath School Board's Publications	3.50
	<u>211.25</u>

"Junior Graded Lessons"	13.50
"Intermediate Graded Lessons"	8.85
Calendars	.70
	<u>235.30</u>
Publishing house—profits for year 1925-6	1,105.60
Special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.	41.67
	<u>\$3,114.81</u>
Denominational Building Fund	
Contributions	1,868.00
Maintenance Fund	
Rent from publishing house	200.00
Total	<u>\$5,182.81</u>

Treasurer's Receipts for August, 1926

General Fund	
Contributions:	
Onward Movement	\$ 406.80
Income from invested funds:	
Sarah Elizabeth Brand Bequest	.01
Annuity Gifts	26.49
Life Memberships	2.30
Electra A. Potter Bequest	1.70
Arletta G. Rogers Bequest	6.17
Julius Todd Bequest	2.00
Amanda P. Hamilton Bequest	4.00
	<u>42.67</u>

Publishing house receipts:	
"Recorder"	\$ 225.20
"Helping Hand"	130.41
Tract depository	5.46
Outside Sabbath School Board's Publications	.95
"Junior Graded Lessons"	4.15
"Intermediate Graded Lessons"	4.50
Calendars	3.90
	<u>374.57</u>

Interest on daily bank balances	30.00
Special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.	41.67
Contributions to Java missions:	
Mrs. Irma S. Blinn, Glassboro, N. J.	11.00
	<u>\$ 906.71</u>

Denominational Building Fund

Contributions	\$ 650.00
Contributions—Onward Movement	69.00
Interest on deposits	54.00
	<u>773.00</u>

Maintenance Fund

Rent from publishing house	\$ 200.00
Interest on daily bank balances	4.94
	<u>204.94</u>
Total	<u>\$1,884.65</u>

Treasurer's Receipts for September, 1926

General Fund	
Contributions:	
Dr. W. H. Tassell, Honesdale, Pa.	\$ 25.00
Onward Movement contributions	195.30
	<u>\$ 220.30</u>

Collections:	
One-third collections, General Conference	\$ 113.42
One-third collections, Southeastern Association	9.09
One-third collections, Southwestern Association	8.73
	<u>131.24</u>

Publishing house receipts:	
"Sabbath Recorder"	\$ 107.52
"Helping Hand"	106.81
Tract depository	12.30
Outside Sabbath School Board's publications	10.45
"Junior Graded Lessons"	28.00
"Intermediate Graded Lessons"	17.90
	<u>282.98</u>

Special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.	41.67
Contributions to Java missions:	
Mrs. Irma S. Blinn, Glassboro, N. J.	5.00
Contributions to the Boys' School, China:	
Carroll B. Swenson, Viborg, S. D.	49.00
	<u>\$ 730.19</u>

Denominational Building Fund	
Contributions	\$181.00
Contributions—Onward Movement	91.50
	<u>\$272.50</u>
Repayment account loan for new printing press	278.64
Interest on same	16.36
Bequest of Amanda C. Dunham, Dunellen, N. J.	475.00
	<u>1,042.50</u>
Maintenance Fund	
Rent from publishing house	\$200.00
Interest on loan account new printing press	62.50
	<u>262.50</u>
Total	<u>\$2,035.19</u>
F. J. Hubbard, Treasurer.	

October 5, 1926.
E. & O. E.

THE OLD STONE MILL AT NEWPORT, R. I.

[In 1873, at the time when a large delegation from General Conference held in Westerly, made a pilgrimage to our old church in Newport, many of us saw the famous old mill for the first time. Today, in looking over an old RECORDER I came across the following article which closes with a word of poetry by our old-time friend T. A. Burdick, who was born and reared in Newport. Some one took a great deal of pains to hunt up the data given here, and I trust many readers will find it interesting, though written fifty-three years ago.—T. L. G.]

The following description of the Old Stone Mill at Newport, R. I., will be of interest to some of our readers, be made more so, perhaps, on account of the recent visit to that ancient structure by some of the delegates to our late Conference:

"Old ruined tower! Time from his wings
hath shaken
The dust of ages o'er thy history;
In vain, conjecture would explore, or waken
One echoing tone to tell thy mystery.

"Years have rolled on since thou, in strength
gigantic,
Hast stood the storms which, battling in
their might.

Lashed into fury all the broad Atlantic,
And toss'd its waves around thy sea-girt
height.

"Embowered in shades of forest all primeval,
Thy stones were laid for shelter or defense;
But no tradition, with thyself coeval,
Glides, phantom-like, from out the darkness
dense."

In Touro Park stands a singular stone structure, which has from time immemorial, defied alike the tooth of time and the wits

of antiquarians. The venerable pile is known to the world as the "Old Stone Mill," sometimes called the Newport Ruin and the Round Tower. The American novelist, J. Fenimore Cooper, in the "Red Rover," made it quite celebrated, by causing it to be a central object of certain scenes in that story. The origin and early history of this ancient structure is enveloped in a mystery, never, perhaps, to be unraveled. Antiquarians claim that it was erected by the Norsemen, prior to the discovery of America by Columbus. The Danes claim it as a work of their early ancestors. Professor Rafn, of Copenhagen, says of the Old Stone Mill:

"There is no mistaking in this instance the style in which the more ancient stone edifices of the North were constructed—the style which belongs to the Roman or Ante-Gothic architecture, and which, especially after the time of Charlemagne, diffused itself from Italy over the whole of the west and north of Europe, where it continued to predominate until the close of the twelfth century—that style which some authors have, from one of its most striking characteristics, called the round arch style, the same which in England is denominated by Saxon and sometimes Norman architecture."

On the ancient structure in Newport there are no ornaments remaining, which might possibly have served to guide us in assigning the probable date of its erection. That no vestige whatever is found of the pointed arch, nor any approximation to it, is indicative of an earlier rather than a later period. From such characteristics as remain, however, we can scarcely form any other conjecture than that this building was erected at a period decidedly not later than the twelfth century, a conjecture in which, I am persuaded, all who are familiar with old Northern architecture will concur. This remark applies, of course, to the original building only, and not to the alterations that it subsequently received; for there are several such alterations in the upper part of the building which can not be mistaken, and which were most likely occasioned by its being adapted in modern times to various uses; for example, as the substructure of a windmill, and latterly as a powder magazine. To the same times may be referred the windows, the fireplace, and the apertures made above the columns. That this building could not have been erected for a windmill is what an architect will easily discern.

It is very well established from history

and tradition, if founded in truth, that the Northmen discovered and inhabited the northeastern portion of the American continent long before its discovery by Christopher Columbus, and that their offspring in the eleventh century, coasted as far westward as Martha's Vineyard.

There has been much speculation and discussion regarding this "stern round Tower of other days." Some think that it was erected by the first English settlers as a place of resort and defense against the Indians. This is a well founded conjecture, as it is constructed in the very best form for defense against an enemy of that character. I have never heard of any record or tradition of its having been found by John Clarke or any of the first English settlers when they first came to the island. I confess, I rather like to look at the Old Stone Mill through the spectacles of the antiquarian; I like to look upon it as the workmanship of the Norsemen.

The "Icelandic Chronicles," for many years deposited in the archives of the Royal Society of Copenhagen, are the authority upon which are based the labors of that institution. All that is known of the early history of this continent is contained in them and substantiated by the voyages of the Danish navigators who discovered Helluland and Vinland—now New England. These, in the original parchment on which they were transcribed, are still in the possession of the Academy of Arts and Sciences in Denmark. This shows that some of their countrymen were in possession of a far distant land, the climate and productions of which were vividly described. In 1746, the Royal College, assisted by the Danish government, first undertook to trace out the history of their people on this continent. From those who were engaged in this laborious task we learn that there was at Newport, R. I., a temple of their own order, built by men of their own nation, in their own peculiar and enduring style.

While there are very many who believe that this structure, built at a period when architectural facilities were unknown, with great labor and expense, a tower of most beautiful design and enduring as the rocks below it, was erected by the Northmen as a baptistery or appendage to a temple used as a baptismal font such as was used by the Norsemen in Europe—there are not a

few matter-of-fact persons who regard it only as a windmill. The arguments for such a belief are these: Benedict Arnold, the first governor of the colony under the charter granted by Charles II, in 1663, died in 1678. In his will, bearing date December 20, 1677, we find the following reference to a "stone built windmill," standing, according to the location given in the document, where the relic now known as the Old Stone Mill stands:

"My body I desire and appoint to be buried at the northeast corner of a parcel of ground containing three rod square, being and lying in my land in or near ye line or path of my house, leading to my stone built windmill, in ye town of Newport."

This is the burying ground south of the Unitarian church where Governor Arnold, his wife, and many other relatives, are buried.

To his wife, and after her to his daughter, Governor Arnold bequeathed:

"Ye tract of land upon which stands my dwelling or mansion-house and other buildings thereto adjoining or belonging as to my stone built windmill."

Edward Pelham, who married Arnold's granddaughter, and thus came in possession of this property, in his will, says:

"I give and bequeath to my daughter Hermione that parcel of land situate lying and being in Newport containing eight acres or thereabout, with an old stone windmill thereupon standing and being known as the Mill Field."

The Old Stone Mill has been, and will doubtless continue to be a matter of much controversy.

Speak! thou stone mystery that o'ertopp'st the hill,

Fort, baptistery, monument, or mill,
Speak! let men know both whence and what thou art,

And set at rest the antiquarian heart.
How long hath Time held on his mighty march
Since first arose thy time-defying arch?
Was it Phœnician, Norman, Saxon toil,
That sunk thy rock-based pillars in thy soil?
How looked the bay—the forest and the hill,

When first the sun beheld thy walls, old Mill?
Alas! the antiquarian's dream is o'er,
Thou art an old stone windmill—nothing more.
—*"Home Again," T. A. Burdick.*

MARRIAGES

DAVIS-POST.—At the home of the bride's parents, Dr. and Mrs. George W. Post, Milton, Wis., September 2, 1926, at eight o'clock, p. m., Mr. Milton D. Davis and Miss Jessie V. Post, both of Milton, were united in marriage, Pastor James L. Skaggs officiating.

SWEET-TRIPP.—At the home of the son of the groom, Erford Sweet, in Boulder, Colo., September 20, 1926, Mr. Newel E. Sweet, of Riverside, Calif., and Mrs. Ida Mae Tripp, of Alhambra, Calif., were united in marriage by Pastor D. Burdett Coon.

DEATHS

JORDAN—Vera Grace Jordan was born September 25, 1896, and passed away at Degolia, Pa., September 12, 1926.

She came to brighten the childless home of Earnest Leroy and Alice Mae Clark Jordan when only a babe of six weeks. Here she remained until in her eleventh year, dearly loved, especially so by her foster mother to whom she was ever faithful and true. On April 3, 1907, death took this mother from her. Since then much of her time has been spent in various homes—some time where her father boarded and for a number of years in the home of Mr. and Mrs. Eugene Witter at Petrolia. From this home Vera went forth to establish a home of her own. She was married to Earnest Goldsmith. But fate decreed that happiness should not be hers for long, as this home has been broken up for some years.

Sister Jordan was baptized by Pastor James L. Skaggs, September 11, 1909, and united with the Nile Church. She was an earnest worker and tried to live as she felt her Master wanted her to live.

Farewell services were conducted from the Nile Church by her pastor. On this occasion Carroll L. Hill, Alfred Theological Seminary, sang twice. Interment was made in Mount Hope Cemetery, Friendship.

(This sketch was prepared by Mrs. E. E. Fenner, Alfred, N. Y.)
H. S. W.

Be like the bird, that halting in her flight
Awhile, on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she hath wings.
—*Victor Hugo.*

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardiner, D. D., Editor

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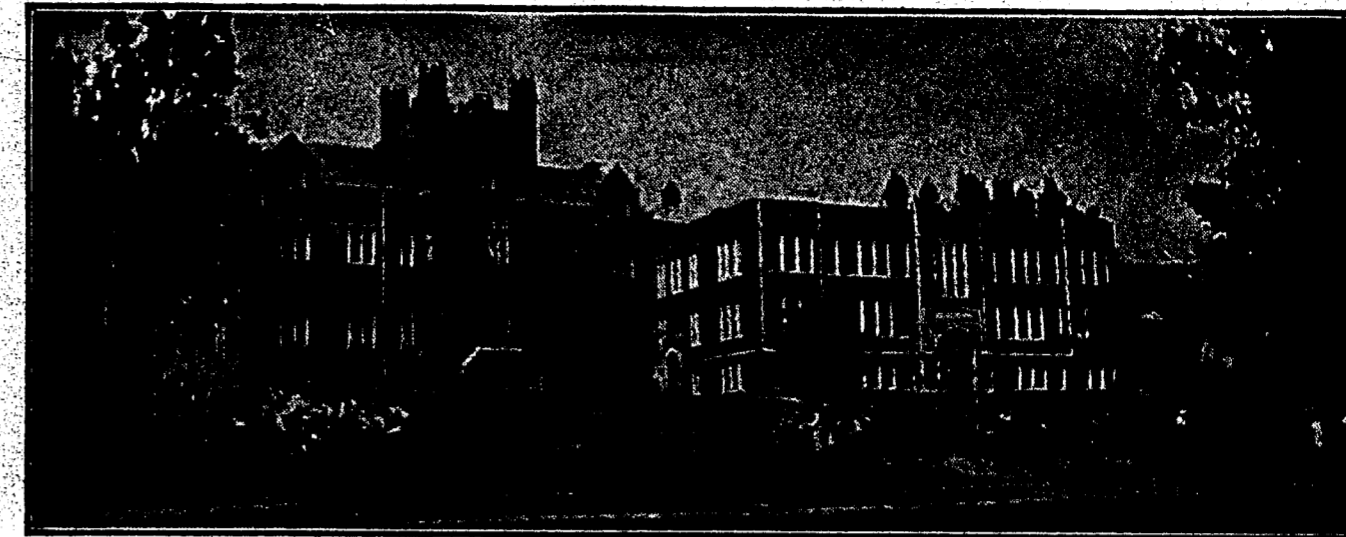
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—Samuel McCrea Cavert.

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