

The Sabbath Recorder

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

NOTHING can be confined either to a purely "secular" or a purely "spiritual" realm. A spirituality which does not concern itself today with war and peace, with social righteousness, with inter-racial justice, is thereby shown to be a spurious counterfeit. A program which has as its clear objective the bringing of the spirit of Christ into our social and international relationships is a "spiritual" program, a "devotional" task, even if it be not labelled so.

What is required is spiritual vision expressing itself in terms of practical service. Organization and spirituality, therefore, ought never to be thought of as though they were in conflict. The supreme task is to make them go hand-in-hand, never divorced from each other.

—Samuel McCrea Cavert.

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SEVENTH DAY BAPTIST DIRECTORY

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

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

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(INCORPORATED, 1916)

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"O God, our Father, give to every one a deeper sense of human brotherhood, a new respect for man and reverence for woman, new loyalty in service and charity, new happiness in work and justice in reward, that our homes may be restored in thee, and all the world may reflect the radiance of the throne which is eternal in the heavens! Amen."

"No Country Can Prosper and Violate The Laws of God"

These words make the first sentence in an editorial called, "The Christian Sabbath," in a paper, entitled the *Index*, published in Williamsport, Pa.

The article is in itself a strong plea for Sunday laws, just such a plea as one might expect to find in the state noted for its blue laws by which it has imprisoned conscientious Bible Sabbath keepers!

No thoughtful man can ever cease to wonder at the glaring inconsistencies of many who claim to be strong advocates of the Bible as a rule of life, and yet who clamor for strong civil laws compelling men to observe the first instead of the seventh day of the week as the Sabbath.

The great sabbathless public knows perfectly well that these Sunday-law people have no Bible ground whatever for the day they are trying to compel them to observe as holy time; and we do not wonder that, with all these unbiblical efforts at civil law compulsion, the great world becomes more and more sabbathless as the generations go by.

The multitudes must feel that the very advocates of Sunday laws must themselves know that they have no Bible grounds for their action.

Here let me give you the first paragraph of the article in question on "The Christian Sabbath."

No country can prosper and violate the laws of God. The Sabbath day has divine sanction and we are commanded by God to "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy

gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

This shows that the writer knew perfectly well which day Jehovah commanded to be kept as holy time. He must also know that Christ loyally observed the seventh day all his life and that he never gave so much as a hint in favor of any change to the pagan Sunday of Rome, and yet he appeals for stronger laws to compel people to observe a different day from the one he himself says that God commanded! He pleads for his state to "strengthen and enforce" Sunday laws. Then he closes this plea with these words:

The Sabbath was not primarily a Jewish institution and did not originate with the Ten Commandments. The command "Remember the sabbath day," simply reminded and obligated the Jews to keep holy the day which God blessed and sanctified when he rested on that day from his creative work. See Genesis 2: 3.

What must be the effect of such a plea for compelling the multitudes to keep Sunday, made by a professed Bible scholar on the grounds of the Bible passages he quoted as his authority?

No wonder that the world grows sabbathless and loses regard for Bible teachings. There is but one way to enthrone the Sabbath truth in the hearts of men, and that is by the way of the conscience through Bible teaching and the gospel of Christ.

Startling Revelations Regarding the Trend Of Ideals in the Stream of Life I have not been able to put aside the unpleasant forebodings that came to me

through the world-wide demonstration regarding the death of a famous, foreign-born picture show man of questionable morals, and the death of one of America's most revered and successful educators, possessing the most picturesque and masterful personality in the educational history of the United States of America.

The old saying, "Straws show the direction of the current," has kept coming to me with force ever since those two deaths of a month ago, which occurred only a few hours apart. And I have resolved more than once to say nothing about my impressions.

For days the great papers magnified the death scenes of Valentino in great headlines and made such demonstrations as were seldom made, even over the death of a President of the United States!

On the other hand, the passing of Dr. Eliot, a man who had stood four square for every good movement in religion and moral reforms for fifty years, was announced, if at all, in some obscure corner of back pages, for which one had to hunt if he wanted to see it.

Great national papers published the picture of the screen maker, posing with one hand holding a pipe in his mouth and the other in his pocket; while they covered pages with descriptions of a hundred thousand people wailing before the hospital in which he was dying, and then standing hour after hour in drenching rain for the chance to look upon his dead face!

Repeatedly, the questions come and will not down: What do these things show as to the general trend of human ideals in these times? What are the aims of the general public as shown by these things in the stream of life today? What seems to be the mission of most of the great dailies, as shown in the things they magnify in almost every issue? Are they trying to lead to a higher life? Are they loyal to our country and to its Constitution? These are questions that the American people should lay to heart if they care for our future as a nation.

One other suggestive thing has recently shown a trend of thought among the masses, which should cause serious thought concerning the tendency of things in these years. When we remember that several hundred thousand people thronged the auditorium of a prize fight in the "city of brotherly love" recently, and paid some \$2,000,000 in good money, just to see two brutes in human form pound and maul each other till their swollen faces were black and blue, it is not strange that thinking men should ask, Whither are we tending?

The Kind of Senators Needed for Our Day I was much impressed with the action of the Rock River Methodist annual conference in regard to the kind of men needed for the high office of United States senator in these days. The statement was a cordial endorsement of the independent candidate offered as a means of escaping the curse of glaring local political corruption; but it is so appropriate in describing the great need of right men in other states, that the RECORDER offers it here as a suggestion to all Christian citizens whose duty it will be to decide who shall represent them in the next Congress:

"It is our judgment that the state of Illinois in the present political situation is facing one of the most serious moral issues in the history of the state. We cherish the highest possible conception of the senatorial office, a conception coinciding with that of the ancient prophets, that a servant of the state is a minister of God for the people and to the people. We believe that any man aspiring to this high office, and seeking the suffrages of our citizenship, ought to be so far removed from complicity with commercial or any other interests that his liberty of action shall be beyond question and the purity of his motives in the exercise of his duties utterly transparent. His standard should be so high and his banner so white that the very best people of the state, which he serves, can rally to his support without mental reservations."

The state of Illinois is by no means the only state now facing the most serious moral issue in its history. It seems to me that good citizens of New York, New Jersey, Pennsylvania, and several other states may well study and lay to heart this statement as to the kind of man they must help elect and be responsible for in the coming election.

Practical Consecration Christ's Idea of It The New Testament makes it very clear that the consecration required by Christ means much more than mere profession of love to God. No matter how much men may talk about their Christian life, professing to be wholly consecrated to God, if their consideration does not manifest itself in love to men, their religion is only a vaporous sentiment, a sort of misty emotion.

In Christ's teachings about the judgment, he almost startles us by representing that instead of faith in himself or love for God, the whole matter of our acceptance in that great final day will turn upon the way we

have treated our fellow men in this world. Those who have been kind and true to the destitute, who have ministered to human needs—just the kind of life Christ lived among men—using their gifts for human betterment, are represented as pleasing to God; while those who have shut up their hearts and withheld their gifts and ministries from needy men are not acceptable to the Judge of all the earth.

Now I do not understand this to mean that we are saved by our good works; but to me it does teach that true love for Christ opens men's hearts toward their fellows and that Christ accepts the good things we do to others as though they were actually done unto him.

He says, "I was hungry and ye gave me meat, I was sick and ye visited me." When the righteous wondered when they had ever done the good things unto him, his answer was practically this, "Yes, you did not know it, but every time you fed the hungry, gave a cup of water, even, to the thirsty, or gave something for the advancement of my kingdom in the hearts of men, ye did it unto me." This was the practical teaching of the Master. He wants us to serve him by serving those who need our ministry.

If we can take our consecration out of the realm of the emotional and make it more practical—make it something more than hymn-singing and talk of love-raptures—making it a real living service in his name, this old world will soon become a better place in which to live. The living sacrifice of practical Christian work, by which God's gifts to us are thankfully taken and used for the advancement of his kingdom, is the consecrated service greatly needed today.

Take money. The rich man in the Bible made his great mistake when he settled the question as to what he should do with his wealth. His decision showed that he was living for self and that he thought not of his relation to God and to his fellow men. Instead of using his money to bless others and to advance God's kingdom on earth, he would hoard it and keep it in his own hands. Had he said: "This wealth is mine through the blessing of God, and I am his agent to use it as a sacred trust for him, and I will try to use God's share of it as I think Jesus would have me," he would have shown his practical consecration as a true Christian. There was no guilt in being rich.

The guilt came when he decided what to do with his money.

Take the gift of knowledge. It should be consecrated to the service of personal helpfulness for men.

Take the gift of song. It should be devoted to the work of making others happier and better. It should be used faithfully to put songs and joy into silent and sad hearts.

Take the God-given gift of ability to comfort the sorrowing and the bereaved. It should never be buried out of sight. What a blessed gift it is "to be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Paul knew all about it. He wanted men to receive spiritual gifts, not merely as tokens of God's love but for practical use in a consecrated life.

God's blessing comes to us, not upon receiving his gifts but upon giving them out. Gifts we accept only to keep for self will soon fade away, but gifts devoted to practical service for others will bless the world and enrich the givers.

When you think of it you will see that riches our fathers possessed have practically all disappeared, *excepting* those they devoted to the service of God and man. The present day endowment funds of our churches and schools and our buildings that are devoted to the Master's work are practically all that endure of the wealth our fathers owned. Had it not been for their unselfish consecration of their earnings to the service of God and for the advancement of truth, we should be in a sorry plight today so far as Christian work is concerned.

A Mighty Force For Prohibition No one can read the wonderful reports of the great national W. C. T. U. convention in Los Angeles, Calif., without a thrill of joy over the fact that such a mighty host of mothers and sisters in America can stand up and be counted for prohibition, at the ballot box.

With such an enthusiastic army, pledged to prohibition and pleading for the enforcement of the Constitution, meeting with regular ovations from the multitudes in every city along the line from Chicago to the Pacific coast, and showing an increase of 53,504 new members in seven months—an army of voters receiving hearty congratu-

lations from our rulers in Washington—I do not see how the wets can help seeing the “handwriting on the wall” that seals their doom.

With such a host pledged to prohibition regardless of political party lines, neither one of the great parties will dare place a wet plank in its platform, and both parties know that they must meet the white ribbon voters at the polls, and that, too, face to face with their determination to get out one hundred per cent of the dry vote. The RECORDER bids the W. C. T. U. God speed in the blessed work.

Results of an Investigation Rev. Elmer Elsworth Helms, who preached the convention sermon at Los Angeles on the theme, “The New Crack in the Liberty Bell,” reported the results of an interesting and instructive investigation made by himself, which should open the eyes of every true American who has the least idea of supporting a wet candidate, whether in either one of the political parties. Mr. Helms said:

I made a list of 329 men recently convicted of violating our prohibition laws in Chicago, New York, Philadelphia, Pittsburgh, and Buffalo. And the list, name by name, reads like several pages from the population directories of central and southern and eastern Europe, with a sprinkling of Ireland. There's not one name among the 329 that sounds American. The last Congress, instead of spending days and nights and weeks on whether the Constitution should be, or of right ought to be, for their country's sake and their souls' sake, should have passed a new immigration law. If men come to this land in pursuit of life, liberty, and happiness, welcome. But men of foreign interests only, and foreign ideals only, who trample our Constitution under their feet without care or conscience, back to the lands whence they came!

And what of the moral pedigree of these 329? What were they before they were bootleggers? From their sworn testimony—and this list is a mere fragment of the whole—these 329 had been gun-men, bar-tenders, bucket shop operators, gamblers, gangsters, con-men, lottery sellers, prize fighters, prize fight managers, fake stock promoters, saloon keepers, political ward heelers, forgers, counterfeiters, and fakirs of a hundred different breeds. And for such we are asked by certain senators, and would-be senators, to abrogate the American Constitution.

Senator Reed says prohibition has created a new criminal class. It has not. It has merely diverted the criminal class. Every one of these 329 was a confessed criminal before he became a bootlegger. More, every one of these 329 confessed he was not and never had been a so-called

dry. And they all told the truth. I submit the dries have not furnished a bootlegger, a smuggler, a moonshiner, not one in all the prohibition years.

The New Building Fund Last week we made **To October 19, 1926** no report of the Building Fund receipts, and we hope nobody thought that possibly we were discouraged and thinking of giving up. There is no hope of any such thing, unless the good Lord sees fit to call us away before the needed amount is pledged. We have gone too far now to think of anything but final success. The interest has kept growing now for ten years, and every one can see the splendid progress made in completing the shop part, and I, for one, shall thank God if he permits me to see this good work done as the last of my life work.

When we get into the last half of the fund-raising, the interest will increase, and I trust that better progress will be made. Everybody will rejoice when this, our Ebenezer, is completed and we really have a memorial of God's help in the form of a denominational home.

The last report was in the RECORDER of October 11, showing the sum of \$24,800.13. To this we can add \$542, thus making \$25,342.13 on October 19.

Referring again to the question of a friend having an estate, the income of which is needed during life, and asking if the Tract Board would receive such estate and insure the interest to the owner for life, may be a help to some one to see the way clear to give such estate to this Memorial Building Fund.

In this way the donor can be sure that the principal will go where he would like to have it after he is done with it, while the interest will go to him while he lives. This proposition is well worth thinking of.

He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water. But this spake he of the Spirit.—*John 7:38, 39.*

The fountains of abiding satisfaction are within. No outside well can give us the waters of satisfaction and peace. They have all been tried, and men and women are foolish enough to try them still. No, our well of satisfaction must be one that is not endangered by change of circumstances.—*J. H. Jowett.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Notice, for November:

That a canvass for pledges for the denominational budget is desired in the churches that have not made the canvass;

That the Sabbath Tract Society requests pastors to preach a Sabbath sermon on one of the Sabbaths in November;

That special evangelistic meetings are to be held in several of the churches;

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

That the Yearly Meeting of the New Jersey, New York City and the Berlin Churches is to be held at Shiloh, N. J., November 26-28.

WORKERS AND MONEY ARE NEEDED

At least a dozen full-time laborers are needed as pastors of our churches and missionaries on needy and promising fields in the United States, and several others are needed in the lands that are urging us to send them help.

The words of Jesus, “Lift up your eyes, and look on the fields; for they are white already to harvest,” should stir the hearts of all Seventh Day Baptists, as we survey the fields, and we should pray “the Lord of the harvest, that he would send forth laborers into his harvest.”

And we need money to properly carry on the work at home and abroad.

Our denomination has raised up boards and societies to lead us in certain lines of our activities, and today these seem absolutely necessary if we do our work. The importance of the work that each of these is doing becomes more evident the more we understand the needs of people within and outside our churches.

In all of these activities we are seeking permanent results, and that calls for contin-

ued financial support. To secure this the societies and boards estimate their expenses for the coming year, and the Commission considers and includes them in the general denominational budget that it presents to the General Conference for consideration and approval.

With this careful consideration of the budget, it is fair to say that the societies, the Commission, and the General Conference desire that the work outlined and represented by the denominational budget shall be done during the year.

With the conclusion of Conference, the societies and boards should proceed with their work, assuming that the entire budget will be raised during the year; and the churches should get well acquainted with all of our work and needs, canvass their entire membership to raise their quotas, and collect and send money regularly to the Onward Movement treasurer.

I am confident that in carrying out such a program more workers will offer their services, the work at home and abroad will return greater results, and more money will be secured to sustain the work and the workers.

WHAT THE BIBLE IS TO ME

LARCHIN A. DALHOUSE

Leader, Prospect Hall Church, Jamaica

The Bible plan is to unfold divine purposes. Its gospel is the power of God unto salvation (Romans 1:16). When we look at these facts, and being the recipients thereof, we see that this is no man's device. It is from the hand of him who is shrouded in mystery. When Christopher Columbus saw the Orinoco River, a bystander remarked that he had discovered an island. He in reply said that no such river as that flows from an island; that such a mighty torrent must drain the waters of a continent. So this Book, the Bible, comes not from the hearts of finite men, imposters, liars, and deceivers. It descends from the depths of divine wisdom, love, and grace. It is the unfolding of divine oracles, and the revelation of the divine will of our Lord and Savior Jesus Christ.

“Give me the Bible when my heart is broken,
When sin and grief have filled my soul with
fear;
Give me the precious words by Jesus spoken,
Hold up Faith's lamp to show my Savior near.”

Give me the Bible—holy message shining;
Whose light shall guide me in the narrow way.
Precept and promise, law and love combining,
Till night shall vanish in eternal day."

God help us to believe it, to live it, and magnify its holy truths, and be saved, so that we may have an entrance into his everlasting kingdom through Jesus Christ our Lord. 2 Peter 1:11.

THE SOUTHWESTERN ASSOCIATION

Did you have a good time at the association at Nady, Ark.? Ask any member of the Little Prairie Church or any of the thirty-four visitors and delegates present from Fouke and Gentry in Arkansas, and Hammond, La., or Rev. Theodore J. Van Horn from the Eastern, Central, and Western associations or Secretary William L. Burdick of the Missionary Society, and without doubt the answer would be an affirmative one. Mr. and Mrs. C. C. Van Horn have been particularly active in urging increased attendance at these annual gatherings, and it seemed especially appropriate that their dreams should be so happily realized when their church was entertaining the association. Abundant preparation had been made for every one's comfort and enjoyment. The church had recently been attractively painted, both inside and out, the comfortable benches varnished, and several tents for beds set up back of the church, the big dining tent beside the church, and just across the road the tent of the Northwestern Association used in so many evangelistic campaigns through the years that are past. All but three of the sessions were held in the tent. The first evening was rather windy as a thunder storm had just passed by, and it was cool enough to be comfortable in the house the next day, but in anticipation of the increased crowd at the evening session the benches were again moved out to the tent, even though it was still cool enough for many to wear coats. Sabbath was a beautiful, clear day, so warm that the occasional cool breeze was decidedly welcome, and the last day was warmer still.

The thirty-seventh session of the Southwestern Association convened with the Little Prairie Church at Nady, Ark., September ninth to twelfth, and was opened fifth day morning with a praise service led by Rev. Theodore J. Van Horn, who was for years

the general missionary on this field and enjoyed so much the renewing of old friendships. Only thirty-four were present for this good meeting, as some were detained on the road with car trouble and others were busy with unavoidable duties. The singing was led by a choir of thirteen young people with Miss Elva Scouten of Fouke at the organ. After the praise service of song, Scripture, and prayer, Pastor C. C. Van Horn of the Little Prairie Church, who was also moderator of the association, briefly welcomed all; and Rev. William L. Burdick responded, expressing the hope that we may be a help to all and commending the work of the church, saying also, "We are all glad to be here to work for you and with you." The moderator then told us that the number of delegates exceeded the total membership, twenty-three, of the church and announced the slogan, "Gaining and Holding for Jesus," saying that he would also like to use Rev. Lely D. Seager's suggested slogan, "Raising the Standard"; "for raising the standard is what we need to do. We must help each other up, a little higher each time. We want more the spirit of God in our hearts; we need to help others a little, not let them go their own way, and we'll all get to the top. Get all we can and pray God to give us strength to hold them."

The afternoon praise service of song and prayer was conducted by Miss Bessie Lewis of Gentry, after which letters were read from the Little Prairie, Attalla, Gentry, Hammond, and Fouke churches, showing a healthy activity in all with a net gain of twelve members. A new church of nine members has been organized at Edinburg, Tex., which was later received into membership in the association, and Attalla reported the organization by their pastor, Rev. Verney A. Wilson, of a church of thirteen members at Athens, Ala. Rev. Theodore J. Van Horn of the Piscataway Church brought greetings from the Eastern, the Central and the Western associations, and in a brief geography lesson with map gave the location and some interesting information concerning the churches of these three associations. Rev. William L. Burdick brought greetings from the Missionary Society, promising fuller messages later.

The sermon of the afternoon was preached by Rev. Lely D. Seager of Ham-

mond, La., from the text Isaiah 62:10 on the theme, "Lift Up the Standard for the People," who said in part: "The glory of God today is within each one's heart, not manifested as a flame or other visible symbol. After the day of Pentecost the tongues of fire spread rapidly from heart to heart, filling the then known world. Covered for a time in the Dark Ages, it again broke forth in the hearts of men with the preaching of Protestant leaders. Only under the flaming presence of God is there any hope of gaining and holding the world. The kingdom of heaven must be in the hearts of men. It can not be seen or heard, it must be felt. We want the light that gives power to conquer sin shed abroad in our hearts. If we are to succeed it is only by the presence of God. Let us seek the tongues of fire in our hearts."

In the evening the praise service was led by Mrs. Myrtle Ricketts of Gentry. The Gentry orchestra, composed of Rev. Ellis R. Lewis, Miss Bessie Lewis, and Russell and Fitch Maxson, added much to the music. This orchestra later, accompanied also by Marion Van Horn of Little Prairie, played each evening in a very acceptable manner. Rev. Angeline P. Allen of Fouke preached from Acts 3:6, saying: "More people would be converted if we would seek work and ask the Lord what he would have us do. The greater the sacrifice for the Lord, the greater the joy. The spiritual need of the world is much greater than the physical need. Such as I have give I thee. The Lord requires only such as we have and the world needs that. If the Lord speaks to us, the task is ours and we should go. The Christian, whatever his work, will do it rightly and not be a mere time server. Our God has need of even the smallest gift. Ten one-talent men can reach more people than one ten-talent man. The world is looking to us Christians for help. What are we doing? We must go to those who are out of Christ. Will not you who are crippled or sin sick rise up and walk in his service? He needs us, everyone." At the close of the sermon a men's double quartet composed of Pastor Columbus C. and Marion Van Horn, Deacon M. M. Mitchell, Claude and Newton Mitchell, William Wallace, Sibley Menard, and Nathan Monroe very appropriately sang "He Loved Me."

Sixth day morning the praise service was led by Miss Juanita Crandall of Hammond. Conference echoes were given by Rev. William L. Burdick, Miss Fucia F. Randolph, and Rev. T. J. Van Horn. Then Rev. William L. Burdick preached on the parable of the Good Samaritan, approaching the subject in a slightly different manner than is usual, saying in part: "It answers three questions. When is the all important time? It is the present. The past is gone beyond recall, the future is not here. The present is the only promise of which we are sure. What we are in the future depends upon what we do now. Many expect by and by to be saints, but now is the time to get on higher ground. Who is the most important person? It is the one whose life ours touches in the present. We need not give up friendships; that is a master passion; let no bitterness come between those who are friends. Still the all important one is the one with whom we now are. What is the all important thing to do? It is to do good to the one whom your life touches now. We can pass them by, we can stab them with our words, or we can do them good. Sometimes to do them good we need to reprove them. There is the animal within us, but 'tis ours to rise above these instincts. Our supreme struggle should be to help others. If ye wish to be good Samaritans be professed followers of Jesus Christ."

Rev. Lely D. Seager led the afternoon praise service, calling upon Mr. C. C. Van Horn and Miss Bessie Lewis to sing "In the Garden." Later Mr. Seager sang. All enjoyed hearing him sing, as he often did during the meetings. Much business was transacted; then the women presented an excellent program which someone else is to report. Psalm 119:59, 60 was the text of the sermon of Rev. Ellis R. Lewis of Gentry. "God isn't asking us for excuses, but why aren't we getting results? It is a time for thinking, turning, and walking. The most poisonous spirit in a human being is the spirit of criticism. We would see marvelous advancement if we would only think on our own ways. If we keep his commandments, do you think God will fail us in gaining and holding for Jesus? I believe in Holy Ghost religion, in the power of God to make a man who is sunk in sin, holy. It

is useless to pray for a Pentecost till we are ready to meet the conditions. Now is the time. There is desperate need for haste. He will not allow stiff-necked people to hinder the progress of his truths. It makes no difference about color or creed as long as the gospel is preached. May we keep his commandments in the beauty of holiness. God raise up men and women, boys and girls, who will preach the gospel in its entirety."

During the praise service Sabbath evening, led by Pastor C. C. Van Horn, many Scripture verses were given. Before Rev. T. J. Van Horn gave his text he asked his brother, Mr. C. C. Van Horn, and Mrs. Seager to join him in singing "The Wayside Cross." His texts were Mark 1:3 and John 14:6. He spoke of the difficulties in the highway of life—selfishness, tardiness, or procrastination. "Many say there is time enough yet. They know it is a good thing to be a Christian, they expect to be some day. All the way you will find it worth while if you will turn and go in the way."

In the testimony meeting, which followed the singing of "Jesus Savior Pilot Me," thirty-two spoke and seven stood expressing a desire to live a Christian life.

Sabbath morning Mrs. Lela Coalwell of Hammond led the praise service, during which she used in part the responsive reading for Sabbath worship. The Sabbath school hour was in charge of Deacon M. M. Mitchell. Misses Juanita Crandall and Bessie Lewis sang "Saved by Grace," all joining on the chorus. After the responsive reading of the First Psalm, Rev. L. D. Seager spoke on "Stirred Hearts and Every Member Giving"; Rev. William L. Burdick on "Giving Special Toil"; and Rev. Ellis R. Lewis on "Liberal and Joyous Giving"—all helpful and inspiring talks suggested by the day's lesson. Four boys and four girls sang "I'll Try," a beautiful thought for us all.

After Rev. William L. Burdick read the Scripture lesson from Ephesians 3:1-14, and led in prayer, Rev. L. D. Seager preached from John 4:10 on "The Gift of God." "We should see ourselves, our real life, as Jesus showed the Samaritan woman the sin in her life. Real worship comes from our hearts without regard to where it may be lifted to the Father. If we knew

the gift of God we would ask of him the living water. Some of us do not know how to make deposits in heaven, and often times there are obstacles that prevent us from seeking the gift of God."

At the close of the sermon Elder Seager asked those who would to kneel with him about the altar for a season of prayer, which was very touching.

In the afternoon Miss Elva Scouten conducted the praise service of song and prayer. Four girls very effectively gave a little play, "How Some Little Dolls Came to Go as Missionaries." Even children can help, but our gifts should be our best, our treasure. There may be sadness in the parting but there is joy in the giving. This proved to be a fitting prelude to the missionary hour, when Rev. William L. Burdick spoke of our denominational missions. The few notes I took from his stirring message are so vital I am going to report them though the same thing may have been said many times before. "Missions are the colossal task of the ages, transcending all other tasks. God has purposed that we make disciples of all nations, and who will dare annul that purpose? The home fires must be kept burning or the foreign work will become top heavy. We need workers. The burden rests upon the individual church to raise up workers for the Christian ministry and the foreign field. We must beautify our Christianity, and it must begin in the churches. We must get results in the churches."

Just before closing this service a chorus of twelve men sang "Beautiful Land."

In the evening the young people presented their program, which will be reported elsewhere, and Rev. William L. Burdick preached on the prodigal son, saying: "Emphasis is too often placed on the son, but Christ was interested, too, in the elder brother and in the father. In every heart there is a longing for the higher things of the soul, no matter what the life of the individual. The process of coming to the Father demands a desire for something better, a desire stronger than any other longing, the making of the decision and then the doing it. You save your soul not alone by saying you'll come to the Christ but by doing it now. It may cost a struggle but we should make it for Christ. The elder

brother has been called the second prodigal, and he is the more contemptible character for he doesn't care. There are many who have no care even for the influence of their own families, but the time will come when we shall have to answer for our influence. The father in this story is the most interesting character. It pictures his love, his longing for the return of his son. God is watching for you to come home, too. God loves you and wants you to come home. Won't you do it tonight?"

Six, some of whom had stood the night before, came forward in answer to the invitation.

The first day morning session was opened with a praise service by Miss Juanita Crandall. Rev. Theodore J. Van Horn was asked to represent our association at the sessions of the Northwestern and the Eastern associations, and Rev. William L. Burdick at the Central, the Western, and the Southeastern associations. Our hearty appreciation of the kindness, hospitality, and generosity with which we have been entertained was extended to the Little Prairie people, and they in turn told us how much they had enjoyed our stay with them. Talks were given by the four pastors of the association present on the work of the various churches; the men's double quartet sang again by request "He Loved Me," and after reading Luke 22:54-62 and Hebrews 4:12-16, Rev. T. J. Van Horn called for sentence prayers and then preached, using as his text Luke 22:61: "Christ is looking at each of us. Oh, that our lives might be such that we need not feel ashamed. As Jesus looked on Peter he saw: p-ride, e-nthusiasm, t-imidity, e-gotism, (un)r-eliability—P-e-t-e-r. I am so glad that Jesus could see another Peter and that he can see the things for good in our lives. Peter saw that in Jesus which melted him and brought the scalding tears. He saw tenderness, compassion, pity, forgiveness. Forget everything else. Think on yourself and God. We are here uncovered in his sight. He sees and knows all."

At the close of the sermon Rev. and Mrs. L. D. Seager sang "The Old Rugged Cross."

During the afternoon and evening different items of business were disposed of. Next year the association is to meet with the Fouke Church, with the following offi-

cers: moderator, Rev. L. D. Seager; vice-moderator, Deacon S. J. Davis of Fouke; recording secretary, Mrs. Ellis R. Lewis; corresponding secretary, Miss Elva Scouten, and treasurer, Vance H. Kerr of Fouke. The letter to sister associations was also adopted.

In the afternoon the praise service was led by Pastor C. C. Van Horn. Mrs. Allen read Ezekiel 9:1-11, and led in prayer. Rev. Ellis R. Lewis' text was 1 Peter 4:17, 18. "I want to impress upon you the importance of decision now. The text says the time is come. Judgment is to begin with the Church; what of the others? God is just and demands absolute obedience. None of us will be saved as we live now; only by the grace of God will we receive eternal life. If the righteous shall be scarcely saved, where shall the ungodly and the sinner appear? We are pleading for decisions; make a definite stand for Christ. Jesus says, 'Take my yoke upon you.' If you have decided and repented come up and put on Christ."

The praise service for the closing session was led by Rev. L. D. Seager. Among the special musical numbers a quartet composed of Mr. C. C. and Marion Van Horn, William Wallace, Claude Mitchell, and Sibley Menard sang, "A Difficult Thing to Do." Twelve children sang "Good-bye"; and the Misses Ada Mitchell, Kate Jackson, Elva Scouten, and Mrs. Myrtle Mitchell sang "If I Could but Tell All the Glory."

Rev. William L. Burdick preached the closing sermon, text, Matthew 13:45, 46. "If you are honestly endeavoring to be a sincere follower of Jesus Christ you are better than you would be otherwise. The natural way is for boys and girls to yield themselves to Christ and not go out to years of sin. It is just as natural as to eat. If we are to wait till we understand, none of us would be Christians, for there are multitudes of things that the best of men do not understand. No one has any right to engage in any pleasure or business in which Christ can not be a companion. To walk in harmony with God and to serve our fellow men is the only successful life. There is no joy like living under the approval of God. We must have the help of Christ to gain the victory. Old and young need the

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MISSIONS

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

SINCERITY

Sincerity is not all, but it is very vital in missionary and all Christian work.

When an audience feels that the speaker is not sincere, that he only partly believes what he says at the best, or that he is not trying to make his life correspond with what he teaches, his words are powerless to move people to do the right. We can not say that such a one has no influence, for all have influence, but what one does when there is a question as to his sincerity is not helpful.

People are very sensitive as to whether others are sincere. It is one of the uppermost questions. We are constantly saying to ourselves, "Does he mean what he says? Does he try to live what he teaches? What are the motives prompting his conduct? Is he following the course he does because he really desires to serve us, or is he seeking something for himself, such as to be prominent, to get some advantage, favor or emolument? What is back of his words and actions anyway?" As we become acquainted with people we are cataloging one and all as sincere or insincere.

The young are very sensitive to the sincerity or insincerity of their seniors and of one other. They detect any lack of it at once and it repulses with the quickness of a flash of lightning.

This sensitiveness to sincerity seems to grow with years. The soul was made for truth and it cries out for it. The writer does not think he is more critical than most people; but the other day as he listened to a new preacher, he found himself saying, "Does he mean what he says? Is there a worthy life back of his words?" And when the minister was closing his sermon with a description of heaven, the writer found himself saying, "That is eloquent and beautiful, but is it real to him? Is it anything more than nice rhetoric with which to close?"

People sometimes publish it abroad that they are under divine guidance in a certain

matter; but others may wonder whether they really are and ask, "Do not these people make this claim for the sake of effect?" Years ago a pastor had a call to another church and in perplexity as to what to do about it he went to a prominent business man in his church for advice. The next Sabbath he announced that he had been led of the Holy Spirit to resign. The member whose counsel he had sought wondered whether it was the advice of the Holy Spirit, human advice, or the appeal of a new field that had led him in the matter; that is, he questioned the pastor's sincerity in his attitude regarding the question in hand. Even though the pastor had been positive that he was being led of the Holy Spirit, it would have been better had he not been quite so free in proclaiming the priceless blessing that was his.

Christian workers profess to be working for Christ and their fellow men, but it is possible that this is not the prime motive. Men may enter the Christian ministry for what they think they can get out of it, or take up work on a foreign mission field for the thrill and glamor, or they may teach a Bible class or hold office in religious organizations for the sake of being prominent. Such motives are ruinous in themselves, but it would be a great deal better to publicly profess such motives than to harbor them while professing Christly motives.

It is possible for us to talk about sin and sinners as though we never had sinned and to treat sinning ones as though we had always been perfect; but we know that we have sinned and men know and God knows, and we are not walking sincerely unless it is with penitence. Only One has lived who could be impenitent and be true—only one impenitent One.

A converted Jewess who had mingled for awhile with Christian people exclaimed one day, "How long since Christians ceased trying to live as Christ lived?" The greatest hindrance today in the progress of missions in home and foreign lands, particularly the latter, is the difference between the life and teachings of Christ and the lives of people and nations who profess to follow him. Heathen nations are raising the question the Jewess asked, "How long since Christians ceased trying to live as Christ lived?" Christianity has made great progress in the

last one hundred years; but there is a real danger that heathen nations reject Christ and cast out his followers from their midst because of the unchristian way in which individuals and nations bearing Christ's name conduct themselves. This has happened in past centuries, and it will again unless there is a change, unless Christian people and nations make their lives conform to the life and teachings of Christ whom they profess to follow.

The temptation to be insincere is very subtle and persistent; it is everywhere present and should be fought as a consuming fire; or to put it in other words men should strive, with Christ's help, to be sincere in all things. Above all, those who undertake the work of evangelizing the world should endeavor to be true.

THE REMOVAL OF SCHOOLS TO DA-ZANG

MISS ANNA M. WEST

(Address given at Missionary Hour, Conference, 1926)

First, I wish to review just a bit of what you already know. When I went to China fifteen years ago there were twenty-five girls in the Girls' School and about forty boys in the Boys' School. Both buildings were then old, and as the years came and brought greater numbers of students who wished to study with us, we felt the need of larger quarters. The Girls' School was able to enlarge in 1913, when Dr. and Mrs. D. H. Davis moved into the new parsonage which had just been built. That left us with four rooms that we fitted up for recitation rooms and three others for bedrooms. This more than doubled our capacity.

Education for girls is growing more popular. The boys are more and more keen to learn English; the parents of girls are more and more being convinced that they want their girls to be educated also. The mission schools are popular because of the fact that English is taught by English-speaking teachers, and so we have increased opportunity and responsibility because of this ever increasing desire.

About ten years ago the first college for women in the Lower Yangtze Valley was established at Nanking, Ginling College. More recently the Shanghai Baptist College, a few miles out of the city, opened its doors to receive women students. What does

that mean to us? That our girls are, many of them, wanting to go on to college. Can they do it? Some of them will have to earn their own money for it; others can persuade their parents to let them go, for really even though they are girls most of them are very precious in the sight of their parents.

Three weeks ago I received from Shanghai the Sunday picture section of a Chinese daily paper. This was the "commencement number" and gave the pictures of the graduating classes from several of the Shanghai high schools, including our own. That of our school showed seven graduates, two boys and five girls. The two boys have finished senior high school and are ready for college. Two of the girls are going to teach in our city day school, which is in the native city in the building built by Elder Carpenter and Elder Wardner. In this intensely patriotic time they feel that they are thus serving their country and the school. The other three girls are to enter senior high school. As I mentioned the other evening, we have only the junior high school for girls, and it is a source of regret to us that we have not the buildings to give the added three years' work. So far our girls have usually entered the boarding school at the age of twelve or fourteen years, and thus the graduates were older and more developed when they finished the nine years' course than the average American child. However, the parents are now starting the girls in school earlier, and the average age of the class is growing lower. This means that they will be finishing ninth grade at fifteen or sixteen years of age—during the formative period. At this time we must give them up to either non-Christian or other mission schools. We prefer the latter, of course, but we regret to send them away from Sabbath privileges. The schools there usually have work on the Sabbath and the girls must study on the Sabbath or be granted special concessions. One of our last year's graduates went to the Southern Methodist Girls' School in Soochow this year. Dr. Palmborg's daughter, Eling, was teaching there, and largely through her influence this other girl was allowed to do the regular work of Sabbath day on some other day. It is very difficult for the school to make exceptions. Those of you who are teachers know that. This year Dr. Crandall's older daughter, We-zen, is one of the

graduating class. In the effort to find a school where she might keep the Sabbath they investigated the Seventh Day Adventist High School near Nanking, but the course did not seem to be one which would fit her for college work (She wishes to become a doctor). Another one of this year's class who wishes to take high school work is also a member of our church, and these girls would be so happy if we could only offer the course to them. It is hard, but we must refuse until we can enlarge. Each year we feel more strongly the need of more space.

About five years ago some of the graduates and former students of the Girls' School became so anxious for greater facilities that they begged to be allowed to start a Building Fund there. They had subscription books printed. The girls in the school and the old students were urged to take them and canvass their friends for funds. In addition the girls in the school gave a play, both that year and the next, and a third last year. The proceeds from these entertainments amounted to \$791.10 Mexican, or over \$400 gold at the present rate of exchange. Beside that they received pledges of other gifts from friends present. As a result, in these five years they have raised including that sum about \$2,500 Mexican, or about \$1,300 gold. This money and over \$2,000 more given by friends here or saved from the general fund is out at interest. The girls are still raising money. Two days before I left Shanghai our old Bible woman, Lucy Daung, handed me \$300 Mexican, for this fund, and on the same day at our alumnae meeting the announcement was made that our five graduates were pledging a like amount to be used for equipment of the new laboratory. They have been very enthusiastic over their general science work this year and have felt the handicap of the poorly equipped room that we are now using.

This alumnae association which I have just mentioned was started this past year with Dr. Palmberg's daughter, Eling, as the leading enthusiast. She was elected president and has been instrumental in renewing interest in the Building Fund. The association appointed a committee to canvass all the old girls for subscriptions, but they will not try to raise money outside until there is a probability of immediate building. Criti-

cism has often been expressed that we have been raising money so long and there is no building to show for it, so they have no "face" to go out and ask for more money now. The committee is, however, asking for either definite pledges of a lump sum or yearly subscriptions for the next five years, from those who have been in the school (not the graduates alone, as so many of our girls are in the school for a short time only).

The Alumni Association of the Boys' School is an older organization and they started a building campaign about ten years ago. They raised enough money to make the first purchase of land at Da-zang and have about \$1,250 gold left. When the time for building is at hand, that is, when it looks as if the money raised here would be sufficient to begin building, I feel sure that both boys and girls will come forward with enthusiasm and push the campaign there. Our Chinese friends are doing and will do what they can to help in this big task.

Some of you have questioned the advisability of building now when the country is so unsettled. There has been scarcely a year since I went to China just before the Revolution of 1911 that there has not been some disturbance in some part of the country. The need is greater rather than less now. Christ is China's only hope.

In Shanghai we have one and two-thirds acres of land for church, dwellings, and the two schools. You can easily see how inadequate that is for both buildings and playgrounds. We hoped we might be able to buy land within easy reach of the church, but since adjoining land within the French settlement is selling at from thirty-five to forty thousand dollars gold an acre, it did not look possible to extend there. Land across the canal outside of the settlements would not cost much less, and it was apparent that we must either go several miles away to the outskirts of the city and still pay a rather high price or go to some of the neighboring towns. Liuho seemed the natural place because of the plant already there, and an unsuccessful attempt was made to find land there. In the mean time a piece of land was offered for sale in Da-zang, eight miles from our Shanghai station and on the road to Liuho. This the Boys' School bought, thinking it could be

sold to an advantage if we concluded we did not want to build there. Then after the war two years ago this coming winter, some of the gentry of Liuho were eager that we start school work in Liuho. We were pleased and felt that our question of location was settled. However we were not able to start the school at that time, which was the psychological time. In another year other schools were organized and we were made to feel that it would not be acceptable for us to try to open school work there. This past year we as a mission have gone carefully into the matter, considering not only these two locations but other points out from Shanghai, and we were agreed that Da-zang was the most suitable for us. The following are some of the deciding factors:

1. The Southern Baptist Mission has had work there for many years, but no resident workers. This is the only mission there, and they are more than eager for us to come in with schools and to come as soon as possible.

2. There are no high schools there, and while we hope to carry with us many of our present constituency, we feel that we can draw from this town of about a thousand people a goodly number of pupils and really serve that community.

3. A great drawback to the property already purchased was the fact that it was about half a mile from the auto road to Liuho, with no connecting road wider than a narrow path. To build a road would be very expensive. We were assured that a road was to be built and we saw the materials for a bridge already on the ground. Before I left Shanghai this summer the road was under construction and had been finished past our property. This road connects the Liuho auto road with the town of Kiang-wan, which is practically a suburb of Shanghai. This assures us of easy access to town, market, and hospital, and yet gives us a place out of town with land enough for playgrounds. We have now five acres and have been told that there is adjoining this a piece of one and two-thirds acres (the size of the present Shanghai property) for sale. We hope to acquire this and more too, up to ten acres in all. Buying land in China is, however, best done slowly, as any anxiety to purchase only makes the price soar. (In the winter when we were trying

to add to what we already had there, we were asked to not go out there again, as the "middle-men" said that every time anyone went out there the price rose a little.) The time to purchase is when the owners are needing money, or at the Chinese New Year time.

To some of you the question will come, "Why move both schools? Why not leave one in Shanghai and thus save on the amount of money required and also keep our center of work there strong?" That is exactly what we felt, but as the years have gone by and the cost of buildings has increased so greatly, we knew we could not ask you here in the homeland to raise even the minimum amount that would be required for rather small schools. The property in Shanghai is worth from thirty-five to forty thousand dollars an acre, and the sale of part of it would assist greatly in obtaining sufficient funds. We regret to part with any of our Shanghai land, but we can not build both schools and keep it, and we feel that new buildings are imperative. The old buildings, put up more than forty years ago largely of old material, compare with the buildings of other mission schools about as the abandoned country school buildings here in the United States do to the modern school houses. (Please do not think that we wish to compete in size with the other mission schools of Shanghai. We do not aim for large schools; we do not wish to take more pupils than we can touch in a personal way.)

We would like to keep the church and parsonage, also the Crofoot house and land back of it, this last for a day school. We have had for more years than I have been in China a day school in that section of the city for the poorer children of the neighborhood who could not afford to pay the tuition of the boarding schools. We would like to enlarge and improve this school, making it more or less of a model primary school and a possible feeder for the boarding schools.

Now as to cost of new school buildings—the removal means not only school buildings but dwelling houses for all the teachers, American and Chinese. From what we have learned from a Shanghai architect's bureau and from others who have been building recently, a very conservative estimate puts the cost of school buildings and

dwellings at seventy-five thousand. It may be more, as I notice that buildings usually cost more than is expected when first planned. There are some twenty thousand dollars available here of funds you have raised with so much difficulty, some forty-five hundred dollars over there, and a piece of land that would sell for more than thirty-five thousand (There have been at least two parties asking if it is for sale and wanting to have first chance when we are ready to sell it). That makes in all about sixty thousand dollars possible.

What does the denomination wish done? Are we to go forward soon or wait a few years more? Should we not launch out with greater faith that the work we are doing is God's work and that he and his people will support it?

SHOULD THE PACIFIC COAST ASSOCIATION GO FORWARD, AND IF SO, WHY?

L. P. CURTIS

President of the Pacific Coast Association

The answer to the first part of this question is, yes, with all our hearts. Paul said, "Grow in grace and in the further knowledge of our Lord and Savior Jesus Christ." The Master said, "He that is not for me is against me and he that gathereth not with me scattereth abroad." He also said, "Work while it is day for the night cometh when no man can work." These Scripture passages teach us that we should work and grow and let other people know who our Master is.

I believe that Seventh Day Baptists have been preserved these three hundred years for some good purpose. And to a certain extent it has been a case of the survival of the fittest, for all the faint-hearted ones have given up the struggle and only the strong and sturdy survive. That is one reason why many of our people have been leaders in some particular line.

We stand for a complete, well rounded Christian life. We believe in salvation by faith, but we also try to show our faith by our works. Even if we do not understand the Bible just the same as our brother does, we can work together for the salvation of the world.

I think that if we are to go forward on the Pacific coast, we must first of all love the brethren. "If a man love not a brother

whom he has seen, how can he love God whom he has not seen?" Behold how good and pleasant it is for brethren to dwell together in unity. We must be kind one to another, tender-hearted, forgiving one another even as God for Christ's sake has forgiven us. We can not reach out and save others if we have bitterness in our hearts for each other, and if we want God to forgive our debts we must first forgive our debtors.

Then I think we should do more than to hold our regular services here and at Los Angeles. We ought to hold special services as soon as possible, for many people can not be reached any other way. Our Riverside Church has had some disappointments and setbacks, but we are not discouraged. On the contrary, we are full of hope and have faith that within a few months we will be worshiping in a new church of our own. After that is accomplished let us hope and pray that we can give ourselves to special evangelistic work wherever God may lead the way. It is necessary for our own good and the good of others that we go forward. We have stood still too long already. The same conditions that produced success in the early church will bring the same results today, namely, dependence upon God, perfect harmony among ourselves, and consecrated lives. Sinners are not won by force or by arguments but by a kind and loving invitation. And if they see we are not different from the world, but live inconsistent lives, they will not be attracted to the church. As Elder Ballenger used to say, let us make Christ and his love more prominent than the Sabbath. For if a man keeps the Sabbath, but is not a Christian, he is of little use to the cause.

In the words of Dr. Gardiner let us say that "Faith in an infinite Father, faith in Christ our Savior, faith in the life to come, and love for one another and our fellow men will lift the world toward heaven as though the very arms of God were around it drawing it unto himself."

At the time of the Welsh Revival, a writer in the *Spectator* said this memorable thing, "With Christianity it is always sunrise somewhere in the world." The divine quality of Christianity is authenticated by its seemingly endless capacity for renewal. —Richard Roberts.

WOMAN'S WORK

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

RELIGIOUS EDUCATION

MINNIE GODFREY

(Paper presented at Woman's Hour at Northwestern Association, Farina, Ill.)

The phrase "religious education," no doubt, will bring to different minds a variety of ideas. To some it suggests the religious training given children and young people in the home; to others, the instruction received in the Bible school, public school, or college. Is it not, however, the result of the combined efforts of all these, and possibly other agencies? Upon second thought, just how much religious education do our young people receive? Are parents too busy to teach their children? Do we even find all our boys and girls in the Sabbath school, to say nothing of their having spent any time in the preparation of the lesson? The teachers in the public schools are allowed to discuss heathen religions more freely than that of Jesus Christ, and the high school boy or girl may ask his Sabbath school teacher to reconcile the principles taught in science class with the Bible.

I believe that the people in this audience realize the importance of religious education, so I shall not dwell upon that subject, but pass immediately to some suggestions which seem to me worthy of our consideration.

The foundation of this education should be laid in the home. Childhood is the time to form right habits of thinking, and as Judge Crain tells us, "The intellect of the child is more deeply impressed by the divine and the supernatural than by mere 'Now Johnny, you be a good boy and the policeman won't get you' arguments. Too few realize the importance of forming character through religion. A boy or girl may turn out well with only secular training to go upon, but religion gives two chances where the other gives only one. The ethics of everyday life may change with circumstances and environment, but the knowl-

edge of right and wrong that is implanted in the heart and soul by religion can not change or forsake us. Religion is the most potent single force today in the making for character."

Religion in the home determines in a large measure the religion of people at large. That of the home, however, is limited by the religion, beliefs, and experiences of the parents. Children may receive religious training elsewhere, but the religious spirit in the home is necessary for the religious spirit anywhere. This spirit may be nourished and developed by sane and helpful worship with the family as a center. The elements of such worship are grace, Bible reading, and prayer.

That modern life may interfere with family worship is true. In our day plans are made to suit not the family as a unit but the individual. There are times when all members are present. If no regular time for devotions is observed, why not make use of special occasions such as holiday gatherings, birthdays, and anniversaries? When one has safely returned from a journey, the thoughts of a Christian naturally turn to God with gratitude as at Thanksgiving. In time of a crisis, we look to him for guidance. It seems as if the family as a unit would do well to impress the young with the importance of such guidance and petition. At times family singing may be enjoyable and profitable to all. A few well chosen verses of Scripture are helpful. Whatever the method used in worship there should always be reverence, concentration of thought, and simplicity.

Again at table one thanks God for his mercies. Doing this audibly recognizes God as a welcome and unseen Guest, thus the meal is lifted above the mere process of feeding and the table talk above the gossip into which the conversation so easily drifts. Furthermore, recognizing the divine presence in this way helps to hallow the hours of happy fellowship and lends a true divinity to even the daily routine of tasks.

It has been said that the supreme value of the Bible lies in its power to bring men into fellowship with God and to make them like him. Countless men and women have testified that as they read the words of Scripture there has come into their being a new power of the Spirit beyond the thought

of the passage, beyond the circumstances surrounding the incident which is recorded, beyond the truth that is recited. In order to receive this mystical power one's soul must be open toward God. We ought, then, to include Bible reading as a part of the program for religious education.

Prayer is a natural function, not an artificial addition to life. Fortunate, indeed, is the youth who from childhood has been taught to talk to God in the family circle. One never outgrows the tendency to pray, but if left undeveloped it becomes only a selfish cry in time of need.

What little child does not love stories? The Bible has a wealth of good ones which may be told by mother, father, grand-parents, or brothers and sisters. A mother who patiently, intelligently, and truthfully answers a child's questions is rewarded by a great confidence of the son or daughter in later life. Mother is a refuge if she does not laugh at childish or youthful questions. Many a youngster of kindergarten age does thinking of a nature worthy of his elder brothers and sisters, and among other problems are those relating to religion. How simple and yet how wonderful are the fundamental principles of Christianity! To a little girl across the street God is a reality who grieves when she is naughty or rejoices when she is good. He is present in the darkness as well as in the light. He has made everything—the trees, the flowers, and the birds that she loves. This simple foundation need never be changed in youth or adult life. Additions will not destroy, only enrich, the childish heritage. How much better equipped is she than our neighbor in the next block who is frightened into being good to prevent being carried away by the "junk man" and is afraid of innumerable impossibilities that people the dark.

This unfortunate child whose parents give him no religious training may still be reached through the Bible schools. Yet, do we make an effort to invite him to go? Do we make it interesting enough to keep him there? Let us see. Twenty millions of children and young people in the United States today are without definite religious training. Protestant Bible schools lose seven out of every ten and still give to the church eighty-five per cent of their membership increase. Numerical growth is not the

most important. Our schools need to be better before they are bigger. Increase in enrollment would naturally follow in increased efficiency. Some one has said that when heart-touch and money-touch meet in action we will be ready to build our lives into mighty, eternal helpfulness.

Even with ideal conditions in the Bible schools many lives would not be reached; furthermore, how much could be accomplished in only one hour a week? With millions of American children receiving no religious training, it seems as if there is plenty of "unfinished business" on the table of the Christian Church. Children need this training if our nation is to remain the home of a free, upright, and God-fearing people. We may be rather baffled at the crime wave of today, but there is no reason why we should deliberately invoke such a wave tomorrow. "Youth is the world's fresh beginning; give the world in its youth a square deal."

Editors of the *Christian Herald*, *Collier's*, and *Good Housekeeping* have for several years turned their attention toward this need and investigated the situation throughout the country. One fact discovered is that the American home is not fulfilling its duty in giving religious and moral training to children. Over one half of them live in unchurched homes. Facts concerning the Bible school have just been stated.

Where and how can these children be reached? Over ninety-two per cent of our pupils are in the public schools. The schools of New England were founded with a religious purpose. Today religion is practically omitted. Civic, social, and industrial aims are emphasized. See what public schools do for pupils! There are free medical examinations; advice is given about the diet; play is supervised; vacation activities and holiday excursions are planned. In fact school now offers a miniature world of real experiences without religion. This omission is more disastrous than it was a generation ago, when school meant only the three R's, and the home supplied the rest of the education. Thinking youth is likely to contrast what is done in the public school and the Bible school and conclude that on account of its omission religion is unimportant.

When the Church tries to occupy a part of the time during the week, the children

may be found too busy for work in its organizations. Oak Park, a city of about sixty thousand, is noted for its leadership in religion and education. Here the second and fourth Wednesday afternoons of each month are left free from school activities and time given for participation in church work. Reports show that good use is made of this opportunity.

The public schools of Gary, Ind., first granted credit for Bible study or religious instruction conducted by agencies outside the schools. The plan is to grant an hour or two of time from the weekly schedule, during which time the children are taught in schools of religion maintained by the churches. Such schools are now conducted in more than one thousand cities, towns, and rural communities. The state of Minnesota passed a law empowering local school boards to excuse children from attendance for not more than three hours a week for this purpose. The Daily Vacation Bible School is familiar to you. Reports show that much is accomplished in our own and other denominations during the summer.

The fact that these efforts are being made to teach young people the Bible shows that the public is awakening to the vital need of religious education. Naturally they look to the Church to supply this need.

Are you willing to co-operate with school officials and other denominations in solving these great problems? Children from Christian homes may be instrumental in bringing their friends from the public school to a religious school in which the community is interested. When these children come knocking at your church door and ask for instruction, will you have efficient teachers ready to instruct them in the better, nobler, purer ways of living, portrayed by Jesus Christ?

MINUTES OF WOMAN'S EXECUTIVE BOARD

The Woman's Executive Board met October 4, 1926, with Mrs. J. F. Whitford.

The meeting was called to order by Mrs. W. C. Daland, vice-president, who read the seventy-second Psalm and called upon Mrs. Nettie West to lead in prayer.

Members present were: Mrs. Daland, Mrs. J. W. Morton, Mrs. M. G. Stillman, Mrs. A. E. Whitford, Mrs. J. F. Whitford,

Mrs. W. D. Burdick, and Mrs. G. E. Crosley.

Visitor, Miss Mabel West.

Minutes of the previous meeting were read.

The treasurer gave the monthly report—receipts \$195.04, expenditures \$416.60. The report was adopted. The treasurer's quarterly report was also given and adopted.

Open discussion upon the work of the women's societies followed. Miss Mabel West spoke very interestingly of present conditions in China, especially as they affect the operations of our mission workers and she answered many questions.

It was voted that we express to Miss West our appreciation of her visits to our board meetings during her residence in the homeland.

Minutes were read and approved.

Adjourned to meet with Mrs. M. G. Stillman the first Monday in November.

MRS. W. C. DALAND,
Vice-president.
MRS. G. E. CROSLY,
Secretary.

GOOD WORK IN RICHMOND, VA.

REV. R. B. ST. CLAIR

Pastor R. Leo Soaries, of 2915 East Lee Street, Richmond, Va., pastor of the Sabbath-keeping company mentioned by the SABBATH RECORDER, and the one who preached the notable sermon on the binding obligations of the Sabbath referred to by our general secretary in the RECORDER of August 2, and at General Conference, was visited by the writer September 8-9. He received a royal welcome from these dear people of the one time capital of the Southern Confederacy.

As a result of the recent tent effort, some eight or ten have taken their stand for the truth, and the little company feels much encouraged. Vocational opportunities are not very good in this southern city, and many problems confront the new Sabbath keepers. Sister Soaries is contemplating engaging in the sale of laces from East India made by the Seventh Day Baptist group under the direction of Evangelist Benjamin.

It was refreshing to meet this happy, holy couple who keep the commandments of our God and are one hundred per cent for Bible truth.

YOUNG PEOPLE'S WORK

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

INTERDENOMINATIONAL FELLOWSHIP

Christian Endeavor Topic for Sabbath Day,
November 13, 1926

DAILY READINGS

Sunday—By union in prayer (Acts 1: 12-14)
Monday—Union in Christ (Eph. 2: 1-7, 14)
Tuesday—Recognize the one family (Eph. 3: 14-21)
Wednesday—Unite in work (Phil. 1: 27-30)
Thursday—Avoid strife (Jas. 3: 13-18)
Friday—Cultivate moderation (2 Tim. 2: 22-26)
Sabbath Day—Topic: How may we promote interdenominational fellowship? (1 John 1: 3-7; Eph. 4: 1-6)

"Interdenominational fellowship is actually attained in Christian Endeavor through its program of union work. We forget differences when we unite in doing worth while things."—*Endeavorer's Daily Companion*.

"Christian Endeavor is interdenominational, not undenominational. The best proof of this is found in the fact that it exists in all evangelical denominations, and is found equally useful in all denominations. In some sections it prevails more largely in one denomination; in other sections, in another.

"The basis of the union of societies is one of common loyalty to Christ, common methods of service for him, and mutual Christian affection, rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet."—*Dr. Francis E. Clark*.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Paul says in Ephesians 4, that there is "one body, one Spirit, one Lord, one faith, one God and Father of all." We who are Christians are followers of Christ. Therefore we have one Lord, one God, and are one body. We are bound together by the ties of Christian love, and so we are united with Christ. If united with him, we must "have fellowship one with another." If all

Christians could realize this fact, could forget their minor differences in belief and unite on the most important things, there would be fewer denominations in the world, and interdenominational fellowship would be promoted.

There are many Christians who think they are the only people who have the "truth." They are unwilling to admit that the other fellow may be as near right as they in his belief. There can never be fellowship between denominations when this feeling exists. We must have tolerance for the person who does not believe as we do. We must unite with others as far as possible in the work of Christ. Then and only then can we promote interdenominational fellowship.

"Christ had in mind a fellowship for the regeneration of a fallen world. This the Church should develop and live for."

Our work as Christians is the regeneration of a fallen world. If this is accomplished we must unite and have fellowship with each other. Let us do our part in bringing this to pass.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, November 13, 1926

WHAT MAKES AN ALL-AROUND GOOD LEADER?
(Josh. 1: 1-9)

WHAT SPECIAL ABILITY MUST A LEADER HAVE?

We all know boys and girls who generally take the lead in games. What makes them leaders? Is it something they can *do*? Is it skill with hands, feet, and eyes? Or is it something about their *minds*? Can they think quicker and surer than others? Or is it in the use of their *tongue*? They may know how to tell others what to do. Perhaps it is in the use of all these powers that they excel.

MAY LEADERSHIP BE DEVELOPED?

Can you and I, who feel the lack of qualities of leadership, gain these qualities by trying? We see others taking the lead in work and play, and we envy them the ability to succeed. Yet everyone of us has some power that will help us to be a leader in some way. A girl who is very shy becomes a teacher of children and finds that they

look up to her and respect and even love her. That gives her confidence to believe she can be a leader even among those her own age. A boy who is awkward and slow on his feet thinks he can never do anything to earn the respect of his fellows. But he has an interest in collecting butterflies and other insects. As he keeps on, working and studying, he finds that more and more the other boys look to him for knowledge about nature, and to lead them in out-of-door rambles.

MAY LEADERSHIP EVER BE LOST?

May a boy who is skillful as a ball player lose his quickness of eye and fleetness of foot because his use of cigarettes dulls his senses and injures his lungs? May a girl who is pretty and vivacious lose her charm because by lack of care for her health her face loses its beauty and her faculties are dulled? It is often the case that the boys and girls who started out as leaders, lost out before they became men and women, just because of carelessness in these ways, while others who had less natural ability, but who were willing to plod along, improving what little talent they had, forged ahead.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR NOVEMBER 13

This is another of our torch-bearer topics. The one thought we will emphasize in Philip's life is that of *personal work*. Philip was prepared to do such work by his great knowledge of the Bible, and when God spoke to him he obeyed immediately and went to the man in the chariot. This may be made a big topic, for even boys and girls can speak to other boys and girls about becoming Christians, and they can at least begin to prepare themselves by reading and studying their Bibles. This is a work that every Christian should be doing at all times.

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

"A COMPLETE COLLEGE COURSE IN ONE EVENING"

The Christian Endeavor society of the First Seventh Day Baptist Church of Alfred, N. Y., gave a party on October second. This was to celebrate the beginning of a new year in our work and also to greet our

new members. The party was planned and conducted by Miss Ruth Randolph. "A Complete College Course in One Evening" was the title given to it.

Registration was the first thing on the program. We were assigned to our respective classes and courses, and then were given a physical examination in which we had to know the different parts of our bodies and be able to name them quickly. After this the various classes gathered together and elected a captain for the class teams. Then everyone became excited because the class contests began. A frosh-soph tug-of-war was staged, in which the sophomores won. After much cheering, the senior-junior football game took place. The juniors captured the victory. "A visit to the menagerie"—biology class, as stated on the program caused a great deal of guessing as to what that could mean. The freshmen and juniors were cows and the sophomores and seniors were cats. Peanuts hidden in the room were to be found. The sophomores and seniors seemed to have the most luck. The junior prom was not forgotten, in which partners were chosen. After this, the president, Miss Betty Whitford, gave a reception. Dainty refreshments were served at this time. Commencement was the last thing in our college course, at which time the president bestowed upon all the degree of B. A., denoting *bigger activities*. The commencement exercises closed with a prayer of thanksgiving to our Father who made it possible for us to have such an enjoyable evening together.

THEKLA A. GROSSMAN,
Secretary.

YOUNG PEOPLE'S ACTIVITIES AT THE SOUTHEASTERN ASSOCIATION

(The following papers were read at the Young People's Hour at the Southeastern Association, held at Middle Island, September 2-5, 1926.)

HOW DOES CHRISTIAN ENDEAVOR TRAIN FOR BETTER CHURCH SERVICE?

VELMA M. DAVIS

Christian Endeavor, I feel, is one of the chief instrumentalities in training for church work. It is here that we become accustomed to offering prayer in public, and although sometimes these prayers are quite simple and of few words, God hears them, and we are thereby prepared for closer fel-

lowship with him, and for greater activities in Christian service.

Then, in keeping with the pledge which every Christian endeavorer takes, we must read a portion of the Bible each day, and by so doing we get the Christian experience of mankind through the ages, thus revealing the truths and lessons left for us all. So with this knowledge of God's Holy Word, we may be enabled to impart some of it into our Sabbath school and to better comprehend the truths and lessons set forth by our pastor and others of larger experience.

Then again the training which Christian endeavorers have in leading the meetings, in talking upon various topics, and in taking part in many ways in the public meetings, tends to take away embarrassment so that when called upon in church service for the presenting of some thought or lesson, they do not hesitate as one who has not had this training.

Then too, the social side of Christian Endeavor work means much toward our training for church work. God does not want us to go around with long faces, with no joy in our lives, making those about us miserable. He wants us to be happy, cheerful, and unselfish, trying to have those about us feel that there is a pleasure in living. If we are this kind of endeavorers we will be the same kind of church workers.

In concluding, I wish to say, that if we live up to the principles and standards of a true Christian endeavorer, there is no question but that we shall be well fitted for better church work.

Jane Lew, W. Va.

HOW CHRISTIAN ENDEAVOR TRAINS FOR BETTER SERVICE GORDON OGDEN

The training received in Christian Endeavor work is of so many and varied types that the real value of it is often unrecognized.

The big thing in any sort of training is the forming of the habit which brings about the desired service or act. In the case of the training of animals, for instance, they are trained daily to do the particular thing under specific circumstances—and after the habit is formed they may be depended upon to do the thing when the circumstance arises. This is true also in the training of

young people for service, and Christian Endeavor is an ideal place to form the habits.

The chief value in Christian Endeavor is the pledge. Membership in the society is based upon the signing of it. If a boy or girl has the opportunity and takes advantage of it, to attend Junior and here begin the training, it is much easier for him to get into the habit of daily Bible reading and prayer.

But the value of Christian Endeavor does not wholly lie in the personal religious life. The training the executive officers obtain and the habit of group co-operation practiced in it, are of great value to the church as a whole.

Perhaps no place in religious lines is the practice of individual participation in a meeting exercised, as in the Christian Endeavor meeting. The habit thus formed is a source of strength for the church prayer meeting and other services as well. This phase is more important than one might believe. People who have the ability of leadership but who have a retiring disposition are urged and encouraged to take part and also to take their turn in the leading of the meetings. Young people of real value are thus brought into a larger field of service and usefulness.

In a general sense training is of importance in two fields, the personal development and service in society; and young people who have given their time and effort to this work are well repaid and the church is greatly benefited.

Christian Endeavor trains the young people along three lines: the study of the Bible applied to our every day life, the study of the problems of the social and industrial systems, and the study of missionary activity, thus enabling them to serve in the church and Sabbath school as teachers and Christian business and professional men and women, or in full time service.

Salem, W. Va.

CHRISTIAN ENDEAVOR TRAINS FOR BETTER FRIENDSHIPS HARLEY SUTTON

In speaking of this topic we think of two terms used, "Christian Endeavor" and "friendship." Both mean very much to us.

First I should like to speak of friendship. In a broad sense of the word it deals with many of life's activities. It touches our social instinct. The desire is found in every

human being for other people to be interested in us, and we desire to be interested in others. This desire may differ with different people, or might even be killed in the lives of some, but in such the tide of life is ebbing low. We have other terms used in every day life which mean much the same as friendship. Fellowship is used in expressing terms of association. We say people are neighborly when they are willing to sacrifice for us, willing to help us, and have some interest in our welfare. We may say that people are sociable who are willing to talk, visit, or be agreeable; and friendliness means almost the same thing. All these show the greatness and vast importance to us of friendship.

Its effect upon us is also great. We would realize this more, perhaps, if we were to have enemies, but he who would be a true friend will have few enemies. Friendship is something that touches our inner life and will either add to or detract from our character. Let me say just here that it behooves us to choose carefully those who are to be our close friends. The value of friendship to us depends upon our character, whether we are the kind who expect people to make friends with us without trying to make friends with them, or whether we are the kind who remain in our shell and will not let anyone make friends with us, or whether we are filled with the spirit of Christ and willing to be friends of all.

Now let us see how Christian Endeavor trains for better friendships. In the first place, the greatest thing I see is that in Christian Endeavor we are organized for a definite aim and purpose. This is the best foundation for friendship that can be found. It is something like the team work of the football or baseball teams in which the fellows build up ties of friendship which are lasting and mean much to each one. We as Christians think of every other Christian as a friend, and we should. We as endeavorers think of every other endeavorer as a friend. Why? Because we are united in the purpose of serving God. We feel perhaps a closer friendship for members of our own society, and we should, for here we learn each other and we have one of the finest environments for building up friendship we can find. It is the kind that we should encourage every young person to take advantage of. We have the opportunity

also of making new friends at Endeavor conventions and rallies. I have, and perhaps many of us have. Yes, we who are Christian endeavorers have a great opportunity to form friendships.

We now see that Christian Endeavor trains for friendship because of the purpose and aim which holds us together. Taking the pledge that we as endeavorers do, we place our lives on a higher plane and we have placed ourselves in the hand of those who will be our friends and we then are bound together as friends by the loftiest bonds possible. It makes us feel that we are doing the best that is within us when we are serving Christ. We look for the same in all our fellow endeavorers. Thus we feel that as brothers and friends in Christ, we have not only better friendships, but the best. May we include the children of God the world over, regardless of color, clan, or creed, in our list of those we will make our friends.

Blandville, W. Va.

HOW DOES CHRISTIAN ENDEAVOR TRAIN FOR BETTER LIVING?

NEVA BRISSEY

A Christian Endeavor society is one distinctly religious in all its features. No other society furnishes better training for a Christian than this society. It is really the beginning of our co-operative work as a Christian.

The greater majority of the Christian Endeavor societies are made up of the younger people of the church. The young folks consider themselves responsible for the success or failure of their society. In order to make the Endeavor a success many responsibilities are forced upon one which they would probably never have to meet with otherwise. In this way individuals are prepared to face the greater responsibilities of life.

One who is not accustomed to working with other people finds it very hard to cooperate with them in carrying on work to the best advantage. Endeavor work furnishes training for groups of individuals to work together successfully for the carrying out of the religious aims and principles of each individual.

From time immemorial true humanity has always sought for something better, and bet-

ter things only come by individuals who are trained to lead men into higher planes of life. Good deeds never come without good ideals, and good ideals are always prompted by good actions, good actions come from good habits, good habits come from good thoughts, and good thoughts receive their dynamic action from the Christian Endeavor.

Life is like a stream; while it flows and continues to flow and has plenty of sunlight and air, it naturally purifies itself. But when it becomes obstructed it becomes a stagnant pool. The Christian Endeavor society furnishes the air and sunlight for the life. The church should always be careful to keep all obstructions removed, as far as possible, from the stream of life of its endeavorers, so that their lives may be always pure.

The Christian Endeavor age is the impressive age, the time when one is either a leader or follower, without thinking whether he is doing right or not. It is a time when the mind is plastic and can be molded into most any shape, depending on its surroundings for ideals and examples by which to form itself. If the young people of the present age take more part in the world's activities than young people of several years ago is it not partly brought about by the Christian Endeavor work?

THE SOUTHWESTERN ASSOCIATION

(Continued from page 521)

steadying power of a life with God. Are you Christians going out to win others to Christ and to this glorious life? Are you leading those about you straight?"

Upon invitation four came forward for baptism, and one other promised from this time forth to lead a Christian life.

After Rev. L. D. Seager sang "The Friends of Long Ago," many took part in the farewell testimony service, and after the benediction by Ellis R. Lewis we shook hands with each other while singing "God Be With You Till We Meet Again."

The attendance throughout the association was very good, probably about sixty people being present after the first session, with many more in the evening meetings and Sabbath and first day afternoons. In every way it was a good association. Early second day morning we gathered on the bank

of the Bayou in front of Newton Mitchell's and witnessed the beautiful baptismal service conducted by Rev. Ellis R. Lewis, when four boys went into the water to rise in newness of life in Jesus Christ. These boys were beautifully consecrated to the Christian life with the laying on of hands.

The fellowship breakfast was appropriately a quiet thoughtful event, for the good-byes were being said preparatory to immediate departure to the several homes in different directions. We were glad that Rev. Ellis R. Lewis was to stay for a few days' revival services and pray that all may be much helped.

FUCIA FITZ RANDOLPH,
Recording Secretary.

ALFRED UNIVERSITY

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

The following work is being done in this department during the first semester of 1926.

Professor Walter L. Greene has a class of *seven* in Church History.

Professor Dora K. Degen has a class of *twenty-three* in The Life and Teachings of Jesus, and a class of *seven* in Religious Education.

Dean A. E. Main has a class of *one* in Interpretative Reading; a class of *three* in Homiletics and Pastoral Theology; a class of *four* in Theological Survey; a class of *three* in History of Religions; and a class of *nineteen* in Christian Ethics. *Three* are taking Greek in a college class and *two* are taking Hebrew by correspondence.

ARTHUR E. MAIN,
Dean.

Alfred, N. Y.,
October, 1926.

In a recent meeting of the Mennonites there was warm discussion over the question whether members should be permitted to adopt a modern innovation of using buttons rather than hooks and eyes on their garments. The *Baptist*, commenting, remarks, "Men have died for a smaller thing than buttons." And while the discussion is centering on buttons, missionaries are being recalled and the door closed for the preaching of the gospel of Christ.—*Western Recorder*.

CHILDREN'S PAGE

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

SHIRKING OR DOING OUR BEST

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
November 6, 1926

DAILY READINGS

Sunday—Song of the shirker (Prov. 6: 10)
Monday—Shirkers always have reasons (Prov. 26: 16)
Tuesday—Shirkers always see difficulties (Prov. 26: 13)
Wednesday—Burning to serve (Rom. 12: 10)
Thursday—Caleb did his best (Num. 13: 30)
Friday—Paul did his best (Acts 20: 26, 27)
Sabbath Day—Topic: Shirking or doing our best (Matt. 25: 14-30. Consecration meeting)

MRS. EMMA JEFFREY

Nortonville Junior Superintendent

"I love you, mother," said little John;
Then forgetting his work, his cap went on
And he was off to the garden swing
Leaving his mother the wood to bring.

"I love you mother," said pretty Nell,
"I love you better than tongue can tell!"
Then she teased and pouted half the day;
We all were glad when she went away.

"I love you, mother," said little Fan,
"Today I will help you all I can,
How glad I am that school doesn't keep."
And she rocked the babe till it fell asleep.

Then stepping softly, she brought the broom
And swept the floor and tidied the room,
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children all going to bed.
How do you think that mother guessed
Which of them really loved her the best?

—Selected.

While reading this poem you noticed that there were two kinds of children in this family and you can guess which kind pleased the mother best. If you have not read the Scripture references for the week, do it now and see if you can find more than one kind of people mentioned in them. Then while you are reading the references for our Junior lesson Sabbath day, read on through the rest of the chapter and see what kind of people pleases God the best, and what good

things he has for those who try to do their best. I hope all juniors will try to do their very best, for that is the way we show God and mothers and fathers how much we really love them.

Nortonville, Kan.

PHILIP

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
November 13, 1926

DAILY READINGS

Sunday—Divine guidance (Ps. 23: 2)
Monday—Obedience (Acts 10: 2)
Tuesday—Listen to the Spirit (John 14: 26)
Wednesday—Know the Bible (John 5: 39)
Thursday—Preaching Jesus (1 Cor. 1: 23)
Friday—Faith (John 3: 14, 15)
Sabbath Day—Topic: Philip, who carried the torch to a man in a chariot (Acts 8: 26-31)

MARY CLARKE

A Friend of the Juniors

Philip was a servant of God, and in our lesson this week we learn how Philip carried the gospel to an Ethiopian, who was chief treasurer of the Ethiopian queen.

In the daily readings (I wonder how many of us really read them!), we find that Philip was guided by God. God told him where to go. This message our hero of today obeyed, there to come upon a chariot in which an Ethiopian eunuch sat reading the prophet Isaiah. Philip discovered the eunuch could not understand the meaning of what he was reading. Therefore, Philip made the meaning clear. This was Philip's mission for God.

Now there were certain things Philip had to do or did, and these were: to obey God's commands and to follow his guidance, know the Bible, preach the gospel message, and to have faith.

If Christ the Redeemer has pardoned your sin,
Tell it where-ever you go;
If into your darkness his light has shone in,
Tell it where-ever you go.

Chorus.

"Tell it, tell it,
Tell it where-ever you go;
If you would win others from sin and from woe,
Tell it where-ever you go!"

"If now you are happy with Christ as your Guide,
Tell it where-ever you go;
If he is your Friend, and with him you abide,
Tell it where-ever you go."

Nile, N. Y.

Lone Sabbath Keeper's Page

LOIS R. FAY'S MESSAGE TO CONFERENCE

DEAR FOLKS, NEAR AND FAR, WHO ARE INTERESTED IN THIS LONE SABBATH KEEPER'S DEPARTMENT:

It is a pleasure to realize there are faithful hearts interested in the spread of the gospel so that they have contributed the means whereby an extensive mailing campaign could go on this past year. I feel that this mailing of a circular letter, with Sabbath literature, is a very beneficial work, and hope it may not be diminished this coming year, especially as there are possibilities of improved and more appropriate tracts being issued for distribution.

You will be interested to know how the ten dollars allotted me was spent this year. I mailed about three hundred fifty letters to lone Sabbath keepers. Your secretaries agreed this year to send sealed letters with two cent stamps and return address. These came back to the secretary when the addressee had died or could not be found, and the secretary cancelled the name from the list, thereby keeping the list up to date. The first cost of sending the two-cent letters exceeds the one-cent letters, but in the end the expense of sending numbers of undeliverable letters is obviated.

After purchasing three hundred fifty stamped envelopes with the two-cent stamp on each, I sent one dollar to a lone Sabbath keeper who has since died. This woman was over ninety years of age at the time of her death and lived the last few years of her life without relatives but supported by acquaintances whose love of Christ showed itself by ministering to her needs.

The small balance of the ten dollars has been used in sending Sabbath tracts to addresses of Seventh Day Adventists. It has been the practice of the Adventists to keep their people ignorant of the activities of other bodies of Sabbath keepers. By mailing them copies of the excellent tracts of the American Sabbath Tract Society we are helping them to know that their own denomination is not the *only* one promulgating Sabbath truth. In this department of the work the hand of God is manifest; for some

otherwise unexplained reason, I received a copy of an Adventist paper each week, from which are gleaned the addresses for this purpose. I did not subscribe for this paper, nor do I know what human instrumentality is responsible for my receiving it. But I recognize the appearance of that paper as a divine blessing upon this particular phase of effort.

I recently received with much pleasure a check for \$25 to defray my expenses to Alfred the twenty-fifth of August, to deliver this paper in the form of an address in person. The chief cause of my pleasure at receiving this check was because it indicated the love of God had been active in some hearts, prompting them to contribute so generously to the work carried on by the L. S. K. secretaries. I hope everyone who helped furnish the financial backing for that check will hear or read these words of appreciation, which is most hearty, even though I am prevented by a variety of circumstances from taking that most enjoyable trip, through the most beautiful regions of Massachusetts and New York State.

A few of the circumstances which bar the way I can perhaps touch upon briefly, to let you know how much of a treat that trip would be, and how in the end the kingdom of God is advanced more by my submitting to the adverse circumstances.

August is an important part of our harvest time, and in order to earn an income to support ourselves and various good causes which point toward the kingdom of God, it is quite necessary to stay by the fields that yield the harvest at this time. It is a self-denial, but one whose rewards are self-evident; and I know there are hundreds of others interested in the support of the Sabbath of Jehovah who must stay by their occupations at this time, instead of taking a pleasure trip, who will be encouraged by knowing I am thus occupied. I have had a ten-days' leave of absence from home to minister to the needs of an aged woman who narrowly escaped death by an explosion. This was followed by illness in my own family, so that I dare not indulge in another vacation.

As for being present at Alfred to deliver an address, or read this paper myself, as suggested, I may as well confess right now I am afraid to do two things—one is to

drive an automobile, and the other to deliver an address to a public gathering. I can take my pen and put on paper my thoughts quite accurately as they come to mind. Then a two-cent stamp will carry them as far as heart could wish. But I can not depend upon my tongue to say just what I want it to, especially before an audience. A little wave of what is called stage fright might make of me a sorry sight upon the platform. Like the Apostle Paul, I feel that my speech would prove contemptible and bodily presence weak; and if there can be even a small amount of weight and power in letters, I shall be content to let someone less diffident than I perform the platform duties. Nor have I much inspiration toward cultivating the talent of oratory, for it is my private opinion that in our present civilization there is what may be called a glut in the market of loud speakers and a deplorable dearth of intrinsic character, which is necessary in the structure we hope to build.

The lack of power in the churches and the increase of crime among youth is a result of women's infatuation for the influence of the platform, to the neglect of the inductive influence of the home.

In our home town this is being demonstrated very plainly. A young woman came here as a bride, the wife of the only resident physician, a man of education and means. Fifteen years ago she came; today she is living in another state, preparatory to securing a divorce. During the intervening years she enjoyed the summit of popularity as the organizer and instigator of public functions of all sorts, fearless at town meeting or prayer meeting (though during her reign the latter expired), furnishing music for Saturday night dances and for Sunday morning services with equal skill.

But domestic affairs suffered. The doctor couldn't eat her cooking, and packages of rejected viands were habitually relegated to neighboring hen yards. The furnace was ruined because ashes were not regularly cleaned out. No maid or man would remain in their employ because of irregularity of wages. The widow of the contractor who built two houses for them before his death is still unpaid. Meantime the doctor's fortune and practice simultaneously dwindled. Just private debts went unpaid but

public functions received double attention, till at last bankruptcy became recognized; the houses were closed and the doctor and his misguided wife each sought occupation where their failures were not known. Fortunately there are no children in this disrupted family, to visit upon the third generation the iniquities of the parents; for this sad climax which is occurring this present year is the result of the poor misguided wife's mother's training, expressed in these words a short time before her death: "I made up my mind, in bringing up Emma, that she shouldn't be tied down to domestic affairs."

It was this lack of domestic training which ruined that home and threatened church and civic life. Ridicule from one class and cool, determined avoidance from another were the unhappy measures that filled the cup of this unfortunate wife as the popular eye discovered her actual thriftlessness and incompetence. Since her departure a strong men's brotherhood has been formed at the church, a thing not thought possible before, as the church was chiefly a women's club. The dances that were corrupting the youth have been discontinued, and the whole community is settling down to normal living, with the domestic influence of scores of stable women in the ascendancy.

This is an extreme case, in some particulars; and here is another, but an opposite extreme. Here is a woman, a lone Sabbath keeper, who organizes no dances nor card parties, doesn't drive a car, doesn't engineer church suppers nor entertainments, doesn't try to acquire town office for herself nor her friends, doesn't even run a prayer meeting in a public way. God hears her *private prayer*, for her influence encircles the earth, not in self-exaltation but in an indirect way and *for good*. Her mother brought her up to understand and *do* domestic work thoroughly. So she cooks, sweeps, dusts, washes dishes and milk pails, and looks after chickens and fruits on a little farm that yields herself and her husband an income that is tithed to contribute toward the advancement of the kingdom of God. I know this woman. She does not live in my town, but my town would be the gainer if she did, for I call her a heroine. She will reap a "Well done, good and faithful servant" some day, not because she was *tied down*

to domestic affairs, but because she was *tied up* to them by exalting domestic affairs into their divinely ordained position.

Some of the great crises of public life are decided at the kitchen door. In Sabbath keeping this is true. It takes great courage for the home keeper to say to a whole neighborhood of Sunday keepers, through an applicant for a purchase Sabbath morning, "We believe today is the Sabbath and are closed to business," but it pays when the whole neighborhood forms the habit of remembering the faith of that Sabbath-keeping home; and it pays when out from that home go men of strength of character, who dare face the world with the same message with which their mothers and fathers faced the neighbors.

It did my heart good to be at another Sabbath-keeping home one Sabbath day this summer and hear the same experience rehearsed which has often been our own when someone calls to purchase something on that day.

The occasion was a memorable one, for Pastor A. L. Davis and family were lodging at our home, en route from Ashaway, R. I., to Little Genesee, N. Y., and it was arranged to have a Sabbath service at the home of J. Walter Smith, thirty miles distant by auto where Mrs. Eaton, another lone Sabbath keeper could join. Mrs. Eaton was baptized in a lake near the Smith home a few years ago by Rev. D. B. Coon. All gathered as planned and enjoyed the dinner, the service, and discussion of various matters of interest. During the forenoon one stranger called to make a purchase, and it was a pleasure to hear the courteous statement of faith and practice made by Mr. Smith. We wondered how many homes God was blessing for a similar faith!

We discussed some of the difficulties modern inventions cause—how the telephone, rural delivery of mail, and the automobile disturb Sabbath rest—and how far one should follow independent lines of effort in the expression of Christian faith and zeal. All enjoyed this memorable gathering, yet we could see that a thirty-mile trip and return was not exactly a rest, nor advisable to be done *every* Sabbath day. The dangers upon the highway from reckless drivers in this thickly populated section are certainly not soothing to one's peace of mind.

The prophet Isaiah's words seem appropriately significant in regard to one's safety upon the highway:

"For thus said the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not; but ye said, No, for we will flee upon horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you be swift." Isaiah 30: 15, 16.

Yes, modern inventions do cause many problems in regard to Sabbath keeping. Here is one which arose in connection with that thirty-mile trip. The Smiths mentioned in their letter that they were having lots of strawberries. At our end of the line not a berry had been seen this year. Someone suggested we order a half dozen quarts and bring them back with us. But how would this seem to an impartial judge who knew that both parties *professed* not to buy and sell on the Sabbath?

Well, it wouldn't be wrong if the berries were ordered before Sabbath and picked before Sabbath and paid for afterwards, would it? And besides, they would be a cause of great refreshment to an invalid in the family, so constituting a deed of mercy, would it not?

So the berries were ordered, with some uneasiness of conscience; and a prompt reply came that owing to dry weather and the anticipated guests there would not be any for sale. Thus the difficulty was smoothed out acceptably, as is usually the case when approached prayerfully; and a gift of berries from the Smiths afforded a treat for the invalid and for the rest of the family as well.

Here is another recent occurrence: One of the guests at the boarding house near our home asked if she could have a pint of cream to take back to Boston when she returned home Saturday with her folks.

I said, "You know we are closed to business on that day. You can have the cream on Friday."

"But I am afraid it won't keep over. If I pay for it on Friday won't you keep it in your refrigerator and let us call for it on Saturday?"

I was quite disturbed to know what to do. She was one of about twenty girls to

be leaving that day. Her party might come for that cream during the hours of our Sabbath service. Some of her folks, or some of the other twenty girls might like cream, too, or milk, or fruit, or something else we regularly sold. They had as good a right to be served then as she had. She was an Italian, and therefore likely to make further requests. I ascertained the cream was for a family spread, and not for any sick person. That finally caused me to decide not to permit her the special favor she asked. So I told her she could come for the cream, which would be cooled and packaged for her, at seven Friday afternoon, which was an hour before sunset at that time; but I could make no arrangements to save it for her till the next day. I did not sell the cream, and I am not sorry! I think under the circumstances I did right to refuse her. What do you think?

HOME NEWS

ASHAWAY, R. I.—We have called Rev. William M. Simpson, who has accepted the call, and we hope to welcome him as pastor in October.

During the summer the attendance has been about normal for the vacation season. On August 7, the Christian Endeavor society took charge of the regular morning services.

The demonstration of the work of the Vacation Bible School took place the week following the close of the school.

The Christian Endeavor society conducted the service one week, Dr. Anne Waite giving an address.

Rev. Jay W. Crofoot was able to be with us one Sabbath to bring a message from China.

Three of the Conference delegates gave reports of various phases of the Conference program on September 18.

The delegates to the General Conference at Alfred were Rev. William L. Burdick, Miss Helen Hill, Miss Elisabeth Kenyon, Harris W. Taylor, Miss Gertrude Stillman, and Mrs. Mildred Coon.

The parsonage has been redecorated on the interior in readiness for the occupancy of our new pastor and his family.

Death has taken two of our oldest members, Mrs. Eunice Wells on July 22, and Mrs. Nancy Partelo on July 28. The for-

mer had been a partial invalid but Mrs. Partelo had been able to attend church until a few months before her death.

Professor Albert B. Crandall, who spent the summer touring Europe and the Holy Land, was at church on September 18 and assisted the choir with music.

The relation of our church with the Pawcatuck is strengthened by the marriage of Mrs. Evelyn Stillman to Ira B. Crandall of Westerly.—*Ashaway Messenger*.

LEONARDSVILLE, N. Y.—Rev. Herman D. Clarke, of Battle Creek, Mich, has been spending a week or more with old friends and relatives in these parts, while visiting his old home at South Brookfield where his father once owned a factory, and Unadilla Forks. In each place he had lived ten years, commencing his housekeeping first at Unadilla Forks. In 1877 he and his father built a home in Leonardsville. This was his old "mother church," where he played the organ for some time and where he was made a deacon and later on encouraged to enter the ministry. Nearby he was born, and here he buried his parents. Closing his public ministry in 1900, he was called to the work of placing orphan children in homes and had over one thousand to look after annually until they were of age. He placed children in homes in every state from New York to Nebraska and Minnesota to Texas and still keeps up a correspondence with hundreds. He returns to spend the winter with his son and daughter at Battle Creek.

Rev. F. E. Peterson and Mr. and Mrs. I. A. Crandall recently called on Dr. Sands C. Maxson at St. Elizabeth's Hospital, Utica, where he was convalescing from an operation. The doctor was doing well, being able to return to his home on Friday.—*Brookfield Courier*.

BIBLE HOUSE HAS UNIQUE RECORD

In seventy years, 76,051,112 volumes of Scriptures have been printed, bound, and issued from within the walls of Bible House, Astor Place, New York City, the home of the American Bible Society, one of the oldest institutions having headquarters in the metropolis. This averages over eight and a half volumes a minute for every eight hour working day during this period.—*Bible House*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

JOHN PLOUGHMAN

I have here a little old book entitled, "John Ploughman's Pictures." It was written from the outlook of a very common man in the field behind his plow. I used to like to plow because, though at work, my attention was not so taken up with what I was doing but that I could think while about it. So it was with this ploughman. He could, however, think to a better purpose than I, and when the evening came he wrote down his thoughts. Finally they were printed in a book in the best and simplest of English, so that they made, though his thoughts were serious, delightful reading. I am copying one of his talks under the heading, "You may bend the Sapling but not the Tree." There is something in it for the home, the school—even the Sabbath school. I may say that this "John Ploughman" was none other than the great London preacher, Charles H. Spurgeon. He said:

"YOU MAY BEND THE SAPLING BUT NOT
THE TREE"

"A ladder and pole and cord will be of no use to straighten the bent tree; it should have been looked after much earlier. Train trees when they are saplings, and young lads before the down comes on their chins. If you want a bullfinch to pipe, whistle to him while he is young; he will scarcely catch the tune after he has learnt the wild bird's notes. Begin early to teach, for children begin early to sin. Catch them young and you may hope to keep them.

"Ere your boy has reached to seven,
Teach him well the way to heaven;
Better still the work may thrive
If he learns before he's five.

"What is learned young is learned for life. What we hear at the first we remember to the last. The bent twig grows into a crooked tree. Horse-breakers say:

"The tricks a colt getteth at his first backing,
Wilt whilst he contmueth never be lacking."

"When a boy is rebellious, conquer him, and do it well the first time, that there be no need of it again. A child's first lesson should be obedience, and after that you may teach what you please: yet the young mind must not be laced too tight, or you may hurt its growth and hinder its strength. They say a daft nurse makes a wise child, but I do not believe it; nobody needs common sense more than a mother or a governess. It does not do to be always thwarting; yet remember that if you give a child his will and a whelp his fill, both will surely turn out ill. A child's back must be made to bend, yet not broken. He must be ruled, yet not with a rod of iron. His spirit must be conquered, yet not crushed."

Nature does sometimes overcome nurture, yet for the most part the teacher wins the day. Children are what they are made; the pity is that so many are spoiled in the bringing up. A child may be rocked too hard; you may spoil him either by too much cuffing or too much kissing. I knew two boys who had a Christian mother, but she let them always have their own way. The result was that when they grew up they took to drinking and low company; they soon spent the fortune their father left them. No one controlled them and they had no control over themselves; so they just rattled along the broad road like butcher boys with runaway horses, and there was no stopping them. A birch or two worn out on them when young would have been a good use of timber.

Still, a boy may be treated too harshly; especially he may be shut up too many hours in school, when a good run and a game of play would do him more good. Cows do not give any more milk for being often milked, nor do children learn the more for being very long hours in a hot school room. A boy may be driven to learn till he loses half his wits: forced fruits have little flavor; a man at five may be a fool at fifteen. If you make veal of the calf he will never become beef. Yet learning may be left so long that the little dunce will be always behindhand.

There is a medium in everything, and he is a good father who hits upon it, so that he governs his family by love, and his family loves to be governed by him. Some are like Eli, who let his sons sin and only

chided them a little. These will in the long run turn out to be cruel parents. Others are too strict, make home miserable, and so drive the youngsters to the wrong road in another way. Tight clothes are very apt to tear, and hard laws are often broken; but loose garments wear too, and where there are no laws at all things are sure to go amiss. So you see it is easy to err on either side, and hard to dance the tight-rope of wisdom. Depend upon it, he who has a wife and bairns will never be short of care to carry. See what we get when we come to marry, yet many there are who will not tarry.

In these days children have a deal too much of their own way, and often make their fathers their slaves. It has come to a fine pass when the goslings teach the geese, and the kittens rule the cat. It is the upsetting of everything, and no parent ought to put up with it. It is bad for the boys and girls as for the grown folk, and it brings out the worst side of their character. I would sooner be a cat on hot bricks, or a toad under a harrow than let my own children be my masters. No, the head must be the head, or it will hurt the whole body.

For children out of place
Are their parents' disgrace;
If you rule not you'll rue,
For they'll quickly rule you.

Lesson VI.—November 6, 1926

THE FALL OF JERICHO. Joshua 6: 12-20.

Golden Text.—"This is the victory that overcometh the world, even our faith." 1 John 5: 4.

DAILY READINGS

Oct. 31—The Siege of Jericho. Josh. 6: 1-11.
Nov. 1—The Fall of Jericho. Josh. 6: 12-20.
Nov. 2—The Sun Stands Still. Josh. 10: 12-21.
Nov. 3—Joshua Conquers Seven Kings. Josh. 10: 28-33.
Nov. 4—Joshua Conquers the Land. Joshua 11: 16-23.
Nov. 5—The Victories of Faith. Heb. 11: 30-40.
Nov. 6—The All-conquering God. Psalm 66: 1-9.
(For Lesson Notes, see *Helping Hand*)

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee. . . . —Matthew 5: 23.

"Rememberest." The Christian's memory is oftentimes the voice by which the Spirit of God speaks, especially at times of prayer and communion with God.—Hubert Brooke.

SEMI-ANNUAL MEETING AT WHITE CLOUD, MICH.

The thirteenth Semi-annual Meeting of the Michigan-Ohio Seventh Day Baptist Churches was held at White Cloud, Mich., September 24-26, 1926.

Theme: *The King's Business.*

The Friday evening services were opened by two songs, "Tell Me the Story of Jesus," and "Make Me a Blessing."

The devotionals were led by Rev. Roy Hosteter of Jenison, Mich. The song, "Sweet Bye and Bye," was sung by all. Scripture was read from the twelfth chapter of Romans. After the prayer the congregation sang "Holiness Unto the Lord."

Dr. Branch welcomed the visitors, Mrs. Roy Coleman sang a solo, and Rev. R. B. St. Clair preached an excellent sermon. He spoke of needed revival in the Church, of the salvation of the soul, and patriotic citizenship.

In the Sabbath school, on Sabbath morning, three short talks on the lessons were given: 1. Egypt to the call of Moses; 2. Moses' leadership; 3. The living of the law and the tabernacle construction. These speakers were J. L. Lawhead, John Blake, and Roy Crouch.

At the regular hour of worship, after prayer by Rev. R. B. St. Clair and other introductory exercises, Rev. Roy Hosteter of Jenison, Mich., was received into the membership of the White Cloud Church, the state evangelist giving him the right hand of fellowship.

At two o'clock there was a special meeting of ministers at the home of M. A. Branch, who has been ill for a long time.

The Christian Endeavor was in charge of Frances F. Babcock. After devotionals, with several sentence prayers, during which Naomi Babcock softly played "Speak to My Soul," there was a good program on "Three Elements of Christian Endeavor." 1. Program, 2. Members, 3. Spirit.

Then came a pageant, in which the words, study, prayer, interest, righteousness, industry, and tenacity were represented so that the first letter of each word spelled the word, *Spirit*.

After a duet by Roy Coleman and J. D. Jones, both of Jackson Center, the meeting was closed by the Mizpah benediction.

In the evening Rev. W. D. Burdick, cor-

responding secretary of the Tract Society, preached, after which a social meeting was led by Dr. Branch, in which nearly fifty persons took part.

On Sunday morning a very interesting fellowship breakfast in the basement of the church was enjoyed by the young people. The theme of their program was *Home*.

After singing "Home, Sweet Home," and prayer by William Phillips, several speakers gave interesting talks on the home topics: Social life, Religious devotion, Good books, Co-operation in the home, and Influence in the home. More than eighty persons enjoyed this young people's meeting, which was closed by the song, "Mother's Bible," and the Mizpah benediction.

In the regular services, Rev. Mr. Klotzbach sang a solo, and Rev. W. D. Burdick spoke on our denominational work.

This was followed by a business meeting in which reports from the churches were given, officers elected, and resolutions were passed.

The officers for the year are: president, J. D. Jones, Jackson Center, Ohio; vice-presidents, Roy Coleman, Jackson Center, N. C. Babcock, Battle Creek, W. B. Frink, Detroit, and Roy Dawson, White Cloud; secretary and treasurer, Joe Lawhead, Jackson Center, Ohio.

The following resolutions were passed:

I. *Resolved*, That we stress the importance of paying the Onward Movement apportionments of the General Conference in full as early in the General Conference year as possible. We wish to go on record as being in favor of the denomination's taking every possible step to meet the calls for our gospel message, and to send such workers as are available to these needy fields. We pledge our loyal support in men, money, and prayer, and we urge that our denomination give all possible opportunity to those who are grounded in the Scriptures and our historic position, to enter the work of our church.

II. *Resolved*, That we commend the action of the Commission of the General Conference in recommending that each local church lend its pastor to the denomination for at least a month of

each year for evangelistic and missionary work, to meet the call of needy fields, both old and new, the local church paying the regular salary and the Missionary Board the special expenses during the time.

III. *Resolved*, That we recommend to the Onward Movement that they sponsor a movement for a "Harvest Ingathering Campaign" during September and October of each year for the purpose of meeting the Onward Movement budget in full, and that one issue of the SABBATH RECORDER be issued to give an account of our denominational activities and needs in an attractive way, to circulate or distribute among those whom we hope to solicit for contributions or pledges to our work in the campaign.

IV. *Resolved*, That we urge our Seventh Day Baptist people and our Tract Society to keep posted on the activities of anti-Protestant and anti-American propagandists; to meet their propaganda with information, literature, and influence that will counteract and defeat their unwholesome influence in a dignified and unmalicious manner.

Resolved further, That we welcome the publication also of such literature, to be sold by our people, as will train them for greater service and at the same time promote our cause.

V. *Resolved*, That we endeavor to use such local talent, and personal workers, as we have to meet the opportunities for spreading the truths which we hold in the fields that are opened or can be opened within the reach of each local church and thus relieve, as far as possible, the Missionary Society of the denomination from this part of the task, which we can meet locally with less expense and greater efficiency.

VI. *Resolved*, That we express our appreciation of the policy of President Coolidge in refusing to allow this country to intervene in the dispute obtaining between the government of Mexico and the officials of the Roman Catholic hierarchy operating in that republic.

VII. *Resolved*, That we express our heartfelt thanks to the friends of the White Cloud Church for the kindness and generosity shown us at this time, and that we express our appreciation by rising.

In the closing session, on Sunday evening, a season of prayer was held, that God would send workers into his harvest field; a sermon was preached by Rev. W. D. Burdick on "Letting Down the Bars"; an offering was taken for the India mission; and the meeting was closed by singing, "God be with you till we meet again."

NAOMI BABCOCK, *Secretary*.

WANTED—To hear from some young lady with a high school or college education who would like to learn proofreading. Excellent opening for someone who would appreciate working where there are fine church and Sabbath privileges. Address, Sabbath Recorder, Plainfield, N. J.

DEATHS

SUTTON.—At his home in Doddridge County, not far from Salem, W. Va., October 16, 1926, Reuben D. Sutton in the sixtieth year of his age.

He was the son of Sanford C. and Saphrona Sutton, and was born May 10, 1867.

In 1897 he was married to Armita Swisher, who survives him.

In early manhood he became a Christian and has always been a Sabbath keeper. For years he has been an invalid, suffering many things, including the loss of his sight. He bore his trials with Christian fortitude and was ready for the great change that awaits us all.

The funeral was conducted by the pastor of the Salem Church at the Greenbrier church, where burial was made.

G. B. S.

LANG.—At the home of his daughter, Mrs. H. L. Bee, in Salem, W. Va., October 6, 1926, Moses Lang, in the eighty-fourth year of his age.

His father met death by accident when Moses was very young. His mother, who was Drusilla Davis, remarried and Moses Lang was brought up in the family of his grandfather Davis in Doddridge County.

In 1866 he was married to Sarah Ann Davis, daughter of William Davis, who to distinguish him from other men of the same name was known as "Buckeye Billy." Mrs. Lang died in 1897.

He is survived by a daughter and by five sons. There are also eleven grandchildren and seven great grandchildren. Of the family of his parents one half brother remains.

When a young man he professed conversion and became a member of the Middle Island Seventh Day Baptist Church. He lived on a farm near Long Run until the death of his wife, since which time his home has been in Salem.

He was one of those men who are always on hand to give of his service wherever needed, especially in case of sickness and death. While living in Salem he was a member of the congregation of the Seventh Day Baptist Church, where his funeral was held and burial made.

G. B. S.

JONES.—Martha Eliza Jones, daughter of Phoebe Ann Carman and Hiram Grow, was born at Little Genesee, N. Y., November 7, 1873, and died at Fländreau, S. Dak., August 4, 1926, at the age of 52 years, 8 months, and 28 days.

She moved to Adams Center, Wis., with her parents when she was three years old, where they remained until moving to Smythe, S. Dak., when she was fourteen years old. There she joined the Seventh Day Baptist Church a few years later.

She was united in marriage to William Alva Jones, July 19, 1897. In 1898 they moved to

Claremont, Calif., where they resided two years, returning from there to Moody County. In 1917 they moved to New Auburn, Wis. While there she joined the Cartwright Seventh Day Baptist Church of New Auburn, of which she was still a member.

In 1920 they moved to Falls City, Oregon. While there her husband and one child, Loretta Evelyn, passed away. She then returned with the children to Moody County, where they have resided since.

Funeral services were held at the Methodist Episcopal church of Riverview, Rev. Mr. Johnson of Colman, officiating. Interment was made at the Union Cemetery in the family lot.

She was a kind and loving mother, sister, and friend.

Those who remain to mourn her loss are: eight children, Iva Idella, Earl Alva, Edwin Victor, Grace Irene, Vilma Loraine, Mrs. Cora Haskins, Mrs. Frank Hay, all of this place, Mrs. Charles Sayre of North Loup, Neb.; two step children, Mrs. Riley Spaulding, Wisconsin Rapids, Wis.; Mr. Floyd Jones, Falls City, Oregon; one sister, Mrs. Albert Coon, Adams, Wis.; three brothers, Benjamin, Makota, N. Dak., Daniel, Battle Creek, Mich., and George of this place; seven grandchildren, and a host of other relatives and friends.

*

GREAT YEARS IN THE NATION'S HISTORY

Interesting things have happened in 1926. Commander Byrd in a Fokker airplane, circled the North Pole. Photographs taken in Europe were transmitted on radio waves to America, and published in newspapers a few hours later. Gertrude Ederle, daughter of a New York butcher, swam the English Channel one hour faster than any of the five men who had swum it before her.

Is anything interesting going to happen in 1927?

For one thing, the Youth's Companion on April 16, will celebrate its *Hundredth Birthday*. During 1927, the Companion will contain more interesting reading than ever before during its century of successful life. Consider what you will get for \$2: 52 issues, containing 9 book length serials, 260 short stories by the most popular authors, more than 100 special articles, a weekly section for ingenious boys, called the "Y. C. Lab," a thorough girls' department, and 52 pages for children. Also in each issue, an extensive survey of current events, making it easy for you to follow the affairs of this busy world.

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FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

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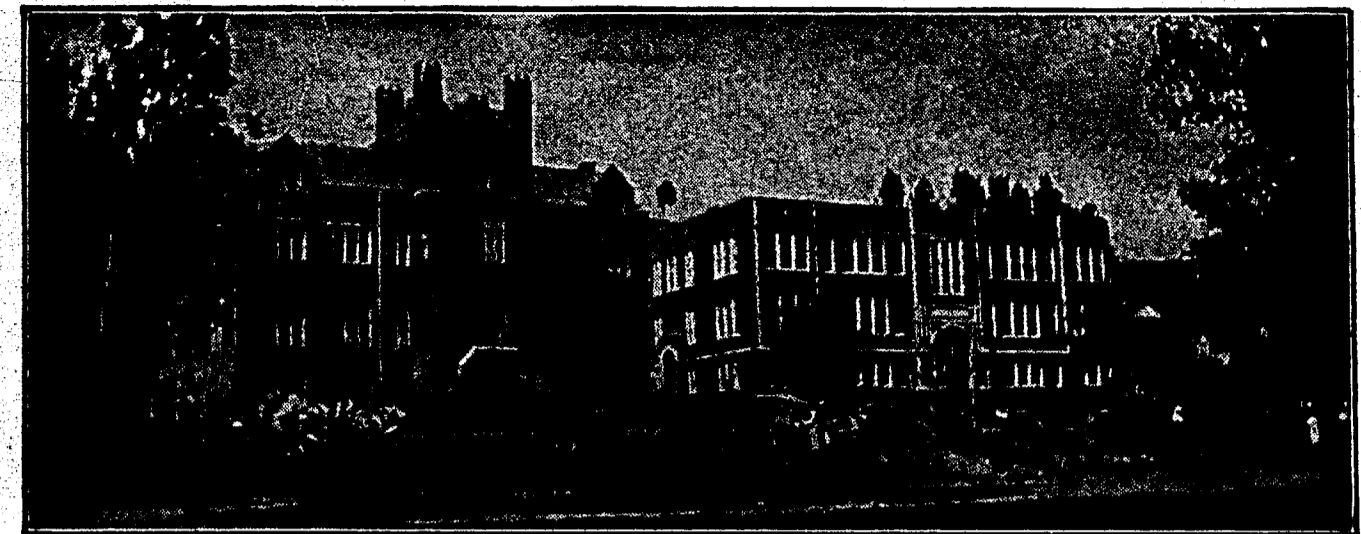
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MY PRAYER

I dare not ask, dear Lord, for mine own way,
Since I have learned thy will is best each day.
I only can entreat thy strength, to dare
To share the heavy burdens thou dost bear!

Lord, keep me busy all the live-long day.
When mine to choose between the tasks, I pray
That, by thy grace sustained, my choice may be
The greater need, and closer walk with thee!

The need which calls for every ounce of strength,
For every minute of a long day's length,
For keenest thought and sympathy of view,
For greatest courage, Lord, to carry through!

So use me, Lord, my time, my talents. All
That I have and am, await thy loving call.
So let me pass my time, the waiting span,
In being spent to serve my fellow man!
—Anna Irene Jenkins.

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