

The Sabbath Recorder

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

DEED AND CREED

A LITTLE more deed and a little less creed,
A little more giving and a little less greed;
A little more bearing of other people's load,
A little more godspeeds on the dusty road;
A little more rose and a little less thorn
To sweeten the air for the sick and forlorn;
A little more sun and a little less glum,
And coins of gold for the uplift of the slum;
A little more Golden Rule in the marts of trade;
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping on the toes of others;
A little less knocking and a little more cheer
For the struggling hero who is left in the rear;
A little more love and a little less hate,
A little more neighborly chat at the gate.

—Robert A. Taylor, in Los Angeles Times.

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SEVENTH DAY BAPTIST DIRECTORY

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

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 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
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WHOLE NO. 4,262

*"For morning and the hopes of day,
 For hours to work and hours to play,
 For courage and contentment here,
 For trust to strengthen, joy to cheer—
 We praise thee, Lord!"*

*"For evening and the duties done,
 For every strife of conscience won,
 For hours to dream and hours to rest,
 For all thy love made manifest—
 We bless thee, Lord!"*

*"For home and those who love us there,
 For friends and kindred everywhere,
 For life, and for the life to be,
 Eternal fellowship with thee—
 We thank thee, Lord!"*

"The Summer Is Ended" All Nature seems to be singing the sad requiem of departed glory. The meadows, the hills, the sky, the very winds seem to join in a general chorus for the dying year. Life currents in tree and bush have ceased their flow, until the foliage withers and leaves let go their hold on life to return to the dust whence they came.

Yesterday the earth was clad in the glory of a beautiful summer life, with growing fruit and ripening harvests. Flowers carpeted the earth with beauty and "the time for the singing of birds" was here. Today biting frosts and chilling winds, barren fields and unclothed forests proclaim in unmistakable language: The harvest is past, the summer is ended. The days of life and beauty have fled, and oh, on what swift wings they went. Yesterday the earth was brilliant in its hues of summer; today it is clothed in the somber drab of autumn. The beauty of the year has burned to ashes and the bitter colds of winter are just at hand!

How suggestive of life's changes are all the lessons of the passing year. It becomes us to listen to Nature's voices and to profit by the lessons they teach. The heavens still declare the glory of God, and the earth still showing his handiwork, is eloquent in its messages to the children for whom it was created.

If men would listen to Nature's voices as did God's people of old, when "the bush," the cloud, the sky, the rock, and the seasons all became consecrated teachers with wonderful lessons of life, then would many a blunder be averted and many a life be saved. The very trees remind one of the tree of life; the voices of winter and spring speak of death and the resurrection, and the whole year is but a temple filled with praise and with lessons about the Father's house.

Life's year, too, has its seasons. There are the sunny days of happy spring time, the growing, harvest-bringing days of summer, followed by the ripening autumn days, when the life currents slow down, the shadows begin to lengthen, and something in the very air, something in the failing of the old-time vigor, something in the dimness of sight—something within and something in our surroundings—all unite in saying: "The summer is ended."

I have noticed that when the tree stands stripped and bare in autumn it nevertheless bears on the very tips of its branches the signs of a future budding and a newness of life beyond the frosts of winter, where victory is sure to come in a glorious resurrection.

So then I have only congratulations for all my dear Christian friends upon whom the frosts of age have fallen, who begin to feel the chill of approaching winter and who linger in these days by the river banks of life waiting for the boatman to take them over. With you, your June has ripened into July; July has burned into August; August has cooled into September; and now in your October or November you are expecting soon to cross over. You need not mourn, for you too have the promise of life beyond your winter. All your years have been filled with mercies untold, your work has been well done, and now for you I pray that there may be a glorious budding in the happy land where it shall never be said: "The summer is ended."

Autumn is a Revealing Time Have you noticed how the trees stand out naked and bare in these autumn days? The harvest is past, Nature's account is rendered, it is her revealing time! The defects and ugly shapes, the deformed branches and broken limbs that were covered and hidden by foliage while the trees wore their summer robes, are now laid bare and the permanent growths, if any, are easily seen. Every tip of permanent wood added shows how well the trees have improved their summer time. The fruits are all harvested and accounted for.

What will our autumn of life reveal? Sad will it be if under the cover of false pretensions and perishing things, evil grows and ugly defects in character have been hidden only to be revealed when our summer is ended and we find it too late to mend.

In Nature's fading time June's fair blossoms and leaves of beauty have given away to autumn's dry stalk with its somber drab. In life, too, we hasten to the fading and the revealing times. Then only the harvest of our seed sowing will tell the story of our lives. What shall the harvest be?

What Think Ye Of Christ? This was a most practical question in the days when Christ was on earth in physical form, and much depended upon the answer, if men were to be efficient workers in the kingdom of God. In every age the success of Christian workers, whether in the homeland or in mission fields, has depended largely upon the answer they could give to this important question.

The gospel of the divine Christ has ever been the power of God unto salvation to every one that believeth, and I know of no successful evangelist who has not faithfully preached Christ and him crucified as the only Savior from sin.

When Peter answered this question he gave an answer that was good, not only for his generation but one equally good for every generation since his day. This very fact—the universal application of the truth stated by Peter—makes his answer all the more real to me as I think of the work of evangelism. Peter's thought of Christ has been the age-long ideal in gospel preaching, and is just as good today as ever it was. The convincing, converting power of

Christ's simple teachings has stood the test of all the ages, and today the watchword of every progressive and successful evangel is: "Back to Christ." This is simply wonderful! And my answer to the leading question must ever be the same as that of Peter.

Again, for me, the simple fact that Jesus claimed to be *sinless*—a claim no other ever made, and one which no other could make—in which he challenged his enemies to convict him of sin, and which they could never do, is enough to enthrone him in my heart as the Son of God. Then the significant fact that all those who knew him best and who lived with him day by day, accepted this claim, is to my mind an indisputable evidence that he was *the* Son of God—loyal to his Father's house.

When I think of Christ's absolute refusal to try to win by the sword, in an age when all the world believed in war; when I recall his deliberate determination to win the world by love, and to set up his kingdom as a spiritual kingdom, founded on the cross and built upon principles of self-sacrifice; and when I see his calm, far-reaching faith in its final triumph, my heart can never be satisfied to think of him as only a man. If such a man had been developed nineteen hundred years ago, the centuries should have given us some more and better ones before now. But we see that the great Physician of the first century is still found to be the great Physician for sin-sick souls.

These are not the only reasons why my answer today would be the same as Peter's was. Who can look upon the calm poise of Christ's matchless character that night in the garden and during his trial and the spirit he manifested on the road to Calvary and upon the cross, without thinking with the centurion: "Surely he was the Son of God"?

Then, finally, when they put him to death, thinking thus to destroy his influence, they increased his matchless power over men! Even the skeptical scholar, Saul of Tarsus, could not overcome the influence of the crucified One. Now at every turn in life, after all the centuries, the Spirit of Christ is the one remedy for human ills, which always succeeds when faithfully applied. Surely, my blessed Master can be nothing less than the "Son of the living God."

How One Evangelist Meets the Need The spirit of evangelism is manifested in more ways than one in these times, and there are many who are looking for a general revival along that line in the near future.

One pastor in the great northwest, a former Y. M. C. A. secretary, says: "If the people will not come to the churches, the churches must go to the people." In harmony with this idea he takes his motorcycle in summer vacation time and goes away to the lumber camps and churchless villages, carrying the Sermon on the Mount to the people who never hear the gospel. He does not try the usual method of revival work, but simply reads and explains the Sermon on the Mount, and leaves printed copies of it for the hearers to study. He tries to preach no sermon of his own, but simply tells about the greatest sermon on earth and pleads with men to live it out in real life.

This evangelist is right when he says: "It is not enough to sit in a church and say, the doors are open, come!" The churches should act more on the plan of going out to win the world for Christ.

Really, I am afraid the churches—too many of them—are failing to do the work the Lord requires, of taking the message of salvation to the multitudes who never darken their doors.

The Revealing Power Of Severe Tests Some one has said:

"No one knows what is in him until he is tried." Even the heathen had a golden plea, "Know thyself"; and the great apostle urged the young man, Timothy, to take heed to himself; and Christian wisdom has many ways of enjoining upon its teachers the need of self examination, lest there be some hidden tendencies, some undeveloped, unsuspected qualities that should be guarded against. There is danger that even the person who walks in our shoes, with whom we live every hour, who really inhabits our body, shall not be well enough known to us to make sure of his going right in every case of trial. This must be the reason for the statement in the first sentence above: "No one knows what is in him until he is tried."

This is, after all, a truth that works both ways. Many a man develops the very best qualities of faith and loyalty in time of severe trial, and many another one shows

in times of testing certain vices and weaknesses that hitherto have lain dormant in the hidden recesses of his heart. No one can be too careful about knowing the hidden tendencies of his own heart.

I do not wonder that the Psalmist prayed so earnestly: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting." The poor man had learned his lesson and had to dip his pen in penitential tears, because he had failed to know himself. "Take heed to thyself" is as needful today as it was in the day when Paul advised Timothy.

Had Judas carefully taken heed to the tendencies lying dormant in his own heart, he might have escaped the fall that came when he was trusted with the bag. Had Peter been more thorough in searching his own heart—had he taken heed to himself, carefully learning his own characteristic tendencies—the poor man might have been saved that humiliating fall in the judgment hall in Jerusalem.

I am thankful that severe testing times do not always reveal hidden evil characteristics. It is a law that works for good sometimes. I do not know as Abraham would have learned how strong his faith in God was had he not been brought to that trial wherein he even took the knife to slay his beloved son. Had not Daniel been brought to that test in the den of lions, the world might never have known what sublime courage he had, that has served as our inspiration through the ages.

Troubles and testing times that develop personal loyalty to God are often the very best things that can come to the Christian. But Christians are in peril when everything seems to sweep them along in ways of great prosperity. At such times there is need of careful heart searching to see just how we do stand with God. Prosperity is a testing time which many a child of God has not been able to endure. It has revealed hidden weaknesses that were hardly dreamed of before and has left men to drift hopelessly on toward the land of the lost.

TEST QUESTIONS

One of America's most spiritual writers gave several good test questions for self examination, by which to know ourselves and to learn something of the way we are

going. They will help any honest seeker to know how he stands in the sight of God if he can answer these searching questions satisfactorily. "Do I hate sin—even sins I once loved—and do I fight against them and pray for deliverance from them? Do I find real satisfaction in doing right and real comfort in laboring for my fellow men? Do I submit my will to Christ and, distrusting myself, pray for his guidance day by day? Am I striving honestly to live every day in accordance with my prayers? If one can find his daily *conduct* and experience in harmony with an affirmative answer to these questions, he may thank God and take courage. He need have little to fear from the testing times that await him.

Why I Like the Weekly Payments While some good friends prefer to make their offerings for the church work all in one payment for the year because it is less trouble to do that way, I would like to tell why I like the weekly offering plan so much.

First, where a church has adopted this plan, it seems more harmonious—more in accord with the spirit of Christian unity—for all the members to co-operate in carrying out the church plans. Anything that has even an appearance of the spirit of discord tends to weaken the influence of the church for good.

Second, I like the idea of connecting my money offerings with the acts of worship. Money is so much of myself and is such a substantial evidence of my consecration to the Master's work, that it seems like a real spiritual thing to lay it on the altar. Indeed it is service rendered to God quite as much as my prayers or my preaching. And I feel that to withhold my money somehow discounts my prayers. The concrete act of enclosing my cash offering every week and writing my name on the envelope has a definite spiritual re-inforcement of my prayers and my testimonies. For me to withhold my material offering in times of worship would seem much like withholding the lamb by the ancient priests and praying without it. That was his people's money—their material gift—and had real spiritual value.

Again if my offering goes into the church treasury every week, it does so much toward saving the trustees having to borrow

money for payment of church expenses and missionary funds.

It seems to me that if every one would follow this plan as far as he can do so conveniently he would enjoy it better himself—get more spiritual benefit from his own giving—and make things easier all around.

As for myself, for years one tenth of all I receive is set apart for the Lord. And of one thing I am quite certain: If everyone among Seventh Day Baptists would devote one tenth of his income to the Lord's work, the denomination would go clear over the top each year in every line of work and would have a good sum to spare. And we would be the happier for it.

We fall behind in our budgets, not because we are unable but because we are not willing to meet our share. Our *real interest* is measured by what we give for the church and for the promotion of truth.

Teaching by Pictures The method of teaching by pictures was mankind's first attempt at using written characters. Indeed, to this day the picture plan speaks in a language that every one can understand. While the great majority of people are unable to appreciate the beauty and worth of fine literature, the picture show stirs the hearts and arouses the imagination of the multitudes and sets them to thinking as nothing else can. The value of pictures as educators is simply beyond all computation, and the significance of education by pictures—the effect on human life and upon the character of coming generations—has hardly begun to be appreciated.

A thing capable of doing so much good is all the more dangerous if used in a wrong way. A bad book is like a blight to the soul, but a bad picture can tell more than many pages of written text. If America cares for her future she must guard her children against evil picture shows. On the other hand, if the Church would use the greatest influence which is molding character with the masses today—an influence that delivers messages plainer than the voice can do—why should it not make use of the screen with beautiful Bible stories for its evening meetings?

If pictures of the right kind could be made to preach the gospel of Christ—the gospel of pure home life and the gospel of temperance—the churches might be filled

with eager, attentive learners one evening a week at least.

It seems sure that picture shows outside the Church will do their worst for the morals of the young, and the question comes: Why should not the Church provide an offset by making pictures *do their very best* for public morals?

The Editor in Battle Creek Today, November 3, the editor starts for Battle Creek, Mich., where his address will be until the twentieth of this month. He expects to preach for our people there on the sixth, the thirteenth, and the twentieth, after which his address will be in Plainfield.

Have you heard a Sabbath sermon from the pulpit of your church this month?

The American Sabbath Tract Society asks "the pastors of the denomination to present to the churches during the year two Sabbath sermons, one of them to be on Sabbath Rally day, and the other preferably in November."

Pastorless churches might well secure the pamphlet, "The Fundamental Cause of the Sabbath," and read in a Sabbath morning service the sermon by President Boothe C. Davis, D. D.

If November gets by without a Sabbath sermon, make a date for it in December.

A. J. C. B.

TEEN-AGE CONFERENCE AT MILTON JUNCTION

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Our eighth Teen-Age Conference was held at Milton Junction, Wis., Sunday, October 17, 1926, and it was one of the best of the series so far. Plans had been made for this conference through correspondence with all the pastors of the churches of southern Wisconsin, all of whom gave it their hearty and active support.

On my way to Milton I stopped off at Walworth and had about four hours with Pastor E. A. Witter. Mrs. Witter was just recovering from a severe illness, but she was enough better that Brother Witter could leave her in the care of a neighbor

and go with me to call upon four families where there were young people of the teenage. Through the encouragement of the pastor, and by the help of his car, seven young people of the Walworth Church attended the meeting at Milton Junction.

Thursday night was spent with Pastor John F. Randolph, who reported all local arrangements in good shape for the conference. Friday morning Pastor James L. Skaggs took me in his new Ford to Albion, and I spent an exceedingly interesting and pleasant day with Pastor James H. Hurley and his good wife. With them I came back to Milton for the first session of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches Friday evening.

We enjoyed all the sessions of this meeting, from the very helpful sermon by Rev. John F. Randolph at this first service, to the discussion the following evening of the question of Sabbath promotion. Brother Hurley preached to a large congregation Sabbath morning, and in the afternoon the young people gave a pageant under the direction of Mrs. Frances F. Babcock, corresponding secretary of the Young People's Board.

While all of this was interesting and helpful, it is not what I started out to write about, nor is it what took me to Wisconsin at this time. It is always a pleasure and an inspiration to attend the quarterly meeting of these churches and to meet and greet many good friends of these communities, but my primary interest on this trip was in the young people.

The sessions of the conference were three—one Sunday morning, a second at the luncheon period, and one in the afternoon. As in previous conferences, the first half hour of the morning session was occupied with the registration of delegates. As the young people registered they were given a printed program and a ribbon badge like this:

SEVENTH DAY BAPTIST
TEEN-AGE CONFERENCE
GROUP EIGHT
MILTON JUNCTION, WISCONSIN
OCTOBER 17, 1926

All who were over twelve and under twenty were asked to indicate their age, and it was found that there were just *sixty-six* of the teen-age young people at this conference. The total registration was

about ninety. This included some young people above twenty, and the pastors and their wives, President Alfred E. Whitford of Milton College, and his wife, and Professor Edwin Shaw.

The luncheon period was a pleasant occasion. Here and elsewhere I missed the helpful presence of Duane Ogden, who has been with me in most of the conferences. But every one seemed happy, and we had a good time. There was much spontaneous singing on the part of those seated at the various tables. I believe this started at the table where the present writer sat. But it soon spread and was entered into with such enthusiasm that at one point Deacon Hal Burdick came around to the place where I was sitting and asked, "What will you do if they get away from you?" Well, neither of us was alarmed, and both enjoyed it.

At the close of the luncheon each of the pastors present made appropriate remarks. President Whitford and Professor Shaw spoke briefly; and the young people were represented in the speaking by Miss Dorothy Whitford, associational secretary of the Young People's Board, and Paul Davis, who had something to say about the Teen-Age Conference which he attended last year at New Market, N. J.

One of the most helpful items of this conference was the closing half hour in which the young people themselves participated with questions and testimonies. Doubtless it will be remembered by all readers of the SABBATH RECORDER that the one theme for these all-day conferences of young people is the Sabbath. We enjoyed especially at Milton Junction the participation of the young people in this closing service.

Before dismissing, all joined hands in a circle about the auditorium of the church and sang the "Young People's Rally Song," "Blest be the Tie that Binds," and "Have Thine Own Way."

We highly appreciate the help given by the pastors. They gave the conference good support in every way possible. We appreciate also the good service of the women of the Milton Junction Church in providing at nominal cost an excellent luncheon.

Teen-Age Conferences have been held at the following places: Ashaway, R. I., New Market, N. J., Verona, N. Y., Brookfield,

N. Y., Alfred Station, N. Y., Salem, W. Va., Farina, Ill., Battle Creek, Mich., and Milton Junction, Wis.

SOMETHING ABOUT QUARTERLY MEETING AT MILTON

HOSEA W. ROOD

Last Sabbath was quarterly meeting time at Milton, and it seemed to me a particularly interesting occasion in more than one way. The attendance was large. Though our meeting house has room for a good congregation, all the seats and many chairs in the aisles were well filled. People came from Chicago, Walworth, Albion, and Milton Junction, and perhaps a few from New Auburn and Exeland. Also there were students from the East, the South, and the West. There were twenty-five in the choir, and they, together with the big congregation, gave some inspiring music; also the sermon, John 8:32, by Pastor J. H. Hurley of Albion, was especially good, holding close attention of both old and young. There was no Sabbath school session, which gave the sense of something lacking. It was omitted because so much else required attention.

Not the least feature of a quarterly meeting is the recognition of the social attributes of those who attend. It is divinely appointed that men, women, and children live together as associates in this world of ours; not barely to *live* together, but be agreeable in their relations one with another. Paul says, Romans 12:10, "Be ye kindly affectionate one to another with brotherly love; in honor preferring one another."

As Christians we are to practice this gracious, courteous manner in our social relations. To cultivate this Christian virtue we must get together in spirit, in friendly, helpful intercourse. One good place and time for this is while enjoying the good things of this life together at table—where table manners require us to be upon our good behavior. So it comes to pass that, while at quarterly meetings we are spiritually quickened by Scripture reading, prayer, and sermon, we have also the pleasant opportunity to practice the Christian grace of courtesy and politeness in our table manners; for it is a common custom for the church that is host at the gathering

to set forth a free dinner to all present. It is a pleasant time to form new acquaintances and strengthen old associations. Such social occasions tend to bind us together as a people. Last Sabbath four hundred fifty people thus broke bread together. And we are all the better for it. Though it required the united service of a goodly group of Marthas, they did not complain but seemed happy in giving it.

After the dinner the young people presented the program they had prepared for the occasion. Following an organ prelude by Miss Rachel Coon, Miss Bernice Brewer, of Riverside, Calif., led in the singing of three or four hymns; Dorothy Whitford, president, read portions of the Sermon on the Mount; Margaret Babcock, Edmond Hoekstra and Dr. Edwin Shaw offered prayer; and Eunice Thomas gave a violin solo; after which Pastor A. J. C. Bond, of Plainfield, N. J., talked about the Teen-Age Conference to be held the following day at Milton Junction. Then came some unique music by Robert Randolph, son of the lately installed pastor at Milton Junction—two *saw solos* played upon a common carpenter's hand saw, the first with a bow something like that used upon a violin, the other with a little hammer. He was accompanied by his sister at the organ. It was indeed interesting and well performed—something quite new to the most of us.

Mrs. Frances Babcock, corresponding secretary of the Young People's Board, of Battle Creek, then spoke in an interesting way about young people's work, after which Miss Arlouine Hall, of Little Genesee, N. Y., sang a beautiful solo.

Then came the pageant, "Two Dollars for Missions," written by the wife of Pastor Hurley, of Adams Center, N. Y. It was presented by a group of our young Christian workers and under direction of Mrs. Frances Babcock. It represented a family of some means, who were paying yearly two dollars all together for missions while spending money freely for social amusement—clubs, concerts, games, and movies. One evening they began to consider the matter, after hearing a stirring appeal in behalf of mission work. Being deeply impressed they knelt in prayer together. They promised God that if the life of the son—then near death in the hospital from an accident—could be saved, they

would devote their lives fully to his service. The young man recovered and decided to become an evangelist, while the daughter consecrated her life to missionary service. This pageant was very effectively rendered in a most impressive manner. The great number of children occupying the front seats of the church manifested intense interest. Their attention to the five impressive scenes in this simple pageant was an indication of the fact that much more enters into the minds and hearts of children, as well as the most of us who are older, through the sense of sight than hearing. In this fact lies the fascinating power of the movies. Why not make more use of this lively sense in Sabbath school lessons? When some time ago the story of Naomi and Ruth was enacted by some of our young people, I was more deeply impressed with it than ever before. Let us visualize all we are able.

REVIVAL IN RICHMOND, VA.

REV. R. B. ST. CLAIR

It was my good fortune to be able to pay a visit to Elder Soaries and wife, of Richmond, Va., September 9-10, 1926.

I found Richmond a much larger city than it was twenty-seven years ago upon the occasion of my last visit. Also transit was much more rapid from Washington to the former capital of the confederacy than in the days of my father's service in the federal army. It took him four years to get from Washington to Richmond; I made the trip in two hours and fifty-nine minutes.

Brother Soaries, previously referred to in the SABBATH RECORDER by Secretary Willard D. Burdick, has recently held a revival meeting in which some ten or twelve embraced Christ and his Sabbath. The little company is therefore much strengthened and encouraged.

Brother and Sister Soaries stand for a one hundred per cent Biblical Christianity.

O Lord our God, thy mighty hand
Hath made our country free!
From all her broad and happy land
May worship rise to thee;
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend!—Henry van Dyke.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

List of churches reporting that the canvass for the denominational budget for 1926-1927 has been made:

- Little Prairie, Ark.
- Lost Creek, W. Va.
- Roanoke, W. Va.
- Piscataway, New Market, N. J. (November 7, 1926.)
- New York City, N. Y.
- November 26-28—Yearly Meeting New Jersey, New York City, and Berlin Churches at Shiloh, N. J.
- Rev. John T. Babcock, who has been the pastor of the Ritchie, W. Va., Church for some time, is just taking the pastorate of the DeRuyter Church, at DeRuyter, N. Y.
- Rev. W. M. Simpson entered into his work as pastor of the First Hopkinton Church, at Ashaway, R. I., the first Sabbath in November.

STATEMENT ONWARD MOVEMENT TREASURER, OCTOBER, 1926

Receipts

DENOMINATIONAL BUDGET

Adams Center Church	\$ 13.50
Adams Center C. E.	20.00
Adams Center Woman's Society	100.00
Alfred, First	75.05
Brookfield, First	92.75
Brookfield, First, S. S.	10.00
Dodge Center (Mrs. L. J. Briggs, Clear Lake, Wis.)	10.00
Friendship (Mrs. F. W. Burdick, Wells-ville, N. Y.)	10.00
Gentry	10.90
Hopkinton, First	11.66
Lost Creek	100.00
Milton	138.82
Milton Junction	216.90
New York City	27.35
Ritchie	2.00
Riverside	225.00
Waterford	24.00
Mrs. Emma Cartwright, Walworth, Wis.	5.00
Total	\$1,092.93

SPECIAL

Missionary Society:	
Adams Center (Jamaica)	\$50.00
Milton Junction	15.00
New York City	25.00
Total	\$ 90.00
Tract Society:	
Alfred, First (Denominational Building)	\$ 2.50
New York City (Denominational Building)	10.00
Total	12.50
Woman's Board:	
Waterford Woman's Society	50.00
Fouke School:	
Milton Junction	5.00
Total	\$157.50
Denominational Budget	\$1,092.93
Special	157.50
Balance, October 1, 1926	45.05
Total	\$1,295.48

Disbursements

Missionary Society	\$497.00
Tract Society	202.80
Sabbath School Board	79.20
Young People's Board	48.40
Woman's Board	144.60
Ministerial Relief	88.00
Education Society	22.00
Historical Society	11.00
General Conference	99.00
Contingent Fund	34.10
Scholarships and Fellowships	26.40
Fouke School	5.00
Balance, November 1, 1926	37.98
Total	\$1,295.48

HAROLD R. CRANDALL,
Treasurer.

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

TRACT SOCIETY TREASURER'S REPORT For the quarter ending September 30, 1926

F. J. Hubbard, treasurer, In account with the American Sabbath Tract Society	
Dr.	
To cash on hand July 1, 1926:	
General Fund	\$ 3,439.16
Denominational Building Fund	7,948.80
Maintenance Fund	498.18
Total	\$11,886.14
To cash received since as follows:	
General Fund	
Contributions:	
July	\$ 6.67
August	406.80
September	220.30
Total	\$ 633.77
Collections:	
July	\$ 20.51
September	131.24
Total	151.75
Income from invested funds:	
July	\$1,705.06
August	42.67
Total	1,747.73

Publishing house receipts:	
"Sabbath Recorder"	\$ 477.52
"Helping Hand"	289.17
Tract depository	29.76
Outside Sabbath school publications	14.90
"Junior Graded Lessons"	45.65
"Intermediate Graded Lessons"	31.25
Calendars	4.60
Total	892.85
Interest on daily bank balances	30.00
Publishing house profits, year 1925-26	1,105.60
Contributions to special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.	125.01
Contributions to Java missions: Mrs. Irma S. Blinn, Glassboro, N. J.	16.00
Contributions to Boys' School, China: Carroll B. Swenson, Viborg, S. Dak.	49.00
Total	4,751.71

Denominational Building Fund

Contributions:	
July	\$1,868.00
August	719.00
September	272.50
Total	\$ 2,859.50
Income:	
Interest on daily bank balances	\$ 54.00
Interest on loan, account printing press	16.36
Total	70.36
Bequest of Amanda C. Dunham, Dunellen, N. J.	475.00
Repayment account loan, for new printing press	278.64
Total	3,683.50
Maintenance Fund:	
Rent from publishing house	\$ 609.00
Interest on daily bank balances	4.94
Interest on loan account new printing press	62.50
Total	667.44
Total	\$20,988.79

Cr.

By cash paid out as follows:	
General Fund	
Sabbath Reform Work:	
G. Velthuysen, Holland—"De Boodschapper"	\$ 150.00
Mill Yard Church, London, Eng.	25.00
T. L. M. Spencer, Georgetown, British Guiana—"Gospel Herald"	25.00
A. J. C. Bond, special Sabbath Reform worker:	
Salary—balance 1925-6, \$25.00; first quarter 1926-7, \$150.00	\$175.00
Expenses—to Conference, etc.	27.75
Total	202.75
Total	\$ 402.75
Publishing house expenses:	
"Sabbath Recorder"	\$ 2,639.81
"Helping Hand"	419.07
Tract Society printing:	
Balance account "1925 Year Book"	\$22.67
Report to Conference	97.97
Balance account "Manual"	6.84
Total	127.48
Outside Sabbath School Board's publications	7.22
Total	3,193.58
Miscellaneous:	
Dr. Gardiner, editor, traveling expenses to Conference, etc.	\$ 13.20

President's expenses:	
Traveling expenses—	
Conference	\$66.06
Stenographic work	8.10
Printing	4.99
Total	79.15
Legal expenses, etc.	
Rent, safe deposit box to July 1, 1927	10.00
Treasurer's expenses:	
Clerical assistance, and typing quarterly and annual reports—1925-6	140.00
Secretary's expenses:	
Salary	\$150.00
New typewriter	50.00
Expenses to South-eastern and North-western Association and Conference	50.00
Clerical assistance	5.25
Total	255.25
Life Annuity payments	581.85
Total	1,079.45
Transfer to equipment account (savings bank) publishing house profits 1925-6	1,105.60
Contributions to Java missions—Cornelia Slagter	16.00
S. H. Davis, treasurer, Seventh Day Baptist Missionary Society, contribution to Boys' School, China	49.00
Total	\$ 5,846.38
Denominational Building Fund	
Liberty bond contributed to fund (included as cash)	1,000.00
Maintenance Fund	
Removal of ashes	\$ 2.00
Care of shrubbery, etc.	8.00
Total	10.00
Total	\$ 6,856.38
By balance on hand:	
General Fund	\$ 2,344.49
Denominational Building Fund	10,632.30
Maintenance Fund	1,155.62
Total	14,132.41
Total	\$20,988.79

E. & O. E.
F. J. Hubbard,
Treasurer.
Plainfield, N. J.,
October 5, 1926.
Total indebtedness (loans) General Fund \$1,700.
Examined and compared with books and vouchers, and found correct.
Frank A. Langworthy,
Irving A. Hunting,
Auditors.
October 10, 1926.

Wash me thoroughly from mine iniquity
and cleanse me from my sin!—Psalm 51:2.
I saw God wash the world last night
With his sweet showers on high;
And then, when morning came, I saw
Him hang it out to dry.
He washed each tiny blade of grass,
And every trembling tree;
He flung his showers against the hills,
And swept the billowy sea.
I saw God wash the world last night:
Ah, would he had washed me
As clean of all my dust and dirt
As that old white birch tree!—Selected.

MISSIONS

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

"LET PATIENCE HAVE HER PERFECT WORK"

We read of the "patience of the saints," and we are exhorted to "let patience have her perfect work." Throughout the New Testament patience is held up as a cardinal virtue, but this grace works in more ways than we sometimes think in missionary and other Christian efforts.

There is need that we have patience with God and his providences. When we view, at first hand, the backward nations—their sordid lives, distressing living conditions, sins, shame, and sorrow—we are tempted to cry out in impatience and discouragement, "Why does a good God allow this to continue? Will these conditions never be changed?" Or when we view the inequality, unfairness, sin, squalor, and wrong in our own land, we say in haste, "Has God forgotten his suffering children?" Two things should be noticed in this connection. First, the Father works through human agencies, and had the people to whom he has given so much done what they might, conditions would not be what they are on this earth today. Had either Christians or Jews been true to their high calling, the world would have been transformed to its remotest corners long ago. Both have failed—the Jews by rejecting Christ, and Christians by following him half-heartedly. Second, while this is true, righteousness is bound to triumph in the end. God did not give his Son in vain. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

We need patience with ourselves as we toil in mission fields and in our local churches. Many of us get discouraged over our own imperfections, the poor quality of our work, and the lack of results. It is true that we should strive for perfection in character and methods of work and that we have a right to expect results; nevertheless

we must have patience with ourselves when we do not attain unto our ideals, remembering that the Father has always chosen imperfect people for his work, that consecrated service is one of the prime essentials in growth in grace, and that results are sure to follow the work of God under the direction of the Spirit.

We need patience with others, their peculiarities, imperfections, and sins. How often we fail here. It sometimes happens that people who are the nearest to us are the ones with whom we have the least patience. Those in our own families, church, and denomination are the ones whom we sometimes treat the worst. We focus our criticisms on them. "Brethren these things ought not so to be." He who has tried to work in any sphere under unkind criticism knows its blighting influence, whether in home, school, church, or denomination. It takes courage to struggle on under such circumstances, and strong character to obtain results. Every conscientious, humble worker, whether in the field of missions or elsewhere, has discouragement enough because of his own weaknesses and the burdens and difficulties of the work without putting a heavier load on him.

Much will be gained in the whole field of missions as well as elsewhere, if we can cultivate the grace of patience in relation to other people, ourselves, and God and his providences. "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

HOW IS YOUR EVANGELISTIC CAMPAIGN COMING ON?

Below will be found two reports. These are the report of the Missionary Committee of the Northwestern Association and the report of the Conference Committee which considered the annual report of the Board of Managers of the Missionary Society. These reports are given here now chiefly because of their bearing on evangelism. Both urge that this work be pushed in the churches. It is high time that the evangelistic campaign of every church is well defined and under way.

These reports call attention to the weekend campaign, and this is well. Doubtless the most successful campaign the last two

or three years has been what is called the visitation campaign. This form of evangelism has no special public meetings and is one that none of our churches has tried so far as reported. Why do not some of our pastors try this method of work which has been so successful in many places?

After all is said and done, the method of the campaign is a small matter. The great thing is to get results for Christ. Perhaps we give too much time and thought to the kind of campaign and not enough to the work and the motives which prompt it. We may be interested in evangelism as theorists; we may be interested in it on account of its thrill; we may be interested in it because of the popularity connected with it when successful; but the only motive worthy one who calls himself "Christian" is the love of Christ, the Savior, and a desire to bring to others what one has experienced in yielding his own life to Christ. "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead." One is not in a position to talk about evangelism, even, unless one has had an experience in Christ which is priceless in his life and which he longs for others to enjoy.

REPORT OF THE COMMITTEE TO CONSIDER THE REPORT OF THE MISSIONARY SOCIETY

To the Seventh Day Baptist General Conference:

Your Committee to Consider the Report of the Missionary Society wish:

First, to commend the work of the society in the home and foreign fields as shown by its report—and especially to commend the vital interest shown in the new opening fields, and recommend that the work on the needy home fields be intensified.

Second, we recommend that the Missionary Society be empowered to proceed at its discretion with the erection of school buildings in China with the funds available.

Third, we recommend that the evangelistic work in the denomination be intensified and suggest that the churches each year grant their pastors one month's leave of absence to engage in evangelistic work, that the churches arrange for the supplies and

the Missionary Society be responsible for the expenses incurred in such work.

Respectfully submitted,

G. D. HARGIS,
ERNEST F. RANDOLPH,
ANNA M. WEST,
E. F. LOOFBORO,
ROBERT W. WING,
MRS. W. D. BURDICK,
S. O. DAVIS,
MRS. A. E. MAIN,
MRS. D. N. INGLIS,
WILLIAM L. BURDICK.

REPORT OF THE MISSIONARY COMMITTEE OF THE NORTHWESTERN ASSOCIATION FOR THE YEAR 1925-26

Your committee would report that it has been impossible to get together for any kind of conference owing to the widely separated places of residence; but immediately upon his arrival home from the association at New Auburn, the chairman notified all other members of their appointment and suggested that they make any suggestions in regard to work that should or could be done during the year. One letter was received in reply and no suggestion offered.

The chairman considered the possibility of revivals in our churches with an exchange of pastors; but North Loup, Welton, Dodge Center, Farina, Albion, White Cloud, and Stonefort had conducted revival meetings within the year and Nortonville had begun plans for a winter meeting to be conducted by our denominational secretary. Under the circumstances it seemed inadvisable to undertake to inaugurate such a campaign.

The matter of student quartet work was discussed with the members of the Missionary Committee of the southern Wisconsin churches. Your chairman offered to become responsible for the preaching and the field where work could be done, but it was impossible for the Wisconsin committee to place a quartet upon the field.

These activities are all that have been considered or attempted by the committee for the year, but the chairman in this connection would like to call attention to an article in the program that the Commission presented at Conference and which was adopted by that body, viz., Let us continue the work of evangelism in all its forms, especially calling attention to the possibili-

ties of week-end evangelistic efforts when more extended campaigns are impossible. Let our churches release their pastors to go to needy fields for several weeks at a time, supporting them there with their prayers and their means.

The chairman of your committee is in harmony with this proposed week-end campaign and would suggest that the Missionary Committee for the coming year be appointed early in this association and that its personnel be composed of persons present, that they may have the opportunity of discussing proposed plans together.

It is the belief of the chairman that week-end campaigns should be held in all our churches as rapidly as possible and that our churches should send their pastors about over the association for this work. Beginning with a Friday night meeting and closing Sunday night, seven meetings could be held, and if four of our pastors could be gotten together for such a service great good would undoubtedly be accomplished.

Therefore we recommend:

First, that week-end evangelistic efforts be undertaken in all our churches.

Second, that where at all possible four of our pastors work together in fostering the campaign, that personal work and visitation be made a prominent part of every campaign.

Third, that provision be made for an offering to be made at churches visited by pastors to defray or help defray expenses, and that if expenses are not fully met by such offering the proposal of the Missionary Board to finance such work be accepted to complete such payment.

C. L. HILL,
Chairman.

EVANGELISM

It may be said without wresting the facts that Christianity was born out of a revival and that it has made progress from country to country and age to age by that method. Reduced to its simplest term, evangelism is nothing but delivering the message of God directly to the hearts of his people for whom it was intended.

Revival preaching is not perfect, but it is subject to no more criticism than pastoral preaching. The one is more especially for winning the sinner and the other more

especially for training the saint. Both kinds perform both functions and the per cent of backsliders from one is about as great as from the other. In the Master's parable, part of the fish caught in the golden net had to be thrown back into the sea.

Criticism of the revival must forever be silenced when we recall that Jesus himself was introduced to his work out of the heart of a great revival.

No people have tested evangelism more thoroughly or more sincerely than the disciples. When they committed themselves to the idea of living by the apostolic life and faith, they quickly discovered that the difficult trail to the hearts of men was by the way of evangelism, and their wonderful growth is due largely to that fact.

During the five years' campaign of evangelism 5,000 churches reported 527,233 baptisms, and last year alone the net increase in the churches was 99,345. In the light of this we have no more important meeting year by year than that of the National Evangelistic Association. — *The Christian Evangelist*.

MINUTES OF MISSIONARY BOARD QUARTERLY MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, October 20, 1926.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Recording Secretary George B. Utter, Treasurer Samuel H. Davis, A. S. Babcock, Rev. Paul S. Burdick, Dr. Edwin Whitford, James A. Saunders, Corliss F. Randolph, Miss Amelia Potter, John H. Austin, Frank Hill, and Mrs. C. A. Burdick.

The visitors present were: Rev. J. W. Crofoot, Rev. Erlo E. Sutton, Mrs. Dell Burdick, A. W. Vars, Henry Saunders, Miss Mary Saunders, and Miss Elisabeth Kenyon.

The meeting was called to order at 9.35 a. m. by the president.

Prayer was offered by Rev. Erlo E. Sutton.

The minutes of the July meeting were read.

The report of the corresponding secretary was read and voted received and recorded.

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that following the last board meeting I looked after the printing of the annual report and spent much time correcting the list of life members. In accordance with your instructions printed copies of the annual report were mailed to all members of the board.

The latter part of August I attended the General Conference and in September attended the Southeastern Association at Middle Island, W. Va., the Southwestern at Little Prairie, Ark., and the Northwestern at Farina, Ill. At these associations, as well as at the General Conference, I endeavored to represent the interests fostered by this board and the cause at large. In doing this I delivered numerous sermons and addresses and held many private interviews. October 9 I presented the missionary situation and needs to the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I., and October 16 I went with the churches of Rhode Island and Connecticut on the annual pilgrimage to the old church in Newport and conducted the services.

The SABBATH RECORDER work and correspondence have been carried on as usual. In this connection I should report that the last week in September the Woman's Union Missionary Society of America, to which Miss Mabel L. West is to give part time upon her return to China, wrote asking that she be returned as soon as possible on account of the sickness of one of their workers in Shanghai. This Miss West consented to do under the circumstances. Last summer I had secured bookings for her by which she was to sail the first of February, and a deposit of twenty-five per cent of the passage money had been made. Though the time was very short, I was able to have her reservations transferred and arrangements completed for her sailing October 14. As this board bore all the expense of her passage home, the Woman's Union Missionary Society paid her return passage.

Respectfully submitted,
WILLIAM L. BURDICK,

Westerly, R. I.,
October 20, 1926.

It was voted that all visiting members from other boards and the China mission be allowed the freedom of the floor in the meeting for power of discussion and deliberations.

The chairman of the Alice Fisher Fund reported that the monthly apportionments of \$10 for Rev. George D. Kenyon and \$10 for Mrs. Andrew Potter were being paid regularly.

The corresponding secretary reported that three communications had been received from Dean Main regarding the

appropriations of the Ministerial Education Fund. He also read a letter from J. Nelson Norwood, chairman of the Fellowship and Scholarship Committee of the Commission, asking the board to hold its appropriation for young men for the ministry a short time until the committee could receive more information regarding candidates and funds. It was voted that the corresponding secretary be authorized to reply that the board was glad to co-operate with the committee.

The matters growing out of correspondence for information and business were taken up as the corresponding secretary read the communications.

It was voted that the work for the Iowa field be referred to the Missionary-Evangelistic Committee with power to act through the corresponding secretary.

It was voted that the board express its thanks to Rev. Harold R. Crandall and the New York Church for the excellent work which Brother Crandall did at Jackson Center.

It was voted that the matter of the exchange of church property at Boulder be left in the hands of the corresponding secretary and treasurer with power to act.

It was voted that the board send a vote of thanks to Dr. Palmberg for her personal activities in providing buildings at Liuho, China.

It was voted that the matter of repairing the "old" Lincklaen church at Lincoln, N. Y., be referred to the president for further information.

It was voted that the letter from A. P. C. Dey of India, reporting the establishing of four new churches by the members of the Calcutta Church and asking for help, be referred to the Missionary-Evangelistic Committee.

The treasurer's report was received and voted recorded.

TREASURER'S QUARTERLY REPORT

July 1, 1926-October 1, 1926

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand July 1, 1926\$23,080.99

For—
General Fund 1,504.95
China field 951.67
Boys' School 54.00
Girls' School 5.00
Java 8.00

From—	
Memorial Board	542.25
Interest	9.84
	<u>\$27,156.79</u>

Disbursements

To—	
Corresponding Secretary and General missionaries	\$ 1,810.74
Churches and pastors	928.29
China field	3,088.25
South American field	269.50
Jamaica	105.00
Holland	250.00
Other fields	25.00
Specials	150.13
Treasurer's expenses	84.00
Total disbursements	\$ 6,710.91
Balance on hand, October 1, 1926...	20,445.79
	<u>\$27,156.79</u>

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand July 1, 1926	\$10,068.25
Received during the quarter	54.00
Total	\$10,122.25
Paid purchase land at Da-zang.....	260.27
Balance	\$ 9,861.98
2. Girls' School Fund	
Amount on hand July 1, 1926	\$10,158.19
Received during the quarter	5.00
Total	\$10,163.19
Paid purchase of land at Da-zang...	260.26
Balance	\$ 9,902.93
3. Georgetown Chapel Fund	
Amount on hand July 1, 1926	\$ 958.03
Paid interest on loan	19.50
Balance	\$ 938.53
Total	\$20,703.44
Balance on hand October 1, 1926....	20,445.79
Net indebtedness October 1, 1926...\$	257.65

E. & O. E.

The chairman of the Missionary-Evangelistic Committee reported that no meetings had been held.

The report of the American Tropics Committee stated that Clifford A. Beebe would be unable to go to Jamaica on account of his wife's health.

The committee also recommended that Rev. D. B. Coon's offer to go to the American Tropics field be accepted and that he be employed at a salary of \$1,500, with traveling expenses under the direction of the committee and the corresponding secretary. The report was accepted and the recommendation unanimously voted.

The official report of the action of Conference on the board's report was read by Secretary Burdick. He also gave a brief report of the meetings of the Southwestern Association.

A. S. Babcock made a few remarks as a result of which the board gave a rising vote of appreciation to Ira B. Crandall for his faithful work during his fifty years of continuous membership on this board. Mr. Crandall made a fitting reply to this vote.

Appropriate remarks were made by Corliss F. Randolph, Rev. Erlo E. Sutton, and A. W. Vars—the latter a member of the Commission of the General Conference.

Upon suggestion of Rev. Paul S. Burdick, the board spent several minutes in prayer for the purpose of considering evangelistic work and the calling of new ministers in the denomination.

It was voted that the recommendation of Conference—that the churches each year grant their pastors one month's leave of absence to engage in evangelistic work; that the churches arrange for the supplies and the Missionary Society be responsible for the expenses incurred in such work—be adopted as the policy of the board, and that this work be committed to the Missionary-Evangelistic Committee.

It was voted that the president appoint a committee of three to consider the work of increasing the ministry and making it more effective, said committee to report at the afternoon session. He appointed Corliss F. Randolph, S. H. Davis, and A. S. Babcock. It was voted that the president appoint the standing committees at the afternoon session.

After prayer by President Burdick the meeting adjourned to meet at 12.45 p. m.

The afternoon session opened with prayer by A. S. Babcock.

The president appointed the following standing committees:

Missionary-Evangelistic—John H. Austin, Frank Hill, James A. Saunders, Rev. William L. Burdick, Rev. William Simpson, Mrs. C. A. Burdick, Albert Babcock, Corliss F. Randolph.

American Tropics—Frank Hill, Ira B. Crandall, Allan C. Whitford, Mrs. A. H. Langworthy, Rev. William L. Burdick.

China Committee—Dr. Edwin Whitford, Rev. Paul S. Burdick, Anne L. Waite, Robert Coon, Amelia Potter, Charles H. Stanton.

Alice Fisher Fund—Rev. C. A. Burdick, Samuel H. Davis.

Ministerial Education Fund—Rev. William L. Burdick, Samuel H. Davis.
Auditors—Frank Hill, John H. Austin.

It was voted that the president be an ex-officio member of every committee in the future.

J. W. Crofoot gave a brief report on the China building work and political conditions in China.

It was voted that J. W. Crofoot and Miss Anna West, in connection with the China mission, be authorized to spend an amount not to exceed the sum of \$750, if they deem it wise, to obtain plans and estimates for the proposed building project in Da-Zang, China.

The appropriations for 1927 were adopted as follows:

China	
J. W. Crofoot	\$ 1,400.00
H. Eugene Davis	1,600.00
H. Eugene Davis, children's allowance	700.00
George Thorngate	1,600.00
George Thorngate, children's allowance	300.00
Susie M. Burdick	800.00
Rosa W. Palmborg	800.00
Grace I. Crandall	800.00
Anna M. West	600.00
Mabel L. West	400.00
Incidentals	900.00
Boys' School	500.00
Traveling expenses	1,900.00
	<u>\$12,300.00</u>
Jamaica	2,000.00
Holland	1,000.00
British Guiana	1,220.00
Home Field	
Colorado field	\$ 500.00
Southwestern field	2,000.00
R. B. St. Clair (general missionary)	1,300.00
Northern Michigan field	300.00
Little Prairie	500.00
Los Angeles, Calif.	600.00
Middle Island, W. Va.	400.00
Fouke, Ark.	300.00
Stonefort, Ill.	600.00
Exeland, Wis.	200.00
Syracuse, N. Y.	100.00
West Edmeston, N. Y.	500.00
Western Association	500.00
Evangelistic work on the Pacific Coast	1,250.00
Iowa field	400.00
Daytona, Fla.	100.00
Traveling expenses	1,200.00
Emergency Fund	150.00
Contingent Fund	1,200.00
	<u>11,700.00</u>
Administration	
Corresponding secretary ...	\$ 1,800.00

Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer.....	400.00
	<u>2,600.00</u>
Total	\$30,820.00

It was voted to express appreciation and thanks to the Ever Ready Class for the delicious noonday meal which they served for the board.

The following report given by the committee to consider the increase in the ministry was adopted:

We recommend that this board in turn recommend to the Commission of the General Conference that it consider the propriety of inaugurating an inquiry throughout the churches of the denomination for names of possible candidates for the ministry and for a veritable follow-up of such inquiry, and that the Commission further consider the propriety of providing for a suitable delegation to visit each of our colleges,—Alfred, Milton, and Salem—and hold conferences with our Seventh Day Baptist young people in these respective colleges to a similar end.

(Signed) CORLISS F. RANDOLPH,
SAMUEL H. DAVIS,
ALBERT S. BABCOCK,
Committee.

It was voted that Secretary Burdick be added as a member of the American Tropics Committee.

It was voted that the president appoint the Budget Committee for the next year and report at the January meeting.

The meeting adjourned with prayer by Dr. Whitford and the Mizpah benediction.
GEORGE B. UTTER, *Recording Secretary.*

MILTON COLLEGE PRAYER MEETING

Twenty-two students met in the Davis room for a prayer meeting under the leadership of Elmer Akers last Friday evening.

The leader thoughtfully and ably discussed the subject of liberty. He put forth many suggestions as to what makes one like a character. One quotation which all appreciated was: "We love characters in proportion as they are impulsive and spontaneous." After presenting these and other similar thoughts the leader led the group to discuss some of the fetters which bind people and keep them from being free and impulsive in their actions. The meeting resulted in producing a greater desire on the part of many to live more naturally and to think more deeply about religious and social relationships.—*Milton College Review.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

DOLLARS AND SENSE

Dollars count. Without them we can not procure food to eat, clothes to wear, or a roof to shelter us.

Dollars by themselves, however, are worth mighty little even in the mart of trade; for mere money unaccompanied by a distributing agent is as valueless as a work of art covered with burlap and stored in a cellar.

Men of mark, taking them as a whole, and barring few who are only financially successful, have something besides money and have done things which money can not do. They owe their reputation in business and out of it not entirely to the fact that they are rich or commercially influential.

Dollars without sense would be as badly off as would be sense without dollars to provide for its wants. The power of money, great as it is, is not vested wholly in money itself. Its value depends on what accompanies it.

Good sense, common sense, is worth more than money, even assured that money could be obtained without it. The man of sense stands higher everywhere than the man of dollars.

Common sense is to be prized above all financial riches. With it all things are possible, without it nothing worth while can be accomplished. Men today are reckoned by their sense, not by their dollars. Their positions in business and in the community are dependent upon the amount of common sense they possess with or without accompanying money. Students, do not imagine that the mere accumulation of money is going to give you any position of which you may be proud, even among men of money.

When men die they leave only one heritage which is remembered, and that is what they have done for the benefit of humanity. Remember that a draft drawn on the bank of earth is not payable at the bank of heaven. If you would have your money do you and others good, mix sense with it.

Sense has a value in every market. Dollars are not good everywhere. Sense and gumption are marketable commodities; without them the richest moneyed man is poor, indeed.

Money is really worth having. Without it we could not live; but lonesome money is as barren as the Sahara Desert. By itself alone, it can not sow or harvest. It is a drag which prevents the rudder of the ship of life from making a straight course. I have often wondered if money is "the root of all evil." What is the reader's opinion?

A diet of dollars results in mental starvation. Sense is the food which nourishes both the mind and the body; therefore, get sense first and money afterward.—*Salem College Green and White.*

EXECUTIVE BOARD MEETING

The Executive Board meeting of the Education Society was held October 10, 1926, at 4 p. m.

Members present: Edgar D. Van Horn, president; Arthur E. Main, Boothe C. Davis, Dora K. Degen, A. B. Kenyon, J. N. Norwood, C. M. Potter, Curtis F. Randolph, Waldo A. Titsworth.

President Van Horn called the meeting to order and prayer was offered by President Boothe C. Davis.

In the absence of E. P. Saunders, secretary-treasurer, A. B. Kenyon was made secretary-treasurer *pro tem.*

The minutes of the meeting, July 11, were read and on motion approved.

The report of the treasurer for the first quarter of the seventy-second year, July-September, 1926, was read and on motion adopted.

The following is an abstract of this report:

I. REVENUE	
Receipts	
Balance June 30, 1926	\$ 342.73
Interest	553.85
Contributions:	
Onward Movement	\$ 55.00
Conference collection	113.42
Southeastern Association	9.10
Southwestern Association	8.73
	186.25
Real estate contract	70.70
	Total
	\$ 1,153.53

Disbursements	
Accrued interest on bonds purchased ...	\$ 12.01
Repairs, improvements and tax on Whitford house	424.64
Postal cards	5.00
Treasurer's salary	25.00
Balance in bank October 1, 1926	529.86
	Total
	\$ 1,153.53

II. PRINCIPAL	
Receipts	
Balance June 30, 1926	\$ 425.84
Payment on mortgage	100.00
	Total
	\$ 525.84

Disbursements	
Bond purchased	\$ 491.25
Balance in Bank October 1, 1926	34.59
	Total
	\$ 525.84

The chairman of the committee on the Jessie B. Whitford house reported the work of repairing and refitting completed and that it is now occupied by the families of Hurley Warren and of Carrol Hill, and by a single student, Mr. Brooks. The matter of a nominal rent to help pay for the upkeep was referred to the committee with power.

Voted that the treasurer be authorized to make the usual distribution of the income.

The minutes were read and approved, and the meeting adjourned at 4.35 p. m.

A. B. KENYON,
Secretary pro tem.

THE SAVIOR

For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

Jesus of Nazareth is something more than the Christ of history—a blessed memory; or the Christ of prophecy—a sublime hope; he is the Christ of today, and of every day, a living reality in our lives, a very present help in time of need. Faith lays hold upon him as One who is ever with us in the church, in the household, and in the world. He is the close Companion of our daily lives. We walk the hard hill-roads of life with burning hearts because he bears us company. We pass through val-

leys or death shades with fearless step, led by his invisible hand. In the glory of his presence toil and pain are transfigured.—*James M. Campbell.*

It is because the spirit of the Old Testament says "Go," and the spirit of the New Testament says "Come," that we know that God has been upon the earth.—*Gerald Stanley Lee.*

"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Savior," it is quite another to say, "He is my Savior and my Lord."—*J. C. Ryle.*

PRAYER

O thou Savior of the world, all things are in thy hand or under thy hand. Thou didst die for us; thou didst rise again; and now our prayers are a part of thine. Thou dost take them up and refine them, give them meaning and wisdom, and return them to us in large answers of love. Great is thy love, infinite in tenderness thy compassion. We call thee man because then we can touch thee; we call thee divine because then thou canst lift us beyond all mortal strength and fix us in absolute security. Thou are Immanuel—God with us—never to be explained, always to be felt; a living Presence. May we find in thy cross the center and sum of all things, the beginning and end of the rest which is thy righteousness, and may we lean our little crosses—so small—against thy infinite woe. Amen.—*Selected and edited by Dean Main.*

A LESSON IN HUMILITY

A little bird had flown into the church
One Sabbath day;
To find an exit he began to search,
But saw no way.
Baffled, afraid, yet soaring high, aloof,
He beat his wings against the roof.
"Dear bird, why waste your strength and
bruise your head?
Can't you see the open door?" I said,
"Fly lower down!"

Unsatisfied, my weary, longing soul
By night and day
Had sought that peace which leads to heaven
as goal,
But missed the way.
The birdie's futile, frantic strokes and fear
Showed me myself, gave me the message
clear:
"O heart, why pain and struggle any more?
Look! see the blessed Christ, the Open Door!
Go lower down!"—*Selected.*

WOMAN'S WORK

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

MY SYMPHONY

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurt never; in a word to let the spiritual, unbidden and unconscious, grow up through the common; this is to be my symphony.—*William Henry Channing, American Federationist.*

House-cleaning time is here again, at least in an old-fashioned house like mine. I know experts tell us that we should keep our houses in such order that this bugaboo need never worry us by its always untimely visits in the spring or in the autumn; the theory may be all right, it probably is, but its efficiency has never been proved, at least to my satisfaction, so I still have to put my house in order after the manner of housewives of the past centuries. And the shadow of this great bugaboo is now settling down over me.

In one of my pilgrimages to the attic to take stock of its contents I found a bright yellow banner emblazoned with the legend, "Votes For Women." It has been several years, as you know, since that banner passed its usefulness and was consigned to the oblivion of the attic. Next Tuesday is that great American institution known as "Election Day," and it would be interesting if we could know how many of us women are enough interested in the affairs of our country to interrupt the routine of our lives long enough to go to the polling places and deposit our votes. Of course when you read this you will know more about it than I do now. I remember back in the days when man voted alone I occasionally heard a woman say that she did not care for the vote, for it would mean added responsibility for her, and she felt that she could trust her men folk to vote for her best in-

terests, but it always ended by her admission that if women were given the vote she would feel it her duty to exercise this right. So I am wondering how some of the great questions now coming up will be settled—with or without the help of us women?

Political speeches are now rampant. Tonight many of my townspeople are attending a mass meeting in favor of law enforcement and against the referendum, and just now I closed the radio against a speaker who claimed to have grown hoarse in the interest of the Democratic party. You know I do not care much for politics and I am tired of politicians. That may be because I live in Wisconsin where, try as hard as we may, we can not be proud of our politicians. I prefer patriots. However, after listening to all speakers it seems hard to go out and pick out a patriot from the politicians. Each speaker seems to claim for himself and his henchmen the honor of being the original and the only patriots. And sometimes we wonder if the speaker has a working knowledge of the meaning of patriotism.

It is discouraging, and as I think it over I become a little depressed, and then I think back a few weeks to a visit we made to Washington, D. C., and I try to snatch back the exaltation that filled my soul as we stood silent before that heroic statue of Abraham Lincoln and read the words of the Second Inaugural Address carved in the stone wall of the temple. That address, full of the weariness of the years of the war but with no thought of faltering or turning back, gave me as I read it there, one of the great inspirations of my life. We stood there in that wonderful building—the Lincoln Memorial—a long time, and finally our eyes turned to those others who kept coming and going, and it warmed the heart that all seemed to feel as we did. All the men and boys entered with bared head, and all spoke in subdued tones as they turned from the statue to read the Second Inaugural Address on the one side and the Gettysburg Address on the other and then turned for a last look into that serene face before they left the building. We went outside and turned again and again, and we saw others doing the same. We felt that we were patriots, and we were sure that there were many others. So tonight I re-

member that visit and those other visitors and I feel sure that some time truth and righteousness will triumph. Maybe they will next Tuesday. But we shall not help if we sit at home all day.

WORKER'S EXCHANGE

RIVERSIDE, CALIF.—"Have you joined the Dollar Club?" Such is the question asked of every woman who is a member of the Riverside, Calif., Dorcas society. The ladies of the church have decided that it is time that Riverside has a new church building, so they are setting out to get it.

The Dollar Club has twenty-four members and is working for more. Each member has promised to give one dollar a month, which she has earned, if possible, to the Church Building Fund. Many and various are the ways used for getting the dollars. We hear stories of bake sales, crocheting, laundry work, sewing, and even window washing. All these things show that the women really are in earnest about a new church. Anyone interested may join the club whether a member of the society or not. The dollars are given to Mrs. H. M. Pierce on the first Wednesday of the month, beginning in September.

Last Wednesday Reynold's Hall No. 2 was the scene of much activity. Six tables, decorated profusely with red, pink, and white rosebuds and smilax, were set for the chicken pie dinner which had been advertised by the ladies of the above society. White-capped and aproned waitresses lured chicken pie lovers to their tables and served them with a delicious dinner. The kitchen was full of willing workers, and the Christian endeavorers held a candy sale at the entrance to the hall. Mrs. P. B. Hurley reports over fifty dollars added to the Church Building Fund.

The first meeting of the society each month is a work meeting, when sewing is done, comforters are tied, or other work done to earn money. Any extra moments are spent in making aprons or doing fancy work for the Christmas sale. Yes, the women of the Riverside Church are busy, but they know that "faith without works is dead."

MRS. GLEASON M. CURTIS.

QUARTERLY REPORT OF TREASURER OF WOMAN'S BOARD

MRS. A. E. WHITFORD
In account with
THE WOMAN'S EXECUTIVE BOARD

Dr.

Cash on hand June 30, 1926	\$110.08
Albion, Wis., Willing Workers society....	35.00
China, Dr. Palmberg—Miss West's salary.	10.00
Cowen, W. Va., Maggie and Ozina Bee ..	5.00
Collection, Central Association	18.18
Collection, Conference, Alfred, N. Y.....	48.84
Dodge Center, Minn., Mrs. E. L. Ellis—	
China	5.00
Milton, Wis., Mrs. H. C. Stewart:	
Tract Society	\$2.00
Missionary Society	2.00
	4.00
Pacific Coast Association	2.50
H. R. Crandall, Onward Movement	206.40
H. R. Crandall, Albion, Wis., Benefit so-	
ciety	35.00
	<hr/>
	\$480.00

Cr.

Davis Printing Company, secretary and	
treasurer's reports	\$ 11.35
Sun Publishing Company, programs for	
pageant	3.25
Two copies Foreign Mission Conference	
reports	2.00
S. H. Davis, treasurer Missionary Society:	
Miss Burdick's salary	\$200.00
Miss West's salary	200.00
	<hr/>
	400.00
	<hr/>
	\$416.60
Balance on hand September 30, 1926	63.40
	<hr/>
	\$480.00

WORLD FRIENDSHIP AMONG CHILDREN

DOLL TRAVEL BUREAU

This attractive sign caught my eye as I wandered through a hall of the building that houses the Federal Council of Churches, in New York. To satisfy my curiosity I entered the open door to inquire what "Doll Travelers" might be. Fortunately Rev. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill, could give me a few minutes to explain. Glowing with enthusiasm, he talked about his plan for world friendship among children.

"The first concrete expression of this," he remarked, "is a project already at work in twenty-two states, through which doll ambassadors of good will will be sent by

the young people of America to the young people of Japan for the Girl's Festival—'Hina Matsuri'—which takes place each spring in Japan on the third day of the third month."

Dr. Gulick explained: "This festival is built around the ideals of the home and of womanhood and centers around the little girls of the family, who bring out from their treasure box the dolls of mothers, grandmothers, and preceding generations for a renewal of acquaintance, and for three days are the hostesses of the home, receiving their guests and learning home duties. At this time it is customary to add a new doll." Dr. Gulick's idea is that dolls by the thousand should go from America's children, "friendship dolls," bearing friendly messages.

"But come," said Dr. Gulick, "the dolls can tell you more than I can." There in another room they were, the most adorable dolls, standing in rows on the shelf or peeping out of boxes, many of them dressed in hats and coats, ready for their journey to Japan. Some of them carried suit-cases so that the good will greetings should not be lost. Each doll also has a real railroad ticket and a cute little passport with a visé by the Japanese consul-general in New York City.

They are only the forerunners of many more dolls that are coming from churches, Bible schools, day schools, from Girl Reserves (Y. W. C. A.), Campfire Girls, Girls' Friendly Leagues, clubs, and interested friends. Hebrew, Catholic, and Protestant are taking part.

Such an active place as this Doll Travel Bureau, at 289 Fourth Avenue, New York, is! It is only a little room, ten by eighteen, with one person and a few helpers in charge, but one begins to get an idea of the nation-wide scale of the undertaking after a few minutes' talk with the smiling director. Mrs. Ashton's desk is piled high with the correspondence that is daily coming from all parts of the country; the telephone rings with inquiries from department stores and doll manufacturers; callers saunter in for information for interested groups and linger to inspect the dolls. In one corner of the room sits a friend who has brought sets of clothes for nine dolls and is dressing them right there, while explaining that

the hats and coats have been made especially for the long journey. The girls stop their typewriting to show the dolls: this baby doll with the exquisitely made long dresses is from a Bible school class in Virginia; here is one who carries a shiny green hat box exactly like a grownup's, packed with everything a doll could use, including a bath robe and little rosebud slippers.

Quickly the imagination brings to mind a picture of the joy of the Japanese child as she receives her doll from the committee to be appointed by the Japanese government to distribute the dolls. One sees too, the groups of neighbors as they examine the doll from America and read such a friendly "message" as this:

DEAR LITTLE FRIEND WHO WILL GET THIS DOLL: Mary Jane, our doll messenger, is bringing you friendly thoughts and good wishes from five little girls. We hope you will love her as much as we do.

The children in America think that this is a good idea about the dolls, for if the American and Japanese children get better acquainted now, when we get grown up we will be two friendly countries.

We hope you will tell us something about yourself.

YOUR FRIENDS.

"Can you not see," Dr. Gulick went on, "how good will will be increased by this concrete evidence of a friendly spirit, and how thousands, yes hundreds of thousands of people in the two countries, will be thinking in terms of friendship? The children in Japan will undoubtedly answer the signed letters, and a current of kindly understanding will be set free. Any problems that may arise in a future generation between the two countries will be far more easily solved because America's children have held out a friendly hand, and confidence and friendship have in many hearts taken the place of fear and suspicion."

"Do you not want to help?" asked Dr. Gulick in closing. "There are nearly four million girls between the ages of six and thirteen in school in Japan, and it will take at least 100,000 dolls to make an impression. Your Bible school class, or the group of children you know, will be charmed with the plays and games that will teach them about Japan. Will you not tell your friends and acquaintances all about it? Many grandmothers even will be delighted to help if

(Continued on page 605)

YOUNG PEOPLE'S WORK

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

CHRISTIAN ENDEAVOR AROUND THE WORLD

Christian Endeavor Topic for Sabbath Day,
November 27, 1926

DAILY READINGS

Sunday—Active in prayer (Eph. 6: 18-24)

Monday—In service (Luke 10: 25-37)

Tuesday—In social life (Acts 2: 41-47)

Wednesday—In church loyalty (Ps. 84: 1-12)

Thursday—In mission fields (Isa. 65: 17-25)

Friday—In Christian culture (Rom. 8: 24-39)

Sabbath Day—Topic: Christian Endeavor around the world (Phil. 2: 1-13)

SOME INTRODUCTIONS TO CHRISTIAN ENDEAVORERS THE WORLD AROUND

REV. FRANCIS E. CLARK

[In the *Christian Endeavor World* for October 26, 1926, page 54, there is an article with the title above, by Dr. Clark. I hope every endeavorer will have a chance to read the entire article. Only a few paragraphs can be given here.—R. C. B.]

Throughout the world there are millions of endeavorers, all of whom are our friends; yet we do not know much about them. We pray to the same God, study the same Bible, are called by the same name, take the same pledge, have the same committees, do the same kind of work, have the same ideals. Yet we seldom or never see each other. Let us imagine all Washington as a great audience room, and let me try to call up the invisible hosts.

Endeavorers of Great Britain, stand up!

You are occupying a great solid phalanx of space in this imaginary audience room. In England, Ireland, Scotland, and Wales are 200,000 of you, perhaps more. In one denomination alone, which keeps track of its endeavorers, there are something like 100,000 of you.

I should like also to introduce to you the tens of thousands of loyal endeavorers in Australia and New Zealand and South Africa, but we must not stay too long in countries that speak the same language that we do.

Sixty thousand endeavorers of Germany,

stand up! The war is over, thank God. We have buried the hatchet, or rather, have dismantled the tank and the bombing plane. Better than all, we have, I hope, dismantled our hearts of war hate and rid them of the effects of the lying propaganda that was circulated in wartime.

Let us then go north, to the city of Christiania, or Oslo, as it is now called, the capital of Norway. There you will find, in one of the great, solemn Lutheran State churches, eighteen Christian Endeavor societies. *Stand up, stalwart Norwegian endeavorers*, and let us see you, a whole Christian Endeavor union from a single church—little children, lads and lassies, youths and maidens, older young people, women in societies of their own—the whole great church full of endeavorers! I should like to introduce you to the pastor emeritus, Rev. H. B. Klæboe, who is largely responsible for this wonderful sight and is now traveling for Christian Endeavor throughout Scandinavia.

Next let us go east to Budapest, and allow me to introduce you to the endeavorers of Hungary. There are not so many of them, only a few hundred; but what a brave lot they are! Medical Doctor Csia, a beloved physician; and Baron Podmaniszky, a well-known author and theological professor; Professor Kiss, the most eminent anatomist in Hungary and perhaps in Europe; Rev. John Victor; Mrs. Vargha and her eloquent preacher son; and of course many more among the rank and file.

Endeavorers of the Baltic States, stand up and be introduced!

Estonia and Latvia and Finland and Lithuania. I know them in all these states, and love them for their work's sake. We must stop a moment in Poland. Here at their annual gathering in Wicbork are six hundred young men and women, mostly young men. How eager they are for the services! Most of us are not any too fond of sermons, but how these young people of Poland devour them! One, two, three, four sermons, one after the other, they listen to with joy, and then go out to practice the things they have heard. They can not all be accommodated indoors at their conventions, and some of the young men have been willing when necessary to sleep on heaps of straw under a shed rather than stay away from their Christian Endeavor convention.

In Spain I could introduce you to hundreds of valiant endeavorers, and in Portugal are a few of the same kind. In Austria, Holland, and Czechoslovakia, Rumania, Bulgaria, and Turkey are more still; and some hundreds are found in both France and Switzerland.

But we must not linger in Europe too long. Shall we go next to India? Crossing the Mediterranean, stopping for a moment at Cairo and in Greece and Palestine, we shall also find our Christian Endeavor friends.

Endeavorers of India, stand up!

What a space you occupy in this imaginary audience room! Sixty thousand of you! I gladly introduce you. You are worthy of all honor. Watch these Indian endeavorers as they leave our hall. They are going to evangelistic meetings of their own in a near-by village. Five hundred of them are marching in line, many of them in picturesque garments made of a single piece of cotton cloth. They have queer musical instruments and many little drums.

As they march, the juniors sing, "We are Jesus Christ's own Endeavor band."

At last they halt in a village square under a big banyan tree. They set up a little baby organ which has been brought in a bandy drawn by a white bullock. Then they unpack a magic lantern, and, making use of one of the whitewashed mud houses for a screen, throw on it pictures in many colors. These perhaps are scenes from the life of Joseph. One of the older endeavorers explains them, and then tells in simple language about Jesus Christ, who lived and died for us all. Then the juniors sing about him and of his love for us.

But we must hurry on to one more country. It shall be China this time. Here, too, live a great host of our fellow endeavorers. *Stand up, endeavorers of the Flowery Kingdom*, more than 50,000 of you!

I congratulate you on the fortieth anniversary of Christian Endeavor in China, recently held, and on the wonderful reports then given of Christian Endeavor advance, when nearly 1,400 new societies were reported. God bless you for your courage and steadfastness.

If my space were not used up, I would show you some splendid endeavorers in Japan. We must come back to America after this hasty round-the-world journey.

Persia, Madagascar, the East Indies, and the West Indies, South America, Hawaii, the Philippines. How I wish we could visit all these lands! We should find our friends in them all. What have we seen? A magnificent illustration of fellowship and loyalty to Jesus Christ; a splendid youth movement for Christ and the Church; a company of millions of all races and conditions of young people bound together by the simple pledge, "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would like to have me do."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What service is Christian Endeavor rendering mission churches abroad? It has been said that one Scottish society has sent out forty ministers and missionaries, another eighteen, and still another twelve. "Christian Endeavor *makes workers.*"

It has often been said that Christian Endeavor is the training school of the church. It trains young people in spirituality, emphasizing the devotional side of their lives. It also trains them for service in the church and other fields. No doubt many of our missionaries got their visions of the need of a suffering world in the Christian Endeavor society. The training for service which they received there is a valuable aid to them in their work. It was here that they got a vision of the world's need for Christ, and so obeyed the command, "Go ye into all the world and preach the gospel." Thus Christian Endeavor is helping mission churches by training missionaries for those fields.

Many of our Christian Endeavor societies have sent out missionaries. Are there not other Christian endeavorers who will say, "Here am I, Lord, send me"?

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, November 20, 1926

DAILY READINGS

Sunday—Thankful giving (Acts 4: 32-37)
Monday—Giving to missions (Phil. 4: 10-19)
Tuesday—Giving to the poor (2 Cor. 9: 1-15)
Wednesday—Giving to the church (Luke 21: 1-4)
Thursday—Sharing our homes (3 John 5-8)
Friday—Sewing for the poor (Acts 9: 36-43)
Sabbath Day—Topic: How should I be thankful? (Matt. 25: 34-40. Thanksgiving meeting.)

Topic for Sabbath Day, November 27, 1926

DAILY READINGS

Sunday—A movement begins (Acts 2: 1-3)
Monday—A movement spreads (Acts 8: 4-8)
Tuesday—Leaders carry the message (Acts 13: 1-3)
Wednesday—A movement organizes (1 Tim. 3: 1-16)
Thursday—A movement grows (Matt. 13: 31, 32)
Friday—A movement that blesses the world (Eph. 1: 1-12)
Sabbath Day—Topic: Christian Endeavor around the world (Phil. 2: 1-13)

A LETTER FROM ALFRED STATION

DEAR INTERMEDIATES:

We remember the invitation to write for the Intermediate Corner, so will tell you about our first social of the new Conference year. On September 19, all the intermediates who could go, with the Junior superintendent, Miss Ruth Claire, and Pastor and Mrs. Van Horn, went to the pleasant tourist camp on Mr. Ralph Colgrove's farm, for a wiener roast.

Of course we had a good time playing at first, then we gathered around the camp-fire in two lines. In one line stood all the members of our society who had attended one or more sessions of Conference. In the other line were the few who were not privileged to be present. First the enthusiastic bunch who attended took turns in telling the most helpful messages they had heard, or which feature of Conference they enjoyed most. So many good reports were given! The "music" was repeatedly given, the "young people's meetings," the "missionaries' talks," the "breakfast at the ledges," etc. Then we talked about the place of meeting for Conference next year, and the other members told why they would like to go. Afterward, while all stood quietly around the camp-fire in the soft light, the superintendent of the intermediates prayed that the heavenly Father would lead us all into greater service this year and would make us more devoted to the work of our denomination. Then each member of the group pledged anew loyalty to our society, and the work of the last month shows that the boys and girls are being true to their promises.

The wieners, buns, cakes, and apples were fully enjoyed, and after some hearty cheers for our kind host we returned at eight o'clock, to prepare lessons for Monday morning.

If any of you intermediates want some real concrete work to do, why don't you send a "friendship doll" to the Japanese children? You write to the address below and learn all about it. We started our doll August 1.

Yours for Intermediate Endeavor,
THE ALFRED STATION GROUP.

For information in regard to the "friendship doll" address The Doll Travel Bureau, 289 Fourth Avenue, New York City.

AN INTERESTING LETTER

The Sabbath Recorder,
Plainfield, N. J.

DEAR DR. GARDINER:

Will you kindly publish this account of an entertainment which was held here last summer?

The custom has been, in previous years, for the Christian Endeavorers to prepare the Conference breakfast. On August seventh the Christian Endeavorers met to make these plans. We found that our money was rather scarce, so we began to plan some method of raising some. An entertainment was suggested and this seemed favorable to everyone. We sold candy and ice cream at a band concert, thus receiving some money.

Within about ten days from the time of our meeting, the entertainment was ready for presentation. It consisted of a variety of things. First we had a one-act play, lasting about thirty minutes. One of our members sang two songs. Another member gave two readings. Perhaps the most humorous number was a minstrel show with two boys acting as colored persons. The audience was kept in an uproar of laughter most of the time that they were acting. One of our girls and a boy from Alfred Station sang a duet. The Alfred C. E. members greatly appreciated the help and the cooperation which the Alfred Station Christian endeavorers gave to us.

An orchestra, which was made up of local talent, gave some good selections. The entertainment ended with a song of thanks by all members of the C. E. to the people of Alfred and the vicinity who had helped us.

Sincerely yours,

MARGARET LIVERMORE,

Chairman of Lookout Committee,
Alfred, N. Y., October 24, 1926.

FIDELITY AS GOD'S STANDARD FOR US

ELIZABETH AUSTIN

(Conference Paper)

Faith is what makes the world go round. Yes, it is. Even love is not possible without faith, not lasting love, the kind that endures all storms and weathers. Do you remember the passage that reads, "Well done, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things"?

Faithful in a few things! I wonder if we all appreciate that one line. Almost always we tell ourselves that when something tremendously big and important comes around we'll be the most dependable persons in view. But are we? Just think it over.

If someone were working for you and forgot to take care of the typewriter ribbons, so that your important letters were all smudged, and spilled the ink all over your ledger, but happened to help you to get a contract of some importance, would you choose that one to be the chief executive in your office when there were two candidates for the position and the other one was splendidly dependable in every way? Probably you'd think twice about it anyway and I rather think the weight would rest on the steady one.

God must feel the same toward us. All through the Bible you will find expressions of emphasis on fidelity. Loyalty and fidelity are bound up together as one. You would rise up in indignation if some one should accuse you of being disloyal to your church. Yet to be unfaithful is to be disloyal. One is just as pitch black as the other. We all feel in our innermost hearts that we are not faithful in a few things, and then how can we be in many things?

All colleges stress faithfulness to college traditions and ideals. There is a certain zest in knowing that we are all striving toward the same thing. We hate a quitter. We hate a man or woman who always finds fault with all organizations, systems, professors, grades, etc. Why not feel the same toward our church, our denomination—not a hostile feeling toward other denominations. We should have learned by now that we must be tolerant toward our neighbors. This is a free country. For freedom of worship it was established. Then let it be

a place for any people to worship God in their own way.

But when we have found our ideal, our belief, our creed, as we young Seventh Day Baptists have, let us stick to it. Let us not cause the downfall of our neighbor because of the failure of our example. Faithfulness in a few things but also in many—let our steadfastness be known. A man is to be respected who is loyal and faithful. Remember the song, "Faith of Our Fathers." We like to sing it. Do we keep the faith? Come, let us be faithful, even unto death.

FIDELITY IN EVERYDAY LIFE

JOHN REED SPICER

(Conference Paper)

The word "fidelity" has two meanings: faithfulness to duty, and a strict adherence to truth or fact.

We will consider particularly the first. What are these duties to which we should be faithful, and what do they involve?

Our duty to the church. The church is an agency to improve and assist people, not an end in itself. It can not accomplish its full mission without the support of every one of its members. So if the church helps people and we help the church, then our duty to it does not stop there but becomes a duty to those who are served by the church—a duty to others.

Our duty to organizations of which we are members, to the community, and the government. All these are, like the church, mediums for benefiting others. By terming the church a "medium" we imply that it stands in the middle with something on either side. So we have here the medium, the church; on one side the individual, you and I; and opposite, others, those who are served by the church. Now if the individual ceases to consider the other people, and they are allowed to drop out of the combination as far as he is concerned, then the church is left for him, no longer a medium but an end; and the church is not an end. Or, if the individual fails in his support of the church, he drops out, and again the church is left an end. So we see that if the individual, the church, and those who are served by it are to be in the right relationship, one to another, each must carry out his full part.

Our duty to ourselves. We often hear the expression, "He owes it to himself." But that duty does not stop with ourselves. No one is so concentrated in himself that his actions do not affect others. Even a homeless vagabond becomes a burden to others. To those of us who are not burdens, others look for a myriad of things—some for assistance or for support, some for example in living, and some for a fulfillment of the dreams which they have formed for our futures.

There is also our duty to our relatives and associates, but they are *others*.

So we see that all these different duties finally resolve themselves into duties toward others, and that in order to have true fidelity in our everyday life, it is our duty so to mold our lives that they will be of the greatest possible service to others.

If we think that our opportunities are small for manifesting a spirit of fidelity, let us not forget that "he who is faithful in a very little is faithful also in much."

There are a few characters to whom I want to point as examples of fidelity. They are men who have lived within the past century, so we can not say that their examples do not fit our problems.

Dwight Moody was one of a large family of children who were brought up by a poor widow. While he made his own way, he did not forget his duty to others. He rented a pew in a church and filled it with young men from the streets. He continued to bring them in until he was maintaining four pews. With this beginning he expanded his work step by step until he became one of the world's greatest evangelists.

Bernard Palissy was a French potter. It was his ambition to perfect a glaze which he believed would add greatly to the beauty and utility of his product. After many long years he felt himself near his goal. But he had no money to buy fuel for producing the great heat necessary to fuse his enamel. He burned his fence, the boards of his floors, and even some of his furniture. At last the heat was sufficient. The glaze was fused; his dream came true; and he became famous and prosperous. At the same time he was a devout Huguenot. It was Palissy who declared to the king of France, "You can not compel a potter to bow down to images of clay."

Robert Morrison felt that it was his duty

to be one of the pioneer missionaries to China. Before he went he was asked: "Do you expect to make an impression on the great Chinese emperor?" "No," he replied, "I expect that God will." He did work of great value in translating the Bible and in preparing a dictionary and a grammar of the language. He labored seven years before he won a single convert; and he had only ten in all. But they were, as he prayed, "The first fruits of a great harvest."

They are men like these who make the world go forward and who believe that it is their duty so to mold their lives that they will be of the greatest possible service to others. They are men like these who have such fidelity in their everyday lives that they can say, "I have kept the faith."

Will you be like them?

Plainfield, N. J.

YOUNG PEOPLE'S ACTIVITIES AT THE SOUTHWESTERN ASSOCIATION

The young people's hour at the Southwestern Association held at Nady, Ark., with the Little Prairie Church took place on the evening after the Sabbath. The hour opened with the singing of two songs by the congregation, accompanied by the Gentry orchestra, composed of Rev. Ellis R. Lewis and his daughter Bessie and Russell and Fitch Maxson. Six Junior children repeated the twenty-third Psalm and knelt and gave the Lord's Prayer. This was followed by many sentence prayers. Thirteen children sang the "Junior Rally Song." A large number of Scripture verses were given, the younger ones doing their full share. After this the children sang beautifully the motion song "The Buttercups are Nodding." Talk about a promise for the future! It certainly looks bright for the Little Prairie Church with all those children to grow into splendid men and women.

Miss Bessie Lewis read a good paper, "Gaining for Jesus"; a mixed double quartet sang "His Father's Care"; and Mrs. Lela Coalwell of Hammond presented a good paper on "Stewardship." The program was concluded by the singing of the "Young People's Rally Song" by the quartet.

We were much pleased to have many splendid young people at the association.

Some were even absent from school to be present. Their help with the music, at the organ, in the orchestra, and in leading the praise services was much appreciated. Between sessions auto rides, swimming, and baseball were popular amusements. Already we are planning to have an equally good meeting at Fouke another year.

FUCIA FITZ RANDOLPH.

GAINING FOR JESUS

BESSIE LEWIS

(Paper read at the Southwestern Association)

If we are to gain for Jesus we must meet several requirements that are absolutely necessary to the spread of God's kingdom in the hearts of men. We must have that ennobling, uplifting presence of Jesus in our hearts so that the overflow of our blessings from day to day may be a joy and a help to those with whom we come in contact. Be wide-awake, zealous for Jesus to the extent that we will want to tell sinners of the Christ and the hope of salvation found through him.

God has no use for the luke-warm Christian of whom he has said because thou "art neither hot or cold I will spew thee out of my mouth."

Let us study our Bible because it is our great guide book. Therein lie the everlasting truths of which "not one jot or one tittle shall pass away until all things be accomplished."

If I do not know my Bible I can not be a soul winning power for Jesus, and neither can you.

We must have daily contact with Jesus in prayer "both for ourselves and those who call us friend," for only there can we really know the soul-filling peace of the knowledge of his presence in the innermost depths of our hearts.

Race and class distinctions will have to become obsolete—no people has a corner on religion. The need for Christianity and love of Christ in the hearts of men is just as essential to the dweller of the most poverty stricken slums district of the world or to the ignorant heathen races of the world as to the multimillionaire and his children.

Jesus associated with the debased and disease stricken classes of humanity. Can we pretend to be better than the master

whom we serve? No! God help us realize that our own righteousness is as filthy rags in his sight.

As Christians we owe duties to God, to our fellow men, to ourselves, and to our Christian organizations that through their organized efforts are spreading the gospel throughout the world.

Let us remember—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

But "let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

STEWARDSHIP

MRS. LELA COALWELL

(Paper read at the Southwestern Association)

What is stewardship? It is the responsibility and privilege of overseer of that which is intrusted to one. The position of stewardship is a very responsible one, as we must give an account of all we have. "All things come from thee, O Lord, and of thine own have we given thee." Every gift is a gift of God, and each is a sacred trust. We can only give what we have and we are not responsible for what we have not, but we are responsible for that which we have. "He that is faithful in that which is least is also faithful in much, and he that is unjust in the least is also unjust in much." Luke 16: 10.

Sometimes one says, "Wherein have we robbed thee?" and God's own answer to us is, "In tithes and offerings." And this is our warning, dear friends, if we are found guilty of this offense, "Ye are cursed with a curse, for ye have robbed me, even this whole nation." Malachi 3: 9.

Therefore it behooves us to watch our steps, as we know our heavenly Father is watching us, and be ever found a true and trustworthy steward of all the wonderful talents intrusted to us, and to be ever faithful in giving him his bountiful share, for "he loveth a cheerful giver." And his precious promise to us is, "I will pour you out a blessing, that there shall not be room to receive it."

CHILDREN'S PAGE

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

WORLD-WIDE ENDEAVOR

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
November 27, 1926

DAILY READINGS

Sunday—Christian Endeavor prays (Eph. 6: 18)
Monday—Christian Endeavor serves (Luke 10: 30-37)
Tuesday—Christian Endeavor grows (Acts 2: 47)
Wednesday—Church loyalty (Ps. 84: 10)
Thursday—In mission fields (Isa. 54: 17)
Friday—Christian Endeavor living (Rom. 12: 9, 10)
Sabbath Day—Topic: Christian Endeavor around the world (Phil. 2: 4. Missionary meeting)

Christian Endeavor has spread rapidly since its first organization in that church in Maine, a comparatively few years ago, until now there are over 80,000 societies scattered all over the earth. There are more than 3,000,000 Christian endeavorers in the world, who have taken the same pledge to the motto and standard of this great organization—"For Christ and the Church." It has inspired the youth of the world to give their lives as Christian ministers, missionaries, secretaries, and leaders and workers in Christ's field of service on earth.

Aside from our own country, Great Britain is the largest Christian Endeavor country, with Australia and Germany as the next countries in line in comparison with the number of members and amount of work done. In Germany over 500 Bible schools are conducted by the Endeavor societies.

Christian Endeavor has some of its most active societies in such countries as France, Italy, Spain, and Portugal, where the Roman Catholic religion is the strongest religion and where it probably meets more opposition than in any other countries.

There is one church in northern Europe which has eighteen Christian Endeavor societies connected with it. In China, Christian Endeavor is considered the right hand of the church, with about 2,000 societies in practically all of the denominations working in that country. In Japan with her 200 or

more, it is claimed that some of her smartest pastors were Christian Endeavor members. In India alone there are more than 1,200 societies, with some of the queerest committees in the world. Their C. E. has committees which keep children clean, which bring church members to church, and others whose duty it is to keep the nails, both on the hands and toes, of the children clean. Some of the largest societies in the world are found in Central Africa.

We could go on and tell of numerous other countries where Christian Endeavor is training the young people and boys and girls to live better lives, to be better Christians, to be better church members, and to become the leaders of the world.

Juniors, aren't you proud to belong to such an organization and won't you pray and work so that even greater results and more societies will be accomplished around the world?

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

TOM AND ROSE START FOR NEWPORT

LOIS R. FAY

"Rose! Rose!"

It was her father's voice calling. It wakened her from sleep. She started up as she answered, "Yes, father!" with a vague wonder if her mother was sick again, as on the morning of that day of disappointment two weeks before. But what was her father saying this time?

"Wake up, Rose, we're going to Newport today. Your mother has been downstairs an hour and she will be up very soon to help you get ready. Are you awake?"

"Well, I guess I am! I know what to put on and I'll dress as quickly as I can," Rose answered, as her heart thrilled with joy at the prospect before her.

The things she planned to wear lay, most of them on the table, as before, for her mother had advised her, "Keep those things in order right where they are, and if you use any of them, put them right back, for I have a feeling we're going some day."

And now the day had come—no school because of a teachers' meeting—a day gloriously fair, the morning star shining where the sun would soon be!

Rose soon opened her door and called, "Mother, are we really going?"

"Yes, dear, we're going to make flight

as soon as we can, in about an hour if all goes well. I have been downstairs and put up our lunch; breakfast is ready too, so hurry and get dressed and put the things you are to carry in this small handbag."

Rose didn't need to be told to hurry. How her fingers flew! She was in danger of sacrificing order for speed, as she washed and dressed. She wondered why they were starting so early, and how Tom felt this morning. He was so used up, the day they planned to go before and couldn't because of mother's illness.

"Oh! Oh! Isn't it lovely! Oh! It's too good to be true!" Rose kept saying to herself as she alternately dressed and put things in the handbag. Then as she hung her everyday clothes on their proper hooks, she said with a farewell caress, "I shall not see you for two days, so good-bye!"

As she put the last things in the bag and started toward the door, her eye caught sight of her Testament, and she exclaimed, "Oh, yes, the verse for today, what is it? I believe I have forgotten it." Then as she looked closely at the open page she said, "Oh, yes, I know; it's, 'And when they had lifted up their eyes they saw no man save Jesus only.' I most forgot the whole of it."

Then as she went downstairs, bag in hand, she called to her brother, "Tom, where are you?"

"I'm down here," answered her brother. "I've been dressed a half an hour. I helped pack the lunch and mother's going to let me carry it. Um-yum, I saw what's in it; you can't guess!"

"Now, children," said their mother, "don't start to guessing, but eat your breakfast, for we must be started as soon as we can, so as not to miss the train. We're going to walk to the station, as it is a cool morning and the exercise will warm our blood in good shape."

Tom and Rose did try to eat, but where was their appetite? They couldn't find it and soon declared they had eaten enough.

"I am afraid you will feel the effects of our walk, if you don't have a good breakfast. Do make an effort to eat all you can, and when you are finished go make up your beds while I give the kitchen its finish."

"Where's father?" asked Rose, "Has he had his breakfast?"

"Yes," answered her mother, "and he has gone to give final instructions to the man

who is to keep watch of the place while we are gone."

After a few minutes hustling around up in their rooms the children ran downstairs just as their father came in.

"All ready?" he asked. "Well, so am I, but we can't start on our journey without our usual morning prayer. Children, do you remember your verse for today?"

Rose puckered her face in an attempt to collect her thoughts, but Tom remembered it without a mistake. "That's good," exclaimed their father. "Now we must ask God's blessing that we may be kept in safety, for it is his power that is to sustain us." So they bowed their heads while their father sought that their heavenly Father keep them all through their journey. Then they put on the final touches, took a last look around the house, and stepped out into the clear autumn air.

"Father has the money and the large bag. I have the lunch. Mother is to have charge of our wraps, and Rose has her bag," said Tom gaily.

"I want each of you children to have a dollar to spend as you like, perhaps for a souvenir or two, and here it is. Now keep it safe, till the time comes for you to spend it."

Both children expressed their thanks, then Rose asked, "Why do we have to start so early? I thought we planned to go at noon before?"

"You see," said her father, "We haven't any rooms engaged for over night, as we did when we expected to go before; and we think we better start early so as to be sure to have time to find lodging before dark."

"I know what I wish," said Tom, as they walked along. "I wish we had an automobile and we could go all the way in that."

"I want you to go by train this time, for there is one thing I want to show you which you may never see again," said their father.

"What?" asked Tom.

"Why?" asked Rose, at the same time, and even their mother looked very interested, as if this feature of their journey were new to her.

"That is a surprise and you will have to wait a while before your *what* and *why* are answered. What I refer to comes on the second section of our journey."

Princeton, Mass.

AUTUMN ECHOES FROM SOME OF OUR POETS

(Sermon to the boys and girls, Plainfield, N. J., October 30, 1926)

REV. AHVA J. C. BOND

Text: *And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush.—Exodus 3: 4.*

The melancholy days are come,
The saddest of the year;
With wailing winds and naked woods,
And meadows brown and sere.—*Bryant.*

Be still, sad heart, and cease repining,
Behind the cloud the sun's still shining,
Thy lot is the common lot of all;
Into each life some rain must fall;
Some days must be dark and dreary.—*Longfellow.*

Go forth under the open sky, and list
To Nature's teachings.—*Bryant.*

And Nature, the old nurse, took
The child upon her knee,
Saying: "Here is a story-book
Thy Father has written for thee."

"Come, wander with me," she said,
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."—*Longfellow.*

Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God.
—*Pope.*

And not from Nature up to Nature's God,
But down from Nature's God look Nature through.
—*Montgomery.*

October turned my maple leaves to gold;
The most are gone now; here and there one lingers;
Soon these will slip from out the twig's weak hold,
Like coins between a dying miser's fingers.
—*Aldrich.*

Come, little leaves, said the wind one day,
Come over the meadows with me and play;
Put on your dresses of red and gold;
The summer is gone and the days grow cold.

Soon as the leaves heard the wind's loud call
Down they came fluttering, one and all.
Over the meadows they danced and flew,
Singing the soft little songs they knew.
—*Selected.*

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.—*Bryant.*

Yellow, mellow, ripened days,
Sheltered in a golden coating!
O'er the dreamy, listless haze,
White and dainty cloudlets floating;

Winking at the blushing trees,
And the somber furrows fallow;
Smiling at the airy ease,
Of the southward flying swallow;
Sweet and smiling are thy ways,
Beauteous, golden autumn days.—*Carleton.*

The Autumn is old;
The sere leaves are flying;
He hath gathered up gold,
And now he is dying—
Old age, begin sighing.—*Hood.*

Oh, it sets my heart a clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock.
—*Riley.*

There is something in October sets the gypsy blood astir;
We must rise and follow her,
When from every hill of flame
She calls, and calls each vagabond by name.
—*Carmen.*

Nature never did betray
The heart that loves her.—*Wordsworth.*

We lack but open eye and ear
To find the Orient's marvels here;
The still small voice in autumn's hush,
Yon maple wood the burning bush.—*Whittier.*

Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes.
—*Browning.*

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
—*David.*

"And when the Lord saw that he turned aside to see,
God called unto him out of the midst of the bush."

WORLD FRIENDSHIP AMONG CHILDREN

(Continued from page 596)

only they know about it. The time is short; all dolls should get started by December 20. Tell your friends to write at once to the Doll Travel Bureau for literature which gives detailed information."

My own response to this appeal and to the winsome smiles of those beautiful dolls, ready for their long journey, is this little story of what I saw and heard.—*Mary Moffat.*

AN ALUMNUS REMEMBERS

Rev. Riley G. Davis of Des Moines, Iowa, recently sent to the president's office the words of the poem below, which he said might be of interest to the student body as a new song. It is interesting to know that however far the students of Salem College may go they still remember the institution and the friends back home. Who will propose music suitable to these words?

SALEM COLLEGE

Salem out in West Virginia
Is a pleasant place to go,
To obtain an education
As a lot of people know;
Faithful effort is rewarded
It may rightly be expressed,
For the graduates from Salem
Prove their worth by every test.

Chorus

Out in Salem, West Virginia,
Every student has a show,
In a college that was founded
Useful knowledge to bestow.

Salem College renders service
That may well be counted great,
In preparing men and women
To be useful in the state
There's no other more attentive
To extend a helping hand.
And her doors are always open
To the students of the land.

In that thriving institution
There's a chance for you to win;
Why not take a run to Salem
And a college course begin?
Time is passing and the future
Has some work for you to do,
Now's the time for preparation
And the problem's up to you.
—Riley G. Davis.

THE ENGLISH SPARROW

That unwelcome foreigner, the English sparrow, by many is considered a great pest; but in my opinion he is not nearly as black as he is painted. I have frequently watched whole flocks of these birds in winter hard at work in a garden in which the weeds had been allowed to grow during the summer, and it could easily be seen that they were devouring the seeds of these weeds. They kept coming back to this garden until they had exhausted the supply of seeds. It is very evident that they do a great amount of good.

Sparrows raise two or three broods each season, and until the young can fly and forage for themselves, they are fed on insects.

Nor are the old sparrows averse to an insect diet. I have often seen English sparrows chasing grasshoppers and moths and other insects when they had no broods.

It is said that these birds are fond of young peas, but I have never noticed them doing much damage in the garden, and they certainly more than make up for what fruit and young peas they do take by the insects and weed seeds they eat. It is also said that the sparrows steal grain from chickens, but the amount they take is negligible, for when the feed is first thrown in the fowls all crowd around to get their share and will allow no sparrows there, so what is really stolen is what the chickens leave.—*Our Dumb Animals.*

NATURE'S MESSAGE

And Nature, the old nurse, took
The child upon her knee,
Saying, "Here is a story book
Thy Father hath written for thee.
Come, wander with me," she said,
"Into regions yet untrod,
And read what is still unread
In the manuscripts of God!"—*Selected.*

TWO WEEKS AFTER CHRISTMAS

You wake up bright and early Christmas morning. You open the stockings. Christmas presents on Christmas morning are the most wonderful, beautiful things in the world. Under the soft light of Christmas candles, every present looks like a priceless treasure.

On the day after Christmas, you begin to look at your presents more carefully. It is easier to decide which ones you like best.

One week after Christmas, your preferences are very definite. Two weeks after Christmas, you have to stop and think a minute to remember what some of your friends gave you.

Why not give your friends a Christmas present that they cannot forget, and would not if they could? The Youth's Companion comes once every week—fifty-two times in a year. For \$2.00, what present could you possibly buy that would be more useful, more used, and better appreciated?

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DEATHS

COON.—Elizabeth Zinn Coon, second daughter of Otho Preston and Nancy Rogers Zinn, was born in Berea, Ritchie County, W. Va., March 29, 1843, and died at her home in Farina, Ill., October 23, 1926, aged 83 years, 6 months, and 24 days.

Some months ago while returning to her home from the residence of her brother, she fell, sustaining injuries from which she never recovered. From the time of her fall there was a gradual breaking down of her mental and physical powers until she became almost helpless. Through her sickness she was lovingly and tenderly cared for by her son Clifford and wife and by her niece, Mrs. Edna Williams.

When a young girl she was converted and joined the Hughes River Seventh Day Baptist Church.

After the death of her father, Elizabeth, or Betty as she was called, and her older sister taught school and thus helped the mother who was left with a large family of children to support.

In 1866 she came to Farina, Ill., with her widowed mother, her brother, and sisters to make her home. She was an industrious woman, and in addition to the duties of the home did sewing and worked in the shirt factory. As did so many girls while in the shirt work she made her home with Mrs. Ellen Greenman, and it was in the Greenman home she was married, October 4, 1874, to Mr. A. S. Coon of Farina.

As Mr. Coon was county clerk, they lived in Vandalia for three years. One child, Clifford S., was born to them during their residence at Vandalia. After Mr. Coon's term of office expired they moved back to their farm near Farina, where Mr. Coon died March 17, 1885. After his death, Mrs. Coon, with her son Clifford and a hired boy, took over the management of the farm for several years. Following its sale they moved into Farina, where she has since lived.

In 1881 she became a member of the Seventh Day Baptist Church of Farina, and has been one of its most loyal and devoted members. She loved her church, Sabbath school, and Aid society, attending the meetings of the latter and engaging in the work as long as she was able.

During her illness she frequently remarked that she was missing much by not being able to attend the regular appointments of the church and the meetings of the Northwestern Association.

Aunt Lizzy, as so many called her, was a good friend and neighbor, always ready to help when she was called on. She was a kind, loving mother to her son and to Mr. Coon's daughter and two sons, by a former marriage. She leaves to mourn her loss her son Clifford and wife; her brother, Mr. Thomas Zinn of Farina; a sister, Mrs. Jennie Titworth of Delaware, Ohio; three step children, Mrs. Helen Whitford and Ray G. Coon of Farina, and Mr. D. C. Coon of Nortonville, Kan.; several nieces and nephews and a host of friends. She will be missed but not forgotten.

The funeral service was held Monday from the Seventh Day Baptist church, conducted by the pastor, Rev. C. L. Hill, interment in the Farina cemetery.
C. L. H.

DRISCOLL.—James Andrew Driscoll was born at Sidney, Shelby County, Ohio, May 14, 1902, and died in Detroit, Mich., October 17, 1926, aged 24 years, 5 months, and 3 days.

His wife had occasionally attended the Detroit church and C. E. services, and Elder Scott and the pastor were summoned when her husband was stricken with pneumonia. Under their ministrations, Mr. Driscoll accepted Christ and professed a desire to unite with the Seventh Day Baptist Church. For a time he seemed to rally, but finally the disease triumphed.

Words of comfort were spoken at the funeral service by Pastor R. B. St. Clair from the text John 11: 35. Interment was made in the Evergreen Cemetery, Detroit, Mich. Mr. Driscoll leaves to mourn his loss, his young wife, Marion, his loving father, two sisters, and one brother.
R. B. ST. C.

BEERS.—Tressia Rose, beloved wife of Deacon M. Burd Beers, born in Halstead, Kan., April 14, 1879, fell asleep in Jesus, October 30, 1926, in the village of Halfway, Mich., aged 47 years, 6 months, and 16 days.

Mrs. Beers was the daughter of John and Margaret Redinger of Halstead, Kan., who predeceased her. She leaves her husband, Deacon M. B. Beers; two daughters, Mrs. Lawrence Memmer and Mrs. Helen Carpenter, to mourn her loss.

Pastor R. B. St. Clair conducted the memorial services at Halfway on November 1, 1926. Interment was made at Mount Clemens, Mich.
R. B. ST. C.

Sabbath School. Lesson VIII.—Nov. 20, 1926

JOSHUA RENEWING THE COVENANT

Joshua 24: 14-25

Golden Text.—"Choose ye this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24: 15.

DAILY READINGS

Nov. 14—Joshua Assembles Israel. Josh. 24: 1-13.

Nov. 15—Joshua Renewing the Covenant. Josh. 24: 14-25.

Nov. 16—The Death of Joshua. Josh. 24: 29-33.

Nov. 17—Jehoiadah's Covenant. 2 Kings 11: 17-20.

Nov. 18—The New Covenant. Heb. 9: 11-22.

Nov. 19—Abiding Faith in Christ. Heb. 13: 8-17.

Nov. 20—Praise for Redemption. Psalm 107: 1-9.

(For Lesson Notes, see *Helping Hand*)

Whatsoever a man soweth, that shall he also reap.—*Galatians 6: 7.*

You are what you are today because of what you were yesterday. You are the product of the "Yes" that you have said, and the "No."—*Margaret Slattery.*

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

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

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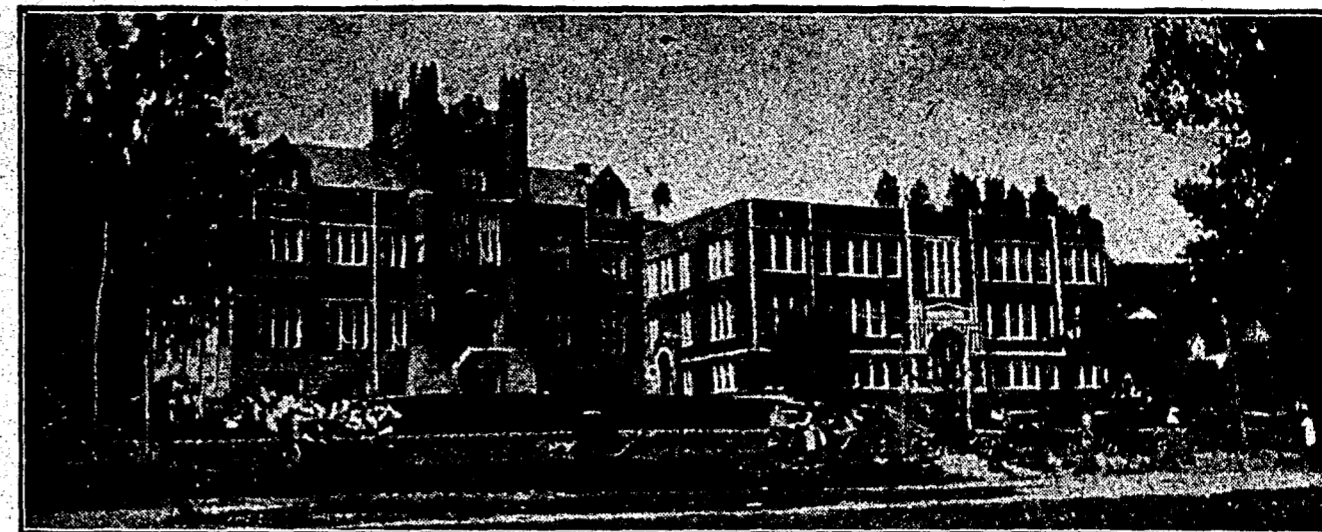
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A tried, true barometer serves in the place—
However you live, it will show in your face.

The false, the deceit that you bear in your heart
Will not stay inside where it first got a start;
For sinew and blood are a thin veil of lace—
What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in his infinite grace—
You don't have to tell it, it shows in your face.

—Church Chimes.

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