

The Sabbath Recorder

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Denominational Building

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F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

Man is no orphaned child in a dead, cold, barren universe, with no responsiveness to his great soul needs, but a child enfolded in the arms of all-compassionate fatherhood and motherhood, ready to assuage all sorrows, wipe away all tears, soothe all pains, and lift up and strengthen. Wherever we stay, he is our sun and our shade; his smile is in the morning's dawn and in the evening's glow. He leads the way wherever we roam by land or sea. . . . Such assurance lifts from the region of spiritual night, with its clouds and shadows of doubt, from the gray dawn of philosophic truth, to the noontide splendors of living faith. . . . All progress, all Christian civilization, draws its life from this divine fountain.—President J. Allen.

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 The Memorial Board acts as the Financial Agent of the Denomination.
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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA
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*"Almighty God, may we not be discouraged by failure, but stimulated to new effort! Help us to develop our resources! Open our eyes to the mightiness of God! May we discover thy will as we enter upon the tasks of this day!
 "In our necessity we turn to thee! Give us courage and endurance! If our way is dark, may we go forward assured that thou art with us! Teach us to carry the burdens of others and to endeavor to make life easier and brighter for them! Amen."*

The Waste of Worry I once read of a man who was so given to the habit of worrying that he became unfitted for successful work, and his prospect of success became almost hopeless. But his good wife, in pleading with him over the matter, said, "Worry is waste"; and she packed so much wisdom in those three words that her husband could not shake off the impression they made. So fixed was the idea that he was wasting time and strength and losing golden opportunities by worry, that he found himself able to overcome fear, rise above his misgivings, put away his apprehensions of ill, and soon found these things replaced with a calm trust, healthful courage, and a determination to do his best and leave results with God.

A careful study of the laws of mind will show that worry is a mental disease and may be cured by proper attention to mental laws. There is a wonderful efficiency to be gained by cultivating the mental qualities of courage, hope, and optimism by the persistent exercise of a well-directed will.

Fixed tendencies to worry are sure to rob a man of power to do, and to sap his manhood. Worry even steals away the beauty of the countenance whenever it robs the soul of its conscious power.

The spirit of worry lowers a man's vitality, fouls the very air, shuts out the sunshine of life, blocks the forces of action, and induces fatigue. Thus, to worry and fear may be charged an amazing proportion of all the ills that flesh is heir to.

On the other hand, miserable bodily health has much to do with inducing mind trouble. The body and the mind are retro-active in

their influence over each other. Thus, a better attention to the laws of health will sometimes produce a healthy mind and bring a person out from under the clouds of despondency into the sunshine of good cheer. Proper steps taken to remove poisons from the blood, to re-enforce wasted nerves, and bring the bodily forces into harmonious and easy-working order, will sometimes work wonders for a despondent mind. By careful living and proper attention to the things that make for good bodily health, the wear and waste of worry may be greatly reduced, if not entirely overcome.

Rest in the Lord There is a still higher and surer remedy for worry than those mentioned above. We are told to cast our burdens on the Lord and he will sustain us. This does not mean that he will remove our worries entirely from us; for it may be that the Lord can make trouble do more for us than easy-going prosperity could do. If you have sincerely prayed for relief, the very best thing to do is to rest in the Lord and leave it all with him. If you realize what it means to be his child and believe that he is your Father who makes your affairs his affairs; if you have tried to obey and trust him, why can you not, in faith, rest the matters that worry you with him?

Your true life is the life you live in him, and this is the life that no uncertainties or accidents of earth can touch. An inward peace is possible to you, even while surrounded by agitation and while enduring many things that tend to worry you; and your heart may rest in God your Father's love even in the midst of strenuous conflicts and difficulties.

Faith in such a Father as Jesus revealed to men should be the greatest cure for our worries. Take this counsel from Phillips Brooks:

The little, sharp vexations,
 And the briars that catch and fret,
 Why not take them all to the Helper
 Who has never failed us yet?

Tell him about the heartache,
 And tell him the longings, too;

Tell him the baffled purpose
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

Westbourne Park Chapel, London.

"Is it Well with Thee?" I have just read the Bible story of Elisha and the Shunammite woman who had lost her child and gone to the man of God for help. Her answer to Elisha's question, "Is it well with thee?" was something wonderful, showing something of the perfect resignation which faith in God can give in time of deep trouble.

Knowing that the sunstroke had taken away the idol of her heart and that the child for whom she had prayed and who was so precious to her was dead, she promptly answered, "It is well."

If the old prophet could return to earth in these times of turmoil and hustling rush of our busy life, and could lay his gentle hand upon you, asking the question, "Is it well with thee?" could you say, "It is well?" Even if no bereavement had darkened your home, I fear that you would hesitate to give such an answer in view of the troubles and burdens that tend to weigh you down.

Oh, friends, let us thank God that it is possible in this vale of tears—even when under the shadow of sorrow's cross, with hearts broken in grief, and the power to speak almost gone—for us to look up and say even in whispers, "It is well with my soul."

If you find yourself beside the bitter waters, there is One close by who can make them sweet. For your soul-hunger in this wilderness, he offers the living manna—the very bread of life to your soul. He knows your infirmities and your sorrows. He understands your weaknesses. He is the Great Physician ready to heal and to uplift.

If, like the Publican of old, you can only smite your poor downcast self and say, "God be merciful to me a sinner," you too may go justified and have the peace that passeth knowledge.

In view of the brevity of life here, and the transitory, fleeting nature of all earthly things; in view of the sudden departure

from earth life of so many who have been called away forever, is it not strange that so many overlook the provision made for eternal peace and blessedness in the spirit-land immortal?

Why not listen to the voice of One greater than the prophet of old, who says come unto me and I will give you rest? In the midst of earth's perplexities and cares there comes the age-long question, "Is it well with thee?"

"Have You Solved That Last Problem?" The next thing after writing the above, I came upon an item, entitled, "Have you solved that last problem?" and it seemed so appropriate to follow here that I determined to give the story.

A teacher in a large school was smitten with a fatal disease, and in his delirium he thought himself back in the classroom with his students in arithmetic. Every few moments he would arouse up in bed and call out earnestly, "Boys, have you solved that last problem? Did you get the correct answer?" He kept repeating this question and urging the boys not to be satisfied until they had secured the correct solution of the problem. At day dawn the teacher's spirit found rest.

Friends, in these days of intense activity amid the rush of the business world, in times when so many are being called away on short notice, with the sands of your own life rapidly running out, and since your last day on earth can not be far away, is it not time to be solving that last problem? "For what is a man profited, if he shall gain the whole world and lose his own soul?" This is the most wonderful problem of profit and loss, and it has to do with your eternal welfare.

See About Conference Rates And Routes Elsewhere In This Recorder our readers will find full instruction,

given by Brother Curtis F. Randolph of Alfred, regarding Conference rates and automobile routes to the General Conference, which meets in Alfred, N. Y., on August 24. Probably those going by automobile will find this description of great value, and we hope a great many will attend this year.

PASTOR'S MESSAGE

JUVENILE DELINQUENCY

Much could be said on this phase of our subject. It is plain that the commandment, "Thou shalt not steal," has not been learned by American youth, and that the sacredness of life has not been effectively taught to the American people, for "Thou shalt not kill" goes unheeded—all because education in religion and morals has been inadequate.

Surveys have been made of various motion picture films. The surveyors report the following as typical of the reactions observed by them while the films were being exhibited:

"A graphic murder scene was being enacted. A child of about four or five began to scream, 'Oh, mama, let's go! Oh, mama, let's go!' The mother with difficulty silenced the child and remained until the end of the picture.

"Thirty or forty boys of about nine to thirteen years sat together near the front of a theater. When the villain, who was also the hero of the picture, struggled with a policeman and finally struck him senseless to the ground, the boys broke into vehement and prolonged applause. On a similar occasion in addition to the clapping of hands, the boys shouted, 'Down the cop! Down the cop!'

"A picture showed a father who was not an especially high type of manhood, it is true, yet the observer was conscious of shock when a shrill chorus of children's voices applauded the son who struck his father down."

What think you of these instances?

"Crime is preventable by moral and religious education. Education for efficiency must be supplemented by education for righteousness. The efficient will must be controlled by the good will, if society is to be secure."

Dr. Athearn and his associates believe that if children were given the right amount of religious education crime would disappear in a generation, and a wholesome, spiritual atmosphere created.

"Science removed the yellow fever from the Canal Zone in a single generation,—the science of religious education can as effectively remove dishonesty, lying, cruelty, and other vices in an equal period and establish the moral health in society."

Bruce Barton in his book, "The Man Nobody Knows," describes the sad and solemn pictures, on the walls of the Sunday school room, which presented the features of Jesus Christ,—these Bruce Barton saw when a young man. He later became acquainted with a different Christ.

My friends, it is our business to so live and to so talk of our Master that child and youth will be drawn to the joys and privileges of the Christian life.

"Christian education is the introduction of control into experience in the terms of Jesus Christ; the Christian educator has one task,—that of presenting Jesus Christ so that every act will be in harmony with his holy will."—*Hurley S. Warren, in Nile Church Paper.*

A NEW SEVENTH DAY BAPTIST CHURCH AND A NEW DEACON

For about five years there has been a little company of Seventh Day Baptists living near Edinburg and McAllen, Tex., meeting regularly on the Sabbath for Bible study. For a time they had a union Sabbath school with a few people of another denomination. But when it became evident that the intent of these was to proselyte rather than to co-operate, the Seventh Day Baptists withdrew, and have been conducting their own Sabbath school since. Three of their number went with the other denomination. Others were disturbed and unsettled for a time, but after further investigation and study these were convinced of the erroneous beliefs and false teaching, and became stronger Seventh Day Baptists than ever.

It was the expectation of the earlier settlers to organize a little church in a short time, but the consummation of this was hindered for a time for above reasons.

About a year ago the pastor of another denomination discovered these people, and at a meeting in his church told his people of the little company of Christians, saying that they were very nice people—Baptists—but that they kept "Saturday" instead of Sunday. He said they ought to be worshiping with their church, and advised the church workers to visit them, saying they might be able to show them their "error." A certain deacon, one Julius E. Jessen, called at the home of one of the staunch

Seventh Day Baptist families, and tried to convert them to his way of thinking, only to be asked some questions he could not answer, to hear some convincing Scripture quoted, and to be offered some Sabbath tracts. He went home silenced, but not convinced, and sought more Scripture to overthrow the "strange" doctrine. After a few days of study of his Bible and the tracts he was thoroughly convinced that the Sabbath doctrine was true, and that he had been wrong all his life. He and his wife commenced at once to keep the Sabbath, subscribed for the RECORDER, and entered heartily into the work and plans of the Seventh Day Baptists.

Upon urgent solicitation of the Seventh Day Baptist Sabbath school at Edinburg, I recently visited them, conducted Sabbath and evening meetings for ten days, calling upon and visiting people interested, and helped the loyal workers to organize a church. Brother Jessen was elected deacon. He made a very satisfactory statement of his religious experience and belief, voluntary and in answer to a few questions, and was consecrated to the office of deacon of the First Seventh Day Baptist Church of Edinburg.

Brother Jessen has had a rich Christian experience. He is very consecrated and has been an active worker many years, engaging in preaching and personal work in early life with marked success, until other duties and circumstances prevented his making the gospel ministry his life work. I feel that Brother Jessen is a great acquisition to the Seventh Day Baptists of Edinburg, Tex., and to the denomination at large.

There are a number of people in the Rio Grande Valley interested in the Sabbath question; some are convinced of this truth, but have not the courage to keep it. These may, perhaps, be brought in by work which will deepen their spiritual life. Several Seventh Day Baptist families and lone Sabbath keepers are looking toward the Rio Grande Valley as a future home.

The valley is very beautiful with its palms and flowers and orange groves. The soil is deep and rich, needing no fertilizer. The climate is very healthful, weather is just right the most of the year, never very cold in winter, and the heat of summer is modified by the Gulf breeze. People from

Fort Worth, Kansas City, and other places farther north find it a good summer resort as it is cooler much of the time than those places in summer.

Cotton and corn, broom corn, cane, and fodder for stock are raised as well as citrus fruits. After the summer crop is harvested the winter crop of vegetables is planted, to supply northern markets. They claim to raise the best grapefruit in the United States, as well as excellent varieties of oranges, limes, and lemons. Other fruits are raised, bananas to a limited extent. I enjoyed eating wild grape jelly made from grapes nearly as large as Concord, pomegranate jelly, ponderosa lemon jam, roselle guavas, berries, and peaches. Castor oil jam. The Japanese persimmon grows there, bean and bamboo will attain a height sufficient for a good shade in a single season. Ornamental vines, shrubs, and shade trees grow rapidly in the rich, black soil.

Irrigation ditches and paved highways and a new railroad are bringing prosperity to the residents.

This new railroad direct to San Antonio will help solve the marketing problem.

Unscrupulous land agents have hurt the country by exaggerated reports, inducing people to go there with the idea of getting rich quickly, but people who have lived there some dozen years like the country and are doing well.

This is one of the "garden spots of the world." There are others, but people who are looking toward the Sunny South would do well to investigate the possibilities of the valley which is being settled rapidly. Unimproved land can still be bought reasonably. This may not be true a few months hence, as settlers are coming in by the thousands. Towns of two thousand to five thousand resemble large cities. So many cars line the streets that it is difficult to find a parking place. These towns are on paved highways of distances of five and six miles.

My stay with the loyal band of Sabbath keepers was very pleasant. They paid my traveling expenses and gave me a number of beautiful and useful gifts expressing their appreciation of my efforts.

Brethren and sisters, pray for this new church, that it may be a light in the valley.

ANGELINE PRENTICE ALLEN.

Fouke, Ark., July 27, 1926.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Seventh Day Baptist Commission meets at Alfred, N. Y., August 19 and 20, 1926.

The General Conference convenes at Alfred, N. Y., August 24-29, 1926.

The Battle Creek Church has met its quota for the year 1925-6, but the last payment did not reach the treasurer in time to appear on his books for that year.

HELPING THE PASTOR

The pastor is the religious leader in the church, and there should be a united effort on the part of its members to help him to realize the largest and most efficient leadership possible.

A very important way in which a congregation can help the pastor was brought out in an article by Frederick Lynch in a recent issue of the *Christian Century*, entitled, "An Informed Church." The article was written after Dr. Lynch had listened to an address by Dr. W. S. Abernethy of Calvary Baptist Church, Washington, D. C., on the educative value of a religious paper for a congregation. Some quotations from Dr. Lynch's article may encourage you to help your pastor in his preaching.

The religious paper means a congregation prepared for the minister's full message; the absence of it means a congregation ignorant of the great thought movements of the day, of the social experiments the church is making, and of the mission work at home and abroad in which the church is engaged. The religious journal prepares a congregation for the preacher's message. He does not have to begin in the kindergarten stage of every question on which he talks. He can assume an intelligent, not a childlike, interest in his message, whatever its character. Furthermore he has an audience that has the world vision, the big background, instead of the parochial mind. It is ready to respond to big themes and is at home in them. Thus the preacher is freed to plunge right into his subject and assured of sympathetic comprehension.

Dr. Lynch writes that when Sir William Robertson Nicol started the *British Weekly*, he took as his slogan, "In every manse in Britain." The results were such that "scores of pastors co-operated with Dr. Nicol and put the *British Weekly* not only into every manse but into many homes. I recall that at the time some one remarked that one of the most interesting outcomes of it all was a vast improvement in the preaching of Great Britain. How could it be otherwise, for who can not preach with infinitely more zest, inspiration, and power to a congregation of people all alert, interested, highly informed, and with broad cultural background? And this is the sort of listener a real religious journal makes with its weekly visits."

Out of his own experience in many churches, Dr. Lynch adds: "I have said several times and would like to say here with increased certainty that I can tell after the first five minutes of my sermon whether I am preaching to a congregation conversant with the great world of religious thought and endeavor or not."

The last paragraph of the article is well worth quoting in full.

We Protestant ministers are all the time complaining of the lack of interest in the church, common, perhaps increasingly common, among our people. Not only do they seem not to love the church as did our fathers and mothers, but they do not have the same enthusiasm for it, nor give it the same high and holy place in their thoughts. Why? Largely because they do not know the wonders it is working in the life of man and in the transformation of the nations. They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American Legion is doing, what trades unions are doing, what a thousand institutions are doing; but they are not reading what the church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said: Why do not the churches get behind this thing? Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the Church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just the record of the great things the Church is doing at home and abroad. Pastors, if you want to hold and increase the interest of the people in the Church, there is one way—see that your people read every week the *miracles* she is accomplishing.

The importance of a knowledge of the subject that the preacher is speaking upon,

in increasing our interest in his message, was brought to my attention at the Western Association last June. Secretary William L. Burdick brought our various mission interests to us in a very stirring manner,—but I knew by correspondence of these interests, and had heard him tell of them at the association at Shiloh, and then at the association at Brookfield, and yet he has seldom more deeply moved me than he did at the last of the June associations. And, thank the Lord, I was not the only person present that day who knew considerable about what the preacher was talking about, and enjoyed his address the more because of it.

Do you wish to help your pastor? Then read again what Dr. Lynch says in this article.

**STATEMENT ONWARD MOVEMENT
TREASURER, JULY, 1926**

Receipts	
Battle Creek	\$107 00
Battle Creek Sabbath school	25 00
Berlin	25 00
Brookfield, First	30 00
Brookfield, Second	25 00
Friendship	20 00
Little Genesee	41 00
Middle Island	20 00
Milton	121 65
Milton Junction	30 00
Pawcatuck	200 00
Roanoke	21 00
Salem	48 25
Marie Miller, Viborg, S. D.	5 00
	\$718 90
Special:	
Woman's Board, Albion, Home Bene- fit society	35 00
Total	\$753 90
Disbursements	
Sabbath School Board	\$ 50 40
Young People's Board	30 80
Woman's Board	95 20
Historical Society	7 00
Education Society	21 00
Missionary Society	252 00
Tract Society	109 20
Scholarships and Fellowships	14 00
Ministerial Relief	56 00
General Conference	69 51
Contingent Fund	29 89
Balance, August 1, 1926	18 90
Total	\$753 90

HAROLD R. CRANDALL,
Treasurer.
Jackson Center, Ohio.
August 1, 1926.

JERUSALEM BEING MODERNIZED

ELDER R. B. ST. CLAIR

Interesting things are happening in old Jerusalem. The city is coming into its own. Down by the Jaffa Gate, through which our Savior must have passed many times, an American skyscraper of about eighteen stories is being erected for the offices of the British Provisional Government. It will also be occupied by the various organizations interested in the development of the Holy Land's long sacred capital.

Jerusalem is to have as perfect water supply as New York now enjoys. The Pools of Solomon, reservoirs which once supplied Jerusalem with water, are being cleaned out and restored. Other reservoirs are being blasted out of the hills far away in the Ain Farah gorge, where there is an inexhaustible spring. It was at this spring, tradition tells us, that David took his sheep to water and which gave him the inspiration for the beautiful Twenty-third Psalm. From this reservoir, 200,000 gallons of water will be pumped daily.

In addition to all this, a comprehensive system of parks, gardens, and open spaces is being planned, and 4,000 trees are being planted annually to give back to the city the charm which was once its own when it was at the height of its glory. Electric light and power plants are being built, and energy for these will be supplied by the River Jordan, which is being dammed at certain points so that it may be used in the manner desired. There will be a large municipal theater, in which will be given both modern plays and the best of the motion pictures. Perhaps the most revolutionary step is the naming of all the streets and the numbering of the houses, which will make it possible for strangers to find their way about and have their mail properly delivered.

It is, in fact, a new Jerusalem which is in process of coming to be, and the automobiles already jostle the camel and the little donkeys for room in the narrow streets.

The ancient city is ultimately to be put into the shape it was in the days of David and Solomon, when it was at its best. There will be no widening of streets or tearing down of old time hallowed buildings. Around this ancient city, however, will be built—and is indeed now being built—an essentially modern one.

Many of us have been thinking that Jeru-

salem is just a drowsy old city, hallowed by the holiest of memories. Most people think this—and they are almost entirely wrong.

In the first place, the population is greater and richer than it has been for many centuries. Since the war ended, an average of 3,000 Jews a month has been entering the Holy Land, and many of them have settled at Jerusalem. There are strict immigration laws, and every family must bring in at least \$2,500 as a guarantee against becoming a public charge. Many of these immigrants, unfitted for agricultural life, settle in Jerusalem. Real estate agents are having a harvest, as the demands for homes is becoming more and more insistent.

The British Mandatorial Government and philanthropic Jews and Christians, the world over, are aiding in the rehabilitation of Jerusalem; the old walls are being restored, new industries financed.

Throughout all of Palestine great development agriculturally is taking place. There is enough fertile land in Palestine to make it the granary of a good portion of the East, and Jerusalem is the natural center for the commerce following this development.

In Jerusalem a revival of fabric manufacture is under way, also a restoration of the ancient tiling. A school for ceramics has been established. Still another ancient industry, that of glass blowing, has been revived. The Hebrews rivaled the Venetians of olden times.

Sad to say, the most modern industrial enterprise is that of cigarette making, which is now going forward at a rapid rate, and the exports are growing enormously as this type of cigarette is developed. All the tobacco used is grown in Palestine, cured there, and made into millions of cigarettes in the Jerusalem factories. Logically, furniture making has developed to important proportions because of the demands for new homes, and the population is encouraged to buy the home-made product.

So it will be seen that the Holy City is not at all the sleepy, more-dead-than-alive place that so many people believe it.

The tourist industry is also liable, with the advent of sanitation and other modern improvements, to increase tenfold. This industry will bring millions of dollars annually to the city of David.

The Palestine immigration promoters show more aptness for their positions than

formerly characterized those of our own United States Department of Immigration. Thus the division of labor is planned even before the immigrants leave their homes in Europe and America, so that congestion in any one trade is avoided. For instance, in Poland some 2,500 skilled workers are selected from among many thousands of applicants for passports to Palestine. Of these 1,057 were registered as skilled in the building trade, 570 were agriculturalists, 124 were bakers, 117 were weavers, 70 tailors, 67 seamstresses, 52 tanners, 28 bootmakers, 84 skilled laborers, and the balance belonging to miscellaneous trades. Each quota was fixed according to the current necessities, not only in Jerusalem but in other cities in Palestine.

It is astonishing to see how rapidly the houses are erected, and suburbs spring up as quickly almost as a development on Long Island near New York. But unlike the most of these and similar developments of American cities, the Jerusalem suburbs are attractive—not the hideous, jerry-built, "enlarged dog kennels" which have transformed so many American farms and woodlands into stretches of drab ugliness. All are built in accordance with a general plan passed upon by the best architects. Numerous boulevards and parks are provided to add to the attractiveness.

No one can tell how great will be the population of the ancient capital in the years to come. In Biblical days it could hardly have exceeded a regular population of 100,000. At the siege by Titus, in A. D. 70, it is said to have held a million, but these had fled hither from all over Palestine to the defense of the beloved city. This development within the historic walls will be limited, naturally, but there is practically unlimited space in the new suburbs, and extensions are being planned in all directions.

Not having been in Jerusalem, the writer has had to draw chiefly from news dispatches, but feels pardoned in so doing because of the importance and interest of the story of Jerusalem's restoration. The readers will find the fourteen of Zechariah of more than passing interest at this time. Jerusalem is the point located in Scripture as the scene of the earth's final conflict, and to lovers of the study of Biblical prophecy, the present move in Jerusalem is of great import.

MISSIONS

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

STANDING WITH CHRIST IN THE WORLD'S CRISIS

(Taken from the Annual Report of the Board of Managers of the Seventh Day Baptist Missionary Society.)

This outline of the year's missionary work and the condition on the various fields presents only a part of the tasks undertaken and the problems encountered, to say nothing of the many calls from the home and foreign lands which are not herein mentioned. The work is fast becoming more extensive and the demands for its rapid increase are very great. This should cause joy not sorrow, enthusiasm not discouragement, for it is a glorious work and one precious to every disciple of the world's Redeemer. Our task is nothing less than to help bring the light of the knowledge of Jesus Christ into all the world. This is a very comprehensive undertaking, including every vital truth and worthy cause; but the chief thing is none other than to exalt Christ and bring every man into personal touch with him.

The whole world is passing through a very trying and uncertain period of its history, and its hope is that men, one by one, may be brought to Christ. This alone can save the home, State and Church. In the unfolding of human events we have arrived at the auspicious hour. All that has gone before has led to this hour. Christ and his religion are hanging in the balances. His followers can make him supreme in all lives and cause his way of living to purify all human institutions if they will; the means have been placed in their hands. The hour for decisive action has struck.

Seventh Day Baptists are called upon to have part in this work; they have been raised up for this purpose. Some are wondering if we as a people are equal to these things. It is useless to enter doors which God does not open and it is worse than useless, it is ruinous, not to enter the doors he does open. When God asks a people to take up a work, he will enable them to do it, no matter how large and difficult it

seems to be, provided they undertake it in humility, enthusiasm, and loving devotion to him and their fellow men. God often requires very difficult things, sometimes the seemingly impossible; but his resources are infinite and his demands are backed by his grace, wisdom, and power. The denomination which launches out at his command can not fail; and the denomination which, for any reason whatsoever, does not is doomed to defeat. Seventh Day Baptists can enter every door opened to them if they will. Some are saying, "We are a small people"; so we are; but we will always be small unless, with stress and struggle, love and devotion, self-sacrifice and anguish over a world without Christ, we go forward at God's bidding. We must not hesitate, we must not fumble, we must not measure our plans for the future by what we have done in the past. Our only measure for work the next and succeeding years must be the call of God; the only measure of our energy and diligence must be the world's appalling needs; the only measure of our consecration must be the Master's devotion to us; the only measure of our sacrifice must be the Father's sacrifice in giving his only begotten Son, beloved and precious.

LETTER FROM CHINA.

DEAR RECORDER READERS:

My appointed time for writing to the RECORDER is past by three days, but, as I have ascertained from the others, nobody seems able to write exactly on time, so perhaps I will not interfere with anyone else. It has really been impossible to find the time. This morning, after working since dawn, attending to I don't know how many affairs, getting my things together for quite a little stay in Shanghai, I just missed the nine o'clock bus, so am now in the automobile station waiting for the eleven o'clock bus. After rushing so, it seemed too bad to have two hours here with nothing to do; but I suddenly bethought me that perhaps this was the truly appointed time for me to write my RECORDER letter, so here I am, with my suitcase as a desk. Dr. Crandall, at my request, drove the hospital car into Shanghai last evening to take back Miss Burdick, Eling, and Mr. Sung, who had been out here to help me entertain our Liuho Church members at a little "spread" I gave

them, as I could not conveniently invite them to Shanghai to the wedding next Sunday. Yesterday there were over fifty present, counting ourselves. I am now on my way to Shanghai to arrange for the wedding. It is to be in our church, with a reception just before the ceremony for our side of the house, in foreign style, and a Chinese feast immediately afterward for the guests of Mr. Sung's family, which will no doubt be a great affair. However, it will be a much easier and more simple affair than in years past, when feasting must be carried on for the guests for three days, and nights too, and the family be worn out physically and financially when it was finished. We are having some hot weather these last days, weather that has been due for some time, so we must not grumble.

The last time I wrote, the country was suffering from a drouth, the worst here in thirty-four years. Lately we have been nearly drowned out by continued heavy rains, as though what we had not had before had been stored up till now, to be precipitated at once upon us. It has truly been very serious in some places, though in Liuho we have not really suffered.

After the wedding I expect to stay in Shanghai and hold the fort while Miss Burdick goes off somewhere for a rest and change. It will be too short for her, I am afraid, for she should have a long one. I close my work on July 2, and hope to open on August 8. The Thorngate family expects to stay in Liuho for the summer, and the Davis family is also going out there for a month. Dr. Crandall is not planning much of a vacation. So the regular resorts bid fair to see little or nothing of the Seventh Day Baptist missionaries this summer. But one can tell better by the time summer is over. I remember one summer when I was living in Shanghai, I thought I would spend the summer at home, but before it was over I had made three or four trips to the mountains, escorting sick people up or down, or for other reasons.

Those were the pioneer days for Moksansan. Now one can buy a ticket at the railway station in Shanghai clear to the top of the mountains, with boat and sedan chair, etc., all furnished. The place has grown to be a popular resort, and the expenses have also grown so as to be almost prohibitive for people of ordinary means, and there

seems to be no other place for missionaries to pioneer and develop, in this region.

I had written only a page or so of this letter when the ticket agent told me to go out and get into a car there, as they were going to send an extra one. Dr. Crandall and I have passes, and the company also gives us and Mr. Davis passes for our cars, so we do not have to pay toll. So I could go out and choose my seat while the rest were buying their tickets. A man and his wife had, like myself, come too late for the nine o'clock bus; and though he had a lot of baggage to have carried back home, they would not wait for the eleven o'clock one, but went back to go the next day. I find it a good thing often to be on the spot, and when opportunity invites, I can accept the invitation. So we had a ride in a bus crowded less than usual, for the first part of the way at least.

The car made too much noise for conversation; but I could observe my fellow passengers, and for the first time I thought of a benefit growing out of cigarette smoking. That is, that many men whose mouths would ordinarily be hanging open, were compelled to keep them closed in order to smoke. If they would smoke from babyhood, it might make a difference in the whole contour of the lower part of the face, and it would also help to decrease this too numerous population. Almost everything has its good points.

I reached Shanghai in time for dinner with Miss Burdick, and found her in the midst of housecleaning, having a million, more or less, of books turned out to the weather. I had to go down town the first thing to return a vacuum ice cream container, which we had brought ice cream to Liuho in, the day before, and also make arrangements for ice cream for the wedding reception. We can get brick ice cream, made in America, these days, for a price that is not prohibitive; and it certainly is delicious. I shall never forget my feeling of astonishment and awe, when I tasted it the first time. To think of ice cream, already made, coming all that distance and tasting so fresh and good.

Dr. Thorngate and Brier and I drove in from Liuho to see Miss Anna West off, a week ago last Sunday. Dr. Thorngate and Mr. Davis did heroic duty with the two cars, taking about thirty-six people to the wharf.

It was pouring rain and a lot of us got wet; but the weather being warm, most of us escaped getting colds, though some did have such a consequence. We certainly hated to see her go. We have had two interesting letters from her, from Japan. By this time she is out of reach of mosquitoes, such as are eating me at this moment, and all of us all the time.

Since beginning this letter, the RECORDER containing my last one has arrived. Our strawberry crop did turn out almost a complete failure, the thousands of blossoms and little berries for the most part just drying up.

My usual comments on the political situation will this time be omitted, because I feel comment is useless and flat about such a chronically bad condition. One happy thing has happened since my last letter, which I will report, and that is the baptism of two women and six men at Liuho in our church. Such is the harvest most longed for and most appreciated by your friend and fellow worker,

ROSA PALMBORG.

Grace Hospital,
Seventh Day Baptist Mission,
Liuho, Ku, China, July 6, 1926.

MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, July 21, 1926.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Recording Secretary George B. Utter, A. S. Babcock, Rev. Paul S. Burdick, Mrs. Clayton A. Burdick, Dr. Anne L. Waite, Robert L. Coon, James A. Saunders, Mrs. A. H. Langworthy, Frank Hill, John H. Austin, Samuel H. Davis, I. B. Crandall, Miss Amelia Potter, Walter D. Kenyon, LaVerne D. Langworthy, Dr. Edwin Whitford.

Guests present were: J. W. Crofoot, Mrs. J. W. Crofoot, Mrs. Walter D. Kenyon, Miss Elizabeth Hiscox, Miss Elisabeth Kenyon, Mrs. Robert L. Coon, Miss Gertrude Stillman, Mrs. Mary Rogers, Mrs. LaVerne Langworthy, Mrs. George H. Utter, Mrs. Dell Burdick, Mrs. Edwin Whitford.

The meeting was called to order at 9.35 a. m. by the president, Rev. Clayton A. Burdick. Prayer was offered by Robert L. Coon.

Corresponding Secretary Rev. W. L. Burdick presented his quarterly report which was voted approved and ordered recorded.

It was voted that \$10 a month be appropriated from the Alice Fisher Fund for Rev. George P. Kenyon of Shinglehouse, Pa.

Frank Hill, chairman of the American Tropics Committee, presented the report of his committee, which was adopted. The committee has been looking for some one to go to the Jamaica field. Mr. and Mrs. Clifford A. Beebe of Alfred, N. Y., have offered themselves for this field, and the committee expects to consider the offer at a near date.

It was voted that the American Tropics Committee have authority to increase the insurance to \$5,000 on the Georgetown chapel.

It was voted that funds for the payment of taxes on the Georgetown chapel be sent to the attorney in Georgetown, amounting to \$63.

It was voted that \$25 be sent to William Berry for special work on the American Tropics field.

Treasurer Samuel H. Davis read his quarterly report which was accepted and ordered recorded:

QUARTERLY REPORT
April 1, 1926-July 1, 1926

S. H. DAVIS,	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
<i>Cash Received</i>	
On hand April 1, 1926	\$17,601.35
For—	
General Fund	5,662.89
China field	745.00
Boys' School	122.50
Girls' School	102.50
Georgetown mission	200.00
Jamaica	50.00
Trinidad	2.00
Java	14.00
Special, Calcutta Church, India	2.00
From—	
Memorial Board	155.85
Interest	530.44
Income Permanent Funds	4,500.00
	<u>\$29,688.53</u>

<i>Disbursements</i>	
To—	
Corresponding secretary and general missionaries	\$ 1,195.17
Churches and pastors	1,381.96
China field	2,339.91
South American field	250.00
Jamaica	99.50
Holland	250.00
Treasurer's expenses	91.00
Total disbursements	\$ 5,607.54
Balance on hand July 1, 1926	24,080.99
	<u>\$29,688.53</u>

SPECIAL FUNDS	
Boys' School Fund:	
Amount on hand April 1, 1926	\$ 9,945.75
Received during the quarter	122.50
Total	\$10,068.25
Girls' School Fund:	
Amount on hand April 1, 1926	\$10,055.69
Received during the quarter	102.50
Total	\$10,158.19
Georgetown Chapel Fund:	
Amount on hand April 1, 1926	\$ 758.03
Received during the quarter	200.00
Total	\$ 958.03
Total	\$21,184.47
Balance on hand July 1, 1926	24,080.99
Net balance July 1, 1926	\$ 2,896.52
	S. H. DAVIS, Treasurer.
	E. & O. E.

Treasurer Samuel H. Davis read the annual report, ending July 1, 1926. It was accepted and ordered recorded.

YEARLY REPORT	
July 1, 1925-July 1, 1926	
SAMUEL H. DAVIS,	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
<i>Cash Received</i>	
On hand July 1, 1925	\$18,237.86
For—	
General Fund	12,707.35
Home field	350.00
China field	2,314.15
Boys' School	2,110.00
Girls' School	2,120.00
Liuho Hospital	20.00
Georgetown mission	290.65
Jamaica	124.49
Java	74.50
Trinidad	26.87
Special	5.00
Life Membership	25.00
From—	
Memorial Board	1,747.06
Income Permanent Funds	7,500.00
Interest	1,082.16
	<u>\$48,730.03</u>

<i>Disbursements</i>	
To—	
Corresponding secretary and general missionaries	\$ 4,863.70
Churches and pastors	4,075.57
China field	10,785.62
Boys' School	914.87
Girls' School	914.88
South American field	1,149.09
Jamaica	451.09
Holland	941.66
Trinidad	15.00
Java	52.00
Specials	122.56
Treasurer's expenses	363.00
Total disbursements	\$24,649.04
Balance on hand July 1, 1926	24,080.99
	<u>\$48,730.03</u>

SPECIAL FUNDS	
Boys' School Fund:	
Amount on hand July 1, 1926	\$10,068.25
Girls' School Fund:	
Amount on hand July 1, 1926	10,158.19
Georgetown Chapel Fund:	
Amount on hand July 1, 1926	958.03
Total	\$21,184.47
Balance on hand	24,080.99
	\$ 2,896.52
	Treasurer.
	E. & O. E.

REPORT OF COMMITTEE ON BEQUESTS AND PERMANENT FUNDS
July 1, 1925-July 1, 1926

To S. H. Davis, Treasurer:	
Your Committee on Bequests and Permanent Funds would submit the following report:	
Amount of property represented by real estate, notes, mortgages, bank stock, savings bank deposits, bonds, cash, and other securities as per report of July 1, 1925	\$127,671.59
To this has been added the past year as follows:	
Balance Bequest of Christen Swendson	\$ 8,000.00
Sale property of First Seventh Day Baptist Church of Westerly	1,000.00
Account sale of Andrews property, Farina, Ill.	1,500.00
Bequest of Sarah A. Coon less inheritance tax	915.26
Received "Jacob Work" special for building of church in Kingston	3,000.00
W. I. Crandall, Annuity Bond	200.00
	<u>14,615.26</u>
	<u>\$142,286.85</u>

These funds are invested as follows:

Bank stock	\$ 1,025.00
Building loan stock	328.00
Endorsed or collateral notes	500.00
Notes secured by real estate mortgages	65,200.00
Gold Bonds	55,453.14
Washington Trust Company, savings account	19,780.71
	<u>\$142,286.85</u>

INCOME

Balance on hand July 1, 1925	\$ 1,889.43
Dividends on bank stock	67.00
Interest on deposits	3.73
Received from interest on notes, mortgages, etc.	7,487.92
Received interest, savings account	324.56
	<u>\$ 9,772.64</u>

DISBURSEMENTS

Paid—	
S. H. Davis, treasurer, deposit in General Fund	\$ 7,500.00
Eugene K. Burdick, 1 year's interest on annuity	540.00
Hattie E. Glaspey, 1 year's interest on annuity	70.00
Helen A. Titsworth, 10 months' interest on annuity	4.17
Marie S. Williams, 10 months' interest on annuity	6.67
"E. M. A." 9 months' interest on annuity	6.00
Gilbert H. Johnson, 6 months, 6 days' interest on annuity	41.33
S. H. Davis, recording two mortgages Wm. Hilken, certified copy deed New Era chapel	6.00
S. H. Davis, revenue stamps, and abstract on Swenson property	3.50
W. J. Crandall, 1 month's interest on annuity	15.00
F. J. Hubbard, one-third interest on Wardner property	1.00
Washington Trust Company, rent safe deposit box	6.67
F. J. Hubbard, one-half 1925 tax Minneapolis lot	5.00
Wm. Hamilton, collector, 1926 tax New Era chapel	115.49
Gaylord E. Sumner, insurance premium Millett property	13.07
	22.50
Balance on hand	1,416.24
	<u>\$ 9,772.64</u>

MINISTERIAL EDUCATION FUND

Income only to be used to assist young men preparing for the ministry, as per report of July 1, 1925	\$ 2,109.36
Invested as follows:	
Washington Trust Company, savings department account	109.36
Note secured by real estate mortgage, 6 per cent	2,000.00
	<u>\$ 2,109.36</u>

ALICE FISHER RELIEF FUND

Income only to be used for relief of needy ministers as per report of July 1, 1925	\$ 3,480.00
Invested as follows:	
Note secured by real estate mortgage, 5 3/4 per cent	\$ 3,480.00

MINISTERIAL RELIEF FUND

Income only to be used for indigent ministers:	
Bequest of Hannah C. Woodmansee	\$ 400.00
Invested as follows:	
Note, 5 per cent	\$ 200.00
Washington Trust Company, savings department account	200.00
	<u>\$ 400.00</u>

PROPERTY OF MISSIONARY SOCIETY

Permanent Funds invested as above	\$142,286.85
Ministerial Education Fund	2,109.36
Alice Fisher Relief Fund	3,480.00
Ministerial Relief Fund	400.00
Real Estate and other property in China, estimated value	30,250.28
	<u>\$178,526.49</u>

Committee.

Westerly, R. I., July 20, 1926

We hereby certify that we have examined the above account, have compared the same with the vouchers and receipts, and have found the account correct.

Auditors.

It was voted that the board accept the offer of \$5,000 for its share in the sale of the Cimiano property on Canal Street, Westerly, and the president and treasurer be authorized to sign the deed for the board.

Rev. J. W. Crofoot of the Shanghai school spoke on the appreciation of the property in Shanghai, and told of the plan to sell some of the land of the mission and with the money raised establish the schools at DaZang, about eight miles northwest of Shanghai and on the highway to Liuho, twenty-eight miles distant.

At 12 o'clock adjournment was made for the noon recess, until 12.45.

Mrs. J. W. Crofoot addressed the board, making an appeal for living salaries for the missionaries in China if they are to be expected not to do work outside to help their income. She spoke encouragingly of the increase in Christian families who were coming into the service of the mission.

It was voted, that, in the light of added knowledge since our last meeting, we approve of the activities of Rev. H. Eugene Davis in the work of the Daily Vacation Bible Schools of China, so far as it may be approved by our China mission, pro-

vided that all funds received therefrom above necessary expenses, be turned over to our mission treasury.

We approve of the employment of David Sung in our schools and rejoice that such native workers are available.

We recommend an allowance of \$200 annually for each child of our missionaries in China from the age of six to twenty-one years, provided they are in school, and \$100 for each child under the age of six years, to become effective January 1, 1927.

Correspondence was read from Eugene Davis and Miss Mabel L. West, China missionaries.

Voted that we recommend that Miss Mabel West be employed on half time at half pay until her contract with Bridgman School has been completed.

Voted that the request of Miss West that she be permitted to defer her return until the second semester be granted.

Voted that we hope that provision be made whereby Miss Anna Crofoot may come under the employ of the board in 1927, for work in our schools in China, inasmuch as she has offered herself to serve as a missionary, and is especially equipped for this work.

Voted that the mission in China be authorized to sell such portion of the land in Shanghai as they deem necessary.

Voted that the communication of E. H. Socwell of Dodge Center, Minn., dated June 15, 1926, be referred to the October meeting.

Voted that the request for aid from the church at Scott, N. Y., be referred to the corresponding secretary with power to act.

Voted that the question of employing Verney A. Wilson of Attalla, Ala., in the field be left in the hands of the corresponding secretary with full power to act.

Voted that the question of incoming contributions to the Foreign Missions Conference of North America be referred to the October meeting.

Voted that \$500 be appropriated to care for the deficit in the Boys' School in China.

Voted that the period of service and furlough of all missionaries in the employ of the board in the China field is the same, seven years in the field and eighteen months furlough.

S. H. Davis, chairman of the Budget Committee, reported the figures had been

secured, but that the report was not prepared for adoption by the board.

Voted that there be included in the budget, \$5,000 for the Boys' School and \$5,000 for the Girls' School, especially as in the budget of 1925 no money was provided, and that the completion of the budget be referred to the Budget Committee.

Voted that the China mission be authorized to purchase the ten acres of land, or any part which the mission recommends to be purchased in connection with the new school.

S. H. Davis reported on the committee conference, concerning the situation in Holland and England.

Voted that the Program Committee for Conference be empowered to complete their program.

Voted that the corresponding secretary's report and the treasurer's report be the annual report of the Missionary Society.

Voted that three hundred copies of the annual report be printed.

The minutes were read and approved, and the meeting adjourned at 4.45 p. m.

THE ALFRED REUNION

About ninety persons are now living who have been registered as students, either in the department of theology or in the seminary. They did not all graduate, and all did not have the ministry in view, but all are cordially invited to attend a student reunion to be held in the Alfred parish house on Tuesday, August 24, between the afternoon and evening sessions of the Conference. The Ladies' Aid society will furnish supper at the moderate price of fifty cents a plate. For very evident reasons all who expect to attend are requested to inform the undersigned at once, and to tell how many plates are wanted.

This invitation also includes husbands and wives, students now in the seminary, and persons who intend to enter at no distant day.

It is hoped that there will be many "after dinner speeches" in which the speakers will suggest an answer to the following question: What can be done to increase the number of young men and women who are willing to enter the Christian ministry? Of necessity these speeches must be very brief, as the whole time at our command is short.

(Signed) ARTHUR E. MAIN.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

LOOK OUT FOR THE MACHINE

Dr. Henry Seidel Canby, the editor of the *Saturday Review*, has said that there is only one theme with blood and life in it for literature in our century. That theme, he says, reduced to its lowest terms, is the effect of machinery on man. Its treatment is to be found both in poetry and novels—the conflict of the soul with the omnipresent machinery of our day, the development and expression of personality in an age of mechanical force.

There are certain particular machines which may very truly symbolize some of the forces warring against personality. They are used in a figurative sense but they stand for very definite antagonisms to the life of the spirit. They are machines which everyone who desires to be a personality and not a mere routine machine must watch out for.

The first is the *steam roller*. It is a triumph of mass and efficiency. It is a fitting symbol for all the forces in American life making for lifelong conformity and standardization. Someone asked Jane Addams a short time ago what she thought of bobbed hair. "I am not concerned so much," she answered, "with the uniformity on the outside of the heads of people, as I am about the uniformity on the inside."

The demand for standardization can flatten out the peculiar natural characteristics of a person and leave him as insipid as a mechanical doll. A mechanical doll can say only one word—"Mamma." In like manner a person who has been flattened out can say only one word—"Yes." This process results in multitudes of people with minds just as interchangeable as Ford parts. An old dog collar was recently dug up in England, dating back several hundred years, which had the inscription:

"I am his Highness' dog at Kew.
Pray tell me whose little dog are you?"

One of the larger needs in America is a generation of people who can say in answer to that question, "I am nobody's little

dog. I do not wear a dog collar. I can bite when I wish to and bark when necessary!" In other words, the need is for independent personality which can resist the crushing forces of standardization of the mind, people who can live for an hour without consulting a book of etiquette to learn whether the thoughts they are thinking are cut in the modes approved for this season. For the Christian enterprise in the world today can never be carried to victory by timid, conventional minds. If we are to carry forward the apostolic business of turning the world upside down, we must not be afraid to imagine how the world would look that way.

A second typical machine of our time is the *adding machine*. It is a marvelous invention. The principal trouble with it is that so many people try to make it do things that it can not do. It can add up dollars and it can add up things. It can never add up human life. The adding machine is the enemy of personality when it results in a person's substitution of quantity for quality. The adding machine is a peculiar danger to the Church, for it comes to the Church with the insidious temptation to measure success in columns of things to be added. We do not at present recall a single Church problem in the last fifteen years for which it has not been seriously proposed as a solution that a "new column in the minutes be added."

A third deadly machine of modern life is the *cash register*. In many ways it seems the typical achievement of industrialism. A good many years ago a traveler brought back from Africa the story of some Africans who had gotten hold of a plow that had been sent out there and who had set it upon an altar and worshiped it. Many Americans are in much the same position with the exception that their god is a much more complicated machine than a plow—it is a cash register.

The curse which the worship of the cash register brings is the measurement of life in terms of dollars, rather than as the achievement of a creative spirit. The only way in which our world may be redeemed from the denomination of things is by the gospel of the spirit. We can never save a world from materialism or from the desolation of dead conformity to materialistic standards by any number of *things*. The

world is to be saved only by a re-emphasis of the eternal evangel that life is more than meat and the body than raiment, or, as it might be put in our day, that the soul is more than the machine.—*Northwestern Christian Advocate*.

INTRODUCTORY SERMON, WESTERN ASSOCIATION

HURLEY WARREN

THEME: JESUS CHRIST, THE UNIFIER

Text: "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another."—Romans 12:4 and 5.

Professor Goodspeed offers a pleasing translation of this passage—"For just as there are many parts united in our human bodies, and the parts do not all have the same function, so, many as we are, we form one body through union with Christ, and we are individually parts of one another."

How full of meaning this beautiful utterance is! And what a normal and natural relation is here described! Think of it! Just as our hands and feet and eyes and tongue are united in our physical bodies, and these hands and feet and eyes and this tongue do not have the same work, so many as we are, we form one body through union with Christ, and we are individually parts of one another. That is, we, as ministers and deacons and teachers and secretaries and ushers and sextons, have not the same office, so, many as we are, we form one body through union with Christ, and we are each one parts of one another. What a perfect union!

Someone might say, "Your proposition is that of a personality who unifies. Why do we need a unifier? Is not the world growing better?"

"Ah, yes. The world is growing better. However, we must not shut our eyes to what actually is. Mark O. Prentiss, an authority, predicts twelve thousand murders and a property loss of \$10,000,000,000 on the American continent during this year unless something is done to check the crime wave. Day after day laws go unenforced, and sacred statute is trampled in the dust. Of our personal, state and national income, three-fourths per cent is spent for the

Church, one and one-half per cent for schools, four and one-half per cent for government, eight and one-fourth per cent for crime, eleven per cent for investment, fourteen per cent for waste, twenty-two per cent for luxuries, twenty-four and one-half per cent for living costs, and thirteen and one-half per cent for miscellaneous purposes. There are over twenty-seven million children and youth (under twenty-five years of age), nominally Protestant, in our land, who are not enrolled in any church school and who receive no formal or systematic religious training. This spiritual illiteracy is the 'Forerunner of moral bankruptcy and national decay' and is the 'Seed plot of immorality, crime, social unrest, and anarchy.' It is the direct source and cause for the conditions just mentioned. There is need for one who unifies."

We as Christian people have come thus far because of Jesus Christ, the one great Unifier. God, through his Son, is the cure for the ills of our time. Let us with sincere and open minds and hearts say, "Through the grace of God we will do better. We feel the need of him to unite us in the displacement of sin and the replacement of good character and right conduct."

Jesus Christ, with whom we join to form this one body (of the text), has perfect union with the Father. In majestic and comforting words he says, "Let not your heart be troubled: ye believe in God believe also in me. . . . I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

"Philip said to him, Master, let us see the Father, and it will satisfy us."

"Jesus said to him, Have I been with you so long, and yet you, Philip, have not recognized me? Whoever has seen me has seen the Father. How can you say, Let us see the Father? Do you not believe that I am in union with the Father and the Father is in union with me? I am not the source of the words I say to you, but the Father who is united with me is doing these things himself. You must believe that I am in union with the Father and that the Father is in union with me, or else you must believe because of the things themselves."

And in the same words our Master shows the relation of men and women, of boys and girls, with him, the relation of you and me with him,—“I tell you whoever believes in me will do such things as I do, and greater things yet, because I am going to the Father. Anything you ask for as followers of mine I will grant, so that the Father may be honored through the Son. I will grant anything you ask of me for as my followers.”

“If you really love me, you will observe my commands. And I will ask the Father and he will give you another Helper to be with you always. It is the Spirit of truth. The world can not obtain that Spirit, because it does not see it or recognize it; you recognize it because it stays with you and is within you. I am not going to leave you friendless. I am coming back to you. In a little while the world will not see me any more, but you will still see me, because I shall live on, and you will live on too. When that day comes you will know that I am in union with my Father and you are with me and I am with you. It is he who has my commands and observes them that really loves me, and whoever loves me will be loved by my Father, and I will love him and show myself to him.”

“Judas (not Judas Iscariot) said to him, Master, how does it happen that you are going to show yourself to us and not to the world?”

“Jesus answered, Anyone who loves me will observe my teaching, and my Father will love him and we will come to him and live with him. No one who does not love me will observe my teaching, and yet the teaching you are listening to is not mine but is that of him who has sent me.”

Christ's beautiful figure of the true vine sets forth this union of ours with him and his union with the Father. This is a living and growing relation found in the faith, hope, and love of Christians everywhere.

“I am the true vine, and my Father is the cultivator. Any branch of mine that does not bear fruit he trims away, and he prunes every branch that bears fruit, to make it bear more. You are pruned already because of the teaching I have given you. You must remain united to me and I will remain united to you. I am the vine, you

are the branches. Anyone who remains united to me, with me united to him, will be very fruitful, for you can not do anything apart from me. Anyone who does not remain united to me is thrown away like a branch and withers up, and they gather them and throw them into the fire and burn them. If you remain united to me and my words remain in your hearts, ask for whatever you please and you shall have it. When you are very fruitful and show yourselves to be disciples of mine, my Father is honored. I have loved you just as the Father has loved me. You must retain my love. If you keep my commands you will retain my love, just as I have observed the Father's commands and retain his love. I have told you all this so that you may have the happiness I have had, and your happiness may be complete. The command that I give you is to love one another just as I have loved you. No one can show greater love than by giving up his life for his friends. You are my friends if you do what I command you to do. I do not call you slaves any longer, for a slave does not know what his master is doing, but now I call you friends, for I have made known to you everything that I have learned from my Father. It was not you who chose me, it is I that have chosen you, and appointed you to go and bear fruit—fruit that shall be lasting, so that the Father may grant you whatever you ask him for as my followers.”

Dean Main, of the seminary, in speaking of his relation to his mother says that if someone should say to him, “Here are nineteen rules which you must observe in order that you may be your mother's son,” he would reply, “Away with your legalism! There may be one hundred nineteen things which I ought to do for my mother—but I am my mother's son by the rules of life and love.”

Friends, we are Christ's “by the rules of life and love.”

I have heard Pastor Shaw say that the greatest time in his life was not when he attained unto manhood, although that event brought added privileges as well as responsibilities; it was not when he was married, although this ceremony taught him more of the sacred ties of life and love,—but the greatest moment in his life was when he united with Christ as Savior, Redeemer, Lord, Master and Friend.

Christ has union with the Father and we have union with Christ, therefore through Christ, the One who unifies, we have union with the Father.

The disciples were somewhat troubled over this union, so Jesus said to them, “I have said all this to you in figurative language, but a time is coming when I shall not do so any longer, but will tell you plainly about the Father. When that time comes you will ask as my followers, and I do not promise to intercede with the Father for you, for the Father loves you himself because you love me and believe that I have come from the Father. I did come from the Father and enter the world. Now I am leaving the world again and going back to the Father.”

The disciples replied, “This makes us believe that you have really come from God.”

At the close of this heart-to-heart talk with his disciples Jesus raised his eyes to heaven in their behalf. In the closing part of this prayer Jesus talked with the Father for us.

“It is not for them only that I make this request. It is also for those who through their message come to believe me. Let them all be one. Just as you, Father, are in union with me and I am with you, let them be in union with us, so that the world may believe that you sent me. I have given them the glory that you gave me, so that they may be one just as we are, I in union with them and you with me, so that they may be perfectly unified, and the world may recognize that you sent me and that you love them, just as you loved me. Father, I wish to have those whom you have given me with me where I am, to see my glory that you have given me, for you loved me before the creation of the world. Righteous Father, though the world did not know you, I knew you, and these men knew that you had sent me. I have made myself known to them and I will do so still, so that the love which you have had for me may be in their hearts, and I may be there also.”

We can strengthen our union with the Father through Christ. For generations we have heard of original sin. Think what it would mean to the human race, to you and to me and to those who will come after us, if from now on we teach and preach “original righteousness.” God's purpose for you and for me is to save us, not to punish

us. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

When we emphasize the possibilities of righteousness we are not to overlook the “sinfulness of sin.” The thing to do is to exalt the redeeming power and love of God.

S. D. Gordon, in *Quiet Talks on Service* gives an incident which occurred in London.

One morning a number of years ago in London a group of people had gathered in a small auction shop for an advertised sale of fine old antiques and curios. The auctioneer brought out an old blackened, dirty-looking violin. He said, “Ladies and gentlemen, here is a remarkable old instrument I have the great privilege of offering to you. It is a genuine Cremona, made by the famous Antonius Stradivarius himself. It is very rare, and worth its weight in gold. What am I bid?” The people present looked at it critically, and some doubted the accuracy of the auctioneer's statements. They saw that it did not have the Stradivarius name cut in, and he explained that some of the earliest ones made did not have the name, and that some that had the name cut in were not genuine. But he could assure them that this was genuine. Still the buyers doubted and criticised, as buyers have always done. Five guineas in gold were bid, but no more. The auctioneer perspired and pleaded. “It was ridiculous to think of selling such a rare violin for such a small sum,” he said. But the bidding seemed hopelessly stuck there.

Meanwhile a man had entered the shop from the street. He was very tall and very slender, with very black hair, middle-aged, wearing a velvet coat. He walked up to the counter with a peculiar side-wise step, and without noticing anybody in the shop picked up the violin and was at once absorbed in it. He dusted it tenderly with his handkerchief, changed the tension of the strings, and held it up to his ear lingeringly as though hearing something. Then putting the end of it up in position he reached for the bow, while the murmur ran through the little audience, “Paganini.”

The bow seemed hardly to have touched the strings when a low, soft exquisite note

came out filling the shop and holding the people spellbound. And as he played the listeners laughed for very delight and then wept for the fullness of their emotion. The men's hats were off, and they all stood in rapt reverence, as though in a place of worship. He played upon their emotions as he played upon the old soil-begrimed violin.

Finally he stopped. And as they were released from the spell of the music the people began clamoring for the violin. "Fifty guineas," "sixty," "seventy," "eighty," they bid in hot haste. And at last it was knocked down to the famous player himself for one hundred guineas in gold, and that evening he held a vast audience of thousands breathless under the spell of the music he drew from the old, dirty, blackened despised violin.

It was despised till the master-player took possession. Its worth was not known. The master's touch revealed the rare value and brought out the hidden harmonies. He gave the doubted little instrument its true place of high honor before the multitude. May I say softly, some of us have been despising the worth of the man within. We have been bidding five guineas when the real value is immeasurably above that *because of the Maker*. Do not let us be underbidding God's workmanship.

The violin needed dusting and readjustment of its strings before the music came. Shall we not each of us yield this rarest instrument, his own personality, to the Master's hand? There will be some changes needed, no doubt, as the Master-player takes hold. And then will go singing out of our persons and our lives the rarest music of God, that shall enthral and bring all within earshot to the Master-musician.

This union made strong with the Father through Christ means everything—abundant life here on earth and an assurance of that life eternal.

What ought we to be and do in the light of this holy union? Men and women, young men and women, boys and girls, will ask themselves as individuals, "Do I know myself? Am I honest with myself? Do I behold the mote that is in my brother's eye, but consider not the beam that is in my own eye?" "Am I stingy? Am I selfish? Am I vain? Am I self-deceived? Have I a quick temper? Am I ambitious? Am I

inefficiently religious? What does God think of me?"

The Creator, in his great and good plan, did not mean that there should be widespread disease, suffering, and misapplication of human energy. What am I doing to help the "coming of his kingdom" to the men and women with whom I associate?

There is an old story that caught fire in my heart the first time it came to me, and burns anew at each memory of it. It told of a time in the southern part of our country when the sanitary regulations were not so good as of late. A city was being scourged by a disease that seemed quite beyond control. The city's carts were ever rolling over the cobble-stones, helping carry away those whom the plague had slain.

Into one very poor home, a laboring man's home, the plague had come. And the father and children had been carried out until on the day of this story there remained but two, the mother and her baby boy of perhaps five years. The boy crept up into his mother's lap, put his arms about her neck, and with his baby eyes so close, said, "Mother, father's dead, and brothers and sisters are dead; if you die, what'll I do?"

The poor mother had thought of it, of course. What could she say? Quieting her voice as much as possible, she said, "If I die, Jesus will come for you." That was quite satisfactory to the boy. He had been taught about Jesus and felt quite safe with him, and so went about his play on the floor. The boy's question proved only too prophetic, and quick work was done by the dread disease, for soon she was being laid away by strange hands.

It is not difficult to understand that in the sore distress of the time the boy was forgotten. When night came he crept into bed but could not sleep. Late in the night he got up, found his way out along the street, down the road, there where he had seen the men put her. And throwing himself on the freshly shoveled earth, sobbed and sobbed until nature kindly stole consciousness away for a time.

Very early the next morning a gentleman coming down the road from some errand of mercy, looked over the fence, and saw the little fellow lying there. Quickly suspecting some sad story, he called him, "My boy, what are you doing there? My boy, wake up, what are you doing there all alone?"

The boy waked up, rubbed his baby eyes, and said, "Father's dead, and brothers and sisters are dead, and now—mother's—dead—too. And she said, if she did die, Jesus would come for me, and he hasn't come, and I'm so tired waiting." The man swallowed something in his throat, and in a voice not very clear, said, "Well, my boy. I've come for you." And the little fellow waking up, with his baby eyes so big, said, "I think you've been a long time coming."

This looking within and without, on the part of the individual, applied to the group will lead to definite group action. We who are here tonight are trying to experience this vital and perfect union with the Father through the Son. Think what it will mean to our association and our denomination, and to the world at large, if we shall consecrate ourselves to the commanding interests of these few days!

Adapting the words of the immortal Lincoln, What we say here may not be remembered long, but we can not forget what has made these gatherings sacred. We shall be dedicated to the great work which is before us, as individuals and as a group, if we "highly resolve" to strengthen our union with the Father, through Jesus Christ, the Unifier.

Will a man disregard God's plan? Will a man rob God? Will a man rob man?

THE LORD OUR KEEPER

SELECTIONS BY DEAN MAIN

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall keep thee from all evil; he shall keep thy soul. The Lord shall keep thy going out and thy coming in, from this time forth and for evermore.

The Lord is thy Keeper—thy Watchman. The figure is familiar in Palestine, especially where the tents of the nomads lie. The camp or flock lies low among the tumbled hills, unable to see far and subject in the intricate land to sudden surprise. But the sentinels are posted on eminences round about, erect and watchful. This is the figure which the Psalmist sees his help assume upon the skyline to which he has lifted his eyes.—George Adam Smith.

Lie still in the darkness,
Sleep safe in the night,
The Lord is a Watchman,
The Lamb is a Light.
Jehovah, he holdeth
The sea and the land—
The earth in the hollow
Of his mighty hand.
All's well in the darkness,
All's well in the light,
The Lord is a Watchman,
The Lamb is a Light.

—Moravian Hymn.

We ought to watch, . . . we do so in obedience to our Commander, the Captain of our salvation; yet it is his own watching, who sleeps not, nor so much as slumbers, that preserves us and makes ours not to be in vain.—Robert Leighton.

Those must needs be well kept that have the Lord for their Keeper.—Matthew Henry.

God is not a workman that will need to be ashamed. He has called together a goodly company of the nobility of heaven to look on, while he brings a holy creature out of your unholy nature. Will he lay down his implements and say, "I miscalculated"?—George Bowen.

PRAYER

O thou who neither slumberest nor sleepest, but keepest constant guard and watch over all thy people, grant unto us the divine comfort and the heavenly joys that come from the remembrance of thy mindfulness; and so being upheld, in the time of our gladness may we give thee thanksgiving, and in the time of our sadness may we turn, though it be with a dumb tongue, a longing face toward thee. Be to us all in all, our Friend when friends are faithless, our Lover when love grows cold; when life is faint and feeble within us be thou our soul's life. Come what will, may we abide in deep peace of mind and soul, ever striving to be sheep of the true fold and dwelling in the hope of hearing the Good Shepherd call us by name.

The Jewish teachers in Sofia and in some other Bulgarian towns encourage the use of the Bible by the students, reports the Levant Agency of the American Bible Society. In some cases the Bible has been introduced as a study. More Hebrew Scriptures were sold in Bulgaria during the past year than ever before.

WOMAN'S WORK

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

EACH DAY

Into the basket of thy day
Put each thing bright and each thing gay
That thou canst find upon thy way.

Neglect no joy, however small,
And it shall verily befall
The day can scarcely hold them all.

Within the basket of thy day
Let nothing evil find its way,
And let no frets or worries stay.

So shall each day be brave and fair,
Holding of joy its happy share,
And finding blessings everywhere.

—Priscilla Leonard.

WORKER'S EXCHANGE

(Reports of the Women's societies given at the Central Association)

DERUYTER, N. Y.—The Benevolent Society of DeRuyter sends greetings to the ladies of the Central Association. Our work for the past year has been rather broken up.

We have held six regular meetings and two extra ones; at one meeting we sewed for a large motherless family. Our work is sewing rags for rugs and piecing quilts.

We had a sale of food and other useful articles in December, and one food sale in April. Our rule is for each member to repeat a verse of Scripture at roll call. We have a small collection at each meeting, called the sunshine fund, to buy flowers and any little delicacy for the sick.

RECEIPTS

From sale in December	\$ 60.00
From sale in April	22.00
From dues	20.00
Miscellaneous	15.00
Total	\$117.00

DISBURSEMENTS

For flowers	\$ 4.00
For sale material	8.00
For ministerial relief	5.00
For Onward Movement	50.00
Total	\$67.00

Balance June 1	50.00
Total	\$117.00

Yours in the work,
ELSIE M. PARKER,
Secretary.

LEONARDSVILLE, N. Y.—The work of our Woman's Benevolent society this year has followed along similar lines to that of previous years. Regular monthly meetings have been held with one exception—no May meeting was held. Sewing has been carried on at these meetings together with the readings from our study book, *Ming Kwong*.

A sale at the church netted the society \$40, and one tea was held at Mrs. Green's in connection with the September monthly meeting, bringing into the treasury \$22. Aside from these and the annual tea, two bake sales have been held, a paid tea, and a dress sale. Old papers have been collected and sold, and also our usual custom of mite box giving has been carried on. All of these together netted us \$278.11, of which \$200 was given to the Onward Movement.

Considering that our working members only number about nineteen, perhaps we have done according to our strength.

ELSIE L. CROOP,
Secretary.

WEST EDMESTON, N. Y.—The society has a membership of eighteen. We have sustained the loss of three members, two by removal and one by death. One of our oldest members, Mrs. Lucetta Williams, was called home May 11. Three new members have been added. The monthly meetings, at which a sumptuous dinner is served, are well attended, and the work has been piecing quilts, tying comfortables, etc.

Fifty dollars has been paid for the Onward Movement. The Bible school convention was held at the church last June and the tri-annual meeting of the churches in October, both of which the members of the society entertained and furnished the necessary refreshments. In July a pleasant surprise was tendered one of the members and she was presented with a purse of money. A gift of \$5 was sent to the Salem College Aid society, and two membership dues of \$100 each. A number of gifts of

fruit and other remembrances have been sent to the sick and shut-ins by the Sunshine Committee, and \$3 was sent to an absent member. The reading of the mission study book, *Ming Kwong, City of the Morning Light*, a delightful study of China, has furnished entertainment at the monthly meetings.

MARIAN E. MAXSON,
Secretary.

BROOKFIELD, N. Y.—The Woman's Missionary society of Brookfield is still in active service. The Lord has greatly blessed us during the year, inasmuch as we have not lost any member by death nor suffered any serious illness in our membership. We have but few real workers but the ones who can not do hard work help to pay the bills. Our associate members, though far away, remember us not only by their annual dues but also by substantial gifts.

This year we have raised our money by dinners, suppers, bake sales, holiday bags, gifts, etc. We have received a little over \$300, which has been expended as follows:

Church Investment Fund	\$ 25.00
Church expenses and repairs	63.00
Toward steel range and Heatrola for parsonage	75.00
Fruit and flowers	6.00
Miscellaneous	6.00
Onward Movement	125.00
Total	\$300.00

We show not only our "faith by our works" but also our love for our Lord.

Respectfully submitted,
CAROLINE B. BROWN.

WOMEN AT SEMI-ANNUAL MEETING AT DODGE CENTER

MRS. C. B. LOOFBOURROW

On Sabbath evening, June 19, a meeting of the women who were attending the Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches at Dodge Center, Minn., was held in the church, beginning at seven o'clock.

Twenty-five women were present when the meeting opened, several others coming in later. Of these twelve represented the Woman's Society of Dodge Center with Mrs. Lottie Langworthy as president. Two were from the New Auburn, Wis., society,

one from the Walworth society, and two from Milton, Wis. All others present were interested but not identified with any organization.

Mrs. Metta P. Babcock of Milton spoke of the work the Woman's Board plans for the coming year. The support of the Onward Movement budget was urged, the items of which will soon be made known to all by means of the annual letter, soon to be published, and a careful perusal of Woman's Page in the SABBATH RECORDER.

All women were requested to use their influence toward the enforcement of law and to stress all efforts to bring about world peace.

Mission study was recommended as one means of uniting the women in a common interest.

Prayer was offered for Mrs. E. M. Holston, who was lying ill at her home unable to attend any of the meetings. She is sadly missed in the work she loves so well, and in which she has long served so efficiently.

MINUTES OF THE WOMAN'S BOARD MEETING

On July 12, 1926, the Woman's Board met with Mrs. J. B. Morton in Milton.

Members present: Mrs. A. B. West, Mrs. W. C. Daland, Mrs. M. G. Stillman, Mrs. L. M. Babcock, Mrs. G. E. Crosley, Mrs. E. E. Sutton, Mrs. Edwin Shaw, Mrs. Nettie West, Miss Phoebe Coon, and Mrs. J. L. Skaggs.

Mrs. West read from the fifty-eighth chapter of Isaiah and Miss Phoebe Coon offered prayer.

Minutes of the June meeting were read. The treasurer's report was read by Mrs. Crosley and showed receipts \$1,337.69, disbursements \$1,718.00, balance on hand \$110.08. This report was adopted.

The treasurer's quarterly report was read and adopted.

The corresponding secretary read letters from: Mrs. J. H. Babcock now in Exeland, Wis., Lucy W. Peabody of the Woman's National Law Enforcement Committee, Secretary Edwin Shaw of the Commission of the Seventh Day Baptist General Conference, and the Foreign Missions Council of North America. The secretary had received copies of the Minutes of the Foreign Missions Conference of North America and it

was voted that the bill for these copies be paid.

Motion made and voted directing the corresponding secretary to write to Eola A. Witter, secretary of the Evangelical Society of Alfred, concerning rooms and plans for women's sectional meetings during the General Conference.

Mrs. West read a letter from Mrs. J. H. Babcock telling how she had carried out the plans of the board at the semi-annual meeting held in New Auburn, Minn.

The Budget Committee made a report of progress and sought suggestions in regard to making up the items of the budget.

Mrs. E. M. Holston, who was much appreciated as a member of the Woman's Board a few years ago while living at Milton Junction, Wis., is very seriously ill at her home in New Auburn, Minn. A motion was voted directing the corresponding secretary to write to Mrs. Holston expressing the love and sympathy of the board.

The minutes of this meeting were read, corrected, and approved.

Adjourned to meet with Mrs. E. E. Sutton the second Monday in August.

MRS. A. B. WEST, *President.*

MRS. J. L. SKAGGS, *Secretary.*

RAILROAD RATES TO CONFERENCE

From correspondence with the Trunk Line Association it is found that no reduced rates can be obtained to the Conference at Alfred unless there are at least two hundred fifty people who have come by rail exclusive of those traveling on clergy certificates.

In view of the increasing number of people traveling by auto, it seems unlikely that so large a number will be coming to Conference by rail. The Transportation Committee, after consulting with others, has decided that it would be useless to make further attempts at obtaining reduced rates.

CURTIS F. RANDOLPH,
Transportation Committee,

Seventh Day Baptist General Conference.

AUTO ROUTES TO CONFERENCE

Alfred is located two miles from Alfred Station, the two places being connected by a fine asphalt road. Alfred Station is located on Route 17, known as the Southern Tier Trail, (black figures on yellow

background) extending from Westfield in the extreme western part of New York State to Jamestown, Olean, Hornell, Corning, Elmira, Owego, Binghamton, Monticello, Middletown, Suffern, Paterson, following the general route of the Erie Railroad from Jamestown to New York City.

Motorists usually prefer to choose their own routes, but it is suggested that those coming from New Jersey and that vicinity come by way of the Lackawanna Trail, striking the Southern Tier Trail at Binghamton. Those coming from West Virginia will find the Susquehanna Trail by way of Williamsport, Pa., an excellent route.

Route 17, between Corning and Hornell, through Addison, Woodhull, Jasper and Canisteo, is at the present time undergoing extensive construction. Motorists are therefore advised to avoid this section of road and from Corning take the northern route from Corning to Painted Post, Savona, Bath, Howard, and Hornell, where they will again strike number 17. This is an equally good state road and there is practically no difference in the distance.

Motorists arriving in Alfred are requested to drive directly to the church, where they will be met and directed to the homes to which they have been assigned.

CURTIS F. RANDOLPH,
Transportation Committee,

Seventh Day Baptist General Conference.

Prohibition is a method, not of prescribing a diet but of dealing with a business which experience has proved to be incurably damaging to society, which is inherently and incorrigibly lawless, and which no measure short of prohibition has been able to control. Business rights end where social damage begins. That is the principle of prohibition. Arguments about personal liberty and table rations are beside the question. Even if they were involved, it is remembered that when public necessity arose during the war the government told us what we might eat and drink. Did patriots complain?—*The Baptist.*

An obstinate man does not hold opinions, but they hold him; for when he is once possessed with an error, it is, like a devil, only cast out with difficulty.—*Bishop Butler.*

YOUNG PEOPLE'S WORK

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

MAKING BUSINESS CHRISTIAN

Christian Endeavor Topic for Sabbath Day,
August 28, 1926

DAILY READINGS

Sunday—Business integrity (Prov. 11: 1-6)
Monday—By honest dealing (Isa. 33: 13-17)
Tuesday—By the Golden Rule (Matt. 7: 12)
Wednesday—By unselfishness (1 Cor. 10: 31-33)
Thursday—By service (Luke 19: 12-19)
Friday—By reliability (1 Cor. 4: 1, 2)
Sabbath Day—Topic: How can we make business thoroughly Christian? (1 Tim. 6: 17-19)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our Scripture lesson this week Paul tells Timothy to urge those who are rich in this world to do good and to trust in the living God. He tells him to warn them not to be high minded, and not to trust in uncertain riches. These principles, if applied in business, will help to make it Christian. In the business world there is a wonderful opportunity for the Christian business man. His chief aim should not be the making of money for personal gain. It is true that he must consider that to a certain extent. He must realize that his work is to serve humanity, and to do this he must be honest and square with all men. But there are some business men who say they can not be honest and make a living. Let me say that honesty pays in the end, and I believe the business man who is honest can make a living. Many have demonstrated this fact.

Then, not only the business man but all of us should trust in the living God, "for in him is ever-lasting strength." If we do this we shall reflect the Christ spirit in our contact with people.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, August 28, 1926

DAILY READINGS

Sunday—Pray for missionaries (2 Thess. 3: 1-5)
Monday—Pray for missions (John 17: 20-23)

Tuesday—Give to missions (Phil. 4: 10-20)
Wednesday—Listen to missionary reports (Acts 14: 27)
Thursday—Spread the gospel (Acts 1: 8)
Friday—Give our lives to missions (Isa. 6: 8)
Sabbath Day—Topic: What can we do to help missions? (Rom. 10: 8-15. Missionary meeting)

THINK UPON THESE THINGS

How long would it take to convert the world if every Christian in it gave as much as I give? Prayed as much for it as I pray? Worked for it as hard as I am working for it?

Now can you explain why it is that Christ's kingdom is so slow in being established? Some day we shall have to explain it to him.

THEN DO THESE THINGS

Set apart a certain time each day when you shall pray for missions, both home and foreign. Remember that you can not pray intelligently unless you know something about missionaries and their work, so

Learn all you can from missionaries themselves, from books, and from correspondence, until you become an enthusiastic supporter of the work. There are boys and girls in foreign countries who know a little English and would be glad to write to you. You may learn of them through your missionaries.

You may also teach others. I do not mean that you need to go about chock full of missionary information, which you are ready to impart to anyone who will listen; but if, whenever the topic comes up in Christian Endeavor, for example, you show your deep interest in it, you will find many others following your example.

I do not need to tell you to give, for if you will follow the instructions I have outlined above, you will want to give; and Christ will teach you how much you ought to give, both of your money and your life.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR AUGUST 28

We have finished our mission study work for this past Conference year. The new work will be outlined in the new goal as well as in the RECORDER. We will take up our regular missionary topics as they come

this year. If there are societies which prefer to use a regular study course for these topics as we did this past year, they may do so.

This might well be made into a radio meeting. Have a radio set in the room with one person, perhaps the superintendent as the broadcaster. She might "broadcast" her talk for the afternoon.

Make it plain to the juniors that unless the Christian people try to help better the heathen conditions no one else will, or at least not in a way well pleasing to our Savior.

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

"YE MUST BE BORN AGAIN"

REV. E. ADELBERT WITTER

(A sermon preached before the Semi-annual Meeting at Dodge Center, Minn., June 19, 1926, and requested for publication.)

Text: John 3:3—*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.*

It seems to me that no more appropriate theme could be presented for our thoughtful consideration than that which has to do with our individual entrance into the relations with this Christ, that God has taught in his Word is necessary for the enjoyment of the purposes of God in the giving of his Son for the enlightenment of the world. For this reason, I have thought best to speak at this time upon the theme, "Ye must be born again."

Let us think together for a little time; what is the new birth?

The Jews were looking for a temporal king, one who should establish a worldly kingdom that would outshine all other kingdoms of the earth, one in which the Jews should not only be a peculiar people but a people free from all temporal bondage that was upon them. They had read their Scriptures with this thought in mind and had lost sight of the spiritual side of their teachings.

When they heard Jesus and saw the wonders that he performed by means of miracles, they were strengthened in their thought of the kingdom of God. Jesus understood this. He realized that there was need of a changed conception of the kingdom he had come to establish in the earth.

In his conversation with Nicodemus we

see him setting forth to bring about this change. His one purpose in that conversation seems to be to help Nicodemus, a man of learning and great influence among the Jews, to understand that the kingdom of God, that was to be a blessing to all men, was not a temporal but a spiritual kingdom.

The subjects of that kingdom were not necessarily they who were of Abraham's seed by lineal descent, but they who, in heart, had entered into loving obedience to the teachings God gave them.

All men have animal natures. They have by nature certain qualities and capacities in harmony with the animal kingdom. Man, by reason of his animal nature, is able to eat, drink, sleep, exert himself in a physical sense, or rest. It is possible for him to grow, to suffer pain, distress, fear, and pleasure. In all these he is an animal; but by reason of the mind and purpose of God, man has a mind also in the possession of which he is above the animal. He is born with capacity to think and to reason.

These are qualities through the exercise of which he is enabled to improve his surroundings and conditions and add greatly to his enjoyment of life. Let us realize that in the simple exercise of these faculties he is dwelling in the realms of the animal world. He can not, by the exercise of any or all of these faculties, lift himself up into the kingdom of God. One might as well try to lift himself over the fence by his boot straps, as by the exercise of his mental and physical faculties make of himself a child of God.

We read in Genesis that God created man in his own image. If this be true, and we think it is, man, though of the animal world, is possessed of an element in his nature upon which the Spirit of God can operate.

If man enters into the kingdom of God and becomes an heir of eternal glory and life, he becomes that because of the operation of the Holy Spirit upon his spirit, by which his spirit is quickened into life and becomes the controlling power of his whole being.

To be born again is not a superimposed act, it is a condition of soul life that comes as the direct result of the operation of the Holy Spirit upon the spirit of man, by means of which man recognizes his dependent relations with God and becomes obe-

dent to God in the higher and spiritual relations of life.

The new birth consists of there being begotten within us a new life purpose, a purpose that puts us, in our thought and choices, into perfect harmony with God. As in the physical life we become babies, with the capabilities of babies, but with the power to grow into strong manhood and womanhood, with mental faculties enlarged and perfected, as we use the means that are given to us for such growth; so in the spiritual we are born into the new life as babes in Christ Jesus, born with capabilities for that spiritual growth and development that shall make us into likeness to the Christ in our spiritual life and natures. In the new birth we are possessed of those spiritual faculties by the use of which we may grow into strong spiritual manhood and womanhood through the constant careful use of these God-given faculties under the direction of the Holy Spirit. I am not unmindful of the fact that this teaching is not wholly in harmony with modern thought and teaching. Much of modern teaching fails to emphasize the thought that there must be a sense of need because of recognized sinfulness before one can enter the new birth. I fear that far too often we take it for granted that when we have made a profession of our faith in Christ and his gospel message, we have done all that it is necessary to do that we may enter into the full enjoyment of the riches of the kingdom of God. We forget that at this stage of our life development we are but babes in the kingdom. We have entered into joy in the assurance of forgiveness of sin, and as a babe smiles and rejoices in its innocence, as it looks into its mother's face, so we are happy in the presence of the new found Savior. While this should be so, there must not be a forgetting that there is need of a constant effort to abide in the presence of Christ and to become more perfectly acquainted with him as a spiritual teacher and uplifter. To be born again, then, there must be a seeing of God as a divine Teacher; a spiritual Power to quicken and purify, and a yielding of ourselves body and soul, and spirit to the leading and controlling influence of God manifest in Christ Jesus.

Is there a need of this new birth? Let us see.

We have seen that God created man in

his own image; he breathed into him the breath of life and placed him in the garden, where was furnished for him everything needed for his comfort and life.

Being in the image of God, he was more than an animal, for he possessed qualities that were in harmony with the nature of God. As an evidence of this God placed before him a means of development of his life and nature according to his own choices, that is, he said to him, you may eat of every tree of the garden but of the tree of the knowledge of good and evil; of this tree thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die. Herein is found the possibility of freedom of choice in the acts of life. Herein is set forth the teaching of free moral agency. Man's conscious acts reveal the nature of his personal choices as related to those acts. Rewards and punishments are based upon this revelation of God in the garden.

When man chooses to do the things that are contrary to the expressed will and purpose of God, then does he become a sinner; then does he separate himself and God; then does he set his will, his purpose of life, against the will and purpose of God; then does he die to harmony with God. Because man is dead in sin and because he is alienated from God, it becomes necessary that a new life shall be begotten within the soul nature that the man, the sinner, the stranger from God, may be reunited with God, brought into harmony with his holy nature. Man was not possessed of any means by which this transformation could be brought about. God prepared for this very thing in the sending of his Son into the world, for, "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life."

In Acts 4:12, Peter plainly declares that, "There is none other name under heaven given among men whereby we must be saved." This is God's way of working out the salvation of men and the purifying of the world from sin. There is then no escape from sin and its consequences, save by way of the new birth. The birth of Christ, which the world so fully celebrates at the Christmas time, is of no effect, and his coming was for us in vain unless we are born of the water and of the Spirit, unless there is the being born again.

Can you appreciate what a marvelous thing it is to be born again? There are no two words in the Bible that are more important than these, "born again." No other words could ever express so simply and so perfectly the entire superstructure of the Christian experience and its source as do these two words, "born again." I am deeply moved with the importance of a study of this question because there are so many people and churches that do not teach a born again *experience* in these days. They are saying it is not necessary; just study your catechism and other church teachings, and little by little you will grow into the new life. There is no definite change of heart.

How out of harmony is this with the plain teachings of the Bible. How much of discord is there between such teachings and the clear cut word of Christ, "Ye must be born again." Christ makes very plain in his teaching that there must be a sense of sin that will lead to repentance before there can be a coming into the new birth. Regeneration is one of the fundamental teachings of the New Testament. It seems to me that the new ideas of regeneration are so wholly out of harmony with the Biblical teachings that a following of them is ground sufficient to produce the present condition of spiritual activity, or inactivity, that is found in the Church today. A failure to recognize and accept the virile thought and teaching of Christ concerning the sense of sin and entering into the kingdom of God is sufficient cause for the namby-pamby kind of religious thought and Christian service so plainly manifest on every hand today. Quite frequently do we hear people asking how can we know that we have come into the kingdom? How can we know that we have been born again?

If there is one present who is troubled upon this matter, who feels that he does not know, I want to ask, how do you know when it is winter or summer time? How do you know when it is bright noon time? How do you know when you stand in the midst of a garden of beautiful flowers? How do you know when a man is dead or alive?

Praise the Lord! I am glad it is as easy as any of these things to know when you are born again. The change that comes is just as complete as if you had passed from

darkness into the glaring light. Old things have passed away, all things have become new. There is a marked change in the things that we love.

If any should ask me if I knew when I gave my heart to Christ, I am glad I can say, "Yes, I know." I could tell them the very time and place. A new light and purpose came into my life. I knew that Jesus Christ was my Savior. The world had a different look to me. While this is all a real experience, and I rejoice in the memory of it, I have to confess to you, my dear ones, that had I lived always faithful and true to that experience, had I abode in the companionship with God and Christ that came to me in that experience of more than sixty years ago, the power and blessings of the gospel of Christ would be more manifest in my life and labors.

I know the new birth is a reality. It is one of the most real things of my life. It is more and more real as the years go by. I am sure there are many who do not know the meaning of the term, "born again." They do not know because they have not experienced the change that comes with the new birth.

It is because of this and a desire to help those who are trembling in the presence of uncertainty concerning their Christian experience I am so earnest in my thought upon this question. It is not enough for you to feel sorry for your sins or to feel that you ought to live a different and a better life, and that you will do so. That is planning to save yourself rather than let the Lord Jesus Christ become your Savior. You must find your sorrow for sin driving you to Christ as the only God appointed way of cleansing. You must rise up and forsake the world and its evil allurements. The thing needed more than all else to bring you to the new birth and a knowledge of its real blessedness is that you get down on your knees and say with great soul earnestness, "God be merciful to me a sinner; I can not save myself; I can not make one black spot white; I can not cleanse myself; oh, God! save or I perish. Create in me a clean heart and renew within me a right spirit." When this has been done with a full purpose of heart, and there is a steadfast holding onto the thought of a full surrender to God, you will soon find that you have been made new through and through,

that you have really passed from death into life, that you have been born anew.

Such an experience is real joy begetting. Such an experience is really essential for one to become a missionary worker in any field of Christian activity. Can we realize that this new birth experience is the one thing needed to enable us to lift up our eyes and see that the fields are already white for the harvest? Then we shall have made progress in the Christian life and be in a position to know the realities of the life "hid with Christ in God."

DO YOU STRIKE TRUE?

One of the curious possessions of London is a public clock which can be heard but not seen as it chimes the quarters and the hours. It is in the tower of St. Mary Abbot's church, Kensington, and is the only public timepiece in that neighborhood. When the tower was being built, the architect objected to a clock with a face, claiming that it would spoil the proportions of the structure. A compromise was finally effected, and the workings of a great clock were installed in the belfry; and while the clock can not be seen, it keeps the time just the same, and sounds it out to all the people in that part of the city.

Many of us find ourselves in somewhat the same place as this great clock—occupying some place in the world where we are not conspicuous. To the great throng, we may be entirely out of sight. We should, nevertheless, keep correct time. We should see that our lives "strike true," so that those around us may be helped by our influence.

It is possible that our influence may be as powerful as that of the little girl whose life work was so beautifully but tersely written on the marble tombstone that marked her resting place. On her tombstone were chiseled these words: "A child of whom her playmates said, 'Tis easier to be good when she is with us.'" Oh, that we might be worthy of such an epitaph!

A young man wrote to a friend who had moved away: "It is much easier for me to do right when you are around. If I could work with you I could plow in a field of stumps with a stubborn mule team without swearing."

You may be only a small bark, perhaps one of the smallest, on life's stormy sea;

your tiny craft will widen and widen until they reach the shores of eternity.

You may be only a violet in the great woodland of earth, surrounded by more gorgeous and beautiful flowers; but your life may be just as beautiful as the lowly violet, and may give forth a fragrance as sweet.

Your light may be only a small one along the shore of life's ocean; but how important that it be kept trimmed and burning, that the oil should not be allowed to run low, realizing that: "Some soul on life's ocean may perish, Go down in its waves for you!"

Your hand is on the throttle of influence and in your charge may be the lives of many passengers. Shall we not all be vigilant and watchful? Among friends or strangers, at home or abroad, in joy or sorrow, in victory or defeat, shall we not "strike true"?—*Lost Creek Booster.*

BROOKFIELD'S PASTOR RESIGNS

At the quarterly business meeting of the Seventh Day Baptist Church, August 1, Pastor William M. Simpson tendered his resignation, to take effect in October. It is understood that Mr. Simpson has accepted the pastorate of the church in Ashaway, R. I. The resignation was accepted with regret. Mr. Simpson has been active in our village life, and a wide circle of friends will be sorry to have the family leave Brookfield.—*Brookfield Courier.*

"Madam," said the man in the street car, "I know I ought to get up and give you my seat, but unfortunately I've recently joined the Sit Still Club."

"That's all right, sir," replied the woman. "And you must excuse me for staring at you so hard, I am a member of the Stand and Stare Club."

She proved herself so active and conscientious a member that the man began to feel uncomfortable under her gaze. Finally he rose and said, "Take my seat, madam; I guess I'll resign from my club and join yours."—*Boston Transcript.*

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley.*

CHILDREN'S PAGE

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

ANSWERS TO THE MISSION FIELD

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 28, 1926

DAILY READINGS

Sunday—"Send me" (Isa. 6: 8)
Monday—Pray for missions (2 Thess. 1: 11)
Tuesday—Our gifts for missions (2 Cor. 8: 3-5)
Wednesday—Personal touch with missions (Acts
15: 36)
Thursday—Encouragement to missionaries (2
Tim. 2: 1-3; 10)
Friday—Honor to missionaries (1 Tim. 5: 17)
Sabbath Day—Topic: What answer shall we
broadcast to the mission field? (Rom. 10:
8-15)

I need not go to India,
To China, or Japan;
To work for Jesus here at home,
I'll do the best I can;
I'll tell of his great love to me,
And how I love him too;
And, better far, I'll show my love
In all that I may do.

I'll be a missionary now,
And work the best I may,
For if I want to work for God,
There surely is a way;
I'll pray for those who cross the sea,
My offering too, I'll send,
And do all that is in my power
This great, bad world to mend.
—The Mission Field.

Alice was saying this poem over and over to herself as she lay in bed trying to go to sleep. This was the piece which she was to speak at Junior the next afternoon and she wanted to say it perfectly. Soon Alice fell asleep and then something happened.

She felt that she was getting very light and her little bed began to rise right through the roof just like a flying machine, on and on she flew, not one bit afraid. At one place where she stopped she saw boys and girls working all night in factories trying to earn a few pennies. They looked so white and tired that she did wish she could do something for them, but just then she began to fly away on her little bed.

Soon she saw boys and girls, men and

women, bowing their heads low to the ground before a great stone image, entreating it to cast some blessing upon them. Didn't these people know that that hideous thing couldn't hear them, but just as she was about to tell them she was taken away in the air again.

This time when she stopped there seemed to be something wrong; a very ugly looking man all painted up was dancing around, screeching at the top of his voice and waving his hands over a small child which looked very sick and white. Soon he bent over and stuck pins in the little boy. When Alice inquired what was going on she was told that the man was called a medicine man and was trying to drive the evil spirits away from the little boy who was sick. He stuck the pins into him so the evil spirits would come out. "Oh"—but Alice could not finish.

Again she saw boys at school reading or studying out loud out of a book, every one talked at the same time, and they did not seem very happy. Alice learned that the book was called the "Koran" and that all children must learn its teachings, some of which seemed very bad to her, or the great god, Mohammed, would be very displeased.

Many other places she visited and a great many pitiful and often disgusting scenes she saw. How happy she was when she opened her eyes and found that it was all a dream and she was still in her own home in her little white bed. Somehow, though, she felt very unhappy. Wasn't there anything that could be done to better these conditions which she had just seen in her dream, for she knew from her mission studies in Junior that these things were all true.

She knew that Christian missionaries were doing a wonderful work, but there were lots and lots of places that had never even seen a missionary and had never heard of God. Something must be done. She was determined of that, and with this thought started for Junior on Sabbath afternoon.

During the meeting Miss Clark put the following letters on the blackboard and told the juniors that these stood for words which would tell them what the boys and girls, men and women in Christian lands could do for the people who had never heard of Jesus.

S. D. Send doctors.
P. F. T. Pray for them.
G. A. E. O. M. Give a lot of money.
S. T. C. A. C. Study their customs and country.
H. T. M. W. W. F. T. Help the missionaries who work for them.

S. M. M. Send more missionaries.
Alice learned much from Miss Clark's talk and her dream and decided that when she grew up she would go as a missionary herself and help better such conditions. After this decision she signed the following pledge and hung it in her room so that she would not forget.

THE CHILDREN'S PLEDGE

Oh, dear little children whom we can not see,
At home or abroad, where'er you may be,
We love you, and so we have made a fine plan:
We're going to help you as fast as we can!
Your dear little faces are looking this way,
Your dear little brown hands reach out to us to-day,
And this is the secret we'll tell far and wide—
With you our best things we're going to divide!
We'll send you our Jesus—he's your Jesus, too;
We wish all your mamas knew how he loves you!
We'll send you our Bible; then, when you are grown,
You never will worship those idols of stone.
The light that shines here you will see by and by,
If to send it in earnest we little folks try;
So we're saving our pennies, and praying each night
That we may help make your lives happy and bright.

—Children of Many Lands.

R. F. D. 1,
Westerly, R. I.

JUNIOR GRADUATION PROGRAM

The following program was given at the graduation of the juniors in the Salemville, Pa., society (the banner society for the year 1924-1925) of which Mrs. W. L. Davis is superintendent. The members of this society are receiving fine training in Junior work. There were seven juniors promoted into the Senior society at this service, which took the place of the morning service. These juniors were presented with the promotion certificates which were printed by our own Young People's Board, and are therefore better for our work than those of other boards.—E. K.

R. F. D., 1, Westerly, R. I.

PROGRAM SABBATH MORNING, JUNE 26, 1926
Doxology Congregation
Invocation and Psalm 121 Pastor Davis

PART I

Lord's Prayer Juniors and congregation
Song—Junior Endeavor Juniors
Memory verses five Junior girls
Song—Be Good and Kind four Junior boys
Bible story—The Good Samaritan

Duet—Pretty Lilies Williard Kagarise
Melda Ebersole,
Mildred Foster

Offering Elda Diamond, Freda Ebersole
Offertory prayer Mildred Diamond
Song—Let me do the Thing I Can

six Junior girls
(Words of this song are given below)

PART II

Paper—Better Americans Bruce Kagarise
Paper—What our Churches are Doing to Make
America Better Mae Diamond
Story—Jim's Christmas Gift Thelma Foster
Piano duet—Melody in F

Story—A Message from a Hilltop Lena Wolfe, Ruth Davis
Lena Ebersole
World Friendship Ideals for Boys and Girls
(Selected) Jerome Boyd

Book review—Land of the Golden Man

Song—Jesus My All Lena Wolfe
four girls
Welcome to Senior society Sherman Kagarise
Address Pastor Davis

Presentation of diplomas Junior superintendent
Song—Blest be the Tie that Binds
juniors and congregation

Benediction—Mizpah
Those promoted: Bruce Kagarise, Jerome
Boyd, Lena Wolfe, Lena Ebersole, Mae Diamond,
Thelma Foster, Geraldine Ebersole.

LET ME DO THE THING I CAN

If I can not help a million,
Surely I may help the first;
I may bear a cup of water,
To relieve one soul of thirst.

Chorus

Let me do the thing I can,
Thus fulfilling God's good plan;
He will help me in the doing,
Steadily my work pursuing,
Let me do the thing I can,
Thus fulfilling God's good plan.

If I can not feed a thousand,
I may carry food for one;
I may be a tiny taper,
Tho' I shine not like the sun.

Chorus

If one longing for salvation
Asks the way that should be trod,
I may tell who died to save us,
Pointing to the Lamb of God.

Chorus

If my heart be truly willing,
Ready at the Lord's command,
I shall know that he can use me,
In some service close at hand.

Chorus

Work somewhere for me is waiting,
Work that only I may do;
Great or small, Oh, let me find it,
Doing it with purpose true.

Chorus

Let me pray while I am working,
Singing with a merry heart;
And I know that thou wilt bless me
As I try to do my part.

A BELLIGERENT BUTTERFLY

MARY A. STILLMAN

Did you know that a butterfly could fight? I never did before, and I don't really know it now, except what I saw. Of course I knew that a butterfly could stamp its foot, because Rudyard Kipling has told us about that in the "Just-So-Stories"; but that happened in the far-away country of "The Arabian Nights," where everything is so strange that one wonders at nothing. Now this happened right here in the United States, in New Hampshire, where everything (except the length of the fishes that are caught) is as true as a history book.

It was at the end of June when our perennial flower beds were covered with blossoms, and over them idly floated two yellow swallowtail butterflies. I say idly floated because that is the usual term about butterflies; but when I watched them I saw that they were far from idle and were working industriously for their daily food.

I happen to know that a butterfly's appetite is not very large, for I once had a pet butterfly (a Monarch) in the house. He would eat a drop of maple syrup from my finger, and that would satisfy him for two days! But probably maple syrup is a good deal more concentrated than the nectar in flowers. These swallowtails examined every floweret on the sweet williams and rocket, inserting their long tongues in search of a drop of sweetness. They did not seem interested in the columbines, but left those deep cups for the ruby-throated hummingbird, which came several times a day. The bird and the butterflies did not quarrel, but seemed very friendly.

The quarrelsome butterfly, an old bachelor I am sure he must have been, lived on the raspberry bed at the north of the house. He had sipped his food from those raspberry blossoms ever since his wings grew—oh, as much as a week perhaps—and had

come to feel that he owned the whole raspberry patch. As I was sitting on the north porch listening to the call of the great-crested flycatcher, and wondering if his nest was decorated with a snake skin, as they usually are, I heard a buzzing over the raspberries. I looked up just in time to see Mr. Swallowtail driving off a big bumble-bee! I was not quick enough to see the fight, if fight there was; and the more I consider it the more I think that there wasn't any, for a butterfly has nothing to fight with while a bumblebee has!

It seems to me now that the butterfly must have used moral suasion. He probably said in the universal insect language if there is such a thing: "Now see here, Mrs. Bumblebee, this raspberry patch is mine by right of possession, and possession you know covers nine points of the law; so you might as well take yourself off to pastures new." If there is no Esperanto among the insects, he probably conveyed his meaning by actions, and actions speak louder than words. At any rate Mrs. Bumblebee departed, and I did not see her again until just before sunset. By that time Mr. Swallowtail had sought his well-earned repose under some overhanging leaf. Then the "belated, thriftless vagrant," as Mrs. Helen Hunt Jackson calls her, returned. This time, and this is the funny part of it, she brought a companion with her, to protect her, I suppose from that ferocious butterfly!

Tamworth, N. H.

IN SAFE KEEPING THROUGH ALL THE YEARS

A well-known writer tells of a little boy in a trundle bed who never went to sleep in the dark without asking, "Papa, are you there?"

"Yes, my son."

"Will you take care of me tonight?"

"Yes, my son."

And then he would turn over and go to sleep.

"The little boy," says the author, "has now grown up and is an old man almost seventy; but he never goes to sleep without looking up into his heavenly Father's face and saying, 'Father, will you take care of me tonight?' And God has never failed to send the answer to that prayer by keeping him safely through the night."

—Selected.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A PECULIAR SENTENCE

I noticed last week in the court reports of a nearby city such an item as this: "Three boys of the Italian community caught stealing some melons from a freight car were brought before Justice Shiem for trial. Upon being found guilty the justice sentenced them to attend Sunday school every week until the first day of next January."

I have never before heard of such a court sentence, and have been thinking about it. Peculiar and unusual as it was, it may have been the best thing the judge could do. He might have sent them to the city jail for a week, there to be associated with some persons of a real criminal nature and pretty well used to being locked up from time to time for this crime or that. Shut in with them, the boys would very likely have felt disgraced, and so punished; yet hearing their jail associates talk about what had brought them there, their various escapades, and coming to know their general disregard, even contempt, of law, might give the boys a notion that to break the law is not so very bad after all; that the worst thing about petty thievery is being caught at it. They might decide that the thing for them to do hereafter was to be smarter about it. Thus they might even look for another chance. I do not mean to say it would be just this way in general, yet such an experience in such a place and with such associates might well have such a tendency.

There would be little or nothing in a bit of imprisonment like this to lead those boys to feel that it is wrong to steal. Punishment in and of itself does not necessarily have a moral influence. It may make a boy at home, in school, or in the jail feel rebellious, and cause him to do the same thing again—and, perhaps, something more. In particular is this likely to be the case if he feels that he has been dealt with unjustly. A boy has a keen sense of justice. If he can be made to feel that his punishment is just, that from the very nature of the case he

has brought it upon himself, he may thus be led not to do anything like it again.

But the judge in this case sent the boys to Sunday school, where they might kindly be taught the right and the wrong in boy behavior—all behavior. This gave some teacher a moral responsibility.

A certain judge in Milwaukee a year or so ago, in consideration of the prevalent crime wave in our country, took occasion to criticize our way of dealing with young law-breakers. He maintained that the home and the Church should do more to train children to obedience—a proper regard for moral law as a foundation for respect to the law of the land—that such training would lead them into good citizenship, and not leave it to the courts to accomplish such results through punishment. He held that this is a great work for the Bible school. There is much truth in what he said, yet the church door is always open and inviting attendance upon both church service and Bible school. But there are so many homes from which no one goes to either. The automobile and the ball games and the movies are the more interesting to many fathers and mothers, and if they pay little or no attention to the church bell, and think it not worth while to go to the Bible school, there is little wonder that the young folks will do so. Religious homes are apt to be the homes of our future good citizens.

I have read of a certain judge, whose name I do not now remember, who said that of the thousands of juveniles brought into his court hardly any were attendants at Bible school. Such sayings as these bear abundant testimony to the value of Sabbath school training. Father, mothers, think on these things.

Lesson VIII.—August 21, 1926

THE TEN COMMANDMENTS: DUTIES TO GOD. Exodus 20: 1-11.

Golden Text.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deuteronomy 6: 5.

DAILY READINGS

Aug. 15—Israel Prepares to Meet Jehovah. Ex. 19: 9-16.

Aug. 16—Israel Meets Jehovah. Ex. 19: 17-25.

Aug. 17—The Ten Commandments: Duties to God. Ex. 20: 1-11.

Aug. 18—Moses Summarizes the Ten Commandments. Deut. 5: 6-15.

Aug. 19—The Law Exalted. Ps. 119: 1-8.

Aug. 20—Seeking God First. Matt. 6: 24-34.

Aug. 21—The Perfection of the Law. Ps. 19: 7-14.

DEATHS

CROUCH.—Ansel Crouch, son of Dr. Phineas and Julia Crouch, was born August 31, 1839, at West Springfield, Erie County, Pa., and died at his home in Nortonville, Kan., July 19, 1926.

With his parents he moved to Peoria County, Ill., in 1845, settling in Radnor Township, where he lived until the Civil War. He enlisted in Company C, eighty-sixth Illinois Infantry, serving three years. He stood guard over Lincoln's body as it laid in state in the national capitol and was one of the honor guards to escort the body to the train. He was a member of the G. A. R. Post at Chillicothe, Ill., and is one of the last of his post to pass away. It was his custom to attend the annual state and national encampments in which he found comfort and pleasure.

During the war his parents moved to a farm at West Hallock, and this was his home for about forty-six years. For the past fifteen years the family home has been at Nortonville, Kan.

He was married in 1870 to Ella Boyden at Atkinson, Ill., and to this union four children were born. The wife and second child, Arthur, died in September, 1881, and were buried at the same time. The youngest child, Orton, died two weeks later. Two children remain: Ansel B. of Nortonville, Kan., and Reta I. of Albuquerque, N. M.

On October 19, 1882, he married Letitia A. Smith of West Hallock, Ill., who survives him. To this union six children were born—Royal of Detroit, Mich.; Mrs. A. G. Saunders of Farmington, Ill.; Homer, who died at the age of seventeen years; Mrs. Arthur Langworthy, and Mrs. Earl Stephen of Nortonville, Kan.; and Julia, who died in infancy. He is also survived by seventeen grandchildren.

Mr. Crouch was a pioneer member of the Southampton, Ill., Seventh Day Baptist Church, and upon moving to Nortonville transferred his membership to that church.

The funeral services were held from the church at ten o'clock, July 22, and were conducted by his former pastor, Rev. G. M. Cottrell of Topeka, Kan.

Burial was made in the family lot at West Hallock, Ill., where a concourse of old friends and neighbors gathered to pay tribute to one who had lived among them many years. The military burial service was rendered by the American Legion Post No. 9 of Chillicothe, Ill.

G. M. C.

A man may call himself a Christian,—but the measure of his Christianity is the occupation of his mind and heart with the truth as it is in Jesus.—*Alexander Mac-laren.*

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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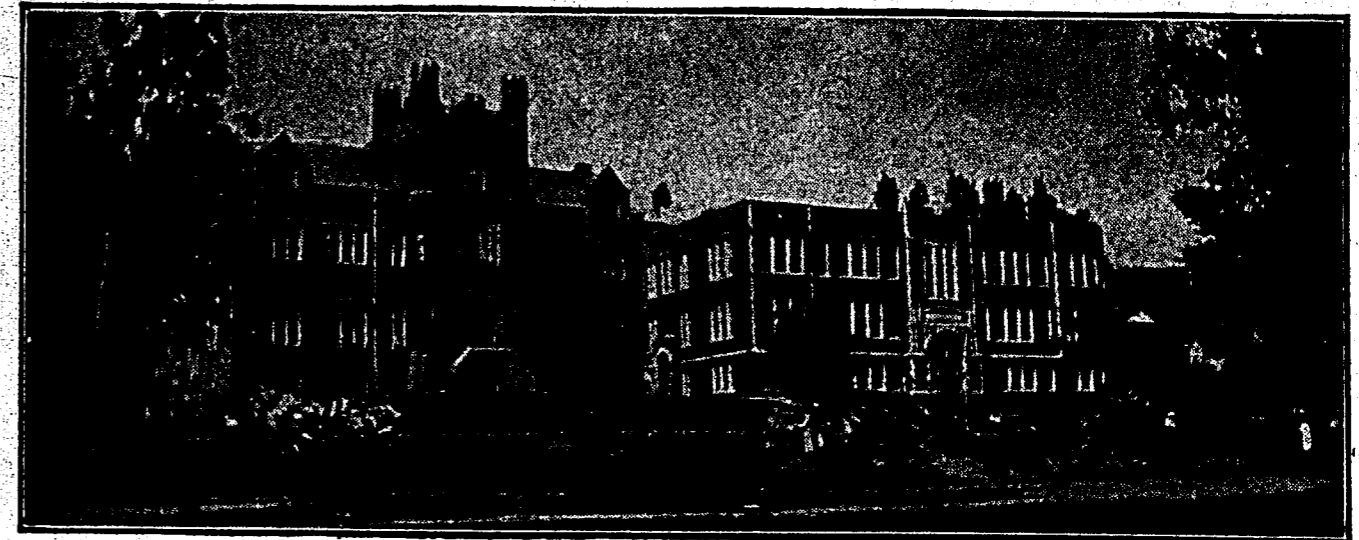
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THE AIRMAN

George I. Sill

Where rude Atlantic roars and dashes brine
Against the cliffs immovable,
I soar aloft,
And westward speed as with an eagle's wing,
O'er mountains that long years ago,
Were heaved from out the earth
By Nature primitive;
O'er lovely lakes whose limpid waters sweet,
At last are mingled with the waves that break
Upon a foreign strand;
Above the mighty forests dark,
Whose trees wave branches in the gentle breeze
And whispered tribute pay;
Above a thousand vales and plains
Where flowers look up and smile.

The day departs,
Night's jewelled robe descends
And hides from sight my planet home:
I am alone,
An atom in the awful vast where stillness dwells,
And yet a soul, a sentient part
In one great entity.

The stars grow dim,
The banners bright of morn appear,
And sullen darkness flees;
The banished sun again in majesty enthroned,
Begins his daily reign:
And now my eyes behold Pacific's broad expanse,
Transmuted by the royal sceptre's touch—
A sea of burnished gold.