

The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS.

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth
203 Park Avenue Plainfield, N. J.

We do not know what ripples of healing are set in motion when we simply smile on one another. The people with plainest, commonest abilities have yet something to give—let them give just what they have and it will in some way sweeten the world's bitterness, and put strength into its weakness. We need not worry over what we wish we could give but have not—that is not our duty; that is help we are not responsible for. But if we would not disappoint God and fail in our responsibility, we must always give cheerfully what we have to give.

—Henry Drummond.

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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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WHOLE No. 4,353

Our Father in heaven, we thank thee for the seasons of precious joy thou hast given thy trusting children in times of sweet communion with thee. Through the Holy Spirit thou dost give foretastes of future bliss prepared for the faithful in their heavenly home. May we learn, even while here, to sing the new song of the redeemed.

We praise thee for thy preserving care, and for all the blessings of life, and most of all for the love that redeems us and gives us a place in thy family. Help us to remain true unto the end. Amen.

The Grand Canyon Of Arizona

The Grand Canyon of Arizona, cut by the raging waters of the Colorado River, may well be regarded as "one of the wonders of the world." I am sure that those who have visited the wonderful scenes in the old world will agree with me in placing this mighty gash in the earth's crust in the very front rank of the world's wonders.

I had many times read of the Grand Canyon, but must confess that with all my studies in geology I had obtained no adequate conception of this rock-walled, jagged, steep-sided valley more than one mile deep and over two hundred miles long, cut through the high plateau of northern Arizona. It is eight to twenty miles wide, made up of a grand succession of rocky slopes and precipices, some of which have a clear drop of three hundred to five hundred feet.

The thick successions of different kinds of rocks made in different ages of the world's history, all of which must have been made by water after their material had been ground to sand out of original rocks, furnish one of the very best natural pages for study of Jehovah's method of world making to be found anywhere on the face of the earth.

There is but one explanation of the way it was formed. The same processes are still going forward today that have been for ages, chiseling out canyons and uplifting mountains. In the case of such a canyon the process of *erosion* is still in evidence. When this part of America was an elevated

plateau the Colorado River began cutting a channel; and smaller streams got busy cutting little canyons that entered the larger one at various angles, all of which work by water is still going on. It may be working on a smaller scale today than it did a million years ago; but the river is still at it, a mile below the rim of the plateau, a rushing torrent of muddy water three hundred feet wide and thirty feet deep, tearing its way through the rocky, deep-cut channel. For fifty miles in the canyon this rushing torrent in a volume of twenty thousand cubic feet every second goes tearing its way down a descent of twelve feet to the mile. In the fifty miles it falls about six hundred feet. (Of course in time of flood its volume and power are greatly increased. It is at all times heavily laden with the worn out rock, which makes it look thick with mud. Every little stream helps in this work, thus making the various branch canyons connecting with the Grand Canyon.

When you add to this river-force in erosion all the other forces of nature which have been co-operating with the river, such as freezing and thawing, downpours of rain, dissolution of the limestone, winds blowing sand from disintegrated rock—all of which are going on in the passing years—it is easy enough to see how the gorge has been made.

When one looks upon the results of such works of nature he is bewildered—almost overawed—by the grandeur of the scene. Then when he thinks of the fact that the Colorado River must still cut six hundred feet deeper before its bed here can reach sea level, the thought is all but overwhelming.

Two days' time is all too short for a complete study of all the scenes in this wonderful place. There are more than twenty different drives and excursions advertised, from which visitors may select as their time and money will permit. One of the most popular excursions is made on mule back, and is called the Bright Angel Trail. This seems somewhat hazardous, yet many

seem anxious to take it. The mule path leads in a zigzag way down into the canyon, sometimes merely chiseled out of the perpendicular walls, just wide enough for a donkey to be led along with its rider, and sometimes where the rider is obliged to dismount and walk on account of the narrowness of the path. To stand on a prominent point of the rim and look down on this trail, the mule train looks like a string of ants crawling along on a zigzag line down toward the depths. Measuring the crooked way down into the canyon this trip is fourteen miles down and back. It takes from eight-thirty in the morning until five o'clock in the afternoon, and costs \$5. Competent guides are always at hand.

The moving picture show by the man who went through the canyon in boats, losing two boats and four men, was intensely interesting and instructive. He started on this exploring trip with twelve men, only eight of whom came back.

The Hopi Indians are in evidence here with a large building as headquarters, in which they manufacture their excellent rugs and many ornamental articles. Their Indian dances once a day attract hundreds of sight-seers.

Hotel rates are reasonable for such a resort. In many cases guests occupy tents or small cottages for rooms. There is quite a large village of these comfortable cottages. Ours had two beds, and three of us enjoyed it. My chums in it were Rev. William L. Burdick and Rev. Claude L. Hill.

The Santa Fe Railroad people were very kind in allowing us to leave our baggage in the sleeper while we were on these sight-seeing excursions. We shall not soon forget the good days at the Grand Canyon.

Los Angeles and Catalina Island On Wednesday morning our company reached Los Angeles, where we were met by several good friends, and soon found ourselves at home in pleasant hotels. This is indeed a fine city, much larger than I had supposed, having two or three hundred more than a million inhabitants. Some of the town is built on quite a high hill, and the homes are surrounded, in many places, by brilliant flower gardens and shaded by palm trees as beautiful as I ever saw. It is a clean, well kept city, with every sign of business prosperity.

On Thursday we took an outing to Catalina, "the Magic Isle," as advertised in the posters which say: "In all the world, no trip like this." We went by electric train to the bay and reached the island by a two hour sail on the Pacific Ocean. The island is twenty-two miles long and from a quarter of a mile to seven and a half miles wide, and extremely mountainous. Orazaba, the highest peak, stands 2,111 feet above the sea. It really made me think of the Madeira Island as we drew near to it on our Celtic cruise of years ago, and I am not sure but that it might well be called the Madeira of America.

The large steamer leaves Wilmington on the bay at ten in the forenoon, and returns at four in the afternoon. This gives three or four hours in Catalina, and brings us home by electric train to Los Angeles at seven in the evening. It certainly makes an interesting day for any one, whether he cares for old historic places or for some of nature's picturesque freaks or for the strange sea life in the bottom of the ocean or merely for the hustling pleasure of a day's outing.

So far as its historic interest is concerned, we find that a Portuguese navigator, sailing under the flag of Spain in 1542, anchored his fleet in the little bay of Catalina, now called Avalon Bay. He named the island La Vittoria after one of his ships. Sixty years later another sailor in the service of Spain found anchorage here, and he gave the island the name it now bears, Santa Catalina.

In 1919 it was purchased by Mr. William Wrigley, who has made extensive improvements and carried on a good deal of quarry and mining business. It is now a great pleasure resort, crowded from day to day during the warm weather. The steamer that brought us to the mainland had twenty-two hundred persons on board. This pleasant sail kept us out of sight of land on the Pacific for an hour or so.

For one who is interested in nature studies, in this great mountain uplift of solid rock from the deep sea, with its deposits of silver, lead, and zinc, and valuable stone, there is much to enjoy. Added to all this there is the very best chance here to study animal and plant life in the sea bottom that I have ever known. For a small fare we rode nearly an hour over the

famous submarine gardens in a boat with glass bottoms so arranged that every passenger can sit where he can look into a kind of tank with glass bottom and see plainly the wonderful growths of kelp with waving branches moved by currents, as trees are moved by wind breezes. Real luxuriant foliage of all kinds of sea weeds, making a home for fish of various kinds and colors, that live among shell-crusted rocks, makes a unique study for one who cares for nature's hidden secrets. A lecturer describes the various things revealed in this sea-bottom study; and an expert diver gives an exhibition underneath our boat, whose every motion can be plainly seen.

Then, of course, all who go for good dinners, or for any kind of pleasure, out doors or in—even to the best fishing in the world, or donkey riding on the mountains—will find that their every wish has been anticipated, and that nothing has been overlooked that is needed to satisfy their wants.

Indeed, our great day at Catalina Island will stand in the very front among the things which memory will cherish in the years to come.

The main trouble with the editor has been his inability to get time for his write-ups, and the impossibility of finding words adequate for descriptions that he would like to give RECORDER readers.

Most of the scenes along our way through the great American desert, over wonderful mountain climbs, amid historic towns, or along famous Indian trails, must be *seen* in order to be fully appreciated. No pen can make them real, however expert it may be in drawing word pictures. Words can do little toward picturing the fascinations of the great Southwest, with its clear, dry air, its flooding sunshine that gives intense coloring to distant scenes, its snow capped peaks, its winding streams, its miles of sage brush and cedars on the plains, and its forested mountains. Even the nights are enchanting with the glow of the stars that hang like headlights in the dome of heaven.

It is also a land of unique human contrasts, that impress us on every hand. Signs of wealth are intermingled with evidences of poverty. White and black and red men jostle one another at almost every

turn; the broad brimmed hat of the Mexican cowboy and the fine cap or straw hat of the eastern tourist are constantly in evidence, whether on the streets or in the parks. Well dressed ladies and catch-penny rag muffins meet you at every turn. And yet there seems to be a good understanding between all classes, and each one seems to know his place and attend to his own business. It is indeed an interesting study to watch the crowds of conglomerate humanity in some of the resorts in these days.

These contrasts are not so marked when one gets beyond the mountains.

Our Little Church In Los Angeles We were glad to be able to meet with our Los Angeles friends in their church on Sabbath. It was indeed a good day with two full services, in which friends from Rhode Island, New York, New Jersey, Wisconsin, Nebraska, Illinois, California, and China met in fellowship for a day of worship.

The Sabbath school in charge of Brother James Jeffrey, superintendent, began at ten in the forenoon, with the song, "He lifted me." Prayer was offered by Secretary William L. Burdick. There were nearly sixty persons present at the beginning, as large a company of Seventh Day Baptists as ever met in this cozy, vine-clad little church. The building is very pleasantly situated on a quiet residence street, with the parsonage in the rear. We hope to give our readers a picture of it soon. After Brother Burdick's prayer, came the song, "I would be like Jesus."

Four speakers presented the lesson on Paul. Claude Hill spoke on the need of conversion, and referred to the case of Paul. Then Rev. Walter Greene spoke of Paul the *man*. He was a Hebrew of the Hebrews and yet a Roman citizen, a man who knew all about the Hebrew faith and who was well acquainted with the outside world. He had a good mind and as a man was very competent.

Professor Norwood spoke of Paul as a man of *conscience*, or *moral judgment*. He was conscientious even as a persecutor of Christians. He verily thought he was right when he was all wrong.

Conscience needs to be headed the right way. I was born a conscientious Sunday keeper, but when I saw the light I became a conscientious Sabbath keeper. Thus con-

science can be *educated*. We are responsible for its education. We can tamper with conscience and weaken it, or we can improve it. Learning about Christ gave Paul a new background and changed his whole life.

Rev. Edgar D. Van Horn spoke of Paul's conversion. He turned from the wrong to the right. Sin is abnormal and conversion is turning about and going the other way. It is better to train the child in the right way.

Paul was conscious of doing wrong after Christ met him, and needed to be turned about, or *converted*. His turning was complete for he immediately began to preach Christ, and united with the very people he had been persecuting.

Brother Hill said Paul was great for what he did for Christ. For him he endured hardship and persecution and fought a good fight to the end of his life.

After the closing song, "Sweeter as the days go by," and prayer by Brother Polan, there were a few minutes of social greetings and the preaching service began.

Pastor Hills had charge. After singing, "Hark, hark my soul, angelic songs are swelling," the audience repeated the twenty-third Psalm, and everything was ready for the good services to follow. A quartet composed of Loyal Hurley, Edgar Van Horn, Curtis Randolph, and Claude Hill sang "Help me to be holy"; an offering was taken, and two ladies sang a duet.

Pastor Hills then reviewed the points made in the Sabbath school, and asked what God saves us for if not for *service*? Then he called upon Pastor Polan to speak about serving the Savior. What is service for Christ? It is devoting our lives to him. Some Seventh Day Baptists may be wrong. How shall we treat the one who does not agree with us? It does not help matters to contend over differences, and we should strive to make our life count for Christ.

Brother Holston of Dodge Center came next. His topic was, "Service for Christ *Among Believers*." We should have more than a *material* interest in the welfare of our fellow Christians. When we get together and serve Christ in a spiritual way, we serve not only him but one another. We must have confidence in each other and work together for the salvation of others if

we would serve both Christ and our fellow men.

Harold Crandall was given the topic, "Service for Christ Out in the World." He recalled Christ's story of the lost sheep. The Shepherd seemed more anxious about the one that was lost than for those that were safe in the fold.

If we are to bring in the lost ones we must exercise *tact*. It is important to know how to do it. The tactful shepherd will not overdo. He must sometimes be all things to all men if he is to win them for Christ. We need common sense in Christian service.

Brother Hurley was the last speaker. It is sometimes hard to speak with others about coming to Christ. Jesus said, if any one will come after me let him take up his cross and follow me. There are three words in the Bible full of interest in this matter. They are "burden," "thorn in the flesh," and "cross."

All have burdens and we are to bear one another's burdens. Then some have a thorn in the flesh, or some faults they can not mention. It requires tactful service to reach and bring in such. Then there is the *cross*. We can escape this or refuse to bear it, but the thorn in the flesh we can not escape. Christ offers you the cross. You may refuse to bear it and so suffer loss, but there is blessedness in accepting it. It means to deny self, take up our cross, and follow Christ.

The power of the gospel is in the cross. We do not *have* to bear it, but the blessing comes when we *choose* it.

From twelve to two lunch was served in the church by the Los Angeles friends, and there was certainly a good time of renewing friendships and of enjoyable visiting.

At two in the afternoon the editor was requested to lead a conference meeting for personal testimonies. The topic suggested was, *The Lord Is My Shepherd; I Shall Not Want*, thus making it a matter of personal experiences. There were many testimonies and songs. It was indeed a blessed hour—one that will not soon be forgotten by those who were there.

At the close Edwin Shaw, secretary of the Commission, presented a resolution of appreciation from the Commission for the generous entertainment given that body by the Los Angeles Church.

This good meeting ought to prepare the way for an excellent General Conference to come next week.

Young People's Work At Riverside, Calif. The young people got a running start at the General Conference. Their meeting came on Sunday afternoon and evening before Conference began. It was held in the beautiful new church room, and was one of the best young people's meetings I remember.

In the first session was given the address of welcome by Pastor Hargis and others, and responses were spoken by men from far across the great American desert—dwellers in what California would call the East, but what Rhode Island calls "out West."

One has to think twice here before he can realize that he is thousands of miles from home. It is indeed a good thing for young people and old, whose homes are separated by the breadth of a great continent, to meet together in Christian fellowship and helpful work as they are doing in Riverside this week.

After this introductory meeting there was a fine social hour, followed by a banquet in the basement of the church. There were more than a hundred at the tables. Mrs. Elisabeth Kenyon Austin, of Rhode Island, had charge, and there were many short addresses along the line of Christian Endeavor work and other live topics. There were songs and jokes and many pleasantries, which gave the meeting life. By each plate was a folder of six pages, entitled "The Handy Sing Sheet," with bars of music so all could join in the songs. Just to give you an idea of the friendly tone of these songs and "rounds" and "stunts," I will give you a few of them here. They were sung in some of the old time familiar tunes, and every one enjoyed this part of the banquet.

WE'RE HERE FOR FUN

(Tune: "Auld Lang Syne")

We're here for fun right from the start
So drop your dignity—
Just laugh and sing with all your heart
And show your loyalty—
May all your troubles be forgot,
Let this night be the best;
Join in the songs we sing tonight,
Be happy with the rest.

THE MORE WE GET TOGETHER

(Tune: "We Won't Get Home Till Morning")
The more we get together, the more we get together,

The more we get together, the happier are we.
The happier are we, the happier are we,
The more we get together,
No matter what the weather,
The more we get together, the happier are we.

I'd like to be a friend of yours, um and a little bit more,

I'd like to be a pal of yours, um and a little bit more,

I'd like to be a little flower, growing at your door,

I'd like to give you all I have, um and a little bit,
Um and a little bit, um and a little bit more.

SMILE THE WHILE

(Tune: "Till We Meet Again")

Smile the while, we bid you fond adieu,
We have had a happy time with you.
To the vision we'll be true
Till another time unites us;
Then we'll meet again so merrily,
For we'll have a pleasant memory.
There's lots of fun for you and me
When we meet again.

You can imagine something of the enthusiasm and spirit of good cheer that would prevail while a hundred Seventh Day Baptists from Rhode Island to California, many old friends who had not met for years, united in such a festival of songs until the very air was filled with the melody of friendship and good will.

One of the songs was a plea for three things: "sociability" in the first round; then in the second round using the same words, "generosity" was substituted for the main word; and in the third round, "*dependability*" was the main word.

CHINA REPRESENTED

One interesting feature of this meeting was the presence of Brother Eugene Davis of Shanghai, China, and four bright Chinese young men with him from our China mission.

As Brother Davis introduced each one, telling something of his life and family, the young man arose and stood a moment while the people greeted him with cheers.

After the introduction, this quartet of boys sang us a song in their native tongue. These four young men were bright and friendly, and all through the Conference made themselves useful as helpers in the dining rooms and elsewhere.

THE EVENING PROGRAM

At eight o'clock the young people put on a very interesting and strong program. There was fine music by an excellent orchestra, after which three young ladies read excellent essays on practical subjects, which we hope they will send to the editor of our Young People's Department of the SABBATH RECORDER.

Brother Duane Ogden made a strong and patriotic plea for the reign of peace and good will among the nations and for the outlawing of war.

The closing exercise was a sermonette by Rev. Eugene Davis, in which he spoke of some experiences in China, and assured us that America has good reason for the plea to outlaw war. He pleaded for a broader world vision, and hoped for the final triumph of the Prince of Peace.

During this service a ladies' quartet sang this song:

"Living forever, O marvelous thought!
Jesus to me immortality brought;
Living forever, though stars may decay,
Some cease to shine and the worlds pass away."
—Chorus.

"Living forever where death is unknown,
Dwelling where sin never reigned on the throne;
Living forever where sorrowless days—
Days never ending are fragrant with praise."
—Chorus.

"Living forever where love never dies,
In that fair land where are said no 'good byes';
Living forever where hope is fulfilled,
And all the voices of sorrow are stilled."
—Chorus.

"Living forever thro' unending years
When no eyes glisten with unbidden tears;
Living forever in mansions of light,
Where faith at last has been changed to sight."
—Chorus.

"Living forever, O destiny bright, in that bright
Eden where cometh no night;
Living forever with Jesus will be
Heaven and glory sufficient for me."

Chorus

"Living forever, dying no, never,
Life everlasting my portion shall be."

WHITTIER'S BIRTHPLACE

MARY A. STILLMAN

The picture of the birthplace of John Greenleaf Whittier, at Haverhill, Mass., is familiar to all, but not everyone has the opportunity to visit this interesting place.

The beautiful Merrimac River, "child of

the snow-capped mountain," after it turns on its eastward course to the sea, marks the boundary between the Bay State and New Hampshire, that is, the line follows the course of the river closely, but three miles to the north of it. Hence all the Massachusetts towns on the north bank of the river are exactly three miles wide. The country is a rolling one, with rounded hills green to the summit, made by glacial deposits of clay and gravel. The beauty of the landscape is further enhanced by many little lakes nestling between the hills.

The south side of one of these hills, as it descends to a brook now known as "Fernside," was chosen in 1688 by the pioneer, Thomas Whittier, great-grandfather of the poet, as a site for the home of his old age. He had already built a log cabin about a mile away, where besides several daughters he had reared five stalwart sons, each more than six feet tall. When he erected the massive oaken frame of his new house he needed little help outside of his own family.

When the cellar was dug, at one end was found a large boulder which it was deemed inexpedient to remove; for this reason the floor of the milk room was built about two feet higher than that of the rest of the cellar. This necessitated the raising of the floor of the room above the milk room in each story. If the steps up and down caused by this inequality of level could have been counted for two and a half centuries perhaps less energy would have been required to remove the boulder!

A bend in the road hides the view of the colonial house from the eyes of a visitor until he suddenly comes upon it. The mansion faces the brook and not the road, as it now is; but there is the old stepping stone near the gate where horse-back riders used to mount their steeds! There is the old well with its sweep which, when covered with snow, looked like a Chinese pagoda. There is the bee house with its hives of bees, and there are the bees themselves gathering nectar from the old-fashioned garden, now a blaze of color. There is the brook with its stepping-stones, and in fact, everything mentioned in "Snowbound" except the snow and the family which lived here in those days.

A "Whittier Home Association" now as-

sumes responsibility for the place. A caretaker lives upstairs, which floor is not open to the public, but everything on the first floor is as nearly as possible as it originally was.

As we enter the house let us notice the circular door step, once the stone in a mill which ground corn at the brook. The big kitchen, twenty-six by sixteen feet, is carpeted with braided rugs, one of them of immense size. We are attracted at once to the fireplace large enough to hold "the oaken log, green, huge, and thick" full sized cord wood. It was on the hearthstone here that "apples sputtered in a row." Cranes still support iron kettles in the fireplace, and on the hearth stand various bakers and Dutch ovens used by Whittier's mother. At the right is the old brick oven where she baked the brown bread and beans. In this lies a long paddle used for removing the hot pies of apple, berry, or pumpkin. A big round watch and a copper warming pan hang upon the wall. Many original dishes and utensils are still upon the shelves of kitchen and pantry.

Near the east window stands the old desk at which Whittier composed many of his poems. This desk belonged to his great-grandfather, Joseph Whittier. On the bottom of the drawers are memoranda made in chalk a century and a half ago. How we wish this desk could talk!

At the other end of the kitchen, up two steps, is "mother's room." A large four-poster bed is covered with linen sheets and a quilt of Mrs. Whittier's own making. A large room opening out of the kitchen, is where the baby, "Greenleaf," was born. This was designed for a parlor, but in this hospitable Quaker home was frequently used as a guest chamber. It contained a bed which could be elevated and hooked to the ceiling during the daytime. This room contains furniture, pictures, and books that are genuine relics of the famous family. A framed sampler worked by Lydia Ayer, the little girl mentioned in the poem "In School Days," hangs upon the wall. She was the daughter of the nearest neighbor; she died when she was fourteen years old. A fourth room also contains interesting relics.

Greenleaf was the family name of the poet's grandmother, and he was usually called by this name rather than John. In

the entry stand the boy's school seat and desk, brought from the district school. Let us hope it was not his jackknife which carved initials and figures upon it.

A flight of steep stairs leads to the second story. It was down these stairs that his sister Mary rolled the baby, Greenleaf. She was only two years older than he, and she wanted to see if a baby could be wrapped in enough blankets so that rolling down stairs would not hurt him! The experiment was successful, but she was not encouraged to repeat it.

Whittier retold many stories of the supernatural which he had heard in his boyhood, and seemed to more than half believe in the haunted bridges, etc., of his stories. This is one.

His Aunt Mercy, who lived with them, was sitting by the fireplace late one night. She looked out of the kitchen window and saw her lover, whom she supposed to be in a distant city, riding swiftly down the road on horseback. She rushed to the door to meet him, but much to her surprise he rode right past without stopping. Messages traveled slowly in those days; but sometime afterwards she learned that her lover had died at the exact hour of her vision. "Aunt Mercy" was a truthful woman, and she never doubted that her vision was a real one.

Whittier removed when he was twenty-nine years old to Amesbury, where he lived the remaining fifty-six years of his life. The old homestead, where he spent his happy boyhood days, is to be kept as a permanent shrine to the Quaker poet.

THEY ALSO SERVE

"They also serve who only stand and wait."
Not idly, empty-handed, unconcerned
Save for the plaudit or the purse unearned,
Or some high circumstance of outward state
Whereby they wear the semblance of the great
Who never with transforming purpose burned,
Nor for a moment from self-loving turned
To offer all upon the pyre of fate.

They serve who stand, when the conforming crowd,

In mean obeisance at the feet of power,
Cries its compelling cowardice aloud:

They serve who can withstand the whelming hour,

And wait, unscathed by shame, unspoiled by pride,
Until the deathless truth is defied.

—Robert Whitaker in the "Baptist."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Northwestern Association, North Loup,
Neb., August 9-12.

Southwestern Association, Hammond,
La., August 16-19.

RELIGION AND WORK

Somewhere in my reading my eyes fell upon this line, "It is work that makes life worth living." In my mind I questioned the truth of the statement unless there was some motive back of the work other than that of merely earning our way in the world, or accomplishing some task for the fame it might bring us. Then the answer came in these lines which suggest how work may make life worth living:

"Religion is the great stream of life that runs beneath all activity, is the force behind all things. It creates not indifference but energy, not stoicism but emotion. Religion is alive, not dead."—*Dr. Addison B. Lorimer.*

Following out this thought of work and living, Dean Charles R. Brown says: "We have too many people who live without working, and we have altogether too many people who work without living." And bringing the thought still closer to religion, which is true living, John Hall says:

"A lazy, indolent church tends toward unbelief; an earnest, busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith."

What work will do for a church it will do for us if our "religion is alive," and we shall find that work and true living help others as well as ourselves.

"We are the only Bible

The careless world will read;

We are the sinner's gospel;

We are the scoffer's creed;

We are the Lord's last message,

Given in deed and word:

What if the type is crooked?

What if the print is blurred?"

—Selected.

A SUGGESTION

I heard a wise man say in a pleasant smiling way,
Who for the good of others lived and wrought,
That the world would soon grow fair,
Friendliness be everywhere,
If we always kept in mind this simple thought:
"There's your side, the other fellow's side,
and the right side!"

When trouble's in the air and angry murmurs flare,

And each one thinks the other's in the wrong,
Then's the time to keep in mind

Words of trust with purpose kind,

And the trouble will not last for very long:

"There's your side, the other fellow's side,
and the right side!"

—Arthur Wallace Peach in "Christian Herald."

SUNDAY IN THE NEW TESTAMENT

J. A. DAVIDSON

(Article 4)

There are eight places in the New Testament where the first day of the week is mentioned. And in every case it is mentioned in connection with regular week-day transactions.

First, let us notice the phrase, "the first day of the week." In the Greek New Testament there is no such phrase. The Jews and Greeks invariably called it, "the first after the Sabbath," and this is the phraseology in every one of these eight passages. The English translators used the phraseology of their own country, rather than that of the Greek in which it was written.

The same is true of the word "Easter" in Acts 12:4, which should have been translated "Passover." If the translators had used the phrase, "the first after the Sabbath," as it was written, they would not have beclouded the fact that the Sabbath had been observed before "the first (day) after the Sabbath" "came on."

Another fact which must not be overlooked is that the days commenced at sunset and ended at sunset. Whatever took place before sunset, took place on one day, and whatever took place after sunset took place on another day. For proof of this see Genesis 1:13, 14; Leviticus 23:32; Nehemiah 13:19; Matthew 8:16; 26:20; Mark 4:35 (It was on the Sabbath that Jesus preached this sermon that Mark records); and Luke 4:40.

We read in John 20:1 that Mary Magdalene went to the tomb before daylight on the

morning after the Sabbath, and saw that the stone had been rolled away from the sepulchre. She ran and told Peter and John that somebody had taken away the Lord's body from the tomb. Jesus was gone. The resurrection had already occurred, she knew not when. This does not say that he rose at this time, only that the body was gone.

Now look at Luke 24:1, which tells us that upon the "first day of the week" (or "first after the Sabbath"), "very early in the morning" the women which came with him from Galilee, came to the tomb bringing the spices which they had prepared. Now, who were these women? John does not mention them. John says that Mary Magdalene was there alone before daylight. Mark tells us that these women were Mary Magdalene, Mary, the mother of James the less, and Salome. Mark also tells us that these three women came and brought the spices to anoint him "at the rising of the sun." This was the second visit that Mary Magdalene had made to the tomb that morning. She may have remained there when Peter and John went away, and was there when the other Mary and Salome arrived. Mark and Luke give an account of the same visit, because Luke gets his notes from Mark. John is telling his own story, and only tells of Mary Magdalene coming before daylight and then hastening to carry the news to Peter and himself, who also arrived before these other women came and went away nonplused. The women came and went into the tomb and met the angel who gave them his message.

You will notice that none of these accounts tell us *when* Jesus rose—only that he had risen. Now, what does Matthew tell us about this? Matthew 28:1 says, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was (had been) a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." And he told them, "He is not here: for he is risen, as he said. Come see the place where the Lord lay."

Now this passage says, "In the end of the sabbath." The Revised Version says, "Late on the sabbath day." Now I ask, when was the "end of the sabbath"? or,

what does "late on the sabbath day" mean? Was it sunrise or sunset? Was it late on the Sabbath or early on Sunday? The Greek word for "end of sabbath" is "Opse de Sabbaton." In the *Brethren's Sunday School Quarterly*, first quarter for 1922, is stated, "It is impossible to give an explanation of the Greek word 'Opse,' translated 'In the end of,' that may not be faulted." Then the note says, "If one could translate 'after the sabbath,' the context would harmonize well."

Now here they admit is a circumstance which they can not get to harmonize with the accepted theory of the resurrection on the first day of the week, but if they could only get rid of this word, all would be well. Still if they could get rid of it, all would not harmonize, as there is another word equally as strong which they would also have to dispose of. That word is "epiphosko," which is translated "as it began to dawn." This word means "to grow light" or "when the moon and stars begin to shine," and Matthew meant by "began to dawn" that the day after the Sabbath began to come on, when the moon and stars began to shine. The same word is used to denote the same thing in Luke 23:54, where it speaks of the burial of the body of Jesus by Joseph of Arimathea, "and the sabbath drew on." This "drew on" is translated from "epi-phosko" with the same meaning as above. It was at the full of the moon, so it grew light "when the moon and stars began to shine." This word is used only these two times in the New Testament, and we know that it was near the setting of the sun when Joseph prepared the body to lay it away. So Matthew, by making the one phrase qualify the other, makes the fact doubly impressive, so there is no possibility of misunderstanding him that the two Marys came there after sunset on the Sabbath and found the tomb empty.

What could be more natural than that two dear worshipful friends should, on the beautiful Sabbath night, after sunset, visit the tomb of their beloved Master who had been so ruthlessly torn from them. It seems the most natural thing in the world.

Dimbleby says, "All divine events which would not interfere with the sacredness of the Sabbath, took place on that day. The resurrection of Jesus was no exception."

Matthew's account is of a different visit

to the tomb from the ones recorded by Mark, Luke, and John. John tells of Mary Magdalene coming alone before daylight, and then going to bring John and Peter. John looked into the sepulchre and Peter went in. Then they both went home.

NOTE.—John apparently did not know, or had not remembered, that Mary Magdalene had been at the tomb on the Sabbath at sundown, and in giving his account of this story he supposes Mary had just come from the tomb when she came before daybreak to awaken him and Peter to tell them of what had happened. She evidently, after visiting the tomb on Sabbath at sunset, went to her lodging place and then arose before daybreak to go where the disciples were and tell John and Peter what she had discovered, and then turned toward the sepulchre, while John and Peter hastened in getting ready and running there also, doubtless arriving before she did. They went back home but Mary stayed and was there when the other women came with the spices, and went into the sepulchre and were amazed at not finding the body. Then the two men in shining garments appeared and explained matters to them, after which the women returned to their lodging places again, all but Mary Magdalene who remained there, still anxious about the body of the Master, when she was finally rewarded for her love and care by the Master appearing to her and speaking to her.

Mark and Luke inform us that Mary Magdalene, Mary the mother of James, and Salome, and possibly some other women came with the spices which they had prepared and were told by the angel that he had risen, and they were to go and tell his disciples. It would seem that Mary Magdalene remained behind to get more insight into this strange problem, and her insistence and love were well rewarded, for it was after all this that Jesus appeared unto her. John 20: 14.

Now let us compare the Greek words which describe the time of these visits:

John uses the word "proi," which means the fourth watch of the night, just before daybreak.

Luke uses the words "Orthrou Batheos," which mean early dawn, just before sunrise.

Mark uses the word "proi" also "Anaitantos, tou Heliou," which means at the rising of the sun.

Matthew uses the words "opse," meaning evening, and "epiphosko" meaning when the moon and stars begin to shine.

In Mark 16: 9 the writer says, "Now when Jesus had risen, early the first day

of the week, he appeared first to Mary Magdalene." This passage and the rest of the chapter have a different phraseology from the rest of the book and seem to have been written by a different person. We find in the Revised Version that this is supposed to be an appendix to the original gospel of Mark by some person at a later period, as these verses are not in the oldest Greek manuscripts. Thus this passage is not genuine and not reliable.

One more mention of the day is found in John 20:19. "Then the same day at evening, being the first day of the week, (that is, "first after the Sabbath") . . . came Jesus and stood in the midst." Now, along with this passage we will examine the corresponding passage in Luke 24. Luke tells us that Jesus had been over the hills to Emmaus that afternoon. Emmaus was a village about seven and one-half miles from Jerusalem. The two disciples, Cleopas and his companion, were walking home from Jerusalem when Jesus joined them in their journey. When they reached their home the day was "far spent," the Greek word in this passage being "esperan," which means that the evening star was shining, therefore after sundown, the first day had passed and gone before they arrived at Emmaus. At the supper Jesus revealed to them who he was, and then disappeared. They immediately returned to Jerusalem and told the eleven disciples "what things were done in the way." These events must have occupied some time, doubtless several hours, so it must have been three or four hours after the first day of the week had passed away at sunset when Jesus "stood in the midst of them." This incident of the upper room, therefore, took place on the second day of the week or on Monday.

(To be continued in the next issue.)

LETTER FROM CHINA

DEAR RECORDER READERS:

Perhaps some of you will be interested to know how and where the different members of the mission are spending the summer. We could not have told you early so that you might have been thinking of us as we went our various ways, for there was too much uncertainty. As it was, several changes were made from the first plans.

At home we think of the vacation time as a time of rest and change from the work and scenes of the year. But here it is much more than that. It becomes almost a necessity for those who have arduous work throughout the year, and for the children especially, that they go to some cooler and more invigorating locality, that the bodies may be the better able to build up a resistance to the diseases incident to China.

Owing to the unsettled condition of things here last year, the members of the mission were not able to get away through the heat of the summer, and to this fact has been attributed the inability on the part of some, especially the children, to throw off some of the disorders they have been subject to during the past few months. And so this year, even more than before, it was a most momentous question, "Where shall we spend the summer?"

There are many beautiful and invigorating places where one may go, but some are too far away for the pocketbook of the missionary of a good sized family; some are too inaccessible because of transportation facilities, and some for one reason and another are not desirable.

So this is how we are separated for the summer: Mr. Davis, as you know, is having, mostly as rest we hope, a five or six weeks on the grand old Pacific, and will attend the meetings of the World's Sunday School Convention and, best of all, our Seventh Day Baptist Conference, where he will meet with old friends and new.

His family together with Mrs. Thorngate and the little "Thorns" are at Mohkansan—a very delightful place to be in during the hot days. The bamboos make it a beauty spot; the swimming pool—shallow in one end for the youngsters, and deep in the other for the grown-ups—endears it to water lovers, while its social privileges and opportunities are not a few. Church privileges, lectures, and Bible study classes are to be enjoyed, while for the children there is the kindergarten, the story telling hour, and other pastimes. And for all there are lovely walks, tennis courts, concerts, etc.

Though a delightful place, Mohkansan is not the easiest place to get to, especially as one must take with him or her supplies of all sorts, bedding, linen, silver, food, and everything one may be liable to need for the

stay. Household supplies may be bought there, but at a much higher rate than in Shanghai, so it behooves vacationers to take what they can. This year our people were fortunate in having the use of the Van der Star house boat for the trip to the foot of the mountain, so there was no extra expense in taking supplies except just the transportation up the hill. The Van der Stars, as you may remember, are the good friends who have done so much for our hospital and the people there and who gave Doctor Palmborg such a delightful outing in Japan last fall. They went to America early in June and sent their house boat to summer at Liuhu for the use of the Thorngates.

A house boat trip under ordinary circumstances is a most pleasant way to travel here if one is not in a hurry. But our people had vicissitudes not a few on their journey because of the almost incessant rain for six days, which began two days before they started. The boat has no engine and must be propelled by man power or be towed in some way. The excessive rains made the current very strong, and this they were obliged to pull against all the way. Then the roof of the boat was not altogether rain-proof, and sometimes this was a bit disturbing especially in the night when the beds had to occupy the most of the floor space. However, after a seven days' trip they arrived in safety during the first clear day. The house where they are staying is a commodious one, and we are hoping for a pleasant and health giving summer for them.

Doctor Palmborg took the trip in the house boat because of a much needed rest from her work. She will come back with the boat, not staying at Mohkansan at least more than a few hours. Her daughter Eling is spending the summer in the doctor's new home.

Doctor Thorngate is holding the fort at Liuhu, and I am out there for a change and the little help I can be to him. I am making use of Doctor Crandall's rooms, which are very airy and comfortable.

Miss Burdick is planning to go to Kuling, a place farther north than Mohkansan. This has been quite an ideal location in the past to spend the hot weather, for the altitude is high and the nights quite cool. But for the past year or two there has been more or less anti-foreign trouble in that vi-

cinity, and it has lost its popularity. Now, however, the Chinese residents who make their money from the summer residents are asking that the foreigners come back, and many are planning to do so. Miss Burdick has an added reason for going, as the two little girls who have been boarding with us the past semester and have been pupils in our school must be taken up there to their adopted mother, who comes down there to spend the summer, from Ichang. She was obliged to refugee in Shanghai last year and lived for about six months in the Crofoot house. Miss Burdick is asked to be her guest. The trip to Kuling is not a pleasant one either, for after the ride on the railroad there is the chair ride across the hot steamy plain and up the mountain. The coolies, which one is obliged to hire for the carrying, are sometimes quite disagreeable. But once upon the mountain one soon forgets the discomforts.

At present Miss Mabel is staying at Zia Jaw and attending to various duties which had to slip from the shoulders of those who have gone, but which must be carried on by some one even in vacation time. Miss Anna is staying at the home of a friend who wanted her house occupied while she is out of town for the summer. This is in the western district of Shanghai, a newer portion of the city. It is almost like being in the country, though is near the American school and the community church. The house is large and has all the modern conveniences of homes in America and will be a fine place in which to spend the summer. Miss Ada Nelson of the Bridgman mission is with Anna at present. Later Mabel and Anna will change places, and perhaps some one else will share this beautiful home with her.

The country about Liuhu is very spring like in appearance now with its green cotton and rice fields, which stretch out as far as one can see in most directions. A month ago this same country looked as do, the fields at home in August after the grain has been drawn from them. But now so different.

As yet we have had no real hot weather. The hospital is nearly full and Doctor Thorngate is very busy. An orphanage has been opened here recently and he has been

asked to be its official physician. He is very glad for the opportunities it gives him for additional service to these people.

Sincerely,
N. M. WEST.

Liuhu, July 5, 1928.

YOUNG FOLKS AND THE SCIENTIFIC WORLD

These are days of "the scientific mind." It is something of a fashion to say that the old ideas of religion have lost their grip. Folks, especially young folks, we are told, in contact with the modern mind no longer think of God, Christ, sin, and salvation as their parents did. The old appeal no longer appeals.

It may be so. At least we may think about the matter and see where we come out. And while thinking, it may be helpful to think of the host of young people to whom at any time within the last century and a half in America the gospel did not appeal. The thing is not entirely new. Neither is the idea that people are too intelligent to accept the old religion.

Suppose that many of our young people have learned (if they have indeed learned) to think scientifically. They know that only facts count, that law rules all nature, that God is not discovered by any physical tests, that people largely make their own religion. But life still has its problems of pain, difficulty, perplexity, anxiety, its uncertainty of the future, its experience of disappointment and failure, its dilemmas in which turning either way threatens disaster. Young people do not escape these things. There are suicides in the universities, and there are thousands of cases in the experience of young people in which unhappiness is so crushing that the question of suicide comes seriously to mind.

THE NEVER-FAILING HELP

Jesus thought he knew the way to a happy life. He thought that he could show the way to anybody who had failed to find it. He thought that no matter how great the difficulty, he could find a way through it; how heavy the burden, he could lift it; how keen the pain, he could fill the sufferer with blessing; how deep the sorrow, he could bring comfort; how utter the defeat, he could turn it into victory. He thought that

there is no sham about the help he had to offer, but that it is real as life itself. Uncounted multitudes of people have turned to him for help in every possible state of need and have said that they found him never failing. A host of such people are living now. Thousands of them are young people in school, with the same scientific training that is said to make the minds of young people immune to the old appeal.

It seems then that there is still an appeal in Jesus, whether the old one or a new one, which makes him for cultured young people who give him a fair chance at their lives no less dependable today than people of other times thought that he was.

AN UNSCIENTIFIC ACT

The "scientific mind" has found no way better than his for meeting the problems of life that must be met. It has not found that his way is a wrong way. What has actually happened is that some young people who have some familiarity with scientific subjects have not become acquainted with Jesus and have not put his way to an experimental test. No matter how many of them there may be, just here is where the difficulty lies. And just here is where the difficulty will continue to lie until somebody who shall have scientifically tested Jesus shall have found that he is insufficient for the needs of successful and happy living. Until then it is valid to point to him as the true and sufficient Helper. If he is the Savior he is represented to be, the scientific mind does not dismiss him as unworthy of consideration; to do so is a completely unscientific act. For science—must we say it again?—accepts and follows fact.

To any young person then, no matter how highly cultured, who faces a situation that may involve the breaking of heart or hope, and who can see no way out, it is safe to suggest a consideration of what Jesus has to offer. Of course, such suggestion can fitly come only from a friendship that is doing its best to help in every way that friendship may.

If in such a situation, after human friendship has offered all of its other best, Jesus and the help he offers are refused, even love itself can offer nothing better, and nothing else. But if he is given a fair chance to do whatever he actually can do, the "scientific view of the universe" will

not in the slightest degree prevent his giving to the most desolate life a new and abiding charm.—*Selected.*

THE WAY TO GOD

I heard the prophet speak of God,
Of him who dwells above,
Of how he formed, from humble sod
A creature of his love.
'Twas passing strange; I pondered long,
My heart, with quickened beat,
Drank in that message to the throng
There at the prophet's feet!

He spoke again, "This God who framed
The earth, the sea, the skies,
Though high and great is not ashamed
To heed men's helpless cries.
Indeed, he marks the sparrow's fall,
With beauty clothes the fields,
High heaven, instant at his call
Her bounteous manna yields."

At this I wondered all the more
I wished that I might see
And hear and feel this wondrous God
If such a God there be
I sought him on the crowded street
And in the secret place—
I sought the imprint of his feet,
I longed to see his face.

Yet in the throng of humankind
No trace of him I found;
There naught but discord could I find,
Where self and greed abound.
I saw love rudely crushed to earth,
Saw virtue yield to lust,
I saw the things of highest worth
Lie shattered in the dust!

In scorn I sought the prophet out
His message to deny;
Just then arose a mighty shout,
"The Master passeth by!"
I looked, and lo! across the vale
A lowly Nazarene—
Upon his countenance so pale
A look I'd never seen.

Compassion, love, and grief were there,
His smile, though sad, was kind;
He knew the woes of men to share,
He healed the sick and blind.
With wooing voice I heard him speak—
I followed where he trod—
I knew I need no longer seek—
In him I had found God!

—Rev. John H. Lamy in
Presbyterian Advocate.

MISSIONS

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

ANNUAL REPORT OF THE MISSIONARY SOCIETY

(Concluded)

THE HOME FIELD

In reporting the home field for convenience the work is considered by associations, which are seven in number.

Eastern Association

Doubtless much missionary work might be carried on with profit in the bounds of the Eastern Association, but the calls for such labors have not been many during the year. With one exception, all the churches in the association have had pastors throughout all or most of the year. The exception is the Cumberland (N. C.) Church. Two churches in this association unite in supporting a pastor, and three or four of the other churches, small in number, are to be commended for the sacrificial efforts they are putting forth to be self-supporting.

An appropriation was made to assist the congregation of Seventh Day Baptists meeting in Daytona, Fla. A small appropriation was made towards the traveling expenses of Rev. Henry M. Lawson when he went to assist in an evangelistic campaign at Berlin, N. Y. This was done in pursuance of the standing policy of the board to aid, if necessary, in paying the traveling expenses of one pastor when he goes to assist another in evangelistic work. Also the board aided Rev. Lewis C. Sheafe, Washington, D. C., to conduct an evangelistic campaign in Charleston, W. Va. This campaign resulted in several additions to our new church in that city. Brother Sheafe is an able and experienced evangelist and it appears that he might be employed to good advantage as an evangelist among the colored people.

Central Association

The missionary situation in the Central Association has remained about as last year. The board has assisted two churches, the church at Syracuse, N. Y., whose pastor is Rev. William Clayton, and the church at West Edmeston, N. Y., whose pastor is Mrs. Lena G. Crofoot. Some months ago it looked as though Brother Clayton, owing to a severe illness, would be forced to give up the work soon, but he has been restored to a fair degree of health and is pressing forward. The church at Scott, N. Y., is pastorless, as it has been for some time, but Brother Robert W. Wing, during the summer time, visits this church occasionally without stated compensation for the purpose of conducting Sabbath services. The church at Brookfield, N. Y., is still pastorless and the pastor of the church at Leonardsville, N. Y., Rev. F. E. Peterson, is in poor health. The Brookfield Church has made repeated efforts to secure a pastor, but thus far has not succeeded. This church occupies a promising field and the corresponding secretary, together with General Secretary Willard D. Burdick, has been trying to help them find an under-shepherd.

Western Association

The pastors and churches in the Western Association are much interested in mission work in their midst, as well as throughout the world, and have given the Missionary Board and all denominational work hearty support. The missionary committee of this association has supplied the church at Petrolia, N. Y., more or less regularly, and endeavored to promote the missionary interests in their midst. Pastor A. L. Davis of Little Genesee, N. Y., has given aid to the Sabbath-keeping company at East Portville, N. Y., and Brother Mark R. Sanford, a young layman of Little Genesee, has supplied the churches in Hebron, Pa. Up to the first of June, the only financial aid given by the board to the work in this association was to Brother Sanford to enable him to continue his work with the Hebron churches.

Late in the year, arrangements were made with Brother Hurley S. Warren, pastor of the Friendship Church, at Nile,

N. Y., by which he is to serve as pastor the church at Scio, N. Y., in connection with his work at Nile. Brother Warren has just finished his seminary work and is launching out into full time service with enthusiasm and hopefulness.

Southeastern Association

Since last report two churches in the Southeastern Association have applied for and received help in supporting their pastors. These churches are the church at Salemville, Pa., whose pastor is Rev. W. L. Davis, and the Ritchie Church at Berea, W. Va., whose pastor is Rev. Clifford A. Beebe. The Ritchie Church has dedicated a house of worship during the year and manifested new vigor in other ways.

The board made an appropriation for the church at Middle Island, W. Va., as in the past, but the church has been unable to secure a pastor, though the field it occupies is needy and promising.

Northwestern Association

At the time of the last report Rev. Verney A. Wilson had just settled with the church at Jackson Center, Ohio, being encouraged thus to do by an appropriation from this board to that church. During the year the board has continued this aid and the church, which had been pastorless since the death of Rev. William D. Tickner, in 1925, is taking on new life.

The board has continued to support the work of Rev. Robert B. St. Clair, Detroit, Mich. From the organization of this church, in 1920, the board made an appropriation to aid it in supporting its pastor. Four years ago, upon the recommendation of the Commission, the board assumed the full support of Brother St. Clair, but by a readjustment made the next year the church undertook to bear part of his support and the board the remainder, it being understood that in addition to his serving as pastor of the Detroit Church he would promote Sabbath reform and the work of the Vocational Committee, in which he was so much interested. This arrangement has continued until the sudden death of Brother St. Clair, June 14. This sad event leaves the

little church and the work in Detroit and vicinity, which Brother St. Clair had built up, without a leader. The board has made no arrangements for helping this promising field, and some time will be needed to work out a policy for the future.

In this connection it may be stated that at a recent meeting of the board, after remarks by several of the members, a unanimous vote was passed expressing deep regret over the death of Brother St. Clair and high appreciation of his character, his learning, his ability as an efficient workman in the Master's vineyard.

The board has continued to aid Rev. L. J. Branch in his work in northern Michigan.

The appropriation for the church at Stonefort, Ill., has been continued. Though no one has been found to serve the church as pastor, plans are being considered which, if carried out, will give to this field the aid so much needed.

Brother Charles W. Thorngate has continued his services with the Exeland Church, and the board has assisted the church in supporting him, but the sums given him by both the church and the board are in no way adequate to meet his expenses, and he of necessity spends much time in self-support. The little church under his leadership is being well maintained. In this connection it should be noted that through an oversight of the corresponding secretary no mention was made in last year's report of the aid given this church and the good work done by Brother Thorngate.

The members of the church at Grand Marsh, Wis., have mostly moved away, and for many years no meetings have been held. As a consequence of long disuse the house of worship has suffered severely. Last autumn the trustees of said church turned the property over to the Missionary Society on the ground that this society, through a series of years, had aided the church. The board found ready sale for the property.

At the time of the report one year ago it was expected that Rev. C. B. Loofbourrow, of New Auburn, Wis., would become pastor of our churches in Iowa

and missionary on that field; but upon the urgent request of the church at New Auburn, Brother Loofbourrow was released from his engagement to take up work in Iowa, that he might remain with the New Auburn Church. Though diligent effort has been made since the release of Brother Loofbourrow, no one has been found to become pastor of the churches on the Iowa field; but the Missionary Committee of the Northwestern Association has given this matter much time and thought and has perfected an arrangement by which the pastors of our churches in southern Wisconsin, together with Dr. Grace I. Crandall, have been supplying this field regularly. In the absence of a missionary located on the field this has been a great help. The Iowa churches have borne the most of the expenses of this arrangement and the balance has been paid by the board.

Early in the winter the church at Boulder called Rev. C. A. Hansen to become its pastor; it was expected that he would give nine months to the church and three to general missionary work under the direction of the board. Brother Hansen has been giving his time to the church and only commenced the general missionary work in June.

In reporting the work of the Northwestern Association, mention should be made of the Student Evangelistic Quartet campaigns which have been promoted by the missionary committee of this association and in part supported by this board. At the time of closing last report a Student Evangelistic Quartet, arranged for by this committee, was assisting in a series of campaigns in the Southwest. These meetings brought forth gratifying results. The latter part of this year the same committee, in consultation with the secretary, arranged for a student quartet to participate in a series of evangelistic campaigns this summer, and we are watching work with hopefulness.

Southwestern Association

While several fields, "white already to harvest," in the Southwestern Association have been without laborers during the year, much good work has been

done by our general missionary and the missionary pastors in this association.

Rev. L. D. Seager has continued to serve the church at Hammond, La., as missionary pastor, with the understanding that the board is at liberty to call on him for missionary campaigns elsewhere. Under this arrangement the work at Hammond is prospering. Aside from his work as pastor of the Hammond Church, Brother Seager has conducted an evangelistic campaign in West Virginia, and while on this trip took a prominent part in the dedication of the new church at Berea, W. Va., August, 1927. Brother Seager was assisted by the Student Evangelistic Quartet in a series of meetings in Hammond.

Brother C. C. Van Horn has continued as missionary pastor at Little Prairie, Ark. The appropriation of the board, \$500, together with what the little church can raise, does not give Brother Van Horn a support and he labors with his hands to make up the balance of his maintenance. The past spring Pastor Van Horn was assisted by Rev. R. J. Severance in a series of evangelistic meetings, and the board bore the traveling expenses.

The church at Fouke, Ark., has had Rev. R. J. Severance as pastor during the year; the Woman's Board furnished \$200 of the \$500 which this board appropriates to the Fouke Church. This is the first time in many years that the Fouke Church has had a pastor who could give full time to the work of the church, and the arrangement is much appreciated.

The work in Texas seems to be growing under the leadership of Rev. Angeline P. Allen, pastor of the church at Edinburg, Texas, but this field has asked no aid from the board and has received none except that the general missionary, Rev. Ellis R. Lewis, has spent some time with the church and other Sabbath keepers in Texas.

General Missionary Ellis R. Lewis has been busy throughout the year ministering to the churches at Gentry, Ark., and Black Creek, Okla., and pushing the work in the very large field assigned him.

Under his diligent labors the cause is advancing.

The Attalla and Athens churches in Alabama have been without ministerial labor since Rev. Verney A. Wilson went to Ohio in June, 1927. The reason these churches are left entirely pastorless is largely because no one appears to be available for this field. This should not be allowed to continue.

Pacific Coast Association

The work of this board in the bounds of the Pacific Coast Association during the year has been confined to aiding the church at Los Angeles, Calif., in supporting its pastor, Rev. Geo. W. Hills. The members of this little church are widely scattered and Brother Hills finds it difficult to accomplish the things that he desires.

VI.—EVANGELISM

This board has always tried to foster evangelism. Five years past the General Conference recommended that the board make a special effort to promote this line of work. For two or three years following this act by the General Conference, much time and effort were given to stressing evangelistic work. Not only was its importance urged, but articles treating, more or less elaborately, the various kinds and methods of evangelism were written by the missionary secretary and published. There were visible results, but not all that was desired was accomplished.

The especial efforts for evangelism the past year have consisted in the use of the written page, pleadings of the missionary secretary as he has gone among the churches, paying traveling expenses of pastors going to aid other pastors, and helping to direct and finance the Student Evangelistic Quartet.

This is not enough. Occasionally throughout the year pastors have written asking for an evangelist to aid them in a series of meetings, and as a rule we have been unable to help them much, for they invariably wanted men who have special gifts as evangelistic preachers and leaders and those in our ministry having this reputation could not be obtained. It

appears that we have not been producing evangelists, as that term is usually used.

It is being said that times have changed and a new type of evangelistic work is needed. Those having studied the question most seriously, while willing to admit that there is much truth in this claim, at the same time insist with good reason that there is still a place in the church for a sane evangelistic campaign of the old type, and many churches are calling for such. Turning to the statement, more or less true, that the times demand a new form of evangelism we do not seem to find ourselves producing such, for the additions to our churches by all means whatsoever are regrettably small in number. The fact that the same is true in a measure among other denominations does not lessen the seriousness of our problem. We are saying that the time is at hand for a new form of evangelism, but we are not producing it.

These statements are made for the sake of putting this very vital problem before us in its true light. Here is one of our most important problems. We, as a people, can not afford to pass it by lightly. The Church of Christ is evangelistic or it is nothing. It was organized to lead men to Christ's way of living and to help them follow him. If it does not do this it has repudiated Christ and its mission. The problem of evangelism demands immediate, thoughtful, and prayerful consideration. Old forms, though modified, must be retained, new methods adopted, evangelists trained, and every church awakened to its evangelistic mission.

VII.—ANNUAL REPORT OF CORRESPONDING SECRETARY

In endeavoring to perform the duties of a missionary secretary in a society carrying on both home and foreign work, it has been the purpose to know the fields as thoroughly as possible and to meet questions with impartiality. While considering missions, my particular work, the interests of every board, the entire denomination and the kingdom of Christ on earth have been kept in mind.

Following the last annual report attention was turned to correcting the list

of life members, arranging for the sailing of Rev. Royal R. Thorngate and family to British Guiana, S. A., and of Miss Anna M. West to China, and preparing for the General Conference at Westerly, R. I. The second week in September I attended the Northwestern Association, held with the church at Albion, Wis., and at the close of the association went to northern Wisconsin to sell the church building at Grand Marsh. For three or four months following the arrival of Mr. Thorngate in Georgetown, there was much work, as well as concern, growing out of the complications in connection with Mr. T. L. M. Spencer's conduct and the reorganization of the mission in that colony. At Thanksgiving time I attended the yearly meeting of the New Jersey, New York City and Berlin (N. Y.) churches, held at New Market, N. J., and preached the Sabbath morning sermon. Early in January I went to Atlantic City, N. J., for the annual meeting of the Foreign Missions Conference. In February I took part in a council called by the Seventh Day Baptist Church in Charleston, W. Va., to consider the ordination to the gospel ministry of Pastor H. P. Woodson and the recognition of Rev. Geo. M. Miller. Following the meeting in Charleston I went to Alfred, N. Y., to attend for four days the sessions of the Committee on Revision of Denominational Literature appointed by the American Sabbath Tract Society, and the next week returned East to assist Rev. T. J. Van Horn, pastor of the Piscataway Church, New Market, N. J., in week-end meetings. Later in March two Sabbaths were spent in the Western and Central associations planning missionary work and counseling with pastors and churches. Following the April board meeting a three weeks' trip was made to the Middle West. Our churches at Stonefort, Ill., North Loup, Neb., and Nortonville, Kan., were visited. Also while on this trip I visited lone Sabbath keepers in South Dakota, delivered an address before the Christian Endeavor Convention in Ord, Neb., and looked after property matters in Cherry County, Neb. During June I attended the Eastern, Central and Western associations,

presented the work of missions, preached and served in other ways as opportunity offered. Besides visiting the churches mentioned above I have presented the work of missions at the time of the Sabbath services to our churches in Hebron, Pa., Rockville, Hopkinton City, Ashaway, and Westerly, R. I., Waterford, Conn., New Market, N. J., Nile, Alfred Station and Brookfield, N. Y., and conducted three funerals. Material has been furnished nearly every week for the Missions Department of the SABBATH RECORDER, the correspondence conducted, and diligence given to the varied details of the secretarial office.

Such is a brief outline of the principal activities of the year now closed. The endeavor has been to bring the best of body, mind, and spirit to the work; and while there is much for which to be devoutly grateful, there is also a sense of deep regret that I could not accomplish more and could not help the board to still greater things.

VIII.—CONCLUSION

There are certain things which the year's work, together with the fields and the call of God, forces upon the mind and it is well that we note some of these in concluding this report.

Among other things is the fact that the world and world-conditions are changing at a terrific pace. The work in China demonstrates this and conditions in other countries bear testimony to the same. Everything is always in a flux, as Paul declared when he said, "The fashion of this world passeth away"; but sometimes transitions come more rapidly than at other times. Today the changes in regard to world conditions and all human institutions are moving at such a rapid speed that one wonders whether the world is mending or ending. Because of this fact the time to mold the character of peoples and nations and to determine the destiny of the world is at hand. What is done now shapes the future of the race for centuries and perhaps for millenniums to come. Therefore this is the day of great opportunity for Christ's kingdom and for Seventh Day Baptists,

whose missionary and evangelistic work is intrusted to this board. The many calls coming to us, to some of which we are giving the deaf ear, bear witness to the fact that this is our day of opportunity.

The year's experiences demonstrate the imperative need of more workers. We need money, but our greatest need is not financial as great as that is. The need for funds is small compared with that for men to carry on the work. If we will produce results and lay the work on the people's minds and hearts, plan great things and bring something to pass, the church will produce the funds. They have this year; they always have under these conditions. But where are the laborers? Churches are pastorless and fields unoccupied, partly because of lack of vision and real missionary statesmanship, but more because ministers can not be found to supply them. The present supply of ministers is twenty-five per cent short; that is, we need four men where we have three now. One sixth of the men active in our ministry are over seventy years of age and one third are over sixty. The labors of these men, humanly speaking, will soon be past. The work of this board, as well as that of the churches, is now crippled for lack of ministers, and unless something heroic is done the situation will rapidly grow worse. The question of funds to carry on the work pales into insignificance with the question of the ministry. These conditions call for action on the part of this society as well as on the part of every board, the Commission, churches, homes and young people. The day for talk, sleep and slumber is past.

Rapidly changing conditions demand new programs, for things can never be carried on with success as in the past. Growing out of the year's experiences many have become convinced as never before that the time has arrived when a new and definite program should be formulated. China is not the only field that has been left in uncertainty; for three and four years Australia and India have been waiting an answer to their calls and our people have been weakly waiting and pass-

ing, at most, uncertain motions. What are we to do? The time has come when Seventh Day Baptists should have some policy as to what is to be done about new open doors and follow it with vigor and Christian enthusiasm. Again many workers at home feel that they should have a consideration commensurate with that given foreign workers. Omitting any reference to the past, what shall be the policy for the future in this matter? The events of the year as well as other years call upon us to build a definite new program covering these and several other problems forcing themselves upon us—a program built on the needs of the hour, the widest knowledge of fields and conditions, the broadest vision, the purest love, and all approved by Christ and made efficient by the Holy Spirit.

The past year in the fields of missions has been a constant reminder of the need of vision on the part of all connected with missions. It has demonstrated that in this decisive hour of Christ's kingdom those engaged in the colossal task of missions must have a vision that clears the mind of all narrowness, embraces all fields, every race on earth and all conditions; a vision that grasps the past and sweeps out into the future of divine achievement. "Where there is no vision the people perish."

And finally it was never more apparent than the past year that what all connected with missions and evangelism need most of all is to grasp God's hand and let him grasp theirs. It is God's work and we are his; he has called us to it and promised a fierce struggle with victory at the end, and all the way. There can be no defeat if we let God have his way with us. Though not in a position to carry on as extensive a work as some, we must not fail Christ at this time when his kingdom has reached the crucial hour.

In behalf of and approved by the Board of Managers.

WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.,
July 9, 1928.

QUARTERLY MEETING OF THE MISSIONARY SOCIETY

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Monday, July 9, 1928.

The members present were: Rev. C. A. Burdick, Rev. W. L. Burdick, Dr. Anne L. Waite, Albert S. Babcock, Charles H. Stanton, Robert L. Coon, George B. Utter, Corliss F. Randolph, Rev. William M. Simpson, Walter D. Kenyon, Ira B. Crandall, S. H. Davis, Mrs. C. A. Burdick, Mrs. Elisabeth K. Austin.

The visitors present were James Waite and Mrs. Allan Whitford.

The meeting opened at 9.32 a. m. with prayer by Rev. W. L. Burdick.

The corresponding secretary's report was read, voted received, and ordered recorded.

Rev. W. L. Burdick, as chairman of the Conference Program Committee, recommended changes in the tentative program. The completed program follows:

Thursday

10.00 Prayer
Address, "The Field, the World"
Rev. J. W. Crofoot, Shanghai, China
Address, Mr. Dzau Sih Ding, Liuho, China
Address, "Our Mission Work"
Secretary William L. Burdick, Ashaway

The president, who was instructed at the last regular meeting to appoint a special committee to consider and lay out a policy for home and foreign missionary work for the board, named as members: Rev. W. L. Burdick, Albert S. Babcock, and Dr. Edwin Whitford.

Voted that the following tentative budget be approved, and the corresponding secretary be instructed to submit to the Commission the estimated income of the board with this budget:

Appropriations for 1929	
(Made October 19, 1927, and later)	
China—	
J. W. Crofoot	\$ 1,600.00
H. Eugene Davis	1,600.00
H. Eugene Davis, children's allowance	800.00
George Thorngate	1,600.00
George Thorngate, children's allowance	400.00
Susie M. Burdick	800.00
Rosa W. Palmberg	800.00
Grace I. Crandall	800.00
Anna M. West	800.00
Mabel L. West	400.00
Incidentals	900.00
Boys' School	500.00
Traveling expenses	1,900.00
	<u>\$12,900.00</u>

American Tropics—		
Royal R. Thorngate	\$ 1,500.00	
Royal R. Thorngate, children's allowance	200.00	
Royal R. Thorngate, employing native workers, etc.	300.00	
William A. Berry	120.00	
D. Burdett Coon	1,500.00	
H. Louie Mignott	600.00	
Traveling expenses	500.00	
Holland		4,720.00
		<u>1,250.00</u>
Home Field—		
Jackson Center, Ohio	\$ 500.00	
Colorado field	500.00	
Southwestern field	2,300.00	
Detroit Church	500.00	
Northern Michigan field	300.00	
Little Prairie, Ark.	500.00	
Los Angeles, Calif.	600.00	
Middle Island, W. Va.	400.00	
Fouke, Ark.	500.00	
Stonefort, Ill.	600.00	
Exeland, Wis.	200.00	
Syracuse, N. Y.	100.00	
West Edmeston, N. Y.	100.00	
Western Association	500.00	
Iowa field	800.00	
Northwestern Association, general missionary work	200.00	
Salemville, Pa.	200.00	
Ritchie, W. Va.	300.00	
Daytona, Fla.	100.00	
Traveling expenses	1,200.00	
Emergency Fund	180.00	
Contingency Fund	2,000.00	
		<u>12,580.00</u>
Administration—		
Corresponding secretary	\$ 1,800.00	
Clerk hire for corresponding secretary	400.00	
Clerk hire for treasurer	400.00	
		<u>2,600.00</u>
		<u>\$34,050.00</u>

Voted that the annual report of the corresponding secretary be adopted and become a part of the annual report of this Board of Managers to the Missionary Society.

Voted that the quarterly report of the treasurer be adopted and placed on record.

Voted that the annual report of the treasurer be adopted and become a part of the annual report of this Board to the Missionary Society.

Voted that the corresponding secretary be authorized to have the usual number of copies of the annual report printed.

Voted that the meeting adjourn to the afternoon session.

The morning session closed with prayer by the president.

The afternoon session opened at 1.05 o'clock with prayer by I. B. Crandall.

Voted that the board extend its hearty thanks to the New York City Church for the services of its pastor, Rev. Harold Crandall, for the month of August for work on the Iowa field.

Items growing out of correspondence were next taken up.

TREASURER'S QUARTERLY REPORT

April 1-July 1, 1928

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society

Cash Received	
On hand April 1, 1928	\$17,151.88
For—	
General Fund	6,086.43
Home Field	203.00
China Field	632.37
Girls' School	6.45
South American Field	87.50
Jamaica	56.25
Special for Jamaica	62.50
Java	11.00
From—	
Income Permanent Funds	4,200.00
Memorial Board	142.30
Temporary Loans	5,800.00
Interest checking account	2.22
	<u>\$34,441.90</u>

Disbursements	
To—	
Corresponding Secretary and General Missionaries	\$ 1,439.33
Churches and Pastors	1,384.33
China field	2,794.85
South American Field	549.92
Java	14.00
Jamaica	623.04
Other fields	50.00
Special for Jamaica	42.50
Specials	369.75
Holland	312.50
Treasurer's expenses	91.00
Interest and loans	2,328.42
Total disbursements	\$ 9,999.64
Balance on hand July 1, 1928	24,442.26
	<u>\$34,441.90</u>

Special Funds	
1. Boys' School Fund	
Amount on hand April 1, 1928	\$10,038.48
Interest—	
January 1, 1927 to July 1, 1927	199.09
July 1, 1927 to January 1, 1928	204.75
January 1, 1928 to July 1, 1928	208.84
	<u>\$10,651.16</u>
2. Girls' School Fund	
Amount on hand April 1, 1928	\$10,014.43
Interest—	
January 1, 1927 to July 1, 1927	199.41
July 1, 1927 to January 1, 1928	204.08
January 1, 1928 to July 1, 1928	208.16
Received during quarter	6.45
	<u>\$10,632.53</u>
3. Georgetown Chapel Fund	
Amount on hand July 1, 1928	\$ 176.43
Total (in savings and checking accounts)	\$21,460.12
Balance on hand July 1, 1928	24,442.26
	<u>\$ 2,982.14</u>

E. & O. E. S. H. Davis, Treasurer.

The board especially appreciated the letter regarding Rev. Eugene Davis from the Executive Committee of the Shanghai, China, Church.

Voted that the matter of sending *The International Review of Missions* to our missionaries be left in the hands of the corresponding secretary.

Voted that the board pay for such magazines and literature of like nature which the corresponding secretary needs for his work.

As an outgrowth of correspondence from the China Famine Relief, the board expressed its hearty approval of such needed work.

Voted that the corresponding secretary on his return from Riverside visit Calora, Neb., in company with Rev. H. L. Polan, pastor of the North Loup Church, in interests of our denomination.

Voted that the corresponding secretary be given power to negotiate the Johnson property in Nebraska.

Voted that the request of the Edinburg, Tex., Church, for an appropriation at the rate of \$200 for the balance of this year toward the support of its pastor, be granted.

Voted that an increase at the rate of \$100 per year for the remaining six months of this year for the appropriation to the Salemville, Pa., Church be granted.

Voted that the corresponding secretary be instructed to write the family of the late R. B. St. Clair and the Detroit Church, expressing appreciation for his great zeal in our work and sympathy in their time of trouble.

Voted that our corresponding secretary be requested to make such inquiry as may seem to him best, with reference to conditions in Australia that may be favorable to our work there.

Voted that the board send its congratulations and appreciation to Dr. Rosa Palmberg for her efforts in building a church at Liuho, China.

The meeting adjourned with prayer by A. S. Babcock.

GEO. B. UTTER,
Recording Secretary.
MRS. ELISABETH K. AUSTIN,
Assistant Recording Secretary.

"He was a man who had, indeed, suffered much," says a country paper, in a short obituary notice; "he had been a subscriber to this paper since its first number."—*Christian Evangelist*.

WOMAN'S WORK

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

JIS' BLUE

Jis' blue, God,
Jis' blue.
Ain't prayin' 'xactly
Jis' now—
Tear blind, I guess,
Can't see my way through.
You know those things
I ast for so many times—
Maybe I hadn't orter
Repeated like the
Pharisees do,
But I ain't stood in no
market place,
It's 'tween me and you.
And you said, 'Ast.'
Somehow I ain't
astin' now,
And I hardly know
whut to do.
Hope 'jis sorter left, but
faith's still here.
Faith ain't gone, too.
I know how 'tis—a
thousand years
Is as a single day with you.
And I ain't doubtin' you,
But I ain't prayin'
tonight, God—
Jis' blue.

Etta B. Oldham.

DEEPENING AND WIDENING OUR INTERESTS THROUGH THE WORLD DAY OF PRAYER

MRS. WILLARD D. BURDICK

Thoughts and plans grow. World-wide plans are not the result of the thought of one hour, or of one day. They are the product of a thought that has its roots in the distant past and that has developed through the passing years.

The World Day of Prayer in its bigness was not brought about by a thought of yesterday, or of last year. It is the result of many years of thinking and growing and expanding and working.

Just how the thought of a day of prayer for missions came to the mind of someone years ago, we do not know; but the thought developed into action, and in 1887, a denominational Day of Prayer for Missions was

observed, each denomination having in mind its own foreign mission work.

The thought grew and broadened until by the end of ten years the Day of Prayer became interdenominational. At the close of another ten years the idea had grown still more, and three years later, in 1910, a Day of Prayer for Foreign Missions was observed by the women of the United States, and another day set apart for a Day of Prayer for Home Missions.

Another ten years passed, and in 1920 the two national organizations of women, the Federation of Woman's Boards of Foreign Missions of North America, and the Council of Women for Home Missions, organizations with which our own Woman's Board is affiliated and who prepare the programs for the Day of Prayer for Missions, united in observing the same day as a Day of Prayer for Missions both Home and Foreign. A few years later the women of Canada joined in the observance of the same day, and for these two nations this day became the Day of Prayer for National and World-wide Missions.

Later on, messages began to come to the two women's organizations in New York that their programs were being used in parts of Mexico, China, Japan, and India, on the same day, or other days set apart for special prayer for missions, and were proving helpful to native Christian women as well as to missionaries.

This led to a consideration of the idea of a world-wide Day of Prayer, and in June 1926, just two years ago, a letter from the Federation and Council was sent to the "Christian Women of Every Nation." This letter suggested that it now seemed possible that the Christian women of the world might unite in the observance of a World Day of Prayer for Missions, and mentioned the programs being prepared. It said, "It is not essential that these programs should be used in other countries, but it would be a further bond if our thoughts and prayers could be centered around the same theme."

It stated also, that the programs were printed in English only, at present, but if women of other countries should accept this invitation for co-operation, as they earnestly hoped they would do, the programs could be translated into the various languages, or vernaculars, of co-operating groups. The hope was expressed that if

the World's Day of Prayer became a reality, future programs might be prepared by representatives from different countries working together.

So on March 4, 1927, was observed the first World Day of Prayer, in which women of many countries united. So had the idea grown in the four periods of ten years each—1887 a denominational day of prayer for foreign missions; 1927, a day of prayer for all missions in all countries.

"World-wide" means a great deal to us, but we can hardly realize what it means to the women of India, China, and other countries, whose borders have been the limit of their thought for so many years. It meant much to the little groups of Christian women who met for prayer on this first World Day of Prayer. Many of them had not been accustomed to public prayer nor to meetings for prayer. Some had not thought of others outside of their own nation. It meant much when the women of Japan prayed for the women of China. It meant much to the women of India to pray for the women of other lands, and to know that the work in their own country was being remembered by Christian women of other countries.

The bond of sympathy, through prayer one for another, reached around the world and helped to bring a little nearer the solution of international and inter-racial problems.

The reports that came back to the federation and council, told of the good realized in this first World Day of Prayer, and of the encouragement it brought to missionaries. The results were gratifying and led to the continuation of the plan. A program for the second World Day of Prayer, to be held February 24, 1928, was prepared early and sent to foreign countries in order that translations might be made for the women of these lands.

The theme of the program this year was "Breaking Down Barriers." Perhaps some of you attended the meeting on the Day of Prayer when this was used.

It was a thoughtful and thought-inspiring program, arranged in six divisions: Call to Worship, The Theme, Thanksgiving, Confession, Intercession, and Consecration. Under the second division, The Theme, the leader states it in this way: "We dare not

hope for a world fellowship in Christ until every barrier which separates races, classes, and nations has been broken down. Christians of the whole world are uniting, today, in prayer that we may face courageously this need for a better understanding that shall establish the world in peace, in unity of purpose, in obedience to God revealed in Jesus Christ." This was followed by a prayer for the breaking down of barriers, and the Hymn of the Future, which begins.

"These things shall be, a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes."

Under "Thanksgiving" the leader suggests topics and gives time for silent meditation after each one, two of which I will quote:

"Let us give thanks that our horizons are ever widening, and that in the closer contact of nations, we see the possibility of a world fellowship in Christ."

"Let us give thanks that in the growing desire of each race to make its gift of national heritage, and in the awakening spirit of liberty, we recognize the manifest fruit of the gospel which has taught, throughout the world, the value and worth of the individual, and which has proclaimed the freedom of mankind through the truth revealed by Jesus Christ."

Under "Confession" is a unison prayer in which are these words:

"We have lived too much to ourselves and not unto thee. We have not loved each other as we ought, nor faithfully followed our Master in unselfish service. We confess that too often an attitude of superiority has kept us from the larger possibilities of Christian fellowship with those who are not of our own race or color or creed. We have allowed our prejudices to speak for us; we have failed to break through the barriers to find a place where we might stand and serve together in the spirit of Jesus Christ."

Under "Intercession" are thoughts for silent prayer suggested by the leader, some of which show us very clearly the things in which we are lacking.

"Let us pray that grace may be given to all Christians everywhere to be generous and tolerant toward those who are not of their own race or color or faith; to make more of those things that are held in common, and less of that which divides; to exalt the spirit of Christ in all relations with others."

"Let us pray for the enlistment of Christian leaders from among the young people of all lands."

"Let us pray for the country we call our own."

that those who are called to places of responsibility in government may be loyal to Christ's Way of Life."

Under the closing topic of "Consecration" in a silent meditation are these words:

"Thou canst help me to translate the wants of others into my own experience and to ask, 'How would I feel in their place?'"

And in prayer:

"And in thy name we break down the barriers of caste and color, of race and nationality, of confession and creed, of culture and social prestige. We profess before thee and to each other, that we are all children of a common Father, and that we are one in Jesus Christ."

While this whole program doubtless would not be carried out in other countries as in ours, can you think what even part of such a service would mean to the Christian women of India, China, Japan, Africa, South America and Europe? Each country has its own problems of national, caste, and race prejudices, and our own is not in any way free from these. The program was timely. A letter from New York tells how the theme in letter and spirit was carried out there. In 1927, eight churches in Manhattan and the Bronx were named as centers for meeting on the Day of Prayer. This year there were meetings in over thirty churches of various denominations, with something like six thousand women in attendance, with meetings in other centers for student and business groups. These meetings were interdenominational, interracial, and international. At several centers prayers were offered in Norwegian, Swedish, Italian, Syrian, and Greek. At some places different races had definite places on the program. At the headquarters of the Y. W. C. A. women from Africa, Japan, Mexico, Australia, and Latvia, led in the directed intercession. Talented musicians of the Negro race sang spirituals.

Next year the topic for the World Day of Prayer is to be, "That They May All Be One." The date is February 15, 1929. May we not think more about the power for good there may be in this united prayer, and plan for observing the day with other women of our communities.

As we close this brief account of the growth of a thought let us carry in our minds the picture of groups of Christian women in our own and in foreign lands, of various nationalities, races, and creeds, unit-

ing in silent meditation after the closing words of consecration of this year's program:

"We pray that we may carry away from this place of privilege and prayer, a deeper sincerity, a new thoughtfulness, a larger sympathy, a better understanding of the 'inner kinship of the human,' and a more personal devotion to the cause of Jesus Christ, our Lord."

Then singing softly together the words,

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou would'st do."

And as we think of the World Day of Prayer let us remember these words:

"I live in a little house
But the door can open wide—
I live in a little house,
But the whole round world's outside."

DEEPENING AND WIDENING OUR INTERESTS THROUGH THE WORLD FRIENDSHIP PLAN

ETHEL L. TITSWORTH

The boy's definition of a friend—"a person who knows all about you, and who likes you just the same." Some such thought as this must have been in the minds of the members of the Federal Council of the Churches of Christ in America when, through their Commission on International Justice and Good Will, they instituted a Committee on World Friendship Among Children. They realized that the future establishment of world peace must be based upon the principle of mutual understanding, and no better beginning could be made than by forming early friendships between the young children of the nations.

The first project in this connection was that of sending, last winter, dolls from the American children to the children of Japan to reach their shores in time for their annual Doll Festival on the third of March. The Federation of Woman's Boards of Foreign Missions, through their Committee on International Friendship Among Children, co-operated also in this plan, with the result that 12,640 dolls were sent to be distributed among the little Japanese doll lovers. The dolls were received in Tokyo by the officials of the realm, and a welcome song, written for the occasion by Dr. T. Takano, with

music composed by the Tokyo Academy of Music, was sung to them there, and was later sung by the children of kindergartens and elementary schools in every part of Japan where receptions were given. The following translation of the poem, "to quote from the Japanese record of these proceedings," though not an exact reproduction will show you the mood and spirit of the original song:

TO AMERICAN DOLLS

"Welcome to you, pretty American dolls,
Happy are we, happy as we can be
To see your happy faces shine
With love of far-off friends beyond the sea."

"Dear American dolls, though you have come
A long, long way o'er ocean lanes unknown,
Lonely you must not be, nor pine for home—
For this, our land of flowers, is now your own."

"You seem to us, pretty American dolls,
Like little brothers, little sisters true.
Fair, sweet, and gentle-hearted as you are,
We will all love you and be nice to you."

In appreciation of this gesture of friendship fifty-eight dolls, exquisitely fashioned and dressed by the official doll makers of the Flowery Kingdom, were dispatched to America, arriving in San Francisco November 26. This number provided for one doll for each of our forty-eight states and ten for the country at large. These dolls will eventually find lodging in the capital cities of America and in the national capital. They have been on exhibit in many places, and all who have seen them have been much interested in their dainty and elaborate outfits and in the individual letters of greeting from the Japanese children to their American friends. People who have established friendly relations with each other in childhood will have no cause to fight each other when they shall have grown up.

"Because good will toward each other is the great need of the nations today in the program for world peace and justice," the committee wishing to extend the privilege of mutual companionship, next proposed that our young people get acquainted with those in Mexico and in their interesting country. "Great emphasis is being placed upon universal education. This is the new popular enthusiasm of the entire people." "President Calles has promised one thousand new schools annually in his administration and he has kept that promise." The

committee therefore suggested as the second friendship project the sending of school bags to carry the good wishes of the children of America to the children of Mexico. As in the case of Japan, a national festival day was chosen for the date on which these bags should be distributed. In Mexico such a day is September 16, the national independence day which corresponds to our Fourth of July. That will allow the bags to be in use by the Mexican boys and girls at practically the beginning of their school year. The articles with which the bags are filled have some definite relation to the school life of the child as he gets ready for school, plays at recess, or works at his desk.

The letters which go with these bags contain many simple hearted messages of love. Can any room for ill will or misunderstanding be found in a heart that sends out across the country to Mexico a message such as this?

"Won't you answer this letter and tell me all about what you are doing and thinking—the games you play and the songs you sing—and we will tell you what we want to do when we grow up. Perhaps we can go to Mexico some day, and maybe you can come to America. We hope you saw Lindbergh. We love him very much and were glad to send him to you . . ."

Will not this, though a mere "scrap of paper" prove to be a stronger covenant of friendly relations than the official kind adhered to in times of peace but torn up and scattered to the winds as worthless and not binding when under the stress of international misunderstanding?

"Let child love child
And strife shall cease.
Disarm the heart,
For that is peace."

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CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.,
Contributing Editor

ADVENTURERS IN AFRICA

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 25, 1928

DAILY READINGS

Sunday—Dark cruelties (Prov. 12: 10)
Monday—Walking in darkness (Eph. 4: 18)
Tuesday—Bringing the light (2 Cor. 4: 5, 6)
Wednesday—Healing the sick (Mark 16: 17-20)
Thursday—First African convert (Acts 8: 26-40)
Friday—Changed lives (1 Thess. 1: 10)
Sabbath Day—Topic: Brave adventurers for
Christ in Africa (Acts 16: 9, 10)

Robert Moffat with Mary Moffat, his beautiful, heroic wife, was one of the first missionaries to Africa. He arrived at Cape Town in 1817 and worked until 1870 preaching and translating the Bible, slowly winning the natives to Christ. He made many daring journeys of exploration. He was not only a missionary but a carpenter, shoemaker, miller, baker, and housekeeper, all in one. The book, entitled *The Moffats*, is as interesting as any love story ever written. It tells of the love of Robert and Mary Moffat for each other, their great love for Jesus Christ, and their untiring love for the natives on this "Dark Continent." The older juniors would enjoy this book very much, I am sure.

David Livingstone, who is often called the greatest missionary to Africa, began work there with Robert Moffat in 1841 as a medical missionary. He married Mary, the daughter of Robert and Mary Moffat. He did much in exploring the country, but a great deal more in saving the souls of the Africans. He became one with the natives and had a great influence over them for the cause of Christ. Even in old age he stoutly refused to leave this land of his devotion until one morning his devoted black servant found him on his knees by the side of his bed, having passed away during the night of May 1, 1873. Both Moffat and Livingstone decided to become missionaries at the

age of nineteen. The life of Livingstone is well told in the book, *Livingstone the Pathfinder*.

Alexander Mackay, a well trained engineer, answered Stanley's call for missionaries for the Dark Continent, and in April, 1876, he sailed to Uganda. Here he was engineer, builder, printer, physician, surgeon, school teacher, baker, weaver, and missionary. He taught the natives to work, telling them that God, when he made them with one stomach and two hands, implied that they should work twice as much as they ate. Winning attention by his mechanical marvels, he soon won hearts to Jesus Christ. Like the other missionaries, he suffered much persecution until finally driven to a very unhealthy region, where he soon died on February 8, 1890. An interesting and instructive book on his life is entitled *Uganda's White Man of Work*.

Mary Slessor and Dan Crawford were two others of the greatest missionaries to this great country. *The White Queen of Okoyong* and *Thinking with Africa* tell the wonderful incidents connected with their lives.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am spending a week with my Grandma Cottrell. I have been reading the children's letters in the RECORDER. I thought I would write one to you, too.

I began going to school when I was seven years old. I will be in the fifth grade this fall. I am eleven years old now.

I made a chocolate cake for grandma this morning.

I have seventy-five pigeons, two pigs, and I have a very nice baby across the road to play with. I have a cat named "Bowser." I had two nice dollies, but I broke my best one. These are my pets at home.

I remember you when I lived in Independence.

Lovingly your friend,
MARIAN DORIS CHAFFEE.

Andover, N. Y., R. D. 2,
July 23, 1928.

DEAR MARIAN:

As I told you at Ladies' Aid supper last night, you have written a very nice letter

and I was ever so glad to hear from you. You used to be one of my Sabbath school girls, and so are very dear to me. I think it was fine for you to make a cake for grandma. Did you bake one of the chocolate cakes we had at that good supper last night? I hope you will write again soon.

Lovingly yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I have written to the RECORDER, so I will write again.

There was a club started this summer here in North Loup to which five girls belong. It is made up of Seventh Day Baptist girls and we call it the "Helping Hands Club." Our purpose is to help some one each week. We meet every other Wednesday at different homes.

I have no pets, only a year and a half old baby sister, better than any pet. She has light brown curly hair and brown eyes.

From a RECORDER reader,
VIRGINIA MOULTON.

North Loup, Neb.

DEAR VIRGINIA:

I am so glad to hear from you again. It has been some time since North Loup has been heard from. It is fine you could do your bit for your home state.

Your "Helping Hands Club" is all right. Wouldn't it be splendid if all our boys and girls could have such a club, and live up to its name?

You are right; your baby sister is far better than the very best kind of pet.

Lovingly yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been wanting to write for a long time. I have no pets. I am nine years old and will be in fourth grade next year. School closed the twenty-fifth of May, and will begin the fourth of September. I like to go to school.

We have five little pigs; one is red; two are white, and two are black and white.

I enjoy reading the stories and letters on the Children's Page. I will write again.

Sincerely yours,
ROSE AYARS.

Bridgeton, N. J.,
July 26, 1928.

DEAR ROSE:

It did my heart good to have you say, "I will write again." That is what I want all the children to do, write again, and again.

You say you have no pets. How about those little pigs? I used to think pigs made pretty good pets. What do you think about it?

Lovingly yours,
MIZPAH S. GREENE.

I am sure all the children will enjoy the following letter from Miriam Shaw. Don't you think it would be nice for some of the "Helping Hands" clubs to send gifts to these little hospital "shut-ins"?

DEAR MRS. GREENE:

Every week I read the letters your children write. I wonder if they would be interested in hearing about my children. I have about thirty-five boys, from two years old up to twelve, in one of the wards of the Michigan University Hospital. Every day new boys come in and others go. We have Italians, Indians, Mexicans, and Negroes, and every kind of white boy one can imagine.

The first night in the hospital is rather lonesome, but after that our boys are very happy. They are so busy getting acquainted with the other boys, going downstairs for treatments, X-rays, operations, learning to brush their teeth and help nurses make the beds, finding out about screens, stretchers, thermometers, special diets, splints and casts, and oh! so many things that there is hardly a moment left to get homesick.

Then, too, after morning baths, the teachers with yellow dresses have school lessons while the teachers in pink dresses help the boys make baskets and pictures and all such things, while the very small boys learn colors, sizes, shapes, and weights with pretty toys.

The most fun comes in the afternoon when rest hour is over and many of the boys are taken to the roof. If they can not walk their beds or wheel chairs go up the elevator with them.

The roof is a wonderful place, with pictures painted on the brick walls. There are sandboxes, boat ponds, coaster wagons, games for boys in bed, and even a shop where the big boys are making leather purses and book ends.

Of course the hospital isn't all fun. One

has to be very brave when the man with the stretcher comes to take boys to the operating room; but then it is quite a distinction to have had an operation, and every boy wants to be well and strong.

Most of the children have very few toys of their own. If your children have many books and playthings, they would laugh to see how ours cherish every bit of string, every postal card, scrap book, or every "ticket" off their trays. But they have lots of fun and make up games even if they have to be tied on to hard frames for weeks and weeks to make their backs straight or have their legs and arms in casts and splints to cure broken and sick bones.

Perhaps some of your boys and girls have friends who are sick. I know just how glad they would be to have the postman bring a letter or a card.

Sincerely yours,
MIRIAM SHAW.

Couzen's Hall,
Ann Arbor, Mich.,
July 21, 1928.

THE DIVINE GUESTS

DEAN ARTHUR E. MAIN

Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

Jesus still comes to us in our outer life, and blessed is the man who arises and follows him whithersoever he goes. Jesus still comes to the door of the soul, and that man is most blessed who receives the Lord into his guest chamber.—*John Watson.*

God is never so far off
As even to be near;
He is within, our spirit is
The home he holds most dear.

To think of him as by our side,
Is almost as untrue
As to remove his throne beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn, and weary,
Missing my joy, I walked the earth
Myself God's sanctuary.

—F. W. Faber.

What hast thou promised, gracious Lord, to him who receives thee with an humble love? All that is contained in those sweet and mystic words—he dwells in me and I in him. What can an infinite bounty give greater than itself, and what can an empty creature receive greater than his God?—*The New Year's Gift, 1765.*

Christ will come to thee, holding out his consolation, if thou prepare him a fit dwelling within thee. Many a visit does he make to the interior man: sweet is his communication with him, delightful his consolation, great his peace.—*Thomas à Kempis.*

The faith, Christ with me, can make the poorest and the hardest life luminous, joyous, glorious.—*Wayland Hoyt.*

PRAYER

O God, who hast redeemed us by the gift of thine own Son, so cleanse and purify our hearts by the indwelling of thy Spirit that we may always live to thee. Keep us ever on the higher levels of desire, that the evil in our thoughts may find no room to work, and that the good by practice may grow strong. May we go from strength to strength, thinking thy thoughts and growing in the image of our Lord. Reveal to us the meaning of this life of trial, with its joys and sorrows and perplexities and let us spend its years with thee as learners in thy school of righteousness. Help us to love our neighbor as ourself. In all ministry of truth and kindness be our inspiration and our guide. And may the just and loving life of Jesus move us to joyful emulation day by day. Amen.

RELIGION FOR AN AGE OF DOUBT

"The truth shall make you free"

Today the general tide of thought is unfavorable to traditional forms of religious faith. Paradoxically, what are called the forms of religion, as distinguished from its moral and spiritual content, are probably as popular as ever. Humanity is naturally so religious that the tendency may be suspected to be instinctive. Multitudes who sincerely doubt the ordinary doctrines of religious organizations, cling at least half-heartedly, from custom or from fear, to religious formality.

It is sometimes said that we are merely passing through one phase of social develop-

ment; that finally the pendulum will swing back, and notable revivals of religious profession and practice will occur as in the past. But those who say this overlook one important fact. The period through which we are passing is more than a phase of a social cycle; it is a social reconstruction. As the French courtier said to his king, "This is not a rebellion; it is a revolution." And for this condition the Christian religion itself is largely responsible.

Paul was not ashamed of the small beginnings of the Christian faith, even before kings or in Caesar's palace, for he considered the gospel the power of God unto salvation. And to this day the power of the gospel is the best proof of the gospel.

Perhaps nowhere has Christianity more highly manifested its forcefulness than in the field of general education. The public school, the college, the university, and the publishing house follow the footprints of the Christian missionary. Jesus Christ, so far as my knowledge goes, was the first great religious teacher who dared look a hostile and unbelieving world in the face, and declare, in any comprehensive and prophetic manner, that the truth should make it free. To be sure, the immediate remark was to his followers, but the implication was for all. One of the notable distinctions of Jesus as a religious teacher was that he was not afraid of the truth. And this is no small matter. Truth is a two-edged sword. It strikes friend and foe. In liberating its friends it sets free its enemies. That is why, in social organization, law, government, commerce, medicine, education, and religion, men have feared the truth. To those in authority, acquiescence is the supreme virtue, and always ignorance is inclined to be the foster mother of orthodoxy. Christianity, following the method of its Master, has both welcomed and sought truth.

The result is that organized Christianity has been wounded in the house of its friends. The spirit of free scientific inquiry which has come into being chiefly through the development of a religious system that has dethroned the gods, now asks whether God has not been destroyed also. Human capacity has displaced Providence so constantly, and the conventional arguments for the existence of a supreme Being, in a religious sense, have proved so uncertain, that

assurance retreats while faith wavers. Yet, "as the hart panteth after the water brooks," so the souls of men desire confidence in God. The innermost heart of man dwells like a stranger in the midst of the material universe, and, like another prodigal, he longs for his Father's house.

This desire will continue as long as men live, and will be as widespread as human life. The elemental facts of existence are universally similar, and there can be no forms of social development which can modify them. Religion, therefore, the efforts which humanity makes to adjust itself to the ultimate facts of existence, must remain co-extensive with humanity itself. Men may be ignorant (or even wise), selfish, wicked, but they will never, in a broad sense, be irreligious. Religious faith ought to make men better morally and happier socially. Jesus said, "By their fruits ye shall know them." It is clear that the best religion will do these two things.

The religion of Jesus meets successfully this test. Fashions may change in society as in dress, but the paramount necessities of living are the same. Religion is essential, even in an age of doubt. The best antidote for knowledge is more knowledge, and the best refuge from truth, more truth.—*John A. Simpson, in "The Baptist."*

HOME EDUCATION

"The Child's First School is the Family"—*Froebel*

(Issued by the National Kindergarten Association, 8 West Fortlieh Street, New York City.)

THE RUDEST BOY IN TOWN

"Would you believe it, Mrs. White had the nerve to tell me that David is the rudest boy in town," said Mrs. Elliot, who was taking Mrs. Shirley out driving in her new Willys Knight. After a few minutes' silence due to traffic demands she continued, "But I'm not sure her beloved little Jack is any better."

She had forgotten how frank Mrs. Shirley was until she heard her saying: "I do not agree with you in regard to Jack. Mrs. White's children are deservedly called the most courteous in town."

"Oh, dear! I know David is bad, but I don't thank any one for telling me so. We try to make him mind. I know we punish him enough."

"That is true, Mae, but at the same time you frequently say in David's presence that you can not control him. You call him incorrigible, yet when David can't get along with the other children at school you listen to his story and uphold him while you censure the others. Then when he played in the little band, he really was the cause of its disbanding because the other little boys would not come to practice and be roughly and rudely treated by David. You listened to David and felt sorry that all the boys dropped out without good cause when Mr. Wood did so much for them."

"Mercy me! is that all true, Lois? I know I have always tried to see as much good as possible in David for his faults are so big and glaring I couldn't fail to see a great many of them. What shall I do with him? I'm sure I am trying."

"You are indeed, and if punishing is trying you try hard for you certainly do punish him very severely—but I fear I can not say it is always judiciously."

"I do not understand what you mean."

"Well, a few minutes ago when you stopped the car and made David get out and walk two miles back to town, the punishment was deserved, but from the way you gave it he will always think it was because he hurt you, physically, when he so rudely illustrated in detail what Bill had done to him."

"Why, I made him get out not only because his actions were crude but because by grabbing me around the neck so suddenly he might have caused me to wreck the car."

"All true enough, dear, but you were angry and he knew it and thinks it was because he hurt you. As he trudges back he may even find it in his heart to be glad he did it because you hurt him."

"Well, what else could I have done?"

"Controlled yourself absolutely, first. Self-discipline must come first if we would control others. The great trouble with David is he has never been punished except by an angry parent. He draws this conclusion: When angry strike and hurt some one. So he does it."

"I didn't have time to think when he acted as he did a while ago, but I might have been calmer in appearance."

"It will take more than appearance. It must be real, true calmness to be effective. Children see through pretense at once.

David's offenses are so outright, usually, that you could soon show him that he needs discipline for his own sake, and that you are not giving it just because you are angry."

With the assistance of this frank friend of the family, David soon became thoroughly manageable.

It is surprising but entirely true that very many so-called incorrigible children have been made so by parents who use poor judgment in controlling them.—*Willis and Lenora Bailey.*

NEW WET MOVE IS FUTILE

"A probably well-meaning, costly but futile organization, which calls itself the Federal Dispensary Tax Reduction League, proposing the adoption of a Constitutional amendment substituting government sale of liquor for our prohibition law, may be the next addition to the long list of wet organizations which have died soon after they sprang up since the ratification of the Eighteenth Amendment," said Dr. Ernest H. Cherrington, LL. D., Litt. D., director of the Department of Education, Anti-Saloon League of America.

"Although the program of this new organization is eminently correct technically, its chances of success within the next fifty years are so remote that they are hardly worth considering. They would have to secure a three-quarters vote in both branches of Congress to submit to the state legislatures their proposed amendment. The difficulties in the way of this are suggested by the fact that about three-quarters of each branch of the present Congress is committed to the support and enforcement of prohibition. Therefore, this new league would have to reverse the present unusually large dry majority, a task which is monumental and which would require an inconceivable reversal of popular sentiment on prohibition. After they had gained this majority of Congress and had obtained the reference of their proposed amendment to the various state legislatures, it would be necessary for them to secure a majority in both branches of the legislature in thirty-six states in the Union. A dry majority in the Senate (the smallest branch numerically), of each of any thirteen states would be suf-

MARRIAGES

SMITH-DAVIS.—At the parsonage, Fouke, Ark., July 12, 1928, W. J. S. Smith, Jr., and Pauline Davis, both of Fouke, were united in marriage by Rev. R. J. Severance.

DEATHS

SHAW.—Lizzie M. Batte Shaw was born in Dumas Falls, Miller County, Ark., April 20, 1857, and died at her home in Fouke, Ark., July 14, 1928.

When she was a child, her parents moved to Brazos County, Texas, where, at the age of seventeen, she was converted and united with the Missionary Baptist Church of that place. Soon after this the family returned to Arkansas, and in 1876 she was married to C. C. Turner and settled on a farm near Fouke. To this union were born seven children. One girl died in infancy; a son gave his life for his country in the World War, and another son was called home about two years ago. Mr. Turner died in 1909, and about three years later she was united in marriage to Rev. J. F. Shaw, who passed away April 13, 1918.

Soon after her marriage Mrs. Shaw embraced the Bible Sabbath and united with the Fouke Seventh Day Baptist Church, where she remained a faithful member until her death. She was loyal to the church and its appointments, and devoted to the cause of Christ.

She is survived by two brothers, a sister, a son, and three daughters, eighteen grandchildren, and a host of other relatives and friends.

Although the roads were all but impassable because of heavy rains, yet a long line of autos followed the remains from the home to the Independence church, about six miles distant, where a large concourse of former neighbors and friends had filled the house to overflowing, thus bearing testimony of the high esteem in which she was held in that community.

Her pastor, Rev. R. J. Severance, spoke words of comfort from 1 Cor. 2: 9, 10, and the remains were laid to rest in the cemetery near the church.

The children have lost a loving mother, the church a valued member, and the community a true friend and benefactor.

R. J. S.

Whatever your special need may be, you may readily find some promise in the Bible suited to it. When you find such a promise, take it back to the promiser, and ask him to fulfill his word!—*C. H. Spurgeon.*

ficient to defeat the ratification of any proposed wet amendment to the Constitution.

"With their usual capacity for lavish although none-to-wise expenditure, no doubt some of our credulous wet friends will finance this new organization until after someone has figured out for them in just which century they may hope to attain sight of their goal. In view of the brief span of life which now seems indicated for this new foe, we hasten to offer our congratulations to its leaders, who are following the constitutional and orderly methods of procedure rather than adopting the utterly indefensible nullification program of most of the wet group."—*Department of Education, Anti-Saloon League.*

Sabbath School Lesson VIII—August 18, 1928

PAUL CARRIES THE GOSPEL INTO EUROPE

Acts 15: 36 to 16: 15

Golden Text: "Come over into Macedonia and help us." Acts 16: 9.

DAILY READINGS

August 12—Team-work in Missions. Acts 15: 36-41.

August 13—The Call to Europe. Acts 16: 6-15.

August 14—The Call to Nineveh. Jonah 3: 1 to 4: 3.

August 15—The Call of Abram. Genesis 12: 1-9.

August 16—God's Call and Promise to Moses. Exodus 3: 9-17.

August 17—Why Send Missionaries. Romans 10: 1-15.

August 18—The Light of the Nations. Isaiah 60: 1-6.

(For Lesson Notes, see *Helping Hand*)

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SPECIAL NOTICES

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 504 South Cuyler Ave., Oak Park, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in Church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Whittier 6644. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Upton Avenue Methodist church at 10.30 a. m. The present address of the pastor is J. W. Crofoot, 213 Howland St.

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

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

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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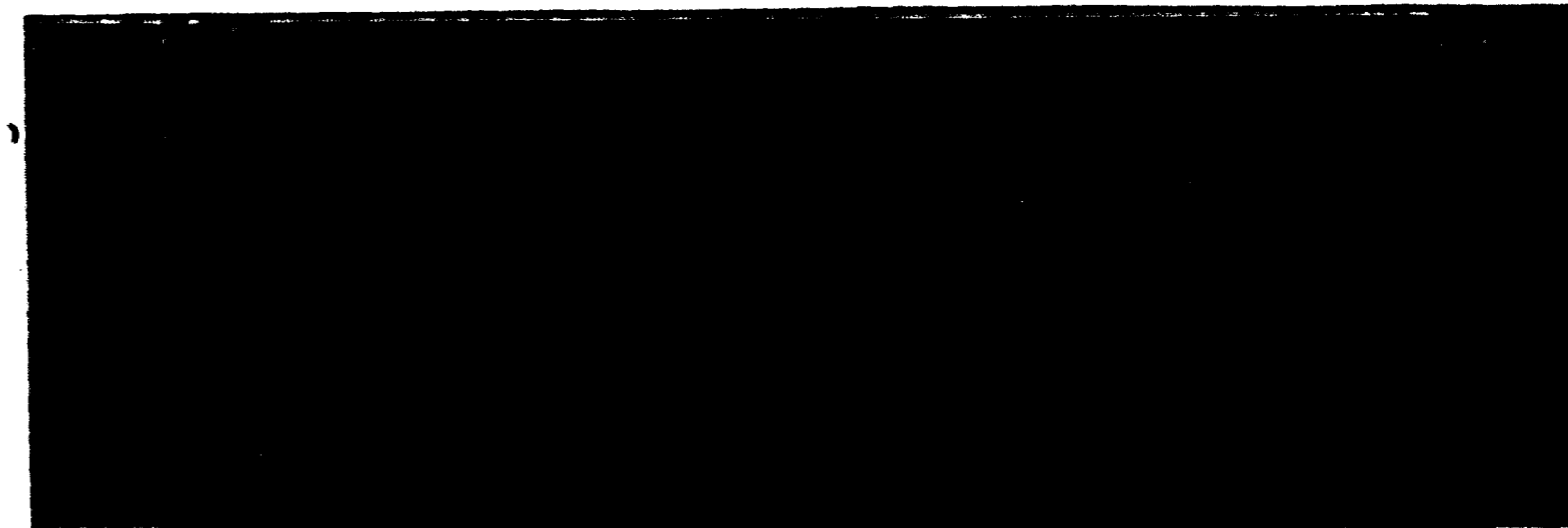
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