

The Sabbath Recorder

THE TRACT BOARD

has approved it

THE COMMISSION

has approved it

CONFERENCE

has approved it

and said: Let us build

The Denominational Building

Now let us all approve it

AND SEND IN OUR CONTRIBUTIONS

F. J. HUBBARD, Treas.
203 Park Avenue
Plainfield, N. J.

THOMAS CARLYLE ON EVANGELISM

Historians bear testimony that Christianity has advanced mainly through evangelism. On this point Carlyle says: "How did Christianity rise and spread among men? Was it by institutions or establishments and well-arranged systems of mechanisms? No! It arose in the mystical depths of man's soul, and was spread by the preaching of the Word, by a simple, altogether natural individual effort, and flew like hallowed fire from heart to heart until all were purified and illuminated by it." Present-day life is tied as never before to the mechanisms which man has made for his material comfort and the increase of his power and pleasure. But the Spirit of God does not advance by the aid of mechanisms. Materialism shuts him out. He deals with the heart and spirit of man, not with his machines. The need is great today of such an outpouring of the Spirit of God as shall break over the confines of a mechanical civilization and sweep men into the kingdom of God by the spread of the heart-to-heart fire of which Carlyle wrote.—Western Recorder.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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PLAINFIELD, N. J., OCTOBER 13, 1924

WHOLE No. 4,154

Installation Services At Plainfield, N. J., October 4, 1924

In the spring of 1895, during the third year of my work as president of Salem College, there came a young man, in his teens, to register as a student in our classes. Forty miles south of Salem, in a pleasant vale among the hills of the Mountain State, was the humble home which had been a sanctuary of loyal service during the years of his childhood, made so by devout Christian parents.

The boy had lived near to Nature's heart in that lowly valley, and had learned to lift up his eyes unto the hills until the help that comes from the Maker of heaven and earth was very real to him.

He loved the little white church on the hill, which was often pastorless; and from a boy he had helped the loyal neighbors to keep its light shining. He could say with the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord." In that little Bethel at Roanoke, the Sabbath was the brightest day of the week.

It did not take me long at Salem to become interested in the boy from Roanoke. For about eight years I watched his growth, took note of his spirit, and observed his characteristics, until commencement day, 1903, when he stood before me to receive his diploma; and then, to face the world for a life-work in the gospel ministry. Today, after more than twenty years, it becomes my blessed privilege and pleasant duty to welcome this old student friend as pastor of this church—your pastor and mine.

As I look back upon that graduation day at Salem, I see standing with him to receive her diploma, the sweet spirited, bright young lady from Lost Creek, who, for many terms, had been his classmate in college; his equal in study, his constant friend; and who was soon to become his companion and helper for life. A little later it was my good pleasure to unite them in the bonds of holy wedlock. Today they and their children are at home in our parsonage, and I know we shall love to make them at home in our church.

Several circumstances conspire to make this an interesting occasion to me. We have with us on this platform Rev. Willard D. Burdick, pastor of Plainfield's old mother church at New Market—a church that gave up fifty-six of its members to become constituent members of this church. Brother Burdick's second pastorate was my old home church at Nile, N. Y. In this connection I am reminded that two of Plainfield's ex-pastors, Rev. George B. Shaw and Rev. James L. Skaggs, found their first pastorates in Nile; and our pastor elect, Brother Bond, also had for his first settled pastorate my old home church in Nile.

Add to these facts the presence of Brother Harold Crandall, pastor of New York City Seventh Day Baptist Church—a church to which Plainfield gave eleven persons for constituent members; and also the presence of Pastor Devan of our neighboring Baptist Church, now worshipping in this house; and I am sure this large audience, composed of members from old Piscataway, New York, and Plainfield, has everything conducive to a most profitable interview.

Since our church officers have requested me to give the "charge to the pastor and to the church," it may be that out of my experience of more than twenty years in the pulpit as pastor, fourteen years in the college as teacher, and more than thirty years as a hearer in the pew, my words may have some authority as I address them here to both the Pulpit and the Pew.

Let me call it then the

MUTUAL DEPENDENCE OF PULPIT AND PEW

I have two texts: 1. And he commanded us to preach unto the people. Acts 10:42. 2. Take heed therefore how ye hear. Luke 8:18.

In this installation service, from which our new pastor will go out as the shepherd of this flock, nothing can be more appropriate than a few words just now upon the importance of the pastor's office and upon the mutual relations of pastor and people

that must be regarded if the church is to prosper.

First, then, let us look at the responsibilities and duties of a pastor. Among the very last words of Christ, the great Shepherd, was the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The disciples had followed their divine pattern in his work of preaching and teaching, witnessing his faithful loving ministries, and learning something of the responsibilities of light-bearers in a world of darkness, until the day of his ascension. They had heard his instruction to tarry for the power from on high, before beginning to preach; and judging from the spirit and manner of their work after he had gone, they must have realized something of the responsibility resting upon the preacher. We hear them saying, in the words of our text, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead . . . that through his name whosoever believeth in him shall receive remission of sins."

The grand old missionary to the Gentiles, Paul, the "servant of God, and apostle of Jesus Christ," wrote to a young minister: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Many are the passages showing the great responsibility of one who stands as a watchman on the towers of Zion. He is spoken of as an ambassador for Christ, and we all know that the work of an ambassador is serious business. If we turn to the thirty-third chapter of Ezekiel we shall there see what it means to be a watchman unto the house of Israel. After showing that the blood of the watchman who was unfaithful and who failed to lift up the voice of warning, would be required if his people perished, and that the only way to keep his

own skirts clean was to faithfully warn his people of their danger, the prophet goes on to say:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say to the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?"

Whether the pastor thinks of himself as Jehovah's watchman, or as Christ's shepherd of the sheep, or as Paul's preacher of the Word, he must feel keenly the responsibility resting upon him. As a watchman he realizes that he must guard well his people against foes that would seek their ruin. He must give no false alarms, no misleading assurances. As a shepherd he understands that he must feed the flock, lead them in safe places, care for the weak ones, and minister to the sick and to any who may be in trouble. As a preacher his commission from the Master is to preach the gospel and teach the way of life.

Knowing that in an important sense his teachings will shape the destinies of many of his hearers, he feels bound, not only to exalt the gospel of Christ, but also to avoid carefully every word that would tend to undermine faith in our divine Lord, or to rob men of hope, or to destroy confidence in the Bible. The pastor also feels responsible in a special way for his everyday influence, realizing that he is looked upon as "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." He therefore studies to become more and more a workman approved of God, one that need not be ashamed, who can rightly divide the word of truth.

Brother Bond, you have Christ for your pattern in preaching. Walk in his ways as much as lieth in you, and do not forget to take him with you into every home, every prayer meeting, every social circle, and

never go into the pulpit without Christ. He has promised to be with you, even unto the end.

The pulpit is the *high tower* of the church. Make it strong! Spare no pains, forgo no study, neglect no duty that will help you to make your preaching effective. Preaching the gospel is God's own way of reaching men; and wherever true preaching is done, whether in public or in private, there the God of heaven is your co-worker. Shepherding this flock means feeding the hungry souls, caring for the weaklings, leading in safe ways, guarding the fold, and furnishing the "rod" and "staff" to those in the "valley and the shadow of death."

RESPONSIBILITY OF THE PEWS

Now, friends, let us look at the second text quoted at the beginning of this address: "Take heed therefore how ye hear." From the Pulpit let us now turn to the Pew.

I trust you have endorsed the sentiments thus far expressed regarding the responsibility of the pastor. You expect him to magnify his calling, and you feel that the success of this church depends largely upon his ability to fulfill the conditions that make successful leadership. But you in the pews must not forget that both the present success and the future worth of this dear church depend quite as much upon the Pews as upon the Pulpit. There is a wonderful suggestion in Christ's words, "Take heed how ye hear." I do not remember that he ever gave such a warning to those he sent out to preach, but after preaching about the seed-sowing and the different soils upon which the good seed falls, he lifted up a voice of warning, "Take heed how ye hear!" just as though the effect of the gospel, the good results of preaching, depend upon the way we hear.

Brave preaching will be an utter failure so far as soul-saving is concerned without brave hearers. Sometimes I think bravery in the pews is quite as necessary as bravery in the pulpit. We hear a good deal about lack of moral courage in the pulpit, and the claim is sometimes made that preachers are not brave enough to preach against popular sins. If all hearers were as brave in accepting the truth as David was when Nathan the prophet spoke, there would be more prophets willing to speak against besetting sins. Let us not forget that moral heroes in the pews are quite as essential to

the success of the gospel as are courageous men in the pulpit.

After three years of faithful preaching and teaching by the great Teacher, in the exercise of his unexampled eloquence and earnestness, when he spake as never man spake, one little upper chamber held all his church. The fault was not with the preaching; it was undoubtedly with the hearers. Much good seed faithfully sown is wasted because it falls on such poor heart-soil. Even Paul's masterly preaching that made Felix to tremble, was lost because he had a hesitating, excuse-making hearer, who said, "Go thy way for this time."

The good work may be greatly hindered by listless, heedless persons in the pews. I remember one or two hearers who never looked at the pastor while he was preaching. One was an educated woman who always sat by the window and kept her face turned away from the pulpit, looking out of doors. Another was a man. He too was quite a scholar, but somehow the sermon time at church seemed to be the only time he had to study his Sabbath-school lesson. He would not attend teachers' class held every week by the pastor; but when Sabbath morning came, he was usually in his place on the right hand front seat from the pulpit, and invariably studied his quarterly or read in some paper or book during the sermon. A congregation made up of such hearers would take the life and spirit out of the best pastor in America. I shall never forget the inspiration and uplift that came to me by another listener. He was an aged minister whose name fifty years ago was as familiar as household words all through this denomination. His last years were spent where he sat under my ministry, right before me near the front. Here was a veteran who had preached the gospel himself for half a century, and yet was one of the most attentive, helpful listeners when he took his place in the pews. I shall never forget the snap of his keen eyes and the nod of his head whenever truths were uttered from the pulpit that touched his heart. Given a congregation of such attentive hearers, and the Pulpit has a fair chance to do a good work. But the sleepy Pew, the indifferent Pew, the critical Pew, the selfish Pew, and the empty Pew, all these act as a handicap upon the Pulpit. On the other hand, every true pastor in this land will

say that much of his success is due to the *listening* Pew. "Take heed how ye hear."

Again, the people must co-operate with the pastor in his plans, and in his oversight of the flock. The hearers too must manifest an interest in the work of leading sinners to the Savior, if they wish to see the soul-saving work of the pastor crowned with success. A critical spirit on the part of parents may place their own children beyond the pastor's reach so he may not be able to lead them to Christ. It requires only a word sometimes in regard to the pastor and his sermons to destroy his influence over our children and to weaken the hold his teachings may have upon their consciences. Thus it becomes the Pews, not only to take heed how they hear, but also to take heed what they say after they have heard. Let the pews be well filled on the Sabbath and in prayer meetings with faithful hearers anxious to make the most of their pastor's efforts to reach the lost and to feed the hungry, and his success is well assured.

Finally, the people should aid their pastor by their prayers. No church member can do his pastor harm while in the spirit and service of prayer for his success. Before the Pew can hinder the Pulpit it must cease to pray for the pastor. When it does this, no overt act is necessary in order to weaken his hands and to take the life out of his preaching. A certain minister had seemed to lose his unction in the pulpit, and his people began to feel dissatisfied with his services. Finally a committee was appointed to visit the pastor and, if possible, to ascertain the cause for such a change in the spirit of his work. When the committee had frankly told him how the people felt about his loss of energy and the unfruitfulness of his efforts, the pastor just as frankly admitted his own sensibility of his failure and assured them that it was due to the loss of his prayerbook. With some surprise the committee said, "We never knew you used a prayerbook." "Yes," said the pastor, "I have enjoyed the benefit of one for many years until lately, and I attribute my want of success to the loss of it. *The prayers of my people were my prayerbook*, and it has occasioned intense grief to me that they have laid it aside." So long as a pastor feels that his people are praying for his success, he can keep good

heart for his work, no matter how heavy the burdens may be. The prayers of the Pews always help to make the Pulpit strong. They put new zeal into the pastor's efforts, enable him to prepare his sermons better, and in answer to them the Holy Spirit fills his soul with power from on high when he stands before his people. On the other hand, let the pastor feel that any considerable number of his flock have ceased praying for him, and have grown cold and indifferent toward his work, or have become critical in spirit toward him, and the damage is done. No matter how much he may long to succeed, he is simply handicapped in such a church. And his failure can not be charged to the Pulpit alone.

May we never overlook this great fact, of the interdependence, the mutual responsibility, of the Pulpit and Pew, in all successful church work. To the Pulpit let me repeat, "Preach the word, be instant in season, out of season," and to the Pew let me say again, "Take heed therefore how ye hear."

Several Matters Of Denominational Interest On Sabbath day, October 18, the churches of Rhode Island and Connecticut will gather in the old Newport church for their annual meeting. These pilgrimages to the home of the mother church of Seventh Day Baptists in America are always helpful in more ways than one. The spirit of loyalty to the cause our fathers loved should be strengthened by every such meeting.

It is a bad omen when any people become indifferent to the sacred places where their fathers sacrificed and toiled to lay the foundations of faith for future generations. Hence, I for one, am glad that in these passing years the hearts of our people are being turned toward the sacred shrine where noble men of other days, in the spirit of true sacrifice, lifted up the standard for the Sabbath of our God and of Christ.

Loyalty to the holy places and sacred shrines of their fathers has had much to do with keeping the children of Abraham a strong and separate people. Cherishing the good and true things suggested by a pilgrimage to Newport, ought to be a source of strength and unity in our own good cause as a people.

Pastor Osborn of the church at Nile, N. Y., informs me that he and Pastor Hargis of Genesee are planning for a strong cam-

paign together for a revival within the bounds of the Nile Church. Mr. Hargis will do the preaching and Mr. Osborn will have charge of the music. It would indeed be fine if this dear old church could enjoy another glorious revival such as it has known in years gone by. We trust that the dear people interested in the Master's work there will pray for another Pentecost, and labor to bring it about.

The Western Association will hold its semi-annual session this year on October 24, 25, at Petrolia, some eight miles west of Scio and Wellsville on the Erie Railroad. An outline of the program appears in this paper.

The editor is especially interested in the announcement of this meeting at Petrolia. We used to call it the "Head of the Plank" in early days, because a plank road led to the lumber mills near the head of "Knight's Creek." Here in the old schoolhouse Rev. J. L. Huffman held a great revival meeting in which seventy-five persons were converted. Out of that revival came a little flock of Seventh Day Baptists, to whom I ministered two winters while a student in Alfred in the early seventies. My audiences ran from eighteen to thirty on Sabbaths, in the old schoolhouse.

A desire to travel the old road again, and to see the place and people of other years has had much to do with my acceptance of a place on this program.

A letter from Brother Crofoot in China to his son in Plainfield, received on October 6, assures him that our people are being carefully guarded by the gunboats and marines, and that he does not anticipate any serious harm to come to them as persons. Of course business interests are damaged, and the attendance in the schools has been reduced. One shell burst in an empty ward of the Liu-ho hospital before the missionaries and patients were removed. I understand that the Red Cross people are making use of the hospital during hostilities. Mr. Crofoot speaks of two persons of our mission who are writing particulars for the RECORDER to come by same mail with his letter. But the mail has not delivered them here, and we will have to wait.

Later.—The letters from China have come, and our readers will find them on Missions Page.

Enlarged Semi-Annual Meeting A letter from Dr. J. C. Branch of White

Cloud, Mich., says they have had a most successful semi-annual meeting. Ohio has been taken in with Michigan to make what will hereafter be known as the Michigan-Ohio Seventh Day Baptist Semi-annual Meeting. The next session will be held with the church at Jackson Center, Ohio.

A Correction In Brother Bond's account of the Southwestern Association held in Hammond, our types made him say that the hand of fellowship was extended to fourteen who had been baptized on Sabbath morning.

We sincerely wish our types had told the truth in that case. But by a combination of circumstances, in regard to the copy, which we do not need to explain, they made the story altogether too large. The "fourteen" had reference to the *age* of the one person baptized and not to the number of persons. There was only one baptism.

CELEBRATED HIS NINETY-FIFTH BIRTHDAY

About forty-five of the family and close friends of Uncle Henry Thorngate met at his home in the north part of the village Sunday and helped him celebrate his ninety-fifth birthday. At the noon hour a sumptuous dinner was served to which all did more than justice.

Uncle Henry is the oldest resident of the community and village and is still in good health, though he is not able to get around except in the house. His mind is clear, but his hearing is bad. He has a wonderful memory of events in the past and takes a keen interest in all that is happening locally and he keeps posted on current events through reading the dailies.

He was the recipient of many cards and kindly messages from friends at home and from a distance, all of which wished for the kindly gentleman many more years.—*North Loup Loyalist.*

"Courage, brother! do not stumble
Though the path be dark as night;
There's a star to guide the humble;
Trust in God, and do the right.
Let the road be rough and dreary
And its end be out of sight,
Foot it bravely, strong or weary,
Trust in God, and do the right."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
510 Watchung Avenue, Plainfield, N. J.

REVIVALS IN OUR CHURCHES

That which I most desire for our denomination this year is that every church shall have a genuine revival of religion. Nothing is more needed by us, and nothing could more affect us for good in every department of our church and denominational life and activities.

There are children and young people in our societies who ought to accept Jesus Christ as Savior *now*; there are backsliders who should be reclaimed; we all need a spiritual awakening and refreshing; and we all need the increased interest in the irreligious about us that such a revival creates.

Give heed to the words of Secretary William L. Burdick of the Missionary Society as he brings this important subject to your attention. Give much thought to our need of the revival, pray for its realization, plan to do everything possible to bring it to us, and work as God would have you work. Such a course will bring the revival; for God is ever ready to respond and help in such a time of need.

SUNDAY SCHOOLS CONDUCTED BY SABBATH KEEPERS

A commendable missionary spirit is shown by Seventh Day Baptists in the British West Indies in starting Sunday schools for the benefit of those who do not attend the Sabbath schools. In one place the Roman Catholic priest would not permit the children to attend the Sabbath schools, but did permit them to attend the school that was started on Sunday for their benefit.

Mrs. Smikle, the wife of the leader of the Post Road Church in Jamaica, started a "Seventh Day Baptist Sunday school" last March, with a good attendance. They were preparing a program to be given September 21, the recitations to be taken from the SABBATH RECORDER. A number of tracts

and papers were sent for the children to distribute at the entertainment. Mrs. Smikle wrote that the purpose in giving the entertainment was to make Seventh Day Baptists known, and to teach the children to do missionary work. She asks, "Remember us in your prayers that our Sunday school may be the means of saving the parents and the children."

GLEANINGS FROM LETTERS

A CALL FROM CALIFORNIA

The following quotation is from a letter received at the SABBATH RECORDER office a few days ago. "Will you kindly send to me at your earliest convenience particulars of your publications. I am interested in tracts on the Sabbath day question, and would also like to know more about your work. Have you any churches on the Pacific coast?"

"I am a missionary, unsectarian, traveling in a caravan. . . . We also keep the Sabbath day."

A REQUEST FROM ARKANSAS

A recent letter from a Sabbath keeper in Bonham, Tex., says that he had just returned from Eureka Springs, Ark., where he found some Sabbath keepers. One of these is a doctor, and although he is blind he is zealously engaged in making known the Sabbath truth. He writes that he thinks that if a good preacher could go there and hold meetings he could build up a Sabbath-keeping church. While there he wrote a letter for the doctor, asking for tracts that he might help us spread the truth.

THREE LETTERS IN A MONTH FROM DOVER, DEL.

For some time a lady in Dover, Del., has been trying to find Seventh Day Baptists, and at last she was successful. She asks questions about our beliefs, and requests literature. She would be glad to sell literature for our people.

Besides answering these letters I am writing to our ministers on these fields to let them have the names and addresses of these persons, so that they can get into communication with them.

It is never too late to turn from the errors of our ways: He who repents of his sins is almost innocent.—*Seneca*.

THE CHALLENGE TO SABBATH REFORM WORK

(An address given by Pastor R. B. St. Clair, of Detroit, Mich., Seventh Day Baptist Church, at the Michigan-Ohio Semi-annual Meeting, White Cloud, Mich., Sabbath morning, September 26, 27, 1924.)

Mr. President, members of the Michigan-Ohio meeting, and friends, I am pleased to respond to the invitation of the president, Elder E. D. Van Horn, to speak on the subject of "The Challenge to Sabbath Reform Work," as I believe that this subject was never more alive in our denomination than it is today.

I will select as Bible texts especially worthy of attention at this time, certain words to be found in the Book of Exodus, chapter 14, verse 15, and again at chapter 40, verse 36. These verses thus coupled will make manifest that because of the command to go *forward*, we are now journeying *onward*, and as the general theme of this session is, "The Challenge of Our Onward Movement," I can think of no other verses quite so appropriate. They read:

"Speak unto the children of Israel, that they go forward" and "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys."

And it was only when the cloud of the Lord was taken up that they journeyed; hence the appropriateness of our new motto: "Lead on, O King Eternal!" Even as Israel, under God's guidance, was ready to journey onward to the promised land, and had no thought of going back to the place where the command to go forward had been given, so we, as Seventh Day Baptists, are, thanks be to Almighty God, leagues beyond, yea, 222 per cent beyond the position we occupied in 1919, when, at the Battle Creek General Conference the decision was made to go forward. What we would give to have Abram Herbert Lewis and the other worthies with us now! How they would rejoice over the advances made by this people. How good, too, would sound to their ears such names as Jamaica, Costa Rica, Trinidad, India, Esthonia, Australia, Argentina!

When I was a boy, I read a book entitled *Onward and Upward*. May it ever be thus with this people.

The law of the Christian life is advance. God never brings his Church or people in-

to positions from which retreat is necessary, or in which advance is impossible. We may bring ourselves into false positions of this kind, but God will never lead us into them. In proportion as we surrender ourselves to his guidance, we may depend upon being conducted ever onward. There is no instance in the whole history of the Old or New Testament Church in which, while God's guidance was followed, retreat had to be made. The course of this denomination is, I verily believe and I am almost ready to prophesy, onward, ever onward. Onward in Christian attainments, onward in holy living, onward in labors for the advancement of Christ's kingdom, onward in missionary enterprise, onward in the great work of Sabbath reform, and onward in doing good to our fellow men.

Our task, compared with that of the Israelites, is a light one; but if the way threatened to be far more difficult, God would commission some Moses to stretch forth his rod over the sea confronting us, no matter what the nature of that sea might be, and open a way for us to pass through. God never says, "Forward," without at the same time opening the way.

And as we journey onward let us do so with a good heart, strong hope, and a firm assurance of being protected on the journey. We are assured of God's protection. We are sure of reaching the other shore in safety. No fear of the waves rushing back and burying us. Those who oppose us may perish, but Zion never shall be confounded. We who love God and his holy Sabbath stand appalled at the Sabbath desecration in nearly every land. We accept the challenge to do all we can to promote the cause of Sabbath reform.

The "Sailors' Snug Harbor" day of the Seventh Day Baptist Church is in the past. We have cut the shore lines and launched out on the broad ocean. We are going to become acquainted with the world, and the world is going to become acquainted with us. "Ship ahoy!" and "Land ho!" are now becoming familiar sounds. God has commissioned us to go into all the world and preach the gospel to every creature, and who is he that will say us nay? No longer are we content to be a two by four group; no longer are we to be described as a "me and my wife, my son John and his wife, us four and no more" combination. Those

days are gone forever. And thank God for that! No longer will we look with seeming indifference on the shocking desecration of the Sabbath of Eden in the various countries of the world.

And it is time we did pass that stage of century-old coyness. It is time we got back to the zeal of 1800, which, with 1924 methods, will surely win the day. It is time, I say, for no one hears more frequently the query: "Where have you been hiding yourselves all these years," than does the speaker. He almost dreads to open an over-seas letter for fear that his blush will turn the pages pink. It is not fair that I should bear this alone, for, I submit, I have not been altogether to blame for this hiding of our light under a bushel. Writing paper and postage stamps are as available to one Seventh Day Baptist as to another and it is just as incumbent for one member to make use of these as it is for another. In fact, it is more incumbent for those of the clergy who are better educated than I am, to make more frequent use of the pen in this respect. No, I shall not be a martyr. I shall not bear this alone. I am going to let you have a sample of some of the letters coming to my desk. I will quote from one, and let it speak for all:

Why am I (a minister in the West Indies) not a Seventh Day Baptist? Simply because your people have been neglecting to do the work God appointed them to do. If all were true missionaries like Mrs. Rachel Preston, then the world would have been witnessing to the truth of the Sabbath as taught by Seventh Day Baptists. Tell your people that I am persuaded better things of them, and that I hope to see them fall into line and do the great work that God has laid upon them. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City." For over two hundred years you have been on the defensive. It is high time as the Apostle Paul would say to counter-attack and be on the offensive. When Seventh Day Baptists are willing to come up to the help of the Lord against the mighty, then I hope to be doing "my little bit" with them, but I want to know that when I sever my present relations that I will be uniting with a people filled with the missionary spirit to take this message to every nation, kindred, tongue, and people.

You apologize for Seventh Day Baptists and say that they have greatly feared lest they be called proselyters, and for centuries have carefully avoided any thing which might cause them to be thus described. I can not see with you. Your attitude has not been in keeping with what the Word demanded. The Lord entrusted to you his holy Sabbath and you should have been faithful in bringing it to the notice of all peoples, in-

stead of keeping it in a little corner. How can you fail to notice such admonitions as Isaiah 58: 1, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Tell your people that I have been keeping the Sabbath for twenty-six years and not through their instrumentality. Tell them that God wants them to fulfill Isaiah 60: 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Talk about "The Challenge to Sabbath Reform Work"! Well, what was that I have just read?

"Faithful are the wounds of a friend," the Scripture tells us. I know that this minister is a friend of ours, and I think he has told us the truth, don't you?

It is enough to make one cry out:

"Revive thy work, O Lord,
Thy mighty arm make bare;
Speak with a voice that wakes the dead,
And make thy people hear!"

But thank God, we were able to tell the brother that the people had heard the command to go forward and were now journeying onward, led by the Spirit divine. Now, indeed:

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears.

"Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

Yes, literally, in Poona, India, they are crying for Seventh Day Baptist help. Away down in Burma, at Rangoon, only a few hundred miles west of the Siamese boundaries, a man wants to join what he calls "the holy body of Seventh Day Baptists." Ceylon, too, appeals!

One mail brought a letter from far away South Africa as I was pondering over what I would say to you good people. It said that there are three hundred Seventh Day Baptists in South Africa. These churches, it is true, have not as yet been recognized by our General Conference, but they recognize the General Conference, so that's half the battle. Thousands of pages of our literature had been circulated among these people. The barley harvest is here, the wheat harvest is coming, hallelujah!

They receive our message joyfully. Why? Because it is founded on the Bible.

Because they have read of the action of the Michigan Semi-annual Meeting, in May, 1923, at Battle Creek, in affirming that:

"The Seventh Day Baptist Church has always stood for the liberty of both body and soul. Many years prior to the American Civil War, our people, through associational and conference meetings, began to agitate for the freedom of the enslaved colored people of the southern portion of the United States. During the Civil War, many of our members made the supreme sacrifice, and immediately after that dread conflict we took a strong position in favor of the education of the freed man. We still stand for the highest degree of freedom, and sincerely deplore the manifestations of racial prejudice, mob violence, and unfair discrimination, all too plainly evident in our country today.

"As Michigan Seventh Day Baptists, we renew our allegiance to the Biblical and scientific teaching affirming the essential oneness of the human race. We promise to more widely proclaim the great truths of the Fatherhood of God and the brotherhood of all men, and we call upon our members, and also upon the constituted authorities of this state and its various counties, cities, and other municipalities to effectually discourage any theatrical or other exhibition making for racial hatred, such as the unexpurgated edition of *The Birth of a Nation*, and to promote in every way better racial relationships."

These and similar pronouncements have had great effect in influencing West Indians, South Africans, and others to come to us. We rejoice in that we are able to thus represent Jesus Christ, who, while here, taught that we are all brethren, and broke down the middle wall of partition. All loyal Seventh Day Baptists, especially those who are anxious to see Sabbath reform obtain among people of every nation, will strenuously resist any attempt by any faction, cult, or klan to array us against the teachings of the Man who spake as never man spake before.

"The Challenge to Sabbath Reform Work" is inviting, yea, it is more, it is compelling. The Macedonian call comes to us from every quarter. Less than a week ago I received this letter from Sydney, Australia:

DEAR BROTHER ST. CLAIR:

At the request of quite a few of the brethren here, I am writing this letter to you, to ask you to send us a Seventh Day Baptist minister. A brother, in whose home we have our little Sabbath meetings, told me that his home is open for the Seventh Day Baptists, and he is praying that God will send us one. Australia is waiting for the Seventh Day Baptists with open arms to receive them, do not disappoint us. If you can

not send us a man, then send us a good, young sister as a Bible worker, and we will take the responsibility of keeping her financially that no expense fall on the Seventh Day Baptists in America. Do not disappoint us for there is a big prospect for the Seventh Day Baptists out here. I am enclosing two dollars for the Seventh Day Baptist paper. Have you any good books for a canvasser to handle? Send us a worker. We will support him or her with our prayers and with our means, we are anxiously waiting, for God will not disappoint us.

If this is not a direct call from Almighty God then we have never had such a call. The man of Australia beckons to us. "Come over to Australia and help us," he cries; "do not disappoint us." And Seventh Day Baptists will not disappoint him, for in their Sabbath reform work they are going onward, ever onward. His request, I immediately referred to the RECORDER and the Missionary Board.

Can we enter the Commonwealth of Australia? Well, thirty-nine years ago another Sabbatarian body did, and now their constituency there is about nine thousand, including a fair number of native believers in the society, Cook, Tongon, Samoan and Fijian groups, which are manned by Australian missionaries. In Australia the publishing work of this people has passed the \$250,000 mark per annum, medical missions are quite numerous, and the largest and most successful health food factory in the denomination is there maintained. Are these people mentally and spiritually our superiors? When I look around me here I must confidently assert that they are not. When I look in at our General Conference, I can not but say the same. Australia receives no missionary funds. It is a self-supporting field, sending out to others ten or more missionaries a year. "We are well able to possess the land." It is indeed a challenge to proclaim Sabbath reform to the millions of inhabitants of that great country, Sydney itself being nearly as large as Detroit.

Sabbath reform without literature is dead, being alone, I was almost tempted to say. We must have literature. We must have books artistically illustrated, nicely bound, books which will meet the popular appeal. I have been studying the rise and progress of another Sabbath-keeping denomination. In literature you have the secret.

One of the leaders spoke of the early work in Europe as follows:

"January, 1886. We had no real canvassers; there were a number of workers, but the growth had been very slow."

"July, 1887. Some of my time was given to the publishing work and the training of canvassers. In August the first copies of *The Life of Christ* were sold in Basel, and after great difficulties successful work with our books was begun in southern and western Germany."

And this is the story all along the line. Now, in Europe, the Seventh Day Adventist Church has upwards of 73,000 members, 32,000 of whom are in Germany. Germany had but 14,234 in 1914, so the Great War did not have an adverse effect upon the membership. In Russia it more than doubled. In Rumania it is now 5,000. For our instruction, I will say that in 1880, in all Europe, the Seventh Day Adventists had 516 members; in 1891, 2,111; in 1901, 7,028; in 1914, 33,500; in 1924, 73,000 plus. The denomination throughout the world had in 1912, at the close of sixty-eight years' work, 98,044. From 1912 until the present time, H. E. Rogers, statistical secretary, reports in *Review and Herald* of September 18, 1924, the increase has been 127,686, the latest returns indicating 225,730 members. The Sabbath reform is preached by this people in 220 languages, and printed in 114.

All this should encourage us. Rip Van Winkle has awakened. Now let's get the stride! Time is an element which will not hurt either us or the Sabbath. With others it will be different. More and more the people are looking to us. Let us grow large enough to receive and assimilate them instead of being inundated by the onrush. Let the spirit of Rachel D. Preston, the Seventh Day Baptist who brought the truth, in 1844, to the Adventists, animate us!

We call your attention to the four evangelists in Jamaica: Brethren Samms, Smikle, Dalhouse, and C. M. Flynn, recommended by the president of the Seventh Day Baptist Association of Jamaica. Detroit and certain others are contributing \$1 per week. Eight dollars per week has already been pledged. We are aiming at \$25 weekly without interfering with any other fund, and this \$100 per month will support these men on full time. This is another "Challenge to Sabbath Reform

Work." Much Sabbath desecration is to be found in Jamaica. Are we to meet the challenge? And, likewise, are we to put a popular priced book on the market if the Sabbath Tract Society does not see its way clear to do so? It must be done by somebody. It might as well be us. We can do it if we will; come on, let's go!

"Speak unto the children of Israel, that they go forward"; "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys."

"Lead on, O King Eternal; lead on!"

GENERAL CONFERENCE RECEIPTS FOR SEPTEMBER, 1924

Onward Movement:	
First Alfred	\$ 87 80
Berlin	25 00
First Brookfield	15 50
First Genesee	31 10
Second Hopkinton	6 66
New York	126 00
Plainfield	74 75
Syracuse	14 50
Waterford	41 00
Mr. and Mrs. D. W. Boss	19 00
Interest	9 76
	\$451 07
Forward Movement:	
Plainfield	\$ 73 00
Parallel Program:	
Plainfield	50 00
Woman's Board:	
First Brookfield	10 00

WILLIAM C. WHITFORD, *Treasurer.*

Alfred, N. Y.,
September 30, 1924.

You are in God's world; you are God's child. Those things you can not change; the only peace and rest and happiness for you is to accept them and rejoice in them. When God speaks to you, you must not believe that it is the wind blowing or the torrent falling from the hill. You must know that it is God. You must gather up the whole power of meeting him. You must be thankful that life is great and not little. You must listen as if listening were your life. And then, then only can come peace. All other sounds will be caught up into the prevailing richness of that voice of God. The lost proportions will be perfectly restored. Discord will cease; harmony will be complete.—*Phillips Brooks.*

MISSIONS

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

A LETTER FROM THE SCENES OF WAR IN CHINA

[This morning (October 6), a letter came from our missionaries in China. It is the first sent out since the war broke out, and was written ten days after the first attack on Liu-ho, when Doctor Crandall and Miss Burdick distinguished themselves for humanity and unselfish bravery. Knowing the anxiety on the part of all the people, copies of this letter have been sent to all the churches, and for the sake of lone Sabbath keepers and others it is published here.—SECRETARY.]

MY DEAR DR. BURDICK:

Though you will learn from the newspapers and otherwise much about the inter-provincial war that started near here ten days ago, perhaps you will be interested in a few lines from my point of view.

First as to ourselves: We have not been excited nor disturbed to any great extent though we have heard cannonading, and though our hospital at Liu-ho has been injured and Doctor Crandall and her helpers have been obliged to leave it.

It is not a comic opera war, however, as several hundred wounded soldiers have been brought to Shanghai hospitals, and hundreds from the other side are in hospitals in Soochow, Quinsan, and Nanking. One can hardly wonder at the state of panic that exists among a large proportion of the Chinese people. But precautions that seem to be adequate have been taken for the protection of the foreign "settlements" at Shanghai. A dozen United States men of war, as well as several of English, French, Japanese, and other nationalities lie in the river here. Some men from them have been landed and are patrolling the boundaries of the "settlements." The Shanghai Volunteer Corps are also very efficient. There are constantly two French marines on guard at the bridge in front of the Girls' School and some sand bags and barbed wire have been placed

there with which a barricade can be quickly made if needed.

In fact Chinese refugees in thousands have been flocking into the "settlement" for the past month. We hear very little now of the clamor for "Chinese sovereign rights" from that class of politicians who have lately been so eager for the abolition of extraterritoriality. One can not but be sorry for the panic-stricken people fleeing here and there "like sheep without a shepherd." But if we were in fear being conscripted to dig trenches perhaps we'd be panic-stricken too.

Our Boys' School opened on September 1, according to schedule, but so far with only about half our usual attendance. In fact, several who came first are not here now, though others have come. One of the teachers has moved his family into the International Settlement. (Though our schools are in the French Settlement, his home near by was in Chinese territory.) The Girls' School has not been opened. In case of acute danger here most of the boys could go home safely by themselves, but not so with the girls. Some are fearful of this locality on account of the arsenal's being only a mile away, but it does not seem likely to me that it will be a source of danger to us.

Liu-ho is at the northern most end of the lines held by the Chekiang forces and was attacked by Kiangsu troops early in the morning of September 4, the second day of the fighting. Doctor Crandall and Miss Burdick were there at the time, Doctor Palmberg being at Peking taking a short course in the clinic. Rifle firing seems to have been free all day and at 8 a. m. a shell burst in one of the wards, fortunately an empty one. The contingent of the Red Cross society to which Doctor Crandall had offered the hospital, left at 10 a. m., the doctor not being willing to leave her patients. About 4 p. m., some Red Cross men returned and with the help of a newspaper man brought away the people at the hospital. Fighting at Liu-ho seems to have been continuous ever since.

For some wars there are, I suppose, good reasons. But it would be difficult, I imagine, for even a Bernhardt to find justification for this one. So many thousands are suffering and it is difficult to see how it can benefit anyone—unless it be a handful of

jealous military officials. How long it will last and what will be its result, of course no one can prophesy. But whatever its result there will continue to be plenty of need of missionaries.

With best wishes;

Yours faithfully,

J. W. CROFOOT.

Grace High School,
Pont Ste. Catherine, Shanghai,
September 14, 1924.

LETTER FROM SHANGHAI, CHINA

DEAR HOME FRIENDS:

Doubtless people at home are reading China news these days with a good deal of anxiety. But, first of all, we want to assure them that all the missionaries are safe as far as bodily injury is concerned. We do not know how detailed the reports that are going home may be. If they are at all definite, the name of Liu-ho has undoubtedly been mentioned so that you will know that that town is in the battle line. Fighting broke out there on September 4, and Liu-ho has been right on the battle field ever since. Today is the ninth day of fighting there. As there has been only slight wavering back and forth at that point, the town has been under fire all the time. The hospital is well within the battle field, a battery of artillery being located in the temple next door to it.

Doctor Palmborg went North about the middle of August before we had any idea there was war in the air. She was planning, after a little rest at Peitaiho with Mrs. West, to take a short course of clinics at the Peking Union Medical College. I suppose that she finishes her work today.

Mr. Crofoot, Miss Burdick, and Miss Anna West had returned from the North soon after the middle of August. Miss Burdick and the Misses Mabel and Anna West took turns keeping me company at Liu-ho after the soldiers began coming in there. There was great excitement at Liu-ho and people were fleeing to Shanghai as fast as they could be carried. But we had no thought of leaving the hospital. We had offered the use of the hospital to the Chinese Red Cross and expected to stand by and do anything we could to help.

The situation grew more and more tense as we heard that the opposing troops were

nearing Liu-ho. On Wednesday, September 3, there was a veritable stampede to get to Shanghai. The country people were now fleeing. When Miss Burdick came out to exchange places with Anna West, who had been with me for a few days, it was impossible to buy a ticket back to Shanghai. The Red Cross had moved out to the school next door to us that day and, finally, Miss West got a chance to ride in, in one of their cars.

That night it was very quiet and war seemed no nearer than for several days. There were sentries all about outside of our fence as there had been for three or four nights. However, the next morning about six o'clock I heard a commotion in the courtyard below, and upon investigation, I saw several of the men servants furtively looking over toward the auto station from behind the corner of the old dispensary building. Then I heard the rattle of musketry from that direction and at the same time the rush of many autos, as those who had been waiting for the day's custom went scurrying back to Shanghai.

We immediately moved the three men patients to a more protected ward, and all of us went to lower rooms where there were walls between us and the firing, for by that time bullets were striking the house from the west. Soon we saw over one hundred soldiers going to the south and southeast of us, where they took refuge behind grave mounds. We prepared breakfast and while we were eating it bullets began to fly from both directions. It was hard to know where one could stay and not be in line with some window or door. I fear that our buildings in Liu-ho are not built to serve as a fort. In a few moments we heard a heavy crash and saw the men servants rush for the coal cellar. We did not make a very close investigation of the damage done, but it was evident that a cannon ball had gone through the men's ward on the upper floor of the old dispensary building. When the firing let up a little, we did investigate and found that a shrapnel shell had entered the ward and burst there, doing quite a bit of damage.

The Red Cross people had come over and were treating such wounded as came in, sending all cases to Shanghai as soon as possible. About ten o'clock they announced that they thought that they could do better work not so close to

the firing and that they would retire to Loo-tien, a town about eight miles nearer Shanghai. Their decision was rather unlooked for and made us wonder what we ought to do. A number of people had come through the shower of bullets seeking protection; and it had been our plan to stay by and protect people the best we could. However, I must admit that I had not counted on being in the center of the battle and serving as a range finder for the enemy. But one thing we were sure we would never do and that was to leave our Chinese.

Miss Burdick and I had a prayer meeting. Then we called the servants together and asked them about it. Not one wanted to run away. They all said that if I stayed they would stay; and all but two said that if I went, they wanted to go with me. Those two said that if the rest of us went, they would stay by the stuff. Those two were the man who cares for the men patients and the cow man. I shall always bless them for their loyalty. I think much about them now and wonder how they have borne this long trial. I want to go to them and see how they are, but have not been able to do so yet.

The Red Cross offered us three seats in their cars but, of course, we did not accept. The firing kept up all day. In the afternoon the shrapnel was especially severe, many shots passing over the roof of the new building so close that the screeching shells seemed almost to burn one's hair, and burst only a few hundred feet beyond. Some of us were standing on the porch of the new building, second floor, when some of them went over and we saw the smoke as they burst among the grave mounds beyond. It was a bit fearsome.

About four o'clock a reporter from Shanghai, who had called upon us the day before, came sauntering in to get the news. While we were talking with him, in rushed one of the Red Cross under men, Mr. Ng, an old pupil of Doctor Palmborg's and an official of the motor road, who has always been a sincere friend to us, had found that we were still in Liu-ho. He wanted to send a car for us and asked for volunteers. This young man offered to come and he was very insistent. He said that what we had seen was only the beginning and that much worse would follow. When we demurred he hopped about the room and waved his

arms like an orator in his earnestness. He evidently felt that it was up to him to save our lives. He said that they would send out other cars for any who could not go this time. The reporter offered the use of his car and so we finally reluctantly consented. It was to be women and children first; but when we got over to the electric light plant, where the cars were waiting, two or three big busses were just coming from Shanghai with reinforcements, and our young man grabbed onto one of them. We then rounded up our whole company and came away. Fortunately, I had laid in a good supply of food for both the people and the cows. I handed the key of the store room over to our faithful men, and I have comforted myself during these many days that they will, at least, have food.

When we reached Shanghai, we found that the Red Cross had preceded us there. We tried to get autos from a garage here to take our party out to Zia Jau but we were told that they would not come because there was fighting at the arsenal near by. Rickshas wanted exorbitant prices and so were out of the question, but our friends at the station were equal to the situation. They had an empty house not far away where our company of over twenty could pass the night. After seeing them to this place, Miss Burdick and I came out here to see what was really happening and found all peaceful. The next morning we brought all but the few who had friends in town out here to the schools and here we are still.

The hospital has been injured some more, they say; but we can not know yet just how everything is. I have wanted to go out there and see about things but each time I have tried, it has seemed unwise to do so. There seems to have been no time when the bullets were not flying more or less and now there has been an order issued by the defense commissioner that no foreigner shall go without a pass from him. That may not be easy to get. According to the tales told by those who have come away recently, the fighting has been intense. There has been street fighting several times when the opposing forces have succeeded in capturing part of the town and have been driven out. The people who have been caught there have stayed in their houses for days, seeking what protection they

could. Some have been killed by bursting shells which wrecked their homes. Some who have dared to look out have been killed by stray bullets. There has been no time to care for the dead, and if one believes half that is told, the sights must be horrible.

And what is it all about? Just a taste of Chinese militarism for the regions about Shanghai. The other parts of China, many of them, have been living on this diet for years. The fighting is more bitter, perhaps, and the people are suffering on a larger scale; but it is the same misrule which has been devastating China ever since the revolution in 1911. If it will only arouse the wealthy people and the business men to the point of rebellion against such abuse of power, the result will be worth the price.

GRACE I. CRANDALL.

Shanghai, China,
September 12, 1924.

SEMI-ANNUAL MEETING OF THE WESTERN SEVENTH DAY BAPTIST ASSOCIATION

To Be Held at Petrolia, N. Y., October 24, 25, 1924

PROGRAM

MOTTO—ONWARD WITH CHRIST

Theme—A Genuine Christian Spirit in the Heart, the Church, the Home, the Community
 PresidentRev. Gerald D. Hargis
 Vice-presidentMr. Elmer Cowles
 Secretary and TreasurerMrs. A. J. Greene

Sabbath Eve—7.30

YOUNG PEOPLE—ONWARD WITH CHRIST

Miss Helen Clark, Leader

Praise service—Led by Mr. Lester G. Osborn
 Welcome—Miss Doris Gowdy, president Petrolia Christian Endeavor

Talk—Mr. Hurley Warren, (6 min.)

Music
 Story—Miss R. Marion Carpenter (6 min.)

Talk—Mr. Duane Ogden, (6 min.)

Music
 Sermon—Mr. Lester G. Osborn

Music
 Sabbath Morning—10.30

THE CHURCH—ONWARD WITH CHRIST

Music
 Invocation

Music
 Scripture—Rev. Walter Greene

Prayer—Rev. Walter Greene

Announcements
 Music and Offering

The Petrolia Union Church—
 Organization and building—Mrs. Eugene Witter

Activities—Mr. L. C. Perry
 Quartet

Sermon—Rev. A. Clyde Ehret

Benediction
 10.30 a. m. Children's Service
 Rev. William Simpson, Leader
 In the Schoolhouse

Sabbath Afternoon—2.15

THE HOME—ONWARD WITH CHRIST

Rev. Elizabeth F. Randolph, Leader

Praise service—Mr. Osborn
 Scripture and prayer—Rev. George P. Kenyon
 Music

The Family Altar—Mrs. Mark Sanford, (6 min.)
 The Children in the Home—Dr. H. L. Hulett, (6 min.)

Music
 The Children's Hour—Mrs. William Simpson, (6 min.)

Question box—Mrs. W. L. Greene, (20 min.)

Music
 Sermon—Dr. T. L. Gardiner, (30 min.)
 Music

THE CHILDREN—ONWARD WITH CHRIST

Mrs. Jessie Finch, Leader

In the Schoolhouse, 2.15 p. m.

Evening after the Sabbath—7.15

THE COMMUNITY—ONWARD WITH CHRIST

7.15 Business meeting

7.30 Praise service—Mr. Osborn

Devotions—Mr. Clifford Beebe

Music
 Sermon—Rev. Gerald D. Hargis

Music
 Address—Dr. J. N. Norwood

Mr. Lester Osborn of Nile, N. Y., will be musical director for all the sessions.

We hope that the attendance will be large enough to make overflow meetings necessary. If so they will be held in the Grange Hall.

Rev. Walter L. Greene will deliver the Sabbath morning sermon at the Grange Hall.

Mr. Mark R. Sanford will have charge of the Sabbath afternoon overflow meeting and will duplicate practically the same program that is rendered at the church.

Meals will be served by the ladies of Petrolia at a reasonable price.

Give me the heart that fain would hide;

Would fain another's faults efface;

How can it pleasure human pride

To prove humanity but base?

No, let us reach a higher mood,

A nobler estimate of man;

Be earnest in the search for good,

And speak of all the best we can!

—Ella Wheeler Wilcox.

Let us develop a genuine Christian spirit in our lives, our church, our home, our community.

Our country hath a gospel of her own
 To preach and practice before all the world—
 The freedom and divinity of man,
 The glorious claims of universal brotherhood,
 And the soul's fealty to none but God.
 —James Russell Lowell.

WOMAN'S WORK

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

HERITAGE

[This poem was awarded first place in the contest of the Literature Division of the General Federation of Women's Clubs.—C.]

A highway runs beside my door—
 Just a broad, straight road and nothing more—
 Except when the westering sun droops low
 Till the dust in the air takes a golden glow
 Like a veil or a web, and within its sheen
 The present fades as the past is seen.

Then like a dream down the broad highway
 Pass women of old and of yesterday:
 Spartan mother, a jeweled queen,
 Peasant martyr and Magdalene;
 Fair young faces unmarked by years,
 Sad eyes faded and dimmed from tears;
 Brave, strong shoulders unbent by loss,
 Old backs bowed from a long-borne cross.
 Rank on rank, a mighty throng,
 They march to the beat of an unheard song;
 Mothers of men, they have toiled and wept
 That a dream might live and a flame be kept.

Then from afar, like the whirl of wings,
 A voice in majestic paean sings:
 "These are they who have journeyed through,
 They have kept the faith, they have builded true,
 And the way will never be quite so long
 Because they have wrought so fair and strong."

The vision fades...and the road once more
 Is only a road by my open door.
 Through a mist of tears I lift mine eyes
 To the first faint star in the twilight skies,
 And breathe my prayer on the evening breeze:
 "Thank God for my heritage from these!"

—Lytton Cox.

MESSAGE OF THE WOMAN'S BOARD

To the Women of the Local Societies of the
 Seventh Day Baptist Conference and
 Lone Sabbath Keepers:

DEAR SISTERS IN LOCAL ORGANIZATION OR
 ISOLATED:

We have had a wonderful Conference. One of our pastors remarked that he had never seen a larger group of Seventh Day Baptists together. It was a great inspiration to see so many of our women in a body during the program of woman's hour. Their attitude suggested large possibilities of service. The special meetings of the women were of unusual interest because of the presence of Mrs. Eugene Davis, one of our China missionaries. Several women

workers on the home field were also present. At one of the meetings Mrs. Davis talked of the needs of the China mission. Another afternoon Miss Randolph and Mrs. Allen talked of the needs of the church and school at Fouke, Ark., and Mrs. Crofoot spoke of personal work among women. Thus in a familiar and practical way the necessities of these fields were brought before us.

No doubt you are all well acquainted with the items of our regular budget, and know that these provide for our work at home and abroad. In the report of the Commission the budget of the Woman's Board for the Onward Movement for the ensuing year was given the same rating as last year, as follows:

Salary of Miss Susie Burdick	\$ 800 00
Salary of Miss Anna West	800 00
Evangelistic work in Southwestern Ass'n	250 00
Georgetown, British Guiana, chapel	200 00
Fouke, Ark., School	200 00
Toward Building Fund, Boys' School, Shanghai, China	100 00
Toward Building Fund, Girls' School, Shanghai, China	100 00
Twentieth Century Endowment Fund .	300 00
Retired Ministers' Fund	250 00
Board expense	200 00
Tract Society	900 00
Emergency Fund	200 00

Total

.....\$4,300 00
 We did not find it too much nor too hard to raise these amounts last year, and with enthusiastic devotion, we will surely do as well the coming year, and do our local work as beneficially as formerly.

Inasmuch as this year marks the seventy-fifth anniversary of the beginning of Seventh Day Baptist mission work in China, it would be appropriate to celebrate that pioneer movement by giving voluntarily, more toward the building and equipment of the schools in Shanghai. Under the present conditions of civil war in China, we are all praying and trusting that God will bless and keep them. It may be well for us to be prepared to give more, rather than less to our interests there.

During Conference fourteen churches in the island of Jamaica were received into the denomination. There may develop a special work among the women there for us to do, and with many other calls for help surely "great doors and effectual," are being opened to us, and we can not say we have not been called into active service for the Master.

At a committee meeting for the purpose of recommending the adoption of the annual report of the corresponding secretary, the following was voted: "This committee recommends to the women of our denomination an interest in the International Movement for Friendship and Goodwill,"—thus calling on us to make our interests *world wide*, also a call to women to band themselves together to pray for means to send out workers to enter the opening doors. Three things: open doors, workers, and means to support them to the carrying on of the work.

Some one said, "We can not stress too much the practice of tithing for the support of these objects." Once more we give it emphasis in our annual talk with you.

While we have no newly organized societies this year, one associational secretary secured reports from three societies from which no reports have been received before; this is encouraging. In many churches we feel sure that greater interest may be obtained if the younger women will organize societies of their own, and so supplement the work of the older ones all working, not in rivalry, but *together* for the same cause. Every church in the denomination should have one or more organized societies of women in active work. The associational secretaries will be glad to help in this important work.

All societies, along with efforts to raise funds for the cause, should also engage in some mission study, for we are interested in what we know about. The book published by the Central Committee on the United Study of Foreign Missions for the year is *Ming-Kwong, City of the Morning Light*, a delightful study of China. Mrs. Eugene Davis is well acquainted with the author, Mary Ninde Gamewell, and while she was here with us she snatched a few moments from her manifold duties in which to look over the book. Having done so she highly recommends its extended study and so "let us not be weary in well doing, for in due season we shall reap—if we faint not." Who was it said, "Immensity is made up of atoms?"

Lovingly yours,

In behalf of the Woman's Board,

METTA P. BABCOCK,

Corresponding Secretary.

Milton, Wis.,

September 10, 1924.

"Ming-Kwong" may be ordered from M. H. Leavis, West Medford, Mass., or those living near Chicago, may get returns more quickly by sending to Miss A. E. Nourse, 19 South La Salle Street, Room 1315, Chicago, Ill., at fifty cents per copy, post-paid.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met September 8, 1924, with Mrs. J. H. Babcock.

Present were the hostess and Mesdames Allen B. West, William C. Daland, Alfred E. Whitford, J. Frederick Whitford, Lester M. Babcock, Mazzini G. Stillman, James L. Skaggs, Erlo E. Sutton and Edwin Shaw, members; and visitors: Doctor Anne L. Waite, Miss Lottie Baldwin, Mrs. A. B. Landphere, Mrs. Jesse E. Hutchins, Mrs. E. D. Coon, Milton; Mrs. R. C. Brewer and Mrs. P. B. Hurley, Riverside.

The president read a passage of Scripture and Mrs. Stillman led in prayer.

Minutes of the previous meeting were read.

The treasurer read her monthly report and it was adopted. Bills were presented by Mrs. West for rent of costumes used in tableaux for the women's program at Conference, and Mrs. Daland for expenses incidental to the reception for the women of the denomination, by the Woman's Board, after the program Wednesday afternoon. These bills were allowed and ordered paid.

Mrs. Daland, chairman of the Reception Committee, reported that the function was held at the time specified, on the campus adjacent to the Music Studio. The special guests who assisted the members of the board in receiving, were the missionaries: Mrs. Lena J. Crofoot, West Edmeston; Mrs. Angeline Abbey Allen, Miss Fucia Fitz Randolph, Fouke; and Mrs. C. C. Van Horn, Little Prairie, of the home field; and Mrs. D. H. Davis, for many years connected with the China mission at Shanghai, now living in Plainfield, N. J.; Mrs. H. E. Davis, Shanghai; and Mrs. George Thorngate, missionary-elect, of the foreign field. The affair was well attended and enjoyed.

Mrs. A. E. Whitford reported a card of thanks from Mrs. George Thorngate for the gifts from the women of the denomination for their outfit for China.

Mrs. L. M. Babcock brought to the board the signed Memorial given by Chinese Christians to Doctor Ella Swinney, when

she left China, about thirty years ago. After Doctor Swinney's death this testimonial came into the possession of the late Rev. Edward B. Saunders, and was given to the Woman's Board by his daughter, Mrs. Mildred Saunders Coon. The board voted to extend its thanks to Mrs. Coon for the gift. This beautiful tribute was then read aloud by Mrs. Daland.

Mrs. West reported the gift of a Mandarin's robe to the board, by Mrs. George C. Tenney, of Battle Creek. This robe is to be sold and the proceeds added to the fund for missions. Mrs. West and Mrs. L. M. Babcock were appointed a committee to attend to this matter, and also the sale of a stamp book donated by Rev. H. E. Davis.

Voted that Mrs. West and Mrs. Babcock examine the old files of the board and cull the useless and preserve the records of value.

Voted that thanks be offered Mrs. L. M. Babcock and her daughters for the fine exhibit they arranged and placed in the college, and for their untiring efforts to make the affair the splendid success that it was.

The visitors were called upon to speak for the societies to which they belong, or from which they had recently moved. They did so very interestingly, Mrs. Hurley telling of Riverside, Mrs. Coon of Brookfield, Mrs. Skaggs of Plainfield, and Mrs. Hutchins of Farina.

Voted that the treasurer make out a budget for the usual necessary expenses of the board for the coming year, and that she be authorized to pay them.

Voted that the usual amount of stationery for the use of the board be ordered by the corresponding secretary.

The Woman's Executive Board elected by the General Conference for the ensuing year is as follows:

President—Mrs. A. B. West, Milton Junction, Wis.
Corresponding secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Recording secretary—Mrs. Edwin Shaw, Milton, Wis.

Editor of *Woman's Work*, SABBATH RECORDER—Mrs. G. E. Crosley, Milton, Wis.

Vice presidents—Mrs. J. W. Morton, Milton, Wis.; Mrs. W. C. Daland, Milton, Wis.; Mrs. L. M. Babcock, Milton, Wis.; Mrs. M. G. Stillman, Milton, Wis.; Mrs. J. F. Whitford, Milton, Wis.; Mrs. E. E. Sutton, Milton Junction, Wis.; Mrs. J. L. Skaggs, Milton, Wis.; Mrs. Ruby C. Babcock, Battle Creek, Mich.

Associational Secretaries

Eastern—Mrs. W. D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y. R. D. 2.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. C. D. Coon, Riverside, Calif.
HENRY RING,
BENJAMIN F. JOHANSON,
Milton, Wis., August 24, 1924.

Adjourned to meet with Mrs. Daland in October.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

A VACATION TRIP

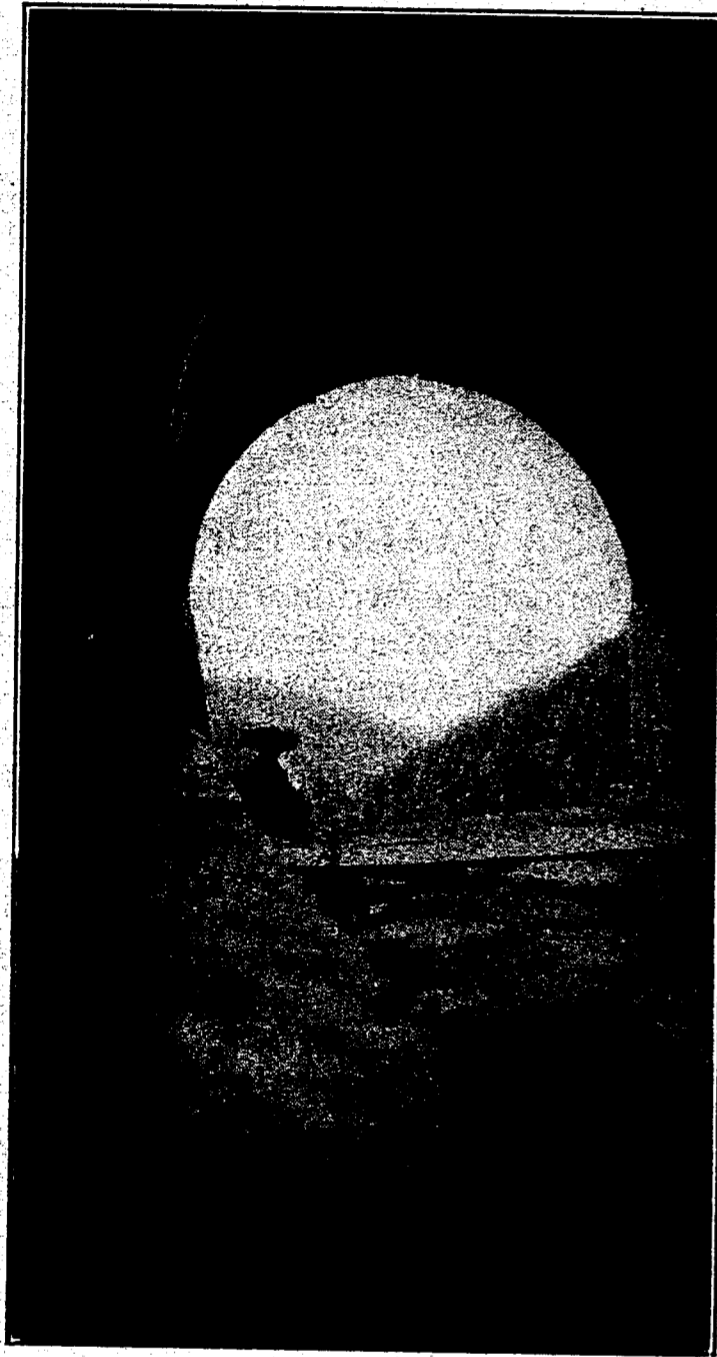
Mr. Crofoot has written you of Tsing-tao where some of us have had a restful vacation. Miss Anna West has written from Pei-tai-ho where she and her mother have been, and it has been laid upon me to write about our side trip to Tai Shan.

When one goes a-journeing it seems well to make use of opportunities within reach and see as much of this country of our adoption as possible. We went to Tsing-tao by steamer and, given quiet seas, that is the most restful way; but return passages were well taken up in advance and to get back when we wanted to it was better to come by rail. Traveling, not first class, costs less by rail than by steamer. This would take us right by Tai-Au-fu, the city at the foot of Tai Shan.

To meet us at Tsi-nan-fu on Monday night, August 11, Miss West had to leave Pei-tai-ho on Sunday night then wait half of Monday in Tientsin. Mr. Crofoot and I left Tsing-tao early Monday morning. Crossing Shantung Province was far better than our fears. It was hot, but when the train was under way there was a good breeze. There was no upholstery in the car we chose but it was clean, comfortable, and not over-crowded. We had been told that it would be a dreary ride but it was not. Recent rains had saved the crops from the drought that had threatened and everything was looking well. Millet and corn, two of the grains most used in that locality, kan-liang, a tall variety of millet looking

not unlike broom corn, sweet potatoes, peanuts, sesamum seed, a very little rice and cotton were the crops.

Without doubt the Germans, during the time of their occupation, built the pleasant railway stations and planted the groves of locust trees along the way. At the stations



Looking Through the South Gate of Heaven

the groups of Peking carts kept us aware that we were well north of the Yang-tse. We were passing through bandit country and at this time they are particularly dreaded for it is so easy for them to hide in the kan-liang. While we were at Tsingtao, the mother of workers prominent in a mission in one town through which we passed, had been stolen away and was held for high ransom. The men who were traveling on our train were of good stature and strong faces, quite unlike the Chinese best known in America.

It was about seven o'clock when we reached Tsi-nan-fu, too late to see the

places of interest there—the Union Medical College and other mission schools. Miss West's train was due a little before ten, but because of the floods in Tientsin it was nearly two hours late. An earlier train by which we thought to go into Tai-au did not come at all. At Pei-tai-ho Miss West had learned of a friend at Tai-Au-fu and to her Anna had written of the purpose to stop off there, so it came about that when we stepped from our train at about half-past one it was to be met by a coolie with a note. Mrs. Pyke was spending the summer in a house in Tai Shan. Would we go to her empty home in Tai-Au for the night and the next day, on the way down the mountain, cross from the east side to the west and have supper with her and come on later to our train? There was not much of the night left but what there was we spent comfortably, thanks to Mrs. Pyke and her faithful coolie.

Pictures on the walls reminded me of what I had known, that our absent hostess was a Wellesley woman, and all about us was evidence of one line of mission-work of which Mrs. Pyke was keeping oversight from her mountain retreat. It is only a little more than a year since industrial work for some of the poor women of the city was undertaken. On tables and chairs were piles of beautiful work they have done—tea cloths, luncheon sets, and various articles, much of it in applique work which many Chinese know how to do so well. In a little statement about this line of work we find that several needy women have been helped over very hard places and Mrs. Pyke says, "We feel that this work is eminently worthwhile because it not only helps the few women who actually come to us but it also opens the hearts of the people of our city to us and to our message, for they can understand a practical demonstration of the love of Christ better than any other."

"Shan" means mountain and probably it is because not far from Tai Shan is Confucius' old home and tomb. I have always thought of this mountain as "sacred" because of some connection with the sage. There were associations with Confucius but the fame of this mountain goes away back into legendary history. It is one of the five sacred mountains of China. Mr. Conling, in his *Encyclopedia Sinica* says it was "an-

ciently regarded as a divinity and after the introduction of Buddhism (many years after Confucius) this mountain was allotted the function of meting out rewards and punishments in the next world." It is a bit picturesque that in later years the "goddess of colored clouds" or the "goddess of the dawn" has been worshiped there. There are many temples and shrines, and from the base to the summit many, many boulders have inscriptions, some very ancient, and others more modern.

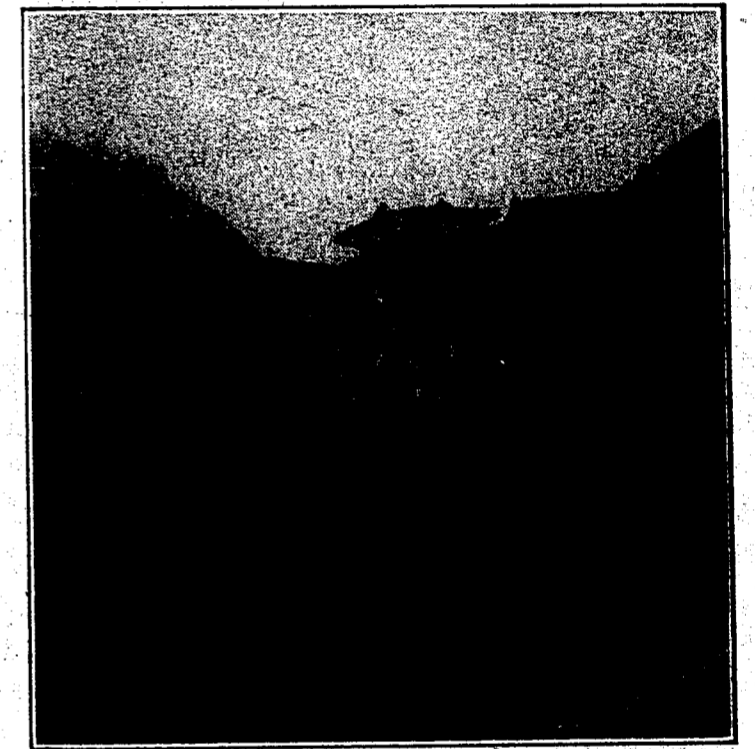
We started out about nine o'clock in chairs which were the last word in lightness for mountain chairs—just a hammock seat with a back and a swinging support for the feet—very comfortable, if one fitted the chair. All chairs of former experience had been carried by one or two bearers in front and one or two behind. Here they walked abreast, the chairs swinging side-wise by broad bands from one shoulder of each carrier. At intervals a signal would be given and the bearers would change sides, swinging the chair to the other shoulder. This change would be made with such a rush it was breeze-producing. Frequently the bearers themselves were changed.

There seems to be a regular chair-bearer's guild. We were told they are all Mohammedans, and that means no wine-drinking. They certainly were considerate and kind.

And how can we describe it all! None of us realized what we were in for as to height or difficulty of ascent. There were nearly seven thousand steps, not counting the inclined walks between the flights of stairs. About noon we reached a point which seemed like the top. It was very picturesque. Here the men stopped for dinner and here a small boy met us with a delicious lunch which Mrs. Pyke had kindly sent across to us. It was a bit disconcerting to find we were but little more than half way and the most difficult part was ahead of us. A little farther on we had a glimpse of the long steep, steep flight of stairs leading up to an archway, the so-called "South Gate of Heaven."

The beauty of it all! The mountains were very precipitous and rugged, with much out-cropping of rock and many boulders, some of them huge. Of course there was a mountain stream of delightfully clear

water, with many a musical cascade and one very considerable waterfall. To begin with, the trees were huge evergreen with arbor-vitae foliage. There were also ash, one of enormous growth. Nearer the top the trees were scattering and all of the arbor-vitae variety and pines with long needles, in many cases the roots clasping large rocks. There were many satisfying views of trees standing out, silhouetted against the sky. The flowers were a delight, growing in variety and quantity the higher we went: Yellow corn lilies, tiger lilies, sweet alyssum, blue bells, white bells, wild geranium such as we have at Alfred.



South Gate of Heaven and Stairs

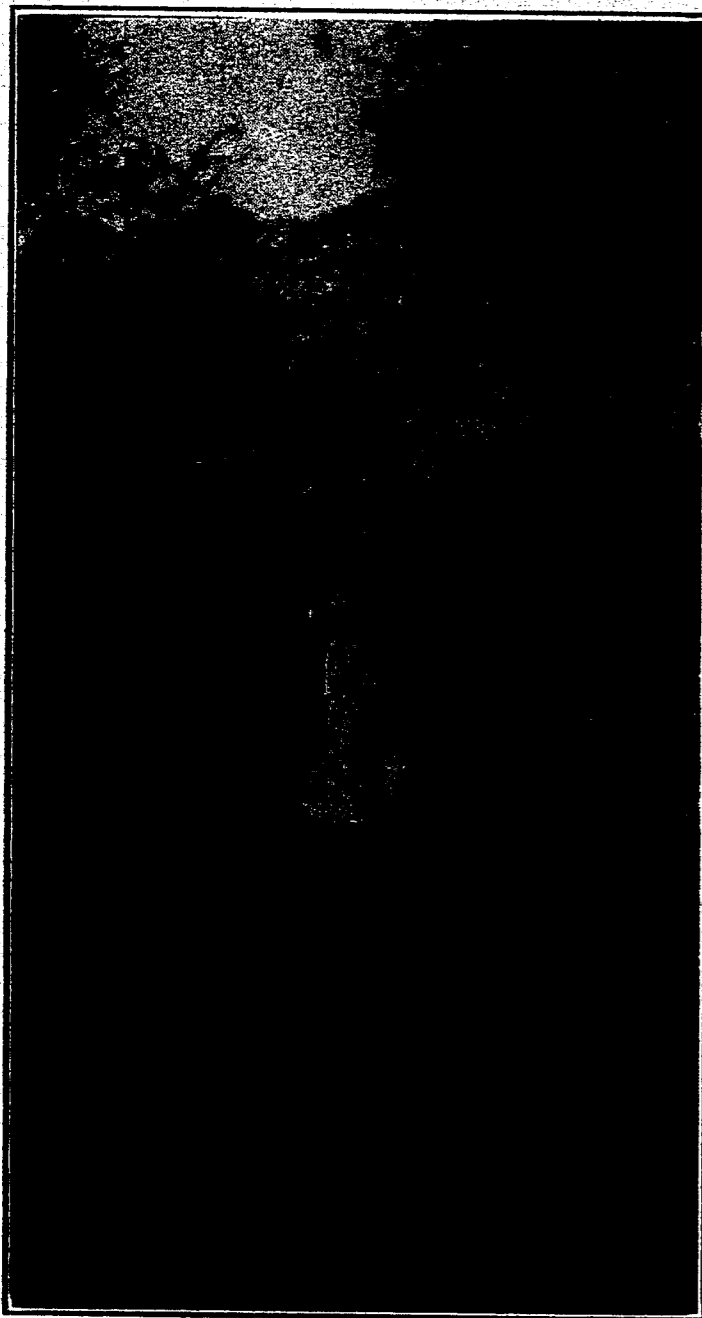
There were many, many low shrubs with clusters of purple flowers like hyacinths in fragrance and all. Of birds there were few. Our list had one thrush, some magpies, doves and swallows. A less pleasant subject would be the beggars. They were a continually recurring feature of the landscape.

Our bearers encouraged us to walk a good deal. Just as we were getting toward the "South Gate" a shower came up and we were wondering how coolies could keep from slipping, when we met a party of foreigners coming down. One coolie did slip and fall but in some way he kept from throwing his passenger. We straightway decided to walk down that steep part.

I was content to stop at the "South Gate of Heaven" but Miss West and Mr. Crofoot pressed on to the very top where they found an interesting temple and more won-

derful views. We were thankful that Mr. Crofoot had his camera and took some very successful pictures.

I made my way slowly down, carefully helped by the chair bearers. At a picturesque rest house, under some wonderful trees, near the waterfall, I stopped to wait for the others. Suddenly the volume of water in the stream increased and I knew that up in the mountain it had been raining again.



Miss West. Inscription on Rocks in Sight

As we were coming down the wide stairway suddenly the chair coolies turned into a path that was well-nigh invisible, over and around boulders, across streams on stepping-stones, some places where we could ride and others where we could not. Finally we came to a house perched upon a hill, one of three in that neighborhood. Here we met Mrs. Pyke and other friends. After a little rest, we took up our journey again over and around boulders, following good

paths up hill and down, crossing more streams. We were already beginning to feel lame and foot sore but it was well worth while. Finally we came to another group of houses, one of which Mrs. Pyke and family are occupying this summer.

It is interesting to see how white folks adapt themselves to circumstances, using building materials at hand, making "swimmin' holes" in the mountain streams, even smoothing out little plots for tennis courts. On the hillsides were flocks of goats and a few cows to supply the milk needed.

As we were resting, it was decided better to finish the descent before dark. So, without waiting for supper we started on again. On this side of the mountain there was another stream with enormous boulders in its bed. There were no more flights of steps but just a mountain path. We came comfortably on our way, grateful we had not waited until after dark. A glorious sunset added a last delightful feature to our day, the joy of which we shall long remember.

There is a well-appointed "Railway Hotel" near the station and there we found a comfortable resting place while waiting for the train which was nearly two hours late again that night. The rest of the journey to Shanghai was without incident.

The two weeks we have been back have brought us something to bear in the way of great heat, and the days have been full of one interest or another. Getting the building ready for the opening of school has taken much thought and time, and now we do not know whether we can open or not. There is much talk of war and for days there has been a steady stream of people passing with their household goods, moving into Shanghai for greater protection. Furniture vans, hand carts, carriages, wheelbarrows, rickshas, all piled high with trunks and furniture. What we have seen on our roads has been going on over all roads and from far and near people have been turning to Shanghai for refuge. Sober, careful men say this time there will be fighting. The question with us is whether we can or can not open school next week. It looks doubtful. I look for things to straighten out.

SUSIE BURDICK.

August 27, 1924.

YOUNG PEOPLE'S WORK

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

WHAT JESUS SAID ABOUT FAITH

ALICE ANNETTE LARKIN

Christian Endeavor Topic for Sabbath Day,
November 1, 1924

DAILY READINGS

Sunday—Faith heals (Matt. 9: 20-22)
Monday—Small faith, big results (Matt. 17: 14-21)
Tuesday—Scarcity of faith (Luke 18: 8)
Wednesday—Faith is rewarded (Luke 18: 35-43)
Thursday—Faith saves (John 3: 13-18, 36)
Friday—Faith satisfies (John 6: 32-35)
Sabbath Day—Topic: In his steps. XI. What Jesus said about faith (Mark 11: 20-26)
Consecration meeting.

A few days ago, while searching for some quotations I wished to use in my work, I came upon this little verse:

If our hearts were but more simple
We should take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.

The author is unknown to me, but what he has written is very true, and the more I think about it the more I wonder why we do not take Jesus at his word and receive the blessings he has promised to those who believe in him. If a trustworthy friend should tell us some morning that, hidden carefully away in the safe in his office, was a box containing one thousand dollars, or one hundred dollars, or even fifty dollars, and every cent of it was ours on condition that we come and get it, would anything short of serious illness or dire calamity keep us from going at once to claim the gift? Because we have absolute faith in our friend we would take him at his word and go. Have we as much faith in our heavenly Friend?

But what did Jesus say about faith? More things than we can consider in this article. To the woman who believed that if she might only touch the border of his garment she would be made whole he said, "Daughter, be of good cheer; thy faith hath made thee whole." To the blind man begging by the wayside he said, "Receive thy

sight; thy faith hath made thee whole." In these and other cases great faith brought great blessing.

To the two men whom Jesus healed of their blindness he said, "According to your faith be it done unto you." If he had said, "According to your money be it done unto you," or "According to your popularity be it done unto you," they might have gone away sorrowful.

How many times Jesus encouraged his followers with words like these: "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." "Fear not, only believe."

Why do we not take him at his word? We believe what the Bible says about him, yet we hesitate to put our whole trust in him. E. L. Chichester once said, "Faith is not the belief in something said about God, it is the trust in God himself."

I have a very dear pen friend who has recently been obliged to find a new home. The people with whom she had been boarding needed her room, and for a while she didn't know what she was going to do. Her own home was broken up several years ago, and it was hard for her to have to make this change, for she is very frail. I am sure she will pardon me if I copy a few lines from her letter. In the first part of it she had mentioned a little poem of Elizabeth Cheney's with which we were both familiar:

OVERHEARD IN AN ORCHARD

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

Then she goes on to say: "I have in my room a Scripture Calendar, the kind you take off a verse every day. I usually do this in the morning. Well, it seemed I forgot to remove it one morning, so there were two to take off this morning. The first one said, 'Here we have no continuing city.' I said, 'That is for me,' and took off the next one and found 'The Lord is my shepherd. I shall not want,' and again I said, 'That is for me,' and took up my testament for my morning lesson, opening

the book at random, and lo, there were the words, 'All things work together for good to them that love God.' And I felt that the message was indeed for me, and there was no more worry. But I said, 'Dear Lord, open a good home and give me strength to move without getting sick.' He has done both. Blessed be his name."

According to her faith it was done unto her.

Faith is the only cure for worry. Henry Van Dyke has said, "Happy and strong and brave shall we be—able to endure all things, and do all things—if we believe that every day, every hour, every moment of our life is in God's hands."

Are there mountains in the way of those who are doing Christ's work in the world? Only through faith in him can they be removed. What did he say to his disciples? "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you."

Do we want to build up our churches, our Sabbath schools, our Christian Endeavor societies? Have faith in God and go forward. If we expect great things from him he will do great things for us. What if people do not show as much interest in the work as they should, or funds are low and helpers few? Some one has said, "No matter what you haven't got—use what you have to the limit and Christ will do the rest." Or, as another writer has expressed it, "Get your spindle and distaff ready and God will provide the flax."

Jesus Christ, who could feed five thousand hungry men with the five barley loaves and two fishes brought by a lad, can and will bless every deed done for his sake, through faith in him. A grain of mustard seed was not too small for him to mention in his parables. The loan of a book made Carey a missionary. It took but a few earnest words to lead Dwight L. Moody to Christ. One of our poets has given us this little verse:

Yield thy poor best and muse not how or why,
Lest one day seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out with a bitter cry,
"I might have furnished, yea, even I
The two small fishes and the barley bread."

"And Jesus answering saith unto them, Have faith in God."

What wonderful promises are made to those who take him at his word. We can mention only a few of them here: *Eternal Life*—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." *The Bread of Life*—"I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." *Joy*—"These things have I spoken unto you that my joy may be in you and that your joy may be made full." *All Things*—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The Christ who made these promises so long ago is the same Christ today—he does not change. "Jesus Christ is the same yesterday and today, yea and forever."

Ashaway, R. I.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One evening, while returning to my room about nine o'clock, I met a small boy who was crying very pitifully. My heart was touched, so I asked him why he was crying. I learned that his mother had sent him after his grandfather whom he had failed to find, and he was afraid to go home alone. So I said, "Would you like me to take you home, sonny?" Immediately he stopped crying, his face beamed with joy, and he said, "Yes." All fear had left him, and he chatted gaily all the way to his home, his very attitude showing that he appreciated my deed of kindness. That little child had the faith to believe that I, though a stranger to him, was his friend, and that I would see that no harm came to him. Jesus wants us to have this childlike faith in him and the Father, for he says, "Whatsoever ye ask of the Father in my name, believing, ye shall receive."

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, NOVEMBER 1, 1924

Move up: Reward. Matt. 25:14-23.
(Consecration meeting.)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

A secret meeting would help to change the general order of our meetings. The secret part is that the meeting is conducted entirely by the boys. Have one boy lead the meeting, another lead the singing, another read the scripture lesson, another tell a story, another recite a poem, three or four others sing a song, etc. Plan just as many different things as you have time for, but all should be done by the boys. For testimony meeting, the boys might buy lollypops a day or so before the meeting, and with the superintendent's help write a Bible reference on the sticks, these to be looked up in the meeting and read. The lollypops can be taken home as a souvenir.

Canonchet, R. I.

INTERMEDIATE CHRISTIAN ENDEAVOR AT CONFERENCE

The Intermediate Christian Endeavor prayer meeting was held Sabbath afternoon of Conference at four o'clock. There were about forty young people present. Evelyn Sayre of Milton led the meeting. The topic was, "Famous Stories and Their Lessons." The scripture lesson was, "The Prodigal Son." Francis Palmer of Alfred Station led the singing. Miss Lillian Babcock and Miss Eunice Thomas accompanied the pianist on their violins.

After the leader's talk, a general discussion was promoted by the question whether or not novel reading is worth while. Many points were discussed on both sides of the question.

The Misses Dorothy and Lura Burdick of Milton Junction, sang "Thy Will Be Done."

Mr. Duane Ogden, Intermediate superintendent, made some remarks on the subject, and gave some good suggestions on further Intermediate work.

The meeting closed with a song and sentence prayers. CHARLOTTE BABCOCK.
Milton, Wis.

YOUNG PEOPLE'S HOUR AT THE SOUTH- WESTERN ASSOCIATION

The Young People's hour of the Southwestern Association at Hammond, La., came Sabbath afternoon, September 13, and

filled the entire session. The program was arranged by Miss Fucia F. Randolph of Fouke, Ark., associational secretary, who also led the meeting, assisted by Wallace Mills of Hammond, La.

The congregation sang two songs, after which five children repeated the twenty-third Psalm, a little boy who has never gone to school repeated the books of the New Testament, and then three of the children sang a song. Wallace Mills led the devotional service, reading Ephesians 6:10-20. Keeping the theme, "Conservation of Our Resources" in mind, the following topics were discussed:

"Opportunities and Difficulties Before Our Young People," by Rev. Verney A. Wilson of Attalla, Ala.

"Myself for Christ," by Mr. C. C. Van Horn of Little Prairie, Ark.

"My Mind for Christ," by Mr. W. L. Coalwell of Hammond, La.

"My Energy for Christ," by Miss Elva Scouten of Fouke, Ark.

Two numbers of special music were rendered during this part of the program.

A paper prepared by Mrs. Margaret Stillman Eggers of Biloxi, Miss., was read by Wallace Mills, theme, "My Money for Christ"; and another paper, "My Time for Christ," prepared by Miss Alberta Severance of Gentry, Ark., was read by Miss Juanita Crandall of Hammond, La.

A song by the congregation was followed by a season of sentence prayers after which the meeting was closed with the Mizpah Benediction.

FUCIA F. RANDOLPH.

Gentry, Ark.

A NEW CHRISTIAN ENDEAVOR SOCIETY AT WHITE CLOUD

During the semi-annual meeting of the Seventh Day Baptist churches of Michigan and Ohio, at White Cloud, Mich., a special meeting of the local young people was called to consider organizing a Christian Endeavor society.

The meeting was called to order by Mrs. Frances F. Babcock, field secretary of the Young People's Board. After a season of prayer, the question was discussed, several expressing their ideas and desires, and asking questions.

After the reading of the Christian Endeavor pledge by Mrs. Frances F. Babcock,

it was voted that we form such an organization. Twelve young people signed for membership. The following officers were elected for the remainder of the year:

President—Donald Van Horn, vice-president—John Heppinstall, secretary and treasurer—Naomi Babcock. Such committees as are needed will be added later.

The meeting was dismissed by the Mizpah Benediction.

NAOMI BABCOCK,
Corresponding Secretary.

White Cloud, Mich.,
September 28, 1924.

STUDY COURSE PLANS

DEAR ENDEAVORERS:

This is the age of scientific achievement, but as Burgson, the French philosopher says, "Science has increased man's body but not his soul." The telescope has increased the power of the eye; the telephone, the ear; the locomotive, the leg; but man's soul has not been developed in proportion. The aim of this course is to furnish a means of soul development to control these wonderful new powers.

We believe that religious education is the best means at our command to develop character. We want to make it convenient for you to study in your own society, to extend the influence by having you attend our denominational gatherings, and encourage you to follow it up by a college education.

With this object in view we are offering the following awards: The society each year having highest standing (based on number taking the course and their grade of work) in proportion to its membership, to select one of its members to attend a denominational gathering, appropriation to be made by the Young People's Board to cover a part or all of the expenses, the amount to be determined later.

Previous work does not apply on this award.

Those wishing to take the course report to us the books on our list which you have already studied, also any other religious books. Those wishing to substitute other books of a similar nature, confer with us as to what credit will be given for them.

We are perfecting arrangements with Alfred and Milton, whereby a certain number of students completing our course will

have advantage of scholarships if they are in need of financial aid.

Any student who is eligible to enter college, may take advance work with us and it will be credited toward a degree when he enters college. This advance work may be carried on in two ways. If there is some one in your society competent to conduct the class, the work may be done in your society the same as any other study course. If there is no one to conduct the work, it may be done by correspondence under the supervision of Dean Main, of Alfred, or Dr. Shaw, of Milton.

We are presenting a list of books for a starter. This list is not entirely satisfactory, and we will revise it from time to time. Please be free with recommendations for improvement.

SENIOR

First Year—

- "Expert Endeavor." Study. (If not studied in I. C. E.) United Society, 50¢.)
- "Around the World." Study.
- "Religious Vocations." Read. (United Society, \$1.50)
- Elective. Read.

Second Year—

- "Why I Believe the Bible." Study. (United Society, \$1.25)
- "Citizens in Training." Study. (United Society, 60¢)
- Pamphlets and tracts. Read. "First Day of the Week," gospel tracts, "Baptism," Sabbath literature. (Write for current list.)
- Current foreign mission study book. Read. (Usually about 50¢. Missionary education movement.)

Third Year—

- Elective. Read.
- "Officers' Handbook." Study. (United Society, 60¢)
- Simpson Study. Study.
- Elective. Read.

Fourth Year—

- "The Living Bible." Read. (United Society, \$1.00)
- The SABBATH RECORDER. Read.
- Current home mission study book. Study.
- "Fuel for Missionary Fires." Study. (United Society, 60¢)

Fifth Year—

- Bible studies on the Sabbath Question, by Main. Study. (Price, 25¢)
- Current mission study book. Study.
- "Our Unions." Read. (United Society, 60¢)
- Seventh Day Baptist Manual. Read.

The home mission theme for this year is "The Way of Christ in Race Relations." Two books recommended are: *Adventures in Brotherhood*, by Dorothea Giles, and *Of*

One Blood, by Robert E. Speer. The foreign mission theme is "China." Two up-to-date books are: *China's Challenge to Christianity*, by Lucius C. Porter and *China's Real Revolution*, by Paul Hutchison. These books may be obtained from the Judson Press, 125 North Wabash Avenue, Chicago, Ill., price, paper bound, fifty cents each. Watch for review of these in the SABBATH RECORDER.

We have a carefully written short history of Seventh Day Baptist missions in China which we are planning to publish in the SABBATH RECORDER. This will be available for study and we hope a large number will take advantage of it.

In order to keep the records, we are asking you to send to the corresponding secretary, Mrs. Frances F. Babcock, R. R. 5, Battle Creek, Mich., the name of the teacher of your class, the title of the book, the names of those in the class, the number of class periods spent on the book, the number of class periods each member attends, and the standing of each. Blanks will be sent out for these reports.

We would like for you to discuss this project in your Executive Committee meeting. Other bulletins will follow explaining the course in detail.

If this course proves to help in organizing the educational work of your society, we may be able to increase the awards in the future. But now is the time to make the start. Select your book, organize your class. The society in the game first has a big advantage.

Yours in education for service,

L. E. BABCOCK,
Superintendent of
Religious Education.

Battle Creek, Mich., R. R. 5,
September 24, 1924.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board convened in the college building of the sanitarium at eight o'clock. The president called the meeting to order.

At this, the opening meeting of the new Conference year, Rev. H. N. Jordan led an inspirational service. Rev. H. D. Clarke offered the opening prayer. Pastor Jordan then spoke of the opportunities of present day young people, of the usefulness of

Christian Endeavor and the inspiration of the offering made by our Life Work Recruits. His closing words were those of Paul: "Study to show thyself approved unto God, rightly dividing the word of truth." Rev. T. L. Gardiner then led in a closing prayer of consecration.

The members present were: Dr. B. F. Johanson, Rev. H. N. Jordan, Mrs. Ruby Babcock, Aden Clarke, Mrs. Frances Babcock, E. H. Clarke, Egmond Hoekstra, Lyle Crandall, L. E. Babcock, Marjorie Willis.

Visitors: Rev. T. L. Gardiner, Rev. H. D. Clarke, Rev. G. W. Lewis.

The corresponding secretary read the report of the Nominating Committee of Conference, and gave a report of the young people's meetings.

The treasurer presented a report which was received.

The following bills were allowed:

Frances F. Babcock, Conference expenses	. \$18 00
L. E. Babcock, supplies	2 60
Postage	5 00

Total \$25 60

A motion was made and unanimously carried to the effect that the thanks and appreciation of the board be extended to all those who had a part on any of the young people's programs, who assisted with the exhibits and the fellowship breakfast, or who helped in any other way.

A letter was read from Rev. W. L. Burdick concerning Christian Endeavor work in Jamaica, urging that the board assist in organizing societies there. It was voted that the chair appoint a committee to consider the matter. Mrs. Frances Babcock, Egmond Hoekstra, Lyle Crandall were so appointed.

It was moved that the chair appoint a committee of three to consider the question of RECORDER subscriptions. The motion carried. Mrs. Ruby Babcock, I. O. Tappan, and Marjorie Willis were appointed as this committee.

In this connection Dr. Gardiner and Rev. Mr. Clarke made some remarks concerning the distribution of RECORDER subscriptions.

Voted the corresponding secretary be authorized to purchase stationery for the coming year.

Voted that a committee be appointed to
(Continued on page 476)

CHILDREN'S PAGE

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

JESUS LIVING AGAIN

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
November 1, 1924

DAILY READINGS

Sunday—Seen by many (1 Cor. 15: 6)

Monday—Paul saw him (1 Cor. 15: 8)

Tuesday—A talk with Jesus (Luke 24: 13-16,
25-27)

Wednesday—Jesus visits his friends (John 20:
26-29)

Thursday—Jesus in our hearts (Eph. 3: 16-17)

Friday—Jesus on the throne (Heb. 10: 12)

Sabbath Day—Topic: Jesus living again (Matt.
28: 1-8; Acts 1: 9, consecration meet-
ing)

THE GIRL ON THE PENNY

"Get out your pennies and see if you have one with the head of what we all have mistaken for an Indian head. Yes, now look sharp. Do you see any Indian features there? Not a bit of it. Not a trace of them.

"It is the head of a gracious American woman, who many years was held in admiration both for her beauty and her goodness, and who several years ago passed to her great reward.

"Her name was Keen—Sarah Longacre Keen. She lived in Philadelphia. For thirty-five years she was the secretary of the Philadelphia branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

"When Sarah was a child of five or six years of age a delegation of Indians from the northwest visited Washington. They came to see the sights and pay their respects to the 'Big Chief' of the nation. After having spent considerable time at the capital, the Indians were taken to Philadelphia. Here they were shown the mint. The little girl's father was a fine engraver, and he had official connection with this great money factory. He was a kindly, benevolent man as well, and he invited this delegation of red men to some sort of entertainment at his home. One of the chiefs had his atten-

tion attracted to the little miss, and he was so pleased with her figure and maidenly bearing that in a mood of sportiveness he took off his headdress and put it on her head. She was not frightened; but, lending herself to the enjoyment of the joke, she stood for a moment and let the company look at her. Some one present, who had both an eye for beauty and artistic skill, was so struck by the appearance which little Sarah Keen made in her Indian hat that he sketched her on the spot. The sketch was engraved by her father.

"When the government wanted a new face to put on the new one cent pieces, they chose this engraving, and little Sarah Keen's features became the best known face in America."

Boys and girls, did you know this? Well, I didn't either until I read this story which I copied for you. Little Sarah must have been very happy to have her picture put on the penny where everyone could see it. But juniors, there is something far, far more important than being beautiful and fine enough for our pictures to be engraved on money, and that is having our bodies pure and clean and letting God live in our hearts.

Our topic today tells about Jesus, living again, and we all know that after he arose from the dead he went up to heaven to live with God, but he also lives in the hearts of all boys and girls, men and women, who will let him. These people are so good and try to do all they can to obey Jesus and carry out his teachings that people know that Jesus is living in their lives. Isn't it far better to have other people see Jesus through the words we say and the things we do than it would be for them to see our pictures on money?

But the best part of this story is that after little Sarah grew up that is the very thing she did: she helped people to see Jesus by being secretary of the Missionary Board of her denomination.

SEVEN O'CLOCK

The clock has struck, the candle's lit,
And we must stop our play,
For we must go to Sleepy Town
Until another day.

The stars are out, the wind sings low
And we must say, "Good night!"
And say our prayers and cuddle down
Until the dawn is bright! —Selected.

THE MAGIC FLOWER

"I wish I had some one to play with," said Mary to herself.

She had been making mud pies and had put them on the garden wall to dry. She reached one little muddy hand up to brush the gold-brown curls out of her eyes and left a streak of dirt all across one rosy cheek. She didn't know about the dirt on her cheek. She looked at her hands and said,

"I'll go down to the brook and wash my hands."

She unlatched the gate and ran across the meadow to the clear brook that ran over big stones to the deep woods.

As she dipped her hands into the water, she saw a flower growing on the bank, a flower she had never seen before, as blue as the sky, with dark green leaves. Perhaps a fairy was hiding in it! Mary knelt down to peep into the curling petals. There was no fairy there, but the flower was so pretty and smelled so sweet that Mary picked it and held it in her hand. Still holding the flower, she slipped off her brown shoes and socks and splashed into the brook.

"It's no fun wading all by myself," she said. "I wish I had some one to play with."

This time, when she wished, she heard laughing and shouting. Wading down the brook toward her were three children, two girls and a boy. The girl who came first had bright black eyes. The boy wore a white middie suit with a blue collar and tie. He was in the middle, and the little girl who came last was pretty as a princess in a fairy tale. She had a long braid of dark hair hanging down her back and a wreath of flowers about her head like the blue flower Mary held in her hand. They carried their shoes and stockings and their bare feet splashed fast through the clear water.

"Hello," they cried to Mary, "we've come to play with you."

"Oh," said Mary, "I was just wishing for some one to play with."

The children looked at one another in surprise.

"Of course," they said, "that's why we came."

"Why?" asked Mary.

"Because you plucked the magic flower," said the boy. "Didn't you know that whoever plucks the magic flower may have any-

thing he wishes for, and everything he plays will come true?"

Mary shook her head and looked at the blue flower in her hand. It had changed to pink like the inside of sea shells!

"Oh," she cried, "it's turned pink!"

"Every time a wish comes true," said the boy, "the flower changes."

Mary started to put the magic flower in the brook to keep it fresh for mother when the boy said,

"Hold the flower in your hand. If you do, maybe you can find a fairy ring in the meadow."

"Grand!" cried Mary. "What does a fairy ring look like?"

"They are the prettiest things in the world," said the girl with the wreath of flowers on her head.

"They surely are, Princessca," said the boy.

The children scrambled out of the water, put on their shoes and stockings, and ran across the meadow looking for fairy rings.

"Can you find one, Comrade?" asked Princessca.

"No," answered Comrade shaking his head, "not a single one."

"Can you, Constance?" asked Comrade.

The little girl with the bright black eyes shook her head.

"I can!" cried Mary. "This is one I know."

The children ran to Mary and looked on the ground. There it was, a ring of shining light as if it had been drawn by a sunbeam pencil.

"Hurrah!" cried the children. "Now we'll have fun!"

They joined hands and danced around the ring. Mary held the magic flower carefully. She did want to save it to show mother.

Around and around they danced to the music of a band Mary could not see.

"It's the fairy band!" cried Princessca.

Thrice good luck; Thrice good luck!

Children dancing on the green;

Thrice good luck! Thrice good luck!

Fairest sight was ever seen.

"Oh," cried Mary, "I wish I could see the fairies!"

Just as she said that, the magic flower turned yellow and, from every flower cup, peeped laughing fairies. Then the fairies disappeared.

"I wish," said Mary with a laugh, "my mud pies were real pies."

The children raced to the garden and looked at the row of mud pies on the wall. The magic flower turned purple and the mud pies were real pies! The children ate the pies all up and had started to make some more when Mary's mother called from the house.

Princessca, Constance and Comrade ran out of the garden calling, "We'll come back to play next time you find a magic flower."

Mary looked at the purple flower in her hand. She ran to show it to mother. She was so glad she knew where magic flowers grow!—*Storyland*.

YESTERDAY'S TROUBLES

Teddy wasn't in a good temper for playing. Flossie could not understand it, but, after a lot of coaxing, she got at the secret.

"Nellie was cross when we went out to walk, and she yanked my arm."

"But that was yesterday!" she said.

"Of course it was," said Teddy. "What difference does that make?"

"Well," said Flossie, "I don't ever remember crossnesses overnight. There are always much nicer things to remember, you know."

Teddy laughed. "I suppose there are," was all he said. But the play went well afterwards.—*Storyland*.

MY GRANDMA USED TO SAY

"Put your best foot foremost."

Ask your grandma what she thinks my grandma meant.

H. C. V. H.

THEY COUNT, TOO

Teacher: "Now, Willie, if James gave you a dog and David gave you a dog, how many dogs would you have?"

Willie: "Four."

Teacher: "Now, dear, think hard. Would you have four if James and David each gave you one?"

Willie: "Yes. You see, I have two dogs at home now."—*Selected*.

"Annie," called her mistress, "just come into the dining room a moment. Now watch me. I can write my name in the dust on this table."

Annie grinned: "Ain't it a grand thing," she said, "to have a eddication?"—*Tit-Bits*.

HOME NEWS

BROOKFIELD, N. Y.—Although there are discouraging elements, the church work at Brookfield is not at a standstill. Apparent indifference and removals are regretted.

Rev. F. E. Peterson is faithfully doing his best for this church, preaching here at 12 o'clock on Sabbath day, after conducting his own services at Leonardsville. Also, he and Mrs. Peterson attend many of our social functions.

On Sabbath, August 30, services were held by the side of Beaver Creek, where Pastor Peterson led into baptismal waters five young people, who were later received into church membership and given the hand of fellowship. We rejoice that these new members are taking active part in church prayer meeting as well as Christian Endeavor and Sabbath school.

Promotion day was observed by the Sabbath school, September 27, conducted by the superintendent of the primary department, Miss Ruth Brown. A fine program of songs and exercises was given by the boys and girls, eighteen of whom were on the platform. At the close, diplomas were presented and Elder Peterson delivered a short and very appropriate sermon.

A clean, white coat outside, and daintily tinted interior decoration, improve the house of worship; and we would that more people might find their way to the church services.

It was a pleasure to many former friends to again greet Rev. H. D. Clarke, who passed his early manhood in this vicinity and at one time supplied the pulpit of this church for a season.

E. H. C.

(Continued from page 473)

co-operate with the president in appointing standing committees. L. E. Babcock and Aden Clarke were named as this committee.

The president reported a conference with President Whitford of the Sabbath School Board in regard to the possibility of a joint secretary in the future.

General discussion of this question and others.

Reading and correction of the minutes.
Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich., September 10, 1924.

OUR WEEKLY SERMON

OBEYING GOD

REV. JAMES L. SKAGGS

"Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye." Acts 4:19.

Doing the will of God is the most important consideration that ever engages the thought of man. All else pales into insignificance as compared to this outstanding privilege and obligation. On doing the will of God hangs the character and destiny of every individual. The largeness of his heart, the capacity of his soul, the abounding joy of his life, his ability to serve, and the benevolent and helpful influence of his life, his outlook on eternity, are all determined by the place which the will of God has in his life.

Again, doing the will of God has much to do with the choice of occupation and how that occupation is pursued. That God has a plan and purpose in every man's life is supposed to be an accepted theory of our religion, but it is to be feared that many Christians do not recognize that principle in practical affairs. But that this principle be actually accepted is imperative for the genuine Christian as he chooses or pursues his occupation.

Every man must face this proposition, "Obeying God," for himself. Parents can not decide for children, nor neighbor for neighbor. This is one place where every man must stand on his own feet and be responsible to God for himself. And yet the child or the neighbor who does not seriously weigh the judgment of parents and friends in making any major decision, as to what the will of God is, is very unwise. God has spoken to men through his prophets, through his Son, through councils of his church, and through the conviction of devout friends; but we look into our own hearts for the confirmation of his will for us. And when we have thus reached a conclusion, we must accept the obligation which it imposes.

It was this personal proposition which Peter and John were facing when they

spoke the striking words of our text, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye." They had been in jail, brought before the court, and commanded not to speak in the name of Jesus.

The first question to decide in any given case is: What is the will of God? That is not always an easy question to decide in detail. The issue is often complicated and clouded by conditions and circumstances which confuse the human mind and heart. "Right things" are often so covered over by tradition and the popular modes of thought and ways of doing! The right is often opposed by the most insidious and plausible arguments! And many men who have been exceedingly persistent in a certain course, believing it to be the will of God for them, have been mistaken, as was Paul in consenting to the death of Stephen, or as were our Protestant fathers in the burning of witches and the doing of many other things for the protection of their religion. The verdict of history seems clearly against all efforts to force the observance of any religious doctrine. But when men have decided as to the will of God for their own personal practice and have stood firmly, even in the face of great opposition and persecution, we see evidence of the working of God's purposes.

History is full of the most inspiring examples of men who have chosen to obey God rather than men. We are accustomed to review and gain inspiration from the Bible stories of the heroes of Israel: the three in the fiery furnace; Daniel on his knees in prayer before the open window and in the lions' den; Jesus pursued by his enemies and crucified on Calvary; the apostles in prison, chains and stocks, stoned and beaten; and we glory in that wonderful array who, while doing violence to none, were determined to obey God rather than men.

But I have often thought that we miss much in the appreciation of our religion and in inspiration for heroic steadfastness by our lack of acquaintance with a great multitude of champions and leaders in the Christian Church. Protestantism generally seems to have swung so far in disapproval of the corruption of the Church from the fourth to the sixteenth century that it has failed in large measure to note and to ap-

preciate those who stood out most valiantly against the evils of that period.

There was Chrysostom, fourth century, perhaps as eloquent a preacher as the Christian Church has ever had. He was known as "silver-tongued." He was first educated for the practice of law; but seeing the corruption of the courts and the whole tendency of the legal profession, he turned from it to the Church. He finally became preacher in Antioch, and the fame of his inspiring eloquence traveled far. Theodosius was then emperor, and learning of this eloquent and powerful preacher he required him to accept the position of bishop of Constantinople, that the royalty might have the thrill of his eloquence. It was with reluctance that Chrysostom, resigned his work in Antioch to come to Constantinople. A historian wrote as follows: "Being forced, as it were, to accept what he did not seek or perhaps desire, he resolved to be true to himself and his Master. Scarcely was he (established) before he launched out his indignant invectives against the patron who had elevated him, the court which admired him, and the imperial family which sustained him. . . . He feared no one, and he spared no one. None could rob a man who had parted with a princely fortune for sake of Christ; none could bribe a man who had no favors to ask, and who could live on a crust of bread; none could silence a man who felt himself to be the minister of divine Omnipotence, and who scattered before his altar the dust of worldly grandeur." (Lord, Vol. I. 300.)

He denounced the materialism, luxury, and vices of his surroundings. He refused to attend their great banquets and to share their social life. He was set for the proclamation and defense of the gospel as he understood it, and would make no compromise with the evils which surrounded him. As always under such circumstances he made many and bitter enemies, and was finally driven from Constantinople and perished in exile.

And there was Ambrose, bishop of Milan, drafted, as it were, from his position as governor of a province, and placed at the head of the Church, chosen not because of any ecclesiastical inclinations, but because his essential goodness and strength of character had impressed those over whom he had ruled as governor as a man worthy of

the highest honor and leadership in the Church. Subsequent events indicate that Ambrose was as able a man as was to be found in Italy. He parted with his fortune among the poor and gave himself in high devotion to the work of the Church. He set himself for the defense of the truths he had received on authority. It was a time of bitter controversy as to the nature of the person of Christ. Ambrose held the orthodox view—similar to that held today by the Protestant Church. His opponents held a view corresponding to that of the present-day Unitarian Church. He soon found himself on the defensive, with the empress and all her royal influence arrayed with heretics against him. No head of the Church had ever stood in defiance of the throne, but Ambrose could not, he would not yield. There could be no compromise on such a vital question as the divinity of our Lord. And he was the first man of his day to defy the emperor as the ruling head of the Church. John Lord summarizes his reply to the emperor as follows: "This law-making about our Church matters is none of your concern. Christianity has abrogated your power as high priest. In spiritual things we will not obey you. Your enactments conflict with the divine laws—higher than yours; and we, in this matter of conscience, defy your authority. We will obey God rather than you."

The decree went forth that Ambrose must die. Ambrose would not oppose force, but he withdrew to the altar of his church. On account of superstitious fear the soldiers would not take him from there. At length the soldiers were so influenced by Christian atmosphere that they rebelled against the royal decree, and Ambrose was victorious.

Again and again as the champion of the Christian Church, Ambrose faced the corrupt rulers of his day, and his voice and denunciations remind us of that great prophet of God, Elijah, as he faced Ahab and denounced him for his crimes.

Passing over those dark years in which the pope gained practical supremacy over Christendom, but in which the student of history may find rays of light shining from true Christian hearts, we see Martin Luther as the first man who has stood successfully against the decrees of the pope, without losing his head.

Friends, we know that every inch of progress has been gained at tremendous cost. A long and bloody struggle followed the reformation begun by Luther. Some of our own denominational fathers stood with those who contended against great odds that it is better to obey God than to obey men, and many made the supreme sacrifice for their faith; that number included our own pastor in London, John James, who was taken from his pulpit and murdered in a most cruel manner.

We may but naturally ask the question: Has it been worth while that these and multitudes of others have put obedience to God above all things else? Is it better under all circumstances to obey God rather than men? What would be the world situation today had it not been for those heroic souls who have been determined to do the will of God as they understood, in spite of all that might oppose? How has our civilization been influenced by such heroic Christian people? How have our personal inheritances, our privileges, been influenced? We know, if we stop to think, that all that is most precious in the life of today is ours because there have been men and women through the ages who have put obedience to God above everything else. Some have suffered martyrdom, but not all. Martyrdom is only an incident which some have found in heroic Christian living. The thing that counts is that men are determined to stand for the right, as they see the right, wherever it may lead them. Multitudes have thus stood in the past, but I am confident that at no time have more people been thus minded than they are today—many, as always, in quiet ways of which the world takes no notice, others conspicuous because of the positions which they occupy, or because of the things they do, or because of the things that happen unto them. An up-to-date illustration is the refusal of our women missionaries in Liu-ho, who, though under fire from the Chinese armies, refused to leave the hospital until their patients could be removed with them. This incident contains the same heroic element which it would have had if they had been killed that day.

The history of the Christian Church and of Christian missions glows with the records of men and women who have been determined first of all to obey God. And the present is rich in its helpful influences

and privileges which they have bequeathed to us.

The question which stares us in the face today is: What are we going to do about it? Are we to show ourselves ungrateful heirs, unworthy, and allow these riches to perish in our generation; or have we the faith, the courage, the consecration to sanctify ourselves to the same great cause and bequeath a heritage still greater and richer to our sons and daughters? "Obeying God" rather than men, is the key to the situation. Friends, we can not afford to yield to the popular tendencies about us and forget God. We must be strong and ready: our Master requires much of us.

The following lines from James Russell Lowell are to the point in this matter:

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

"Then to side with Truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitudes make virtue
Of the faith they had denied.

"By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of Truth.

"Though the cause of evil prosper,
Yet 'tis Truth alone is strong;
Though her portion be the scaffold,
And upon the throne be Wrong;
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadows
Keeping watch above his own."

PLEASURES

Pleasures are like poppies spread,
You seize the flower, its bloom is shed.
Or, like the snow fall in the river,
A moment white—then melts forever;
Or like the borealis race
That flit ere you can point their place,
Or, like the rainbow's lovely form
Evanishing amid the storm.—Burns.

THE POWER OF THE BOOK

A missionary, at a recent convention in Brazil, asked all in the audience who had been brought to Christ through the reading of the Bible before hearing a sermon, to stand up. Nineteen arose. He asked how many of these were preachers. Nine stood up. He then inquired how many in the audience of perhaps one hundred and fifty had known other instances of persons having found Jesus as their Savior through the reading of his Word before hearing a preacher. Fully one-half of the audience rose.

This will be a fair testimony of the membership of the evangelical churches in Latin America.—*Northfield Record*.

Sabbath School. Lesson IV.—October 25, 1924

THE STILLING OF THE STORM. Mark 4: 35-41.

Golden Text.—"Who then is this, that even the wind and the sea obey him?" Mark 4: 41.

DAILY READINGS

Oct. 19—The Stilling of the Storm. Mark 4: 35-41.

Oct. 20—Walking on the Sea. Mark 6: 45-56.

Oct. 21—Safety with God. Deut. 33: 26-29.

Oct. 22—The Wonder-working God. Ex. 15: 11-18.

Oct. 23—God our Salvation. Isa. 12: 1-6.

Oct. 24—Security with God. Psalm 23.

Oct. 25—God Ruleth the Sea. Psalm 107: 23-32.

(For Lesson Notes, see *Helping Hand*)

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L. H. North, Business Manager

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"True worth is in being, not seeming,
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness
And nothing so royal as truth."

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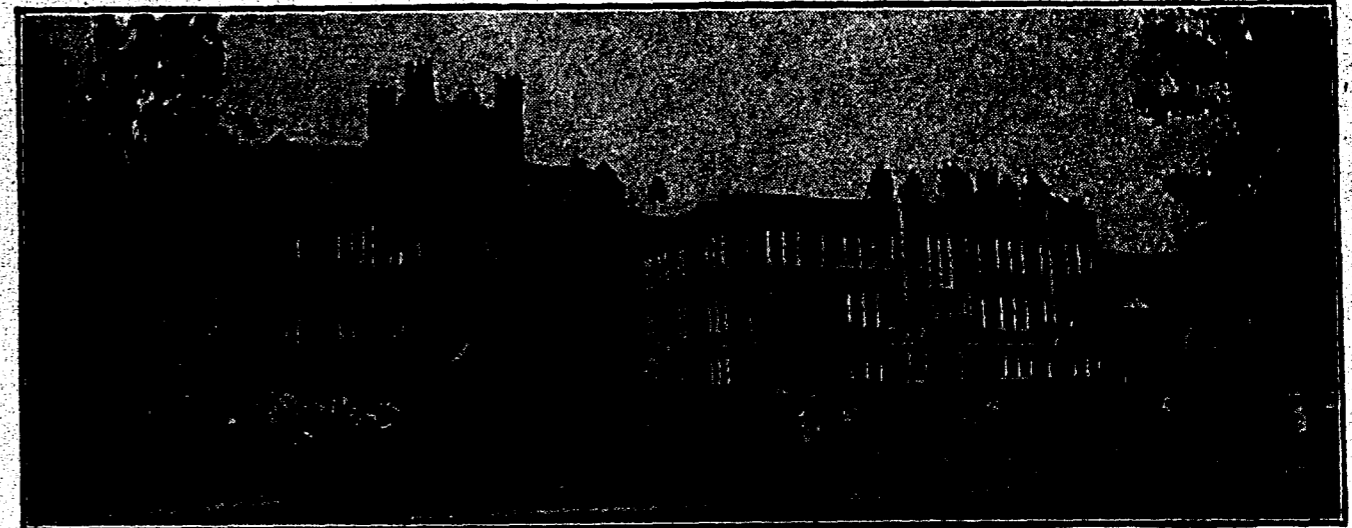
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Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our homes.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace;

For not with swords loud clashing,
Nor roll of stirring drums;
With deeds of love and mercy,
The heavenly kingdom comes.

Lead on, O King Eternal,
We follow, not with fears,
For gladness breaks like morning
Where'er thy face appears.
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of night.

—Edward W. Shurtleff.

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