

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.

THE EVENING HOUR

In peace will I both lay me down to sleep;

For thou, Jehovah, alone makest me dwell in safety.

Now the gloomy night is come on earth, O Lord, thou Guardian of Israel, who dost neither slumber nor sleep, care thou for us and for all men. Refresh all who have been wearied with the toil of the day, and strengthen those to whom even night bringeth not repose. Guide aright the traveler on his way; protect and provide for those who know not where to lay their heads. Watch by the sick; guard our little ones; shorten the hours of darkness by thy presence, to those who can not sleep, to all sufferers in mind and body who are looking forward to them with dread. Finally be thou the Guardian of our whole community from peril and loss, and whether this night be like all the past ones to us, or to any one of us be the last, may we alike be found safe in thy gracious keeping.—Selected by A. E. M.

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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
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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.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 97, No. 17 PLAINFIELD, N. J., OCTOBER 27, 1924 • WHOLE NO. 4,156

Another Pilgrimage To Old Newport Precious will be the memory of that excellent meeting held in the old Seventh Day Baptist church at Newport, R. I., on Sabbath day, October 18, 1924. The weather was ideal, and no less than one hundred and fifty friends from the Rhode Island churches were on hand in Newport at eleven o'clock, the time appointed for the meeting.

Much pains had been taken by Brother Corliss F. Randolph, president of our Historical Society, to have every detail of preparation complete, so there could be no hitch in carrying out the program. He had even secured the proper bread and wine for the communion service. The Newport Historical Society is always more than glad to co-operate and assist in preparing for these annual gatherings, so we found everything in excellent condition for our service. The two lady secretaries seemed as much interested as any one, and they willingly assisted in every way they could.

Promptly at eleven o'clock, Rev. Alva L. Davis, Secretary William L. Burdick and Rev. Paul S. Burdick, climbed the old pulpit stair; and Brother Davis opened the meeting. All the congregation stood and sang in the good old way: "I love thy kingdom, Lord," after which the people responded in reading the Eighty-fourth Psalm: "How amiable are thy tabernacles, O Lord of hosts."

Brother Paul Burdick read the fifty-first chapter of Isaiah; Secretary William L. Burdick prayed; the congregation sang: "Faith of our fathers"; Corliss F. Randolph made a brief explanatory speech and told of our visit yesterday to the old cemetery in which early Seventh Day Baptists were buried; an offering for the Historical Society was taken; they all sang: "My faith looks up to thee"; and the meeting was ready for Rev. Clayton A. Burdick's sermon.

It was a good sermon, and appropriate for the occasion. His text was: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the

pit whence ye are digged." Isa. 51: 1. In olden time, God's people were taught that to look back and see the lessons concerning what God had done for them, was always profitable. Time and again they were told to "remember, remember," in order that they could be better able to do the work required, if days to come were to be prosperous. They were urged here to consider the things that point to the rock whence they were hewn.

It is good here for us to look back and be glad for the fathers who gave us our heritage. When I visited the old home in Wisconsin and was there surrounded by many beautiful scenes in nature, it was not those scenes that inspired me most. It was pleasant to have those surroundings; but the things I thought of most—the things that moved my heart and inspired me,—were memory's pictures of by-gone days. I saw the gray haired father and mother who made the old home, and I was inspired by their spirit and the excellency of their character.

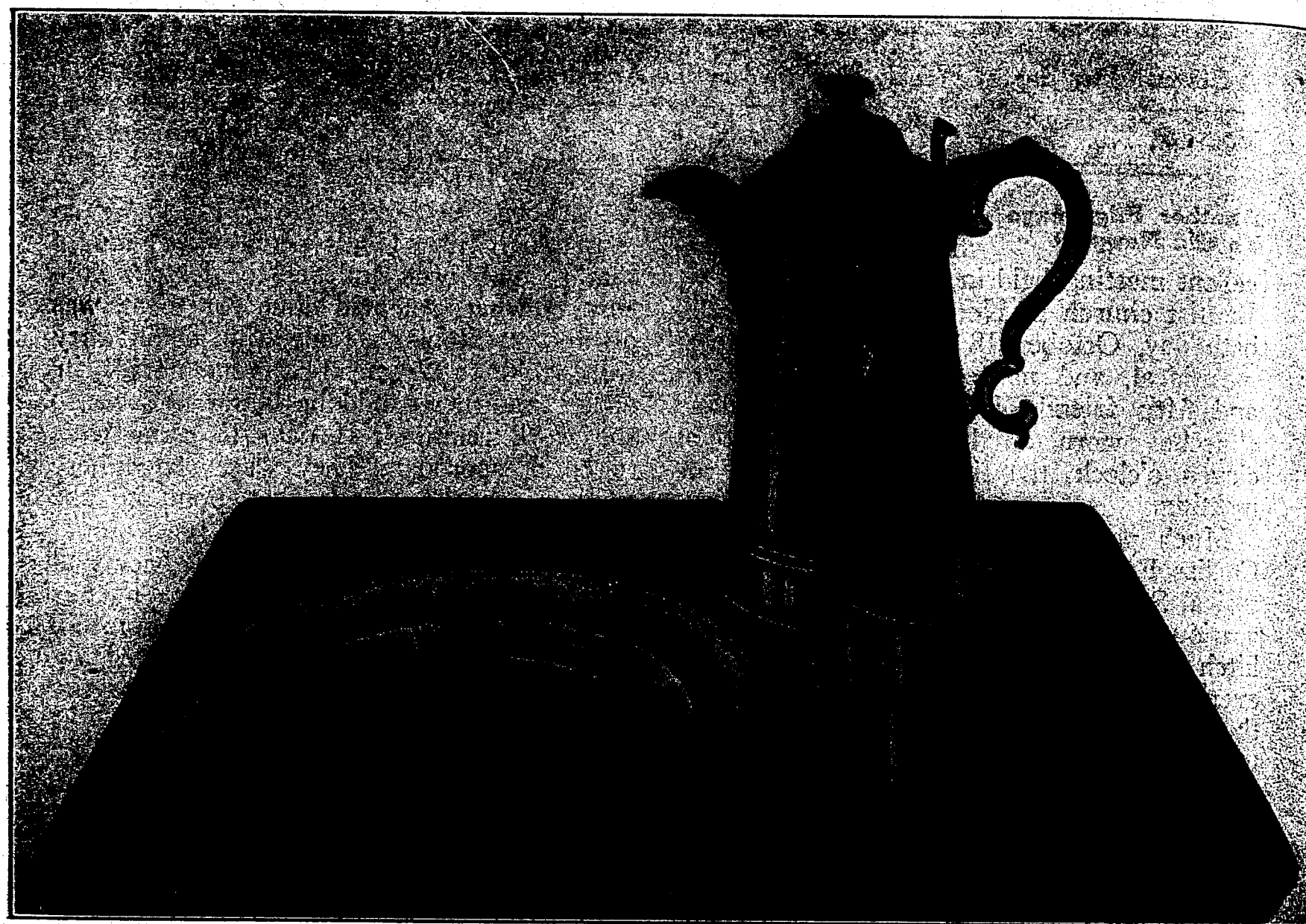
So here today, it is good for us to recall the spirit and courage of the noble fathers who gave us our heritage. Here is the pit and the rock for us.

They went forward not knowing where they went or what would come of their going. They had courage and faith. We need the courage and faith of our fathers today. We should cherish the qualities that made them strong and great.

Propitious days are here, if we are willing to improve them, and golden opportunities are pressing for our consideration. I am anxious that we do courageous and faithful work, so God will not take away our chance.

It is good to think of the fathers who toiled here two hundred years ago. They were wonderful men. All we are today, has come from their planting here. Let us keep the home fires burning by helping others into the ways of truth.

At the close of the sermon, all united in singing: "How firm a foundation ye saints of the Lord."



The Old Newport Communion Set

Then came the communion service in which the old communion set of two hundred years ago was used.

THE YOUNG PEOPLE'S PROGRAM

After the communion service was over the young people, led by Paul S. Burdick, presented an excellent program. What an inspiration would have been given the founders of that old church if they could have looked forward two hundred years and seen the young people of 1924, with their friends, filling the old church, and giving the messages we heard yesterday!

After the introductory exercises, a tall young man dressed in Colonial style, wearing a powdered wig, came into the room and looked around in a bewildered way. He seemed to recognize the things in the room, but the people were all strangers to him. In confusion he tried to talk, making inquiry in broken sentences as to where he could be. In a little dialogue between him and the leader, he discovered that he had been taking a long Rip Van Winkle sleep of two hundred years.

He could not comprehend the cause of the changes that had come, and was invited to sit down and let the young people present tell him what had been going on here in recent years.

Four young people of Ashaway then took up their tasks, without being called by name, and in a very interesting manner gave their part.

Number one gave a brief history of the Stennetts. After mentioning six famous Stennetts, she went on to say:

I was asked to speak about only two, Joseph and Samuel; but it was not specified which Joseph. There were three famous Joseph Stennetts; two of whom, mention should be made, because they were especially famous.

Joseph Stennett, first, was the son of Dr. Edward Stennett. He was born at Abingdon, County of Berks, Eng., in 1663. He became a Christian early in life under the instructions of his parents. After finishing the branches of an ordinary education at the grammar school in Wallingford, he mastered the French and Italian languages, acquired a thorough knowledge of Hebrew and other Oriental tongues, and successfully studied philosophy and liberal sciences.

In 1685 he removed to London where he employed himself in the education of youth. September 28, 1686 he joined the Pinner's Hall Seventh Day Baptist Church. His gifts and grace were soon discovered and he began to expound the Scriptures. His ordination took place January 4, 1690. He preached on Sunday to Baptist Churches but remained a faithful pastor to the Pinner's Hall Seventh Day Baptist Church until his death. He was considered among the foremost in the ministry for his piety, eloquence, and authorship. When William the Third escaped assassination, Dr. Stennett, in behalf of the Baptists drew up and presented to the king an address of congratulation. On another occasion the queen was so pleased over a copy of a Thanksgiving sermon that she sent him a present.

In 1702 he was selected by the Baptists to refute an attack upon them. This he did with such grace, wisdom, eloquence, and success that this work became a classic of its kind. He wrote and published many books, but he excelled especially as a poet. He composed many beautiful hymns. The hymn for which he is chiefly remembered, is that beginning, "Another six days' work is done." Multitudes sing this hymn today. For many years before his death he collected material to write a complete history of the Seventh Day Baptists, but because of his failing health he was unable to finish this task. After his death, this history was edited and published with his other works in 1732, in five octavo volumes.

He died July 11, 1713, in the forty-ninth year of his age.

Joseph Stennett, second, was born in London, in 1692, and died in 1758. He was thoroughly educated, united with the church at the age of sixteen, and became pastor of the church at Exeter at the age of twenty-two. At the age of forty-five he became pastor of a Baptist Church in Little Wild Street, London. He was among the most eloquent preachers of his day. He was personally known and highly regarded by King George the Second. He was chosen by Baptists, Congregationalists, and Presbyterians to present an address to the king, congratulating his majesty upon his return to England. He was presented the degree of Doctor of Divinity by the University of Edinburgh. He was the author of eight small, but valuable works.

Dr. Stennett died, February 7, 1758, in the sixty-sixth year of his age.

Samuel Stennett, D. D., was born in Exeter, in 1727. He was the son of Joseph Stennett, second. He was converted and baptized when young. Like his father he was a man of superior talents.

In 1763 he was made Doctor of Divinity by King's College, Aberdeen. He ministered to the Little Wild Street Church as his father's assistant for ten years, and as its pastor, after his father's death, for thirty-seven years. Under his pulpit ministrations sat Joseph Jenkins; Caleb Evans, later president of Bristol College; Holloway, the noted engraver; and John Howard, the immortal philanthropist.

Dr. Samuel Stennett was a hymn writer of note. He wrote the beautiful and well known hymn, "Majestic sweetness sits enthroned," also, "On Jordan's stormy banks I stand." Most of

his works were reprinted in 1784 in three octavo volumes.

He died August 24, 1795 in the sixty-eighth year of his age.

The next young lady from Ashaway gave a brief account of Stephen Mumford, under the title:

THE BEGINNING OF THE NEWPORT CHURCH

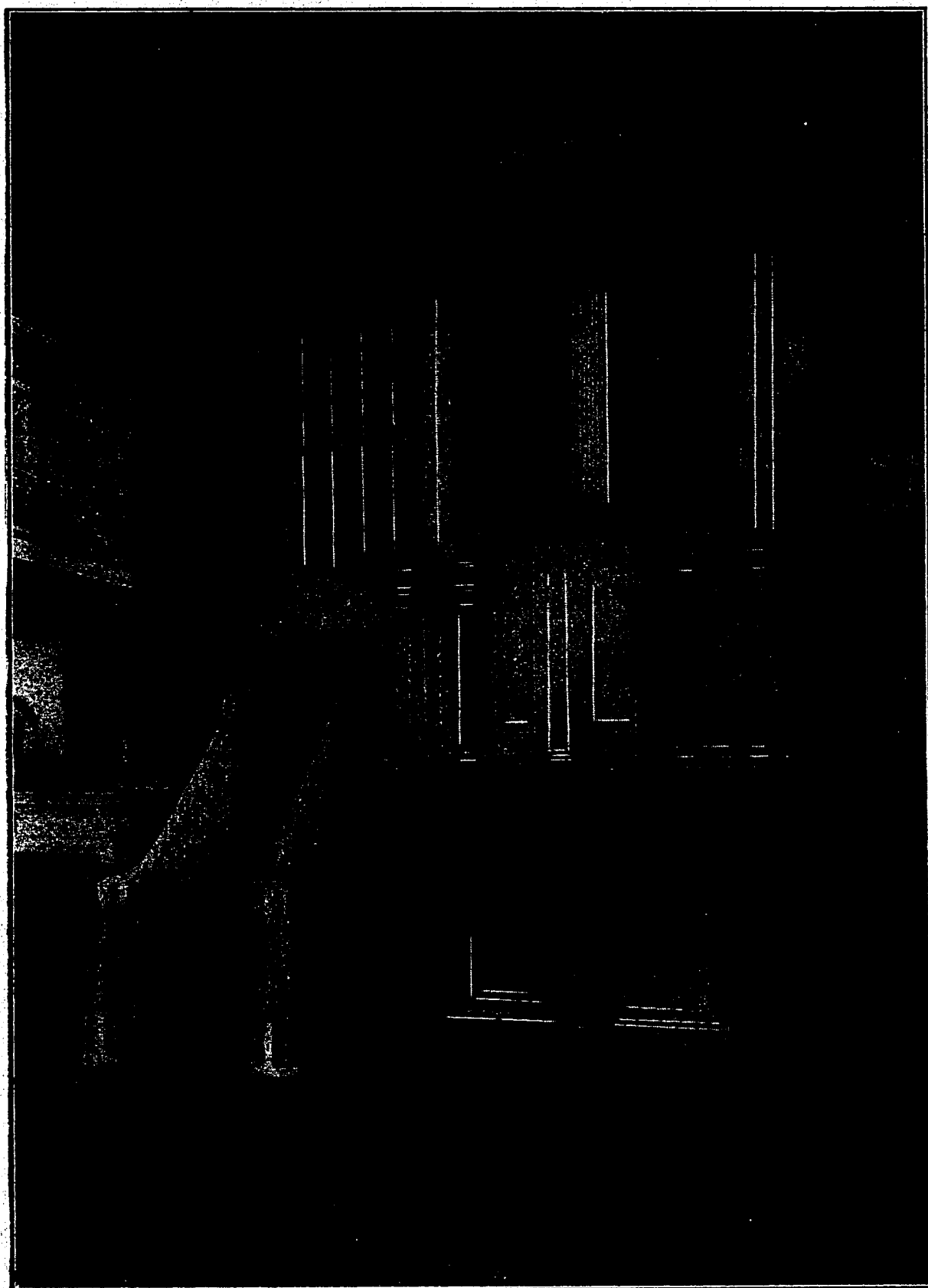
She said in substance: As far as is known, Stephen Mumford was the first Seventh Day Baptist in America. Very little is known of his life before he came here from London in 1664 or 65. As a Seventh Day Baptist he soon began to proclaim the Sabbath truth. From *Hubbard's Journal* we learn that he and his wife were among the first members of our church in America. We also learn that Tacy Hubbard was the first convert to the Sabbath. Mr. Mumford returned to England and brought back with him William Gibson, who became second pastor of Newport.

The third speaker from Ashaway was a young man who gave a concise statement of our doctrines; and the last one gave the points in Rev. George B. Shaw's Conference sermon on "Seventh Day Baptist Fundamentals." This sermon is in the *RECORDER* of September 8, page 296. It is worth while for our young friends to review such writings as this, until their good thoughts are thoroughly mastered.

Following those four from Ashaway came four young friends from the Western society, who took up the tasks assigned them in the same masterly way. One boy told of the work being done by the Tract Society. It was a real inspiration to hear his statement of the work being done. Here is the way he started out:

On the rear of a fine, big lot in Plainfield, N. J., our print shop has been erected—a thing to be proud of. But in front of the shop, the space designed for a memorial building to contain offices, the denominational library, historical room, committee rooms, and the like, is empty. Five dollars a year for three years from seven thousand members would complete the work in three years, and make a permanent home and memorial for our denominational work. Let's join the "Can-Be-Done" class and put it over.

In the Tract Society's report for the past year we find increased work in every branch and many open doors. Over twice as many tracts, pamphlets, and special papers, were sent out, and the report says, "The doctrinal beliefs and denominational polity held by Seventh Day Baptists are



The Old Newport Pulpit and Tables of the Law

appealing to many in these later days as Biblical and satisfying when accepted," and many requests for literature and for representatives to come to them, have been made. Two men were sent to Jamaica, B. W. I., where a Seventh Day Baptist Association was organized; also to Georgetown, British Guiana, and Trinidad to attend to our interests there.

The Tract Society is aiding in publishing four other Seventh Day Baptist papers—in Holland, in London, Eng., in Georgetown, British Guiana, and in Kingston, Jamaica.

The Vacation Religious Day School held a total of thirty-five and one-half weeks of school, and four hundred eighty-nine pupils were enrolled with an average of one hundred pupils; so one hundred pupils received religious instruction for a period equal to nearly three quarters of a year.

The SABBATH RECORDER Reading Contest has

encouraged more thorough reading and has secured a good number of new subscriptions. The Tract Society gave one free subscription for every three new ones obtained by endeavorers. About 1,750 denominational calendars were printed and sold.

New literature in the form of responsive readings, evangelistic tracts, catechism, and gift books, have been published. Many public meetings have been held.

Real things have been accomplished and the future is full of promise.

Well there! I said, "Here is the way he started out," and expected to give only a few lines of his remarks. But the further I read and the more I realized that it was being given by a boy in his teens, the harder it was to decide where to stop. So you have all he said. It was really wonderful to see the way those eight boys and girls from Ashaway and Westerly

took up their tasks and in what a masterly way they set forth the *work* and the *needs* of the denomination.

The second speaker of this group set forth the young people's work; the third reviewed quite fully the missionary interests at home and abroad, and the fourth gave a summary of the Commission's report. Much of the information given by the young people here was gathered from reports made in the RECORDER.

No better closing words can be found for this write up than those given by a young friend in this meeting in answer to the question: "What inspiration did our young people receive at Conference?"

Some of us found it impossible this year to enjoy the blessings which Conference always brings; but the reports in the RECORDER are so truly inspirational that we can not fail to understand the appeal of those services.

This year more than ever before the young people entered into the spirit of fellowship prevalent at our Conference. Christian Endeavor has become a vital part of our denomination, and to the leaders who are carrying on its work, the messages of the speakers have a new significance.

The RECORDER gives a complete report of the work of the young people in their daily meetings. I shall merely attempt to bring to you a little of the spirit of those meetings.

The Christian endeavorers of our denomination are squaring their shoulders to bear the tasks of the church. Some of the speakers emphasized practical, helpful methods by which we can overcome the indifference of youth and transform it into a mighty power of strength to carry out God's work. The greater part of the addresses, however, portrayed the sentiment that the church of today needs youth, and that youth must consecrate its life and service to the cause at the beginning of the fight. Too often young men and women feel a desire to live their own lives before

turning seriously to religious work. The speakers brought squarely before us the fact that the only way for us as Christians to live our own lives is to bow humbly before our God and say, "Thy will be done,"—and then turn our feet directly to the straight path and give his divine will full dominion over our time, work, and pleasures.

It was especially inspiring to our young folks to witness the number of their own members who have answered the call of life service for the Master.

During the afternoon session on Sabbath day, Rev. Eugene Davis called forward those who had made that great decision. A moment later he pleaded for others to give at least part-time service to their Lord. Then in the quiet which followed what a splendid group gathered in the front of the church, pledging their hearts to the greatest truths of all eternity!

In the evening of that memorable Sabbath the climax of the whole Conference came in the appeal of the young people's pageant, "The Challenge of the Cross." It was indeed a challenge! one of imperative action on the part of all Christians; but more especially the old, sweet challenge of a heart's surrender before the Cross of Christ. We young people hear that challenge as never before, and may God help us to answer it nobly.

WORK AT FOUKE

FUCIA FITZ RANDOLPH

(Substance of a talk given at Southwestern Association at Hammond, La., September 12, 1924.)

I am glad that more literature is being distributed and I am glad that plans are being made for the preparation of new literature and tracts. It was through the *Outlook*, at one time published by our Tract Society, that the Fouke Church had its beginnings. This paper had come to the attention of a deacon of the College Hill Baptist Church at Texarkana, Ark. Troubled about the Sabbath, he took the subject up with his pastor, Rev. J. F. Shaw. The discussion and interest that developed resulted in the withdrawal of Brother Shaw and eleven other members from the church, who were soon organized into the Seventh Day Baptist Church of Texarkana. A few years later, dissatisfied with the attempt to keep the Sabbath in a growing city, they decided to start a colony sixteen miles southeast of Texarkana, which they named "Fouke," for the man who was president of the land company from which they bought their new homes. Such was the origin of the Fouke Seventh Day Baptist Church. Soon others moved there from different places, some from Little Prairie,

and later still from West Virginia and Nebraska. The first settlers went into a forest covered section where a few scattered logging camps were the only evidences of civilization, laid out a town, and began to clear the land for the building of new homes.

If my memory is correct, Rev. G. H. F. Randolph went to Fouke as general missionary on the Southwest field in 1899. Besides serving the church there he regularly visited churches in other places in Arkansas and in Texas. He had a family with children of school age. In those days country schools in southwest Arkansas did not last many months. The first winter Mr. Randolph taught a two months' term in the public school which was near his farm. He had to cut a path through the underbrush to the schoolhouse. Our people have always been leaders in educational lines and have wanted their children to have the best possible opportunities. For this reason the following winter Mr. Randolph undertook to establish a mission school. He had built a small house on his own farm in which to hold the school. He soon found that with his church work and the things he was obliged to do to help make a living, he could not handle the school, and secured Miss Elizabeth Fisher, now Mrs. Luther S. Davis, to

finish it. The following year Miss Carrie Nelson taught an eight months' school. In 1905, high school work was offered. As time passed children came to Fouke from homes where Mr. Randolph visited while on his missionary trips, and at one time he had as many as ten of these children in his home. They helped with the housework and farmwork and the proceeds from the farm were used to meet the expenses of the school. Additional rooms were built on the schoolhouse and more teachers secured till four workers were engaged in this way.

A few years ago we had only three teachers, but we are this year to have again four full time teachers. In those days teachers received no pay except such gifts as friends might send, individually. Board and traveling expenses were paid. According to my accounts when I taught there thirteen years ago, I spent not more than thirty dollars during the year. Now teachers receive a salary of one hundred dollars each, from the Young People's Board; and an effort is being made this year at Fouke and among interested friends to secure some additional salary for the teachers. I know they need it. I could not have taught there five years as I have if I did not receive some income from other sources—savings of past years advantageously invested. Still there is, even now, such need for funds for books and equipment that I wish we might put every cent that comes in, into the school itself. It has always been our policy to furnish books for the children. We have quite a library, but I long for the good, interesting books that children really enjoy for supplementary reading. We are endeavoring to secure the newly adopted state text books. In every way possible we try to meet all state educational requirements and also keep in mind the needs of those who may go away to college; as some have done in the past and more will do in the future.

Not so very long ago Arkansas stood forty-sixth among the forty-eight states of the union in education. I hope she ranks higher now for she is undertaking some very worth-while things, one which I might mention being opportunity schools for adults. Miller County in which our school is located, now stands seventh among the seventy-five counties of Arkansas, and I feel that at least some of the credit for

Miller County's high rank is due to the influence of our school. Our graduates and those who have been students in our school have gone out into the county as teachers, and one is an officer in the State Education Association.

The sources of our income for books and other school supplies and for teachers' board and traveling expenses are the gifts of interested friends, \$200 a year from the Woman's Board, and tuition from Sunday pupils. Tuition for the pupils of the first four grades is \$10.50 a year, the next four grades \$12, and high school \$20. Last year we had a total enrollment of about eighty-five pupils, at least fifty-five of whom were Sunday children. But several of them did not stay more than a few weeks, and most of the older boys quit in March to help put in crops. Cotton picking keeps both boys and girls out in the fall, and cotton chopping, in the spring. We have thirty-three weeks of school each year, at least three weeks less than schools in most states and seven weeks less than New York schools. If you consider the loss in twelve years before entrance into college, it is from one to two years of actual school time. We try to make our work as efficient as possible and do all we can with the children while we have them.

The teachers live together at what is known as the "hall," a six roomed house owned by the School Board. For the last four years there have been from two to five school children also in the family. We do our own work and look after the cow and chickens. There is an allowance of ten dollars a month for each teacher for board. We kept a family of six on thirty dollars a month last year—but people brought in sweet potatoes, meat, sorghum, and so on, and let us run to their turnip patches and lettuce beds. The men provide wood for the hall and school; Sabbath-keeping boys build fires at school, and girls sweep the schoolhouse each evening.

I am very much interested in the work. I enjoy it and have taught there five years in all. If the work is to be kept up some one should stay year after year. When one knows what the boys and girls are doing and can do, he can help them more than if he must first become acquainted with the pupils each fall. The needs of the work are very great, and we hope that as you can you will remember the cause at Fouke.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

HOW LOST CREEK, W. VA., PREPARED FOR THE SIMULTANEOUS EVERY MEMBER CANVASS

The following carefully prepared program was the last page of a four page bulletin recently sent out by the Lost Creek Church.

During the five years of the New Forward Movement, Lost Creek raised one hundred per cent of its quota. With this record, followed by such a splendid program of sermons and addresses, "Lost Creek will raise its quota in full again."

1924—OUR ONWARD MOVEMENT—1925

Motto—*Onward and Upward*
Denominational Budget—\$58,264
Lost Creek's Quota—\$750

Pointed Platform Paragraphs

1. We believe that the biggest, finest, most vital work of the denomination is the promotion of the life of the spirit.
2. We believe that our pastors should stress the importance of Christian stewardship, and the acceptance of responsibility for the great kingdom tasks.
3. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services and to co-operate earnestly in special and sustained effort for spiritual awakening, and for the deepening of our devotional life.

ONWARD Program MOVEMENT
September 27

Theme: The Stewardship of Life—First They Gave Their Own Selves to the Lord (2 Cor. 8: 5).

October 4

Theme: The Significance of Religion and Its Evolution. (Psalms 19. Scripture)—Orville B. Bond.

October 11

Theme: The High Cost of Giving—I will not offer unto the Lord that which costs me nothing. (2 Sam. 24: 24).

10.00 a. m.—Worship.

October 18

10.00 a. m.—Worship. Theme: Making Jesus Supreme—Our Responsibility for the Onward Movement.

11.15 a. m.—Sabbath school—Parable of the Sower.

Dinner on the Grounds

1.30 p. m.—Addresses (15 minutes).

What Prompted the Forward Movement.....

Orville B. Bond

The Rewards of the Forward Movement.....

S. Erlo Davis

Our Onward Movement Justified by the

Needs of the Home Field.....Harley Bond

Our Onward Movement Justified by the Needs

of the Foreign Field.....Mrs. Abbie B. Van Horn

Our Church and Its Part.....Pres. S. O. Bond

Closing Appeal.....Pastor Van Horn

Dedicatory prayer

October 19

Simultaneous Every Member Canvass

Lost Creek Will Raise Its Quota In Full Again
\$750.

My Part—In acknowledgement of my stewardship, and of my belief in the purpose of our Onward Movement, I promise to pay on or before June 1, 1925, the amount of

.....(Name)

GLEANINGS FROM LETTERS

Pastor R. B. St. Clair writes from Detroit: "Of course we are with you on the 'Onward Movement' and in the suggested revival. Preached the first of a series of revival sermons October 11—The Sower and the Soils."

The Sabbath keepers at Mayaro, Trinidad, B. W. I., have organized a Seventh Day Baptist Church, with Charles R. Cust as pastor. They have also organized a Young People's Society of Christian Endeavor with fifty-three members.

Pastor Cust was out on the field conducting meetings, and did not write the particulars about these organizations.

Mrs. Angeline P. Allen, general field secretary for the Conference Auxiliary for Lone Sabbath keepers, recently sent for one thousand copies of the tract, *Preserving the Idea of Stewardship*, to send to scattered Sabbath keepers.

The love that lived through all the stormy past,

And meekly with my harsher nature bore,
And deeper grew and tender to the last,
Shall it expire with life, and be no more."

—W. C. Bryant.

The first ingredient in conversation is truth; the next, good sense; the third, good humor; and the fourth, wit.—*Sir W. Temple.*

MISSIONS

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

SPECIAL EVANGELISTIC EFFORTS

Christ said, "For the Son of man is come to seek and save that which is lost"; and Paul said, "I am determined to know nothing among you save Jesus Christ and him crucified." Christ's supreme passion was to save men from their sins and from sinning, and Paul's supreme passion was to bring men to Christ that they might be saved. This should be the supreme passion of the Christian Church and of every member. There have always been church members and entire churches with their pastors who have lost sight of this. Perhaps some of them never knew that to redeem men is the purpose and supreme passion of the Church of Christ. Its entire organization, membership, and equipment, should be dedicated to this purpose and all its activities should have this as their chief object. Where this is the case, men are being saved and the church built up; where this is not the case, men are not being saved and the church is fast losing its power.

If the passion of a church is to seek and save the lost it will never be content except when it is bringing men into fellowship with Christ their Savior, and it will constantly have and push an evangelistic program.

Though a special campaign is not the only form of an evangelistic program, it is the one that comes first into mind when the subject is mentioned, and has been long, widely and effectively used. It has had many critics, but the fact that it has been criticised is nothing against it. No person was ever more sharply criticised than Christ. Some contended that an evangelistic campaign is out of date. One trouble with this argument is, nothing else has been found to take its place. One style of shoe is hardly out of date till another is made. We have special campaigns to advance other things, why not the kingdom of heaven on earth? The good housewife sweeps every day, and in addition to this she has special times of house cleaning. The church whose passion

is for men, will strive each week to lead men to God, and she also will have times when special efforts are made to get on higher ground and lead others to the Savior.

It sometimes happens that a real revival springs up in a church and community when the pastor and other church officers have not been working for anything of this kind; but usually such comes about only when there is planning and effort on the part of the church. To look for a revival without these is like a man's sitting down on the door steps and waiting for a fortune to come to him. It may come; cases of that kind have been known; but such is seldom the case. A revival of religion may come without planning and hard work on the part of the pastor and other church leaders, but such is seldom the case, and if it does come, it is because others in the church have been working and praying for it. There can be no ingathering into the fold of Christ without stress and struggle, prayer and endeavor on the part of some of Christ's followers. The better the plans, the more earnest the desire, the more complete the abandon of all to God in prayer and endeavor, the more marked will be the results in souls won, reclaimed, and strengthened. Many men will live and die unreconciled to God because the followers of Christ will neither organize nor agonize for wandering men, because the church and its members have no passion for men; and that vast throng of redeemed men on earth and in heaven are singing the praises of him who forgave their sins and filled their lives with a peace divine because of the prayers and efforts of Christ's followers. The salvation of the world rests with the pastor and church!

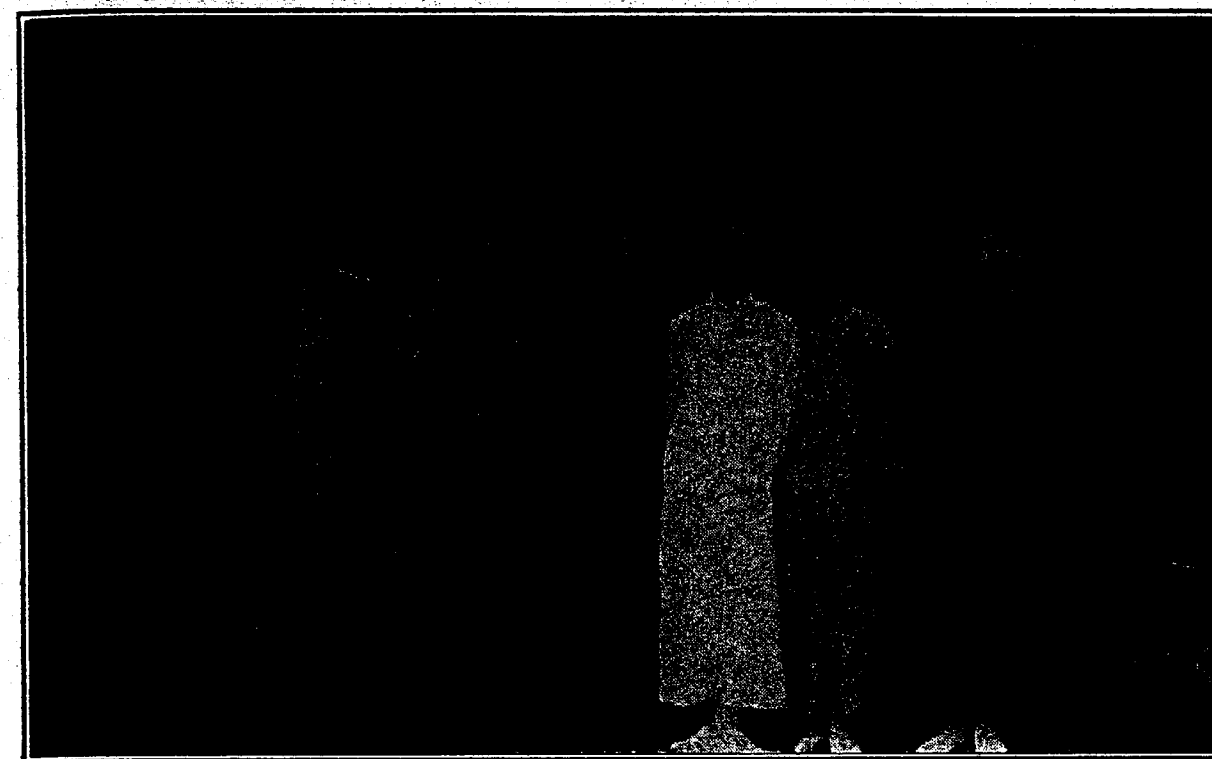
Next week we hope to begin giving the outlines of different kinds of evangelistic programs.

OBSERVATIONS ON TSINGTAU

REV. J. W. CROFOOT

Some account of the five weeks' vacation at Tsingtau from which I have just returned, while it can not be considered a report of missionary work, will perhaps be of interest to some of our friends—and I trust all the RECORDER readers are our friends.

Though it is twenty-five years since I came to Shanghai this is the first time that

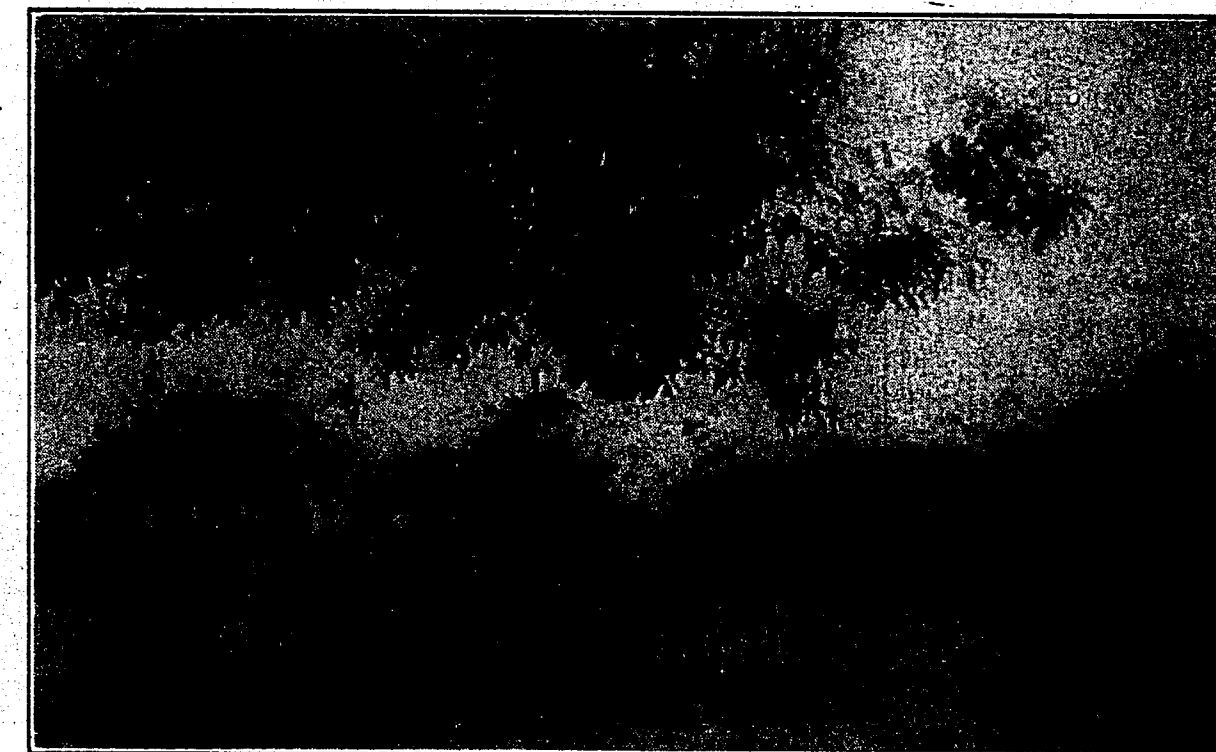


Mrs. Crofoot's Class Reading

I have been north of the banks of the Yangtse. We have spent more or less of nearly every summer that we have been in China in Mokanshan, the nearest summer resort; and this year when there came an opportunity to join with friends in renting a house at Tsingtau we were very glad to do it, and Miss Burdick joined us in it.

Our daughter, Anna, went with Mrs. Espey and her children late in June, but Miss Burdick, Mrs. Crofoot and I left here by Japanese steamer at 2 p. m. on July 6, and reached Tsingtau the next night at 8 o'clock. Miss Burdick and I returned by railway, leaving on August 11. The others will return by ship about the twenty-ninth of the month.

Tsingtau, in Shantung Province, is not only a very beautiful place, especially noted for its sea bathing, but it teems with historical interest. During the German occupation from 1898 to 1914, great efforts were made to make the place one of the best ports in China—perhaps the very best. At least \$30,000,000 was spent in the effort.



Stuck in the Stream

Not only was the harbor much improved by a break-water and otherwise, but many of the surrounding hills were fortified, good military roads were built, and thousands of trees, mostly locusts, were planted.

There seems to have been a good deal of vandalism following the capture of the place by the Japanese in 1914, but later the

Japanese seem to have followed the German plans for public improvements, and since Japan gave it up two years ago the Chinese have kept it up better than many people feared they would do.

The Chinese and foreign parts of the city are more distinct than in Shanghai, and the wide roads and hilly streets remind one of San Francisco, while the style of architecture in the foreign parts is predominantly German, though there are Japanese touches here and there.

The summer cottage in which we lived is one of about twenty situated near an excellent bathing beach, three or four miles from the city. To reach it we went along a fine road near the shore and later through



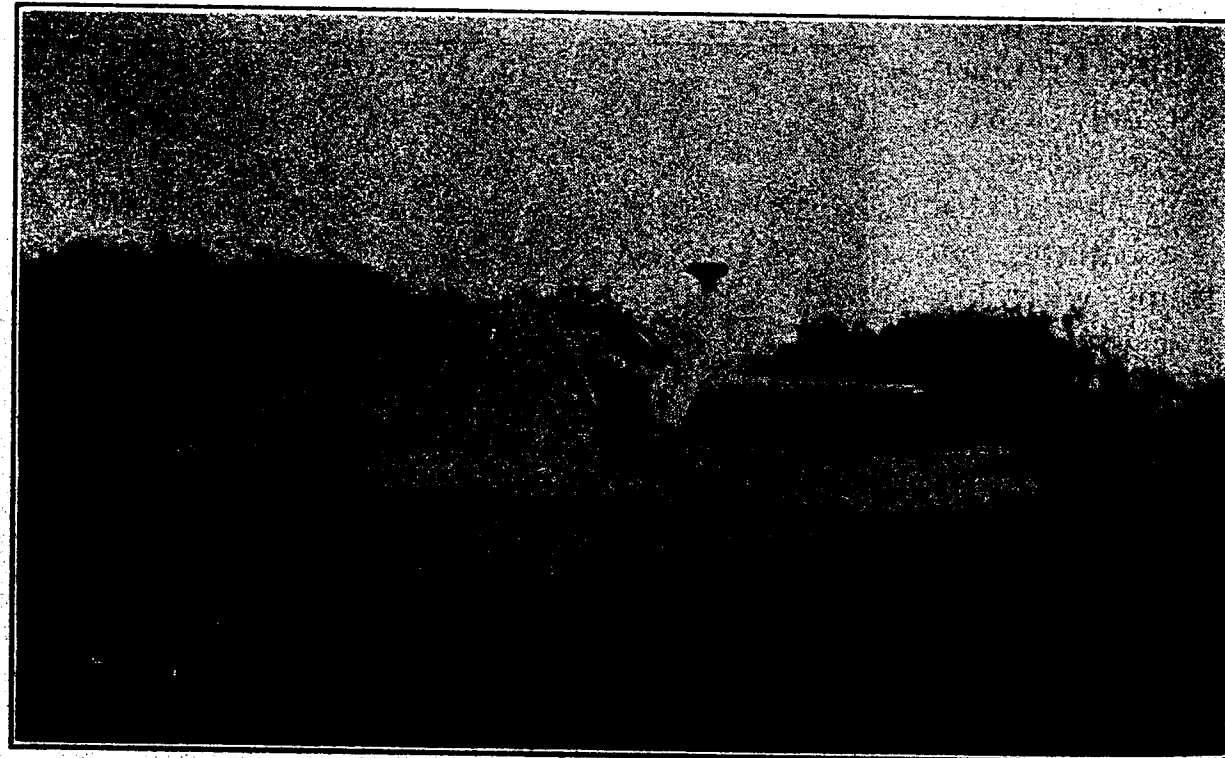
Mountain Scenery

the woods. An additional reminder of home is the fact that carriages on meeting turn to the right and not to the left as they do in Shanghai, where the English custom prevails.

We made interesting trips to some of the forts on the surrounding hills and promontories. Some were partly destroyed in the bombardment in 1914, and much iron work had apparently been taken away later, but for all that they were very interesting places, with some of the eight and ten inch guns still in place, and with several underground chambers with German inscriptions still on the walls.

One day we made a trip by motor car back into the mountains, seeing wonderful scenery there as well as many interesting sights on the way.

The red-trousered country women riding on donkeys which also bore a basket on each side, the baskets often containing a child or two, were not the least picturesque of the sights. Some of us rode in sedan chairs to the top of the mountain and some of us walked. There were some half ruined German buildings, and one



German Gun Still in Place

or two of Japanese style by the roadside. A good picnic dinner before leaving the mountains was a part of the day, and a spice of adventure was added by the fact that our car, in fording a shallow stream, got stuck in the sand. Although it required a wait of an hour and a half it was not unpleasant.

How one spends his time when on a vacation hardly needs telling; but I may add that I read a little Chinese, a little biography in English, and plenty of fiction, I dare say. I played a little chess, took a few photographs, walked some, rode bicycle a little, preached in English twice, went several times to see a "spouting cave" which when weather conditions are right acts like a geyser, took a daily swim in the sea, and in short did as other folks do when on a vacation.

On our return journey we made a very interesting side trip, but Miss Burdick has promised to write about that for the RECORDER.

Shanghai, China, August 20, 1924.

AN EVANGELISTIC PROGRAM

A CAMPAIGN WITHOUT EXTRA MEETINGS

One of the most effective forms of evangelistic campaign in these days is one that requires no extra meetings and no evangelist. It is really an evangelistic campaign of personal work, performed by an organized force in the church and community. It has been tried in many places with great success. The writer can not do better than to let Arthur B. Strickland describe this form of campaign. The following is from an article by him in the *Watchman-Examiner*, January 24, 1924, in which he gives a comprehensive outline of such a campaign. He says in part:

A few years ago an Indiana business man heard the call of God to the Christian ministry. Like the disciples of old he forsook all and followed the Christ. Selling out his business he entered his denominational seminary and prepared himself for the work of the ministry. In taking up his first pastorate he had as an asset the combination of a theological and business training. He decided to use the principles of business salesmanship in "selling the gospel." He did not wait for the prospects to come to his place of business. He knew they would not come in great numbers, so he decided as a good salesman to take the gospel to them. He organized his church workers into an evangelistic visitation committee, and after careful instruction he sent them out two by two to canvass every constituent of his church for conversion and church membership. Without extra preaching services and without outside evangelistic assistance his people in six months' time were instrumental in adding 523 to the fellowship of that church. Such is the unusual experience of my former neighbor, friend, my grocer, now Rev. Guy M. Black, field secretary of the Department of Evangelism of the Methodist Episcopal Church.

Mr. Black's success is due largely to the revival of an ancient method used by the Master and his early disciples. In the early days of that church, as well as in the life of the Master, much was made of personal work or of individual work for individuals. Mr. Black's unique contribution to modern methods of evangelism is that he has worked out a plan that throws all responsibility upon the laymen of the church. In his campaign there is no preaching. The members pledge themselves for a two weeks' period to give themselves to personal visitation of the unregenerate and unchurched of their community. In the absence of preaching the success of the campaign depends entirely upon the consecrated personal visitation of the workers. The plan works. In putting on this campaign in one hundred churches, in which adequate preparation was made, there was not a single case in which the church failed to reach less than fifty per cent of its constituency for the church. The plan succeeds where the evangelistic meeting type fails. Billy Sunday and Dr. Biederwolf held meetings

in the Dayton district. Methodist churches reported a gain of about one hundred new members. Six months later the churches of this district put on an every-constituent canvass for conversion and church membership and, as a result, added about two thousand to their churches.

The work stands the test of time. In a group of churches where one thousand new members were gained it was found a year later that only four per cent had lapsed into indifference, and that during the year these new members had contributed to their churches \$13,144. The plan has been tried out in industrial, foreign, rural, and residential districts with marked success. Seventy workers in the Grace Methodist Church, South Bend, Ind., went out two by two, like the Master's original seventy, and in two weeks won one hundred ninety-two for their church. The most successful team in that campaign was a man and his wife who won thirty-two converts and fifteen church letters. One hundred laymen in the Austin Methodist Church, Chicago, went out for two weeks on Monday, Wednesday, and Friday nights and won three hundred sixty-seven for church membership. Four hundred laymen, representing eleven different denominations and practically all the evangelical churches of South Bend, Ind., in a two-weeks' simultaneous campaign won 1,194 for church membership. In Boston district fifty churches are now engaged in a campaign. There another minister assists the pastor in each case.

Preparation for a Campaign

The pastor is the key man in this campaign. If he has no vision of its possibilities the church can not be expected to enter into the campaign with any hope of success. He must do four things: (1) He must prepare a complete constituency list; (2) he must copy these names on "Prospect" or "Assignment" cards, indicating any information that will help the team in reaching them for conversion and church membership; (3) he must select the visitation committee; (4) he must arrange for the campaign.

The Constituency List

This is the key to the campaign. Here is where some pastors fail. They do not work out a completed list of their constituents. The average church will have about as many constituents as it has members. This list should include the names and addresses of all the unconverted or unchurched in the Bible school classes from the junior age upward. The names of the unchurched or unconverted in every home represented in the various classes of the Bible school, the cradle roll and the home departments, the unreached families related to the young people's societies, to church families, and to any church organization. It should include the adherents of the church and all in the church field whose membership is in some out-of-town church. This list is a good working one. Many pastors add to it, however, the names of unreached neighbors and acquaintances furnished by members of the church. Where a census has been taken other names may be added.

Assignment or Prospect Cards

The names of the constituents are placed on cards, ready to hand to the visitation committee.

A card should be prepared for each prospect. These cards are divided into three classes. One is a special list which the pastor desires personally to interview. In one church a bank president and an outstanding layman took many of this list as their special field. They won fourteen of these key laymen of their community for the church. Many attorneys, educators, and leading business men, have been won in this way in many cities. The pastor will select this list of names with care.

The other cards are divided into two classes—the good prospects and the less likely. It is the part of wisdom to give the more likely prospects to the workers first, thus encouraging them in their work. Those who ought to bring church letters, members of Bible school classes and nearly all parents or near relatives of Bible school pupils are in the best prospect class.

The Visitation Committee

The pastor should take great pains in selecting this committee. He must not depend on volunteers. Let him select sensible, dependable men and women, interview them personally and secure their pledged consent to give time to the work. If a pastor chooses them because they volunteered, he has no guarantee of success. Let him draft the people whose life and lip testimony will be in harmony. Oftentimes the most backward make the most successful workers. It is well in assigning names to have every class reach those of their own station in life. The strongest and most capable men of the church usually respond to this sensible appeal for their co-operation.

The Intensive Campaign

The pastor should arrange for workers' suppers at the church for three nights a week for two weeks. These suppers should be simple, not to cost more than twenty-five or thirty-five cents, and prepared by members of the church who do this as their share in the evangelistic campaign. Have it as early as possible in the evening, so that the teams can leave the church by 7.30 and that same evening make at least three calls on the prospects assigned to their teams. At these suppers the pastor gives instructions to the workers, and prayer is offered for personal workers and prospects. After the first night reports are given of victories won or of difficulties met in the work. The visits should not exceed thirty minutes. The workers go out, two by two, and in the two weeks' intensive campaign reach every constituent of the church. The workers do not go to pave the way for the pastor to follow their visit. They go to present the claims of Christ, and to lead their prospect to Christ and the Church. On the closing Sabbath of the campaign, all thus won are expected to make public their decision for Christ and the Church.

One of the discoveries of this evangelistic visitation work is the fact that the prospects almost universally welcome the visitor and are more anxious to be talked to than the workers were at the start to talk to them. Another discovery is the great latent band of witnesses that every church possesses. Most of the prospects admit that they believe it is their duty to come out for the Christ. The worker's task is usually to

get the prospect to do what he knows and confesses he should do.

The worker keeps before him the object of his visit. He is there to get the prospect to openly commit himself to Christ, to take him as his Savior, and to make him his Lord and Master. At first he seeks to create a friendly atmosphere, finally leading up to the place where he states the purpose of their call, in words something like this: "This is visitation week in our church." We have thirty laymen who are calling on all the friends of the church who are not members. If they are Christians, we are extending to them an invitation to unite with our church. If they are members elsewhere we invite them to bring their letter and unite with us. If they are not Christians we invite them to become Christians and unite with our church.

CHURCH ATTENDANCE CAMPAIGN

Three or four weeks ago an article on the "Church Attendance Campaign" appeared in these columns, and one week before that a letter was sent to all the pastors and church leaders in pastorless churches regarding the same subject. This letter contained a sample of literature available and intended as a help in carrying on the campaign. This campaign was to commence the first of October and last till Easter. It is to be hoped that all our pastors and churches are joining in this campaign. It is being mentioned in both the religious and secular press.

A recent letter from Dr. C. L. Goodell, who is heading this campaign, refers again to the literature available as follows:

Our literature in connection with the Go-To-Church Movement is being called for throughout the country by all the denominations. We hope you will do all you can to see that your denomination utilizes all its forces, not only within its own body but throughout the cities and communities where it has a place, to help forward this work. It is certainly a time to deepen the idea and spirit of worship, to dwell upon the importance of the Church in the life of the community, and to urge all to stand by its ordinances, not as a matter of duty simply, but as a matter of love and gratitude.

A LETTER FROM DOCTOR PALMBORG

*Rev. William L. Burdick,
Ashaway, R. I.*

DEAR BROTHER:

Heavy hearts we are carrying around with us these days! You have, of course, heard of the war, and you know that fighting began in Liuho on September 4. I was in Peking, having gone up there to take a

post graduate course at the Peking Union Medical College. When I left Liuho August 30, if there were any war clouds they were very faint and far off. There was nothing to indicate any trouble more than there had been for a year or so, and certainly not the faintest sign of any trouble at Liuho. Doctor Crandall wrote me of soldiers in Liuho, and three days after I received her letter, the Peking papers had an account of the beginning of the hostilities. The railway was closed to traffic almost immediately, but after troops had been sent down here from the North, it was re-opened. In the meanwhile came letters from Doctor Crandall and Miss Burdick telling of their coming away with all the Chinese who were with them. I left Peking on the fourteenth and arrived here on the nineteenth, having spent two days in Trentsin trying to find out the best way to come home; and at last came part way by train and part way by steamboat on the Yangtse River. Everyone was relieved to see me and I was glad to be with the others, so we could be in touch with each other. Before I left the North, troops were moving east, to fight the Manchurian war-lord, who is in league with the party that holds Shanghai against the Peking government. Coming south I saw trainload after trainload of Chinese farmers with their horses and carts, who had been commandeered by the soldiers in charge of them, going north to join the war. The country for one hundred miles or more south of Trentsin has evidently been deprived of the men and horses that work the land. Liuho is not the only town in this section that has suffered, for fighting has gone on almost constantly in several other towns and cities on the line, and they have been practically wiped out; but we here know most about Liuho. Of the two servants who volunteered to stay and take care of things, one became ill almost immediately, but stayed along, both of them spending most of the time in the "coal-cellar" under the house, which is really a space only four feet high. On the eighteenth the man who had charge of the cows came to Shanghai, because soldiers had cut the fence and come into the house and taken things, and he was frightened. He stayed two days till he was a little rested and then went back to care for the cows again. Whenever there is a lull in

the fighting and not so many bullets flying, he runs out and gets them something to eat. Fortunately we had a good deal of corn and stuff growing. He reported that the hospital and other buildings had been shelled in many places. Yesterday the other man, recovered from his sickness, came out to reported that during the past few days the soldiers had been looting the hospital and especially the dwelling house, having destroyed about everything we possess. He went back this morning to stay with the other man.

Tonight one of the head men of the Red Cross unit at the automobile station came out to the mission. He had been out to Liuho with some one and had gone to the hospital and gathered up a lot of instruments which he thought valuable and brought them to us. He suggested plans to get some other things and to bring the cows out, which we shall try. We will have to work through the American consul and the defense commission, and we may possibly get them.

This man reported the buildings still further injured and soldiers living in them, and treating them as the Germans treated the French homes in the World War. And all this after the defense commission had been asked by an American consul to protect our property!

Our Red Cross friend told of the awful conditions—the heaps of dead, both soldiers and civilians; canals filled with dead bodies, men, women and children, and soldiers; and such a terrible stench everywhere. Most of the town, the best part, has been burned. We have tried again and again to get permission to go out there to see if we could save anything, but our consul absolutely refused to give his permission, and it would do no good anyway, for the Chinese military authorities will not let us through. Doctor Crandall and I tried it the other day, but could only get within eight miles, when we were held up by the guards. The vice-consul himself, with a newspaper correspondent, tried to see our place; but they were both forbidden to go, where we had been stopped. Only foreigners are forbidden, Chinese can go.

Doctor Crandall and I have probably lost about everything we had except the clothes we happened to have with us, to say nothing of the loss of hospital furnishings and

equipment. But we have both of us enough money saved for present use and so are far better off than our poor church members, who have lost everything, having to flee for their lives without even a change of clothing in most cases. But they are all living, some of them after terrible experiences, and most of them are here in Shanghai, being cared for by our Shanghai Church. One of our women and her mother spent six days in a hole in the ground, with about ten others, bullets raining constantly on the covering they had made, which was bullet proof.

Looting and destruction have been general wherever there have been soldiers. A great many of them were originally bandits, taken into the army because they could not be conquered, and their chiefs were made officers. Fighting is also going on in the north.

Poor China! What will the end be?

Shanghai is full to overflowing with refugees from the war regions. The settlement is protected all around by volunteers and marines from the many gun boats on the river. As we are in the French concession we have a guard of French marines just outside of our place with a barricade of barbed wire put up at night across the road leading to the Chinese territory. All such roads are so barricaded. A machine gun is set in the coffin factory near us, to be used if necessary. All these preparations are for the possible event of a defeated army trying to enter the foreign settlement, looting as it goes. I imagine the Chinese soldiers, who are so formidable to the poor unarmed country people, would find more than their match in the orderly foreign soldiers.

The boxes sent by the missionaries on the way, have all arrived safely, as far as we know.

I will leave this now and some one will write again as soon as there is anything new to write.

I am sure you are all praying for us, and we certainly need it. Perhaps in some way out of all this chaos the Lord may bring about the furtherance of his kingdom.

Your sister in Christ,

ROSA PALMBORG.

Shanghai, China,
September 25, 1924.

SEMI-ANNUAL MEETING AT DODGE CENTER, MINN.

THEME: OUR DENOMINATION

The Semi-annual Meeting of the Minnesota and Northern Wisconsin Churches convened October 3, 4, 5, with the Dodge Center Church. Several disappointments at the beginning of the series bade fair to spoil affairs. We had expected to have Doctor and Mrs. George Thorngate with us, but they were unable to visit us. When meeting began on Friday evening the Wisconsin delegates had failed to arrive. Unexpected hard rains and very muddy roads had caused serious delays. Even heavy fogs closed down over us so that we must needs travel about six miles per hour for a time. However the last car (We refrain from mentioning names.) reached the end of the journey about 9.30 p. m.—too late for the first splendid meeting of the series.

Friday night's meeting was a baptismal service. Six of Dodge Center's splendid young people thus announced their decision to live for Christ.

The Sabbath morning service opened with a voluntary and reading of the lesson from the fortieth Psalm. This was followed by the church covenant read in unison. The sermon was preached by Rev. C. B. Loofbourrow, of New Auburn, Wis. Theme: "Our Mission as a People." The church service was followed by a brief Sabbath school session.

Sabbath afternoon was given to the Christian Endeavor meeting. The regular topic was used with Miss Doris Holston as leader. Short essays by Grace Loofbourrow, Beatrice Burdick, and Evelyn Schuh were read, followed by a consecration service.

The evening after the Sabbath was spent in social intercourse at the parsonage. Games, visiting, and a short program made the evening pass all too quickly, and after light refreshments were served, we went to our homes feeling more than ever proud of our pastor and his family.

Sunday morning found us gathered at the church where the usual routine of business was quickly cared for, and after a praise service led by Charles Socwell, Elder Loofbourrow again preached; theme: "Seeing and Hearing."

(Continued on page 541)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

Human Thought is Human Destiny.

SUPERIOR COLLEGE MORALE

(The address of President Boothe C. Davis at the opening of Alfred College.)

The eighty-ninth year of Alfred University which has now auspiciously opened, is in many respects a record year. Your attention has already been called to the fact that we have our largest college enrollment and the largest freshman class in our history; an increase over last year in each case of over sixteen per cent. A freshman class of one hundred twenty-five and a college student body of three hundred seventy-five bring our attendance to the verge of capacity for the present equipment of the college and for the village.

Among the recent acquisitions to the faculty are four men with the degree of Doctor of Philosophy. This brings the faculty up to a high percentage of its members with this degree or its equivalent. Few colleges excel us in this respect. Undoubtedly this proficiency in graduate training never before existed in Alfred's faculty to so high a degree.

The annual budget of the university will reach this year, for the first time, approximately \$200,000.

At a cost of over \$12,000 expended during the summer vacation, about half of the buildings on the campus have been wired and equipped with the best modern fixtures for electric lighting. High power current has been brought into the village for the first time and made available for lighting and power purposes. This has greatly improved the dormitories, the library, and some of the laboratories and lecture rooms.

But there is another and far more important basis for a record year this year which I wish particularly to emphasize in this college opening address. It is still a potentiality rather than as yet a fully realized fact. I speak of a superior college

morale. While it is only yet in process of development, I am confident that with the background of the past and with the better advantages of the present, a superior morale may be numbered among the achievements of this year. Not that our morale has been bad in the past, but it is one of the things in which there is always room for progress. Above all it is of the greatest concern to me that Alfred should steadily advance in this respect.

By "morale" I mean that larger spirit of industry, fairness, justice and faith which is most essential in the training for Christian citizenship. It is law abiding. It is thoughtful. It is reverential. It loves truth and goodness and kindness and order and beauty. It involves all that President Coolidge meant when he said more than a year ago in an educational address at Amherst:

"We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion. We do not need more of the things that are seen, but more of the things that are unseen."

But it includes, also, loyal enthusiasm, in our tasks of education, coupled with this spirit of which President Coolidge spoke.

Suppose I should say that morale is the disposition and the ability to do what one knows he ought to do, in all his relations and activities as a member of a college community. How many of us do you think could say truthfully that we have both the disposition and the ability to do, in all respects, what we know we ought to do? I suspect that would be a difficult test for many of us. Yet that is exactly what I want to see accomplished this year, in what I have called a "Superior College Morale."

In my judgment education is unsuccessful, or breaks down, if it does not develop in men and women that disposition and ability to do what they know they should do. There are evidences that can not be ignored that education is not yet wholly successful in these respects. Possibly it is having a more difficult task to do so now than in former generations. Our new social conditions produce new and possibly keener temptations.

Sometimes it is said that Democracy is responsible for a crumbling of the inner reality and granite character of the earlier American generations. Democracy sometimes gives the impression that we should be ruled by majorities, and so snuffs out the inner light of individual responsibility from the minds of people who are superficial. Men sometimes say that this generation of youth has been externalized by custom, fashion, or form, etc., and the modern youth is afraid of being different, and only cares to be sure that he is like others.

Some critics of our generation say that it is the modern, scientific point of view; or Modernism as against Fundamentalism, that is the trouble with this generation. If we focus the microscope upon our bundles of reactions, conduct may seem to be explained without reference to inner principle and moral worth. But all these attempts to explain the present problems and failures of ethics, morality and religion only point out afresh the conquests still challenging education.

Neither democracy, custom, nor modern science can be held responsible for immature and untrained powers of discrimination, choice, and will. I am willing to throw the responsibility for training in character and in morals back upon education in its broadest meaning.

If our present knowledge of science and custom and government leaves the individual merged in the maze of modern life without stability or positiveness of character, without the motivation of the inner life of religion; with life all externalized, then education has been defective in method if not in content.

There are three distinct fields of human conduct: viz., first, free choice; second; obligations that are only self-enforcible; and third, formal or positive law, externally enforced. Education must differentiate these three realms of conduct and equip the individual to exercise, intelligently and wisely, his privileges of free choice, his responsibility for self-enforcible obligation, and his duty to obey and enforce formal law. The college is pre-eminently the place to acquire training in these character qualities.

The right of free choice is a realm of conduct, dear and precious to every man. Here he has the right to choose for himself, and, properly used, he has the right

to claim freedom from criticism for his choices. Originality, initiative and moral responsibility are all dependent upon this freedom. The choice of our religious beliefs, of our political parties, of our life companions, and of many other fundamental things makes this domain of our life our most precious inheritance.

The degree in which we can be trusted with this freedom of choice, is an important measure of character and of a successful education.

The second domain of human conduct has been called the domain of manners. It is a field in which we have obligations, such as courtesy, consideration for others, loyalty to family, friends, and country; patriotism, piety, reverence, chastity, good form; and a thousand others. Obligations to self, to society, and to God, which can not be enforced from without. Their performance depends upon ourselves. They are self-imposed and self-enforced obligations.

The range of these obligations widens as education and religion enlighten and spiritualize man.

Police-enforced obedience does not measure the greatness of a man or of a nation. Civilization is measured by the extent to which its citizens are obedient to the unenforceable.

The true test of character lies in the extent to which individuals can be trusted to obey self-imposed law.

It is a far cry from such trust, to unrestrained license which so often parades itself under the name of liberty or self-government.

The third field of conduct is that which has to do with formal or positive law.

It is in this field where our country is suffering so much now from the lack of obedience to law and law enforcement.

I am mentioning these departments of conduct, so clearly defined in citizenship, to illustrate my idea of Superior College Morale.

As individuals we are entitled, on the one hand, to a realm of free choice in matters in which the obligation is only to ourselves. But that realm, precious and sacred as it is, is not nearly so broad and privileged as we have been accustomed to suppose.

At the other extreme of action, is formal or positive law. It is the realm where statute law with penalties and enforcement

machinery dictate what we may or may not do.

In college this formal law may be trustee decrees and regulations. It may be faculty rules and methods of procedure or it may be campus rules, made by the students themselves and administered by the senate; or it may be student government rules, or the honor system, etc.

In any case it is constitutional, statutory, or judicial law.

Now in between these two realms of free choice and statutory law, lies the biggest part of a student's life, as it is the biggest part of a citizen's life. It is the part where obligations are self-assumed and self-imposed.

Here is where college morale comes into play. It is where you are loyal, not because external law compels it, but because you wish to be. It is where you give your support to the enforcement of campus rules and self-government and the honor system, not because you have been compelled to do so, but because you choose to do so. It is where you defend standards of scholarship for your fraternity or sorority, not because the inter-fraternity council can compel you to defend their standards, but because you want their value to be universally recognized.

It is where you sacrifice something for the sake of your class, your fraternity, your team, your Y. M. C. A. or your college.

It is morale that makes all these things worth while factors in college life. But they are all obligations that can not be enforced by external authority.

We must do it of ourselves and for ourselves. That is what I call Superior Student Morale, and it is what I want to see made the most distinguishing characteristic of this college year.

President Cutten of Colgate said in his college opening address last week, that only ten per cent of the people of this country are capable of receiving a college education.

I am not so pessimistic over the youth of this country as to agree with that. I believe that a much larger percentage of our youth should have access to higher education. But in order to make that possible there must be greatly increased college facilities. There are not half enough colleges. It requires millions of dollars to

build colleges. These millions must be contributed by benevolent people.

No one thing will have so great an effect in producing this enlarged equipment for higher education as Superior College Morale.

If students are able to become better citizens, more orderly, more law-abiding, more self-controlled, and self-directing along right lines; if they can demonstrate while in college that they can learn to help create and enforce wholesome law and public sentiment; if philanthropic men can see that freshmen who come to college from the high schools without morale, without willingness or interest to help enforce the honor system; student government, or campus rules; immediately acquire on coming to college, college morale, and eagerly assume responsibility for the maintenance of student honor, scholarship, order, and campus rules; then they will know that the colleges are training for citizenship, and they will gladly make available such opportunities for multitudes more.

It is my hope and firm belief that this year will be a record year for Alfred in superior morale, as well as in so many other ways in which we are proud to see her grow.

Your co-operation in this great enterprise is earnestly solicited by the faculty; and we pledge to you our sympathy and co-operation in every serious and fair means for its accomplishment. By such a morale you will be having the best possible training for future citizenship.

TINY TOKENS

The memory of a kindly word
For long gone by;
The fragrance of a fading flower
Sent lovingly;
The gleaming of a sudden smile
Or sudden tear.
The warm pressure of the hand
The word of cheer.
The hush that means "I can not speak,
But I have heard,"
The note that only bears a verse
From God's own Word.
Such tiny things we hardly count
As ministry,
The givers deeming they have shown
Scant sympathy;
But when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well!—Selected.

WOMAN'S WORK

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

MAKERS OF FLOWERS

When tiny Filomena,
Maker of tinsel flowers,
First saw the blooming
Fields of spring glisten
In sunlit showers,
She stood aghast,
Not having dreamed
Such loveliness
Could be—
Silent she stood,
Eyes wonder-wide,
Hands clasped
In ecstasy—

Then, thinking
Of the ones who toil
Through dim unending hours,
"The children—where are they,"
She said, "the ones that—
Make the flowers?"

—The Outlook.

INTERESTING LETTER FROM CHINA

DEAR FRIENDS, THE RECORDER READERS:

From others you have heard of the stirring times in which we are living here in China. You will also hear of the awful destruction that has taken place in Liuhoo, not only in the city but also in the hospital and in all of the buildings connected with it. Although Liuhoo has probably suffered more than any other town up to the present time, many other towns in this part of China as well as those in the North are quite likely to suffer a like fate.

It is not my purpose to write of that side of the war situation. I am going to tell you of some of the other consequences of this turmoil in which we are all thrown at the present time. Before fighting began, the government schools were due to begin. In the commercial school where I have had a little work, many of the boys came back on time; just before work was hardly started, fighting began and parents sent for their sons to return at once. The school is not far from the arsenal where it was expected there would be fighting long before this. A few days later, I went over to see when my classes would be likely to come,

only to be told that they might not open for a half year. The money for the maintenance of the government schools of Kiangsu Province had had to be used for war supplies and soldiers' wages. It will be some time before salaries can be paid, if at all this year. That means that not only thousands of young people are being deprived of educational advantages but that many, many teachers are out of work with little prospect of means of support for some time to come. If all China gets into this war as they prophesy, it will be a matter of a much longer time, even, than half a year.

The mission schools are better off but they also will go behind this year, unless fighting around here stops soon. Take our own school for instance. We had registered pupils up to the limit of our capacity and had turned many away. A little more than half of the number have come in. The salaries of the Chinese teachers and the general running expenses of the school are met by tuitions. Although the pupils are not here, the expenses of the school go on just the same. However, the mission schools of China are surely a boon at this time, for they are the only hope of education for the young people in the war stricken areas. Can any one, then, but believe that to support our mission schools is a wonderful opportunity? For months and even years, many government schools must be closed. Although the students pay some tuition in those institutions, that is not nearly enough to begin to carry on the work. For one thing, in our mission schools we have the more unselfish and earnest young people who teach for much less money.

Although we are feeling the pressure of war very heavily in the falling off of the attendance, especially in our day schools, yet when the fighting is over, we will be full to overflowing. Then is when the Christian schools of China will have such an opportunity as they have never had before. The young people of China crave an education. They will insist on having it if possible. If the government schools can not open, they will be only too glad to enter the mission schools, even though they are smaller and may not have a big name. Oh, that we may be ready to meet this need and may the good that we can do for the young

people of China and for the whole nation, be such that no one can ever question the importance of Christian educational institutions in China! May the people at home respond as never before in interest, in funds, and in prayers for the work and for the workers here!

One reason for our small attendance in the Boarding School is that we are on the edge, in fact, on the corner of French territory. Another is that the arsenal is only about two miles away. In case they try to attack that from the northeast we would be right in line of fire. We are hoping that they will not fight in Shanghai and that there may be no looting. French marines are guarding us on all sides. Plans for fighting with machine guns have been made. Barbed wire entanglements are in front and behind our school here at St. Catherines Bridge. Our Day Schools are both in Chinese territory. Many of the Chinese have moved their families and valuables into the International Settlement, so there are not many children left in the vicinity of our schools.

Another result of this turmoil is the tens of thousands of people who have flocked into Shanghai. Rice has risen in price as have rents, and all living expenses. "The poor people" who had to flee with no clothes or bedding are already beginning to feel the need of more. It was hot summer weather when fighting began. Now the cooler days of autumn have come. Who will clothe and feed the many thousands who are without money and friends? Several hundred people are packed in small spaces. In time, sickness and crime are likely to break out unless these people can be kept happy and given some material help. There are two such congested places near us. The Young Women's Christian Association has been given permission by the White Cross society, an organization of the Buddhists, to go in and teach the children who live there. They are evidently fed and housed by the White Cross society, but it is poor fare at best, of course. Eling has not been able to go to her work in Soochow so is now giving considerable time to teaching the children. They want to give them instructions in sanitation and some plays and games. Possibly later they will do more.

At present many of the Liuhoo church members are housed in the City Chapel.

The men stay in the Boys' School here, but go into the city to eat at noon and night. The little children are studying there and here. Meling, Doctor Crandall's little girl, is here with her, so she is studying here. Possibly the little Toong boy will come over here also. The Toongs are in the church.

Most of the girls who graduated from Bridgman who were planning to teach, have not been able to go to their schools. Our girl, Caroline Koech, or, Weling, as we usually call her, is one of them. She was also to go to Soochow. This last week she had her tonsils out, but today has been here substituting in our school for one teacher who is sick. The girls are all so anxious to get to work. The railroads are cut so that there is no travel far in any direction from Shanghai, and what is more, people are afraid to send their girls to school. I presume more schools are opening here in Shanghai than anywhere else around, unless it be as far away as Hangchow, where there seems to be no danger from fighting. The Vanderbeeks, who were with us for two weeks, went on to Wusih by taking a boat to a place north of their home and then taking the train down to Wusih. If they could have gone all the way by train it would have taken about three hours. As it was I suppose it took from Monday night when they got on the boat, to Wednesday afternoon to reach their destination. Mr. Vanderbeek had to come to Shanghai to get supplies, so took his family, who had been held up here on their way home from Mokanshan. We hope they will be safe there in Wusih. It is near the western fighting line but as yet not in it.

We have been a rather large family this fall, due to refugees and that the three Bridgman teachers have been taking their noon and night meals here. Sometimes there were thirteen of us at the table. It did not bring us bad luck either. The school was full of Liuhoo people until we opened, when they went to the city. Now we have only two or three extra ones staying on. Eling is here of course. Then Soo kyoen, now Mrs. Lung of Thingpu, is here under the doctor's care. Her husband sent the family out some time ago because the Chekiang soldiers had come in and taken their city. Later he sent some trunks and bedding. Whenever he has had opportu-

nity, he has sent some of their things. When they do get to fighting there the town will go just as Liuho has gone and nothing will be left. He is postmaster and must stay as long as possible but promises to flee before it is too late. We hoped he would be in tonight. I suppose they are not fighting there yet. The little boy is in the city in school and the girl has just entered here. Soo kyoen will go into her father's home in the city soon. She is Mr. Dzau's daughter.

I presume someone else will tell of the escape of Mr. Pau, the young man who has been studying in the Sungkiang Bible school this last year. He did not leave Liuho with the others because his mother and grandmother did not wish to leave. They lived in a dugout for two days. Then the soldiers were likely to get him because he is young, so his mother made him leave. She did not know whether he really escaped or not. He went to the river and got across to Tsoongming Island. After a few days he was able to get a boat to Shanghai. He came out here to see his sisters. Then he took money and went back to hunt up his mother and grandmother. Great was the rejoicing when they all returned two days later.

Others of the Liuho people have been missing but most of them have been located now, I believe. The grandmother of our Weling was one of those who were killed out there. She was not a Christian and not a member of the Liuho Church. When I have said Liuho people I referred to the church members or their families. The stories we heard during the Great War were not worse than what we hear every time people come from Liuho.

At our mission meeting today we decided to send a letter to the coast and ask that Dr. Paul Johnson send on a telegram to the board, saying that the hospital has been partly destroyed, and some looting has been done. You have received that long ago, by the time you read this. We only hope that the newspapers are telling the truth in such a way that you may know that Shanghai is still safe and likely to be all of the time—due to foreign protection.

I am teaching extra time at Bridgman this year but still keeping the class I had here. Doctor Crandall and Doctor Palmberg are each teaching some classes also.

Mother keeps busy looking after the house. It is easier, and better to be busy, you know, and we are all at work. I am glad I can teach for there is too much excitement and uncertainty about us.

Another item of news is that Miss Tsang, or Louise Chang, as she writes her name, is to be married next week. She is to become her sister's children's stepmother. The sister died in the spring, leaving several little children. They need a mother badly, so the wedding was set for an early date. It is to be a Christian wedding, even though all of her family and his also are not Christians. They will live in Soochow after the war is over. Mr. Zung has a medical practice in that city. Eling is to play the wedding march, and Mr. Crofoot to perform the Christian part of the ceremony.

This week came our first reports of Conference. The only trouble was that they were not full enough. We shall soon be hearing more in the RECORDER, and before many weeks the Davises and Thorngates will be here to give us first hand news.

Yours sincerely,

MABEL L. WEST.

Shanghai, China,
September 25, 1924.

GOD AT HIS WORK

Finest of all enjoyments that come from looking at nature and thinking about it are those that lead us to thoughts about the God of nature. If we keep open the eyes of our souls, we see everywhere indications of the gracious ways of the Creator.

There are "deep things of God" to be found in nature, if we have the will and the eyes to see them.

We may not be able to solve all mysteries of nature, but by gazing and thinking we can at any rate appreciate the fact that there really are mysteries; and knowing that fact is going a long way toward knowledge. For ability to ask one's self a well considered question about the world we live in takes us inevitably nearer to God.

Perhaps, after all, the greatest lesson that nature can teach us is that of the completeness of nature, the mightiness of nature's God and the longing of human nature to approach nearer to the God who reigns over all.—*Selected.*

YOUNG PEOPLE'S WORK

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

STEWARDSHIP: MONEY

BERTRICE BAXTER

Christian Endeavor Topic for Sabbath Day,
November 15, 1924

DAILY READINGS

Sunday—Big heart, lavish gifts (1 Chron. 29: 6-13)

Monday—The tithe (Lev. 27: 30-33)

Tuesday—The source of wealth (Deut. 8: 11-18)

Wednesday—The rule for benevolence (Matt. 6: 1-4)

Thursday—Proportionate giving (1 Cor. 16: 1, 2)

Friday—Give and be rich (2 Cor. 9: 1-11)

Sabbath Day—Topic: Stewardship: Our money for Christ (Mal. 3: 10; 2 Cor. 8: 1-7)

The first thing that we should recognize in regard to the Tenth Legion is that the tithe is not a hard-and-fast rule with respect to burdensome details, but the expression of a principle by which we recognize God's ownership in all—a principle by which we recognize that we are in a corporation as a partner with God. Our job is to handle the funds. We do not have our books actually gone over by an inspector, but I wonder when we begin to check up our accounts how much deficit there will be. In the greatest business that the world has ever known we are failing to give financial support.

Suppose you were in some profit-sharing business and the only time you put anything into the treasury was when you had a special appeal, or had a fortune fall to you, or some of your friends were around and you wanted to appear generous. Your name would be rubbed off the glass door and you would be dropped from the firm. I doubt if you would even be notified. Why then do we try this system in Christian business and not only expect to stay with the firm but want to share the profit just the same?

God has worked out this plan, each person giving a tenth of his income, to raise money for his work. We recognize it, but at the same time we emphasize other fun-

damentals of our belief and shun the money question. It is our duty to keep our part of the bargain.

Not only a duty but a privilege. If the King of England were to grant us a corner of Canada and ask a certain per cent of its produce each year, would we hesitate to accept his offer? No, neither would we feel that the payment in produce was too great. Just the privilege of being connected with the King of England would be enough, and we might even be so grateful as to throw in a little extra when we sent in our payments.

"And God said, Let us make man in our own image, after our likeness; and let them have dominion over . . . all the earth" (Gen. 1: 26). In return for "all the earth," God has asked us for just one tenth of its benefits. Let us think about this and ask ourselves, "Are we robbing God?"

Milton, Wis.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Last week we considered the subject of "Our Abilities for Christ," showing how our abilities or talents should be consecrated to his service. The consecration of our money should go with that of our abilities, for the advancement of Christ's kingdom needs financial aid, and we as Seventh Day Baptists need to realize this fact. At one of the meetings of our General Conference we were told of a boy five years old, a member of a lone Sabbath-keeping family, who had saved twenty-five dollars in nickels and dimes, and had given it to the Missionary Board. Can we not learn a lesson from the example of this child, who, even at his young age, has caught the vision of service by consecrating his money? If every Seventh Day Baptist would get this vision we would have a real forward movement in our denomination.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, NOVEMBER 15, 1924

The best things I have learned from my pastor's sermons. Psalms 119: 18.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

GLEANINGS FROM YEARLY REPORTS

The reports sent in this year were very prompt and show that the societies are doing fine work, many of them much better than last year. This is fine, let's keep the good work up. Some of the societies have been doing their regular work and should be given credit, for that means hard, trying work sometimes and is, perhaps, that most important part in training the boys and girls. Other societies have been doing more than the regular work and so I have picked out the most interesting things and will pass them along for other superintendents to use.

Alfred: Increase of eleven in active membership, making a total membership of forty-eight; demonstration of memory work given at the Senior Christian Endeavor meeting one week; verses memorized each week for roll call; one of the special officers is the curator who sees that the chairs are in order before and after each meeting.

Alfred Station: Has a missionary story each week; memorized second year chart; Music and Sunshine Committees active.

Ashaway: Held four mission study classes; did special Quiet Hour work; held attendance contest; members of one mission study class; wrote stories on "Japan."

Battle Creek: Held two study classes, one on Japan and the other a denominational study; treasurer urges *individual pledging* of money; Whatsoever Committee distributes and collects books and Bibles.

Brookfield: President takes much of the responsibility of the society; Improvement Committee suggests new and interesting plans for meetings and society.

Carlton: Have memory programs once a month.

Fouke: Entire society acts as Lookout Committee; devotionals a part of every social; studied Junior text book; seven graduated and organized an Intermediate society; sunrise meeting held one morning in the spring.

Friendship: Older ones joined Intermediate; others meet each week and have story and learn a Bible verse; no regular organization.

Jackson Center: Prayer Meeting Committee makes list of leaders for six months at a time.

Little Genesee: Nine out of thirteen active members went forward for baptism at a decision day church service.

Little Prairie: Organized this year; Prayer Meeting Committee helps find special material for work; memorized first year chart and "Rally Song."

Marlboro: Has ten committees besides the four regular ones, they have the temperance, information, clean up, music, sunshine and flower, birthday; planning for a cabinet to put articles from different countries in to be used in missionary meetings—they are going to send money to different missionaries asking them to send as many articles as they can, already have some from Eugene Davis.

Milton: Held three study classes; half of society graduated into Intermediate; held three weeks' membership campaign; most of active members keeping pledge faithfully.

Milton Junction: Recently organized.

North Loup: Largest membership of any society; has eleven committees—regular four and the chair, flower, birthday, sunshine, good literature, information and scrap book; held three study classes.

Nortonville: Memorized the Ten Commandments, Beatitudes, Shepherd's Psalm, First Psalm, Lord's Prayer, Bible verses; facts about the Bible—names of books, longest and shortest chapter, and verse, where to find Beatitudes and Ten Commandments, author of books.

Riverside: Juniors too young for organization.

Salem: Memorized the "String of Pearls."

Shiloh: Learned memory verses for every topic; society divided into two classes.

Verona: Older members joined senior society; others will be reorganized soon.

Albion: All members joined the Intermediate society.

Canonchet, R. I.

YOUNG PEOPLE'S HOUR AT THE SOUTHEASTERN ASSOCIATION

The general theme for the meeting was, "Our Seventh Day Baptist Young People and the Future." Ernest Sutton spoke on the topic, "Our Young People and the World's Work," in which he emphasized particularly the work of our young people in the teaching profession. Rev. Gerald

Hargis then spoke on, "Our Young People and the Denominational Future," emphasizing the need of correct education of our young people, and the provision of the right kind of social life. Hurley Warren gave a well developed talk on, "Thy Will be Done," using about the same divisions of the topic as those used in the young people's program at Conference.—*From report of Associational Secretary.*

MY MONEY FOR CHRIST

MARGARET STILLMAN EGGERS

(Read at Young People's Hour of the Southwestern Association.)

"Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty." This command and promise is given in Proverbs 3:9, 10 by the wisest man who ever lived; and if Solomon thought it best to give the best of his substance to the Lord, why should we not follow his teaching today—especially when we are given such a wonderful promise of always having plenty.

All that we have and are, is the Lord's. We are just Christian stewards in the use of all that is committed to us, and it is the duty of the steward to give. He is under obligations to make returns to the Lord his God. Would it not be unjust and cowardly to get something out of God for our salvation, and deny and defy him in the matter of our substance? We are told again in the Scriptures that: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." It is as clear as midday that all our property belongs to God. In another place it says: "The silver is mine, and the gold is mine, saith the Lord of Hosts." Then let us give as the Lord has prospered us and "our barns will be filled with plenty."

The Lord of the vineyard had a right to some returns from the husbandmen to whom he let it. The vineyard was his, and while the husbandmen to whom it was let had a right to a share of the fruits, they had no right to hold all for themselves. A share was due the owner of the vineyard; and is it not more reasonable and just that God should have returns from his stewards than any land-lord should have rent from his tenants? God furnishes his stew-

ards immeasurably more than any land-lord can his tenants. And if men willingly acknowledge the rights of their fellow men to some returns for the use of their property, shall the rights of the Lord our God be ignored, and he be treated as though he had no right whatever to any returns? "Will a man rob God?" Shall he who furnishes all the capital in the partnership and who makes possible all the success that comes, receive nothing of what is gained? Shall we who furnish so little take all, and give God nothing? No man has a right to call Jesus his Lord who refuses to make offerings to him of that which he has received.

It was twenty-three centuries ago that God said to some of his people who had had doubts on this point: "Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it." And as a result of this, the tithes lay in great heaps, beyond the ability of the Lord's priests to make use of them. We are told that: "Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok, answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have plenty left: for the Lord hath blessed his people: and that which is left is this great store."

Today, if all the Lord's people should bring in their tithes to the Lord's treasury, the money would lie in heaps, and there would be enough and to spare, and his kingdom would be so easily promoted on this earth. Are we doing our share in bringing this about?

Our giving should increase with the increase of our income. God does not give us an increase of wealth to heap up for ourselves. The divine command is: "Honor the Lord with thy substance, and with the first fruits of all thine increase." One reason why there has been such a lack of funds for the great missionary enterprises of the Church is that so many of professing Christians have failed to keep pace in their giving with their increased ability to gain. While their gains have greatly

multiplied, their giving to God has stood still. It is a deplorable fact that there are many church members who are giving no more to the Lord's work now than they did fifteen or twenty years ago, though their income is many times more than it was then. How many there are like the New England deacon who, when a poor boy working for fifty cents a day, resolved to give a dollar a year for foreign missions; and twenty years later, when he had become a wealthy man, was still giving the *dollar* a year for foreign missions, and thinking he was doing all he should.

God should have the first place in our giving. That is, we should lay aside a portion for God out of our income before using it for any other purpose. Whenever we receive our income or salary we should recognize God's ownership of all we receive and our stewardship by at once laying aside a portion for God. We are not to spend and spend until only a little is left, and then offer the Giver of all things the mere leavings of our income. God should be *first* in our giving, not last. When the woman of Zarephath, in response to the request of Elijah, gave of her scanty supply to God's messenger, she was rewarded by a bountiful portion for all the days of the famine that followed. Put God *first* in your money getting, money using, and your money giving, and rich and abundant will be the grace and goodness which the Master will bestow upon you.

Our giving should have in it the elements of sacrifice and faith. We should sometimes, at least, catch the spirit of the Christ on the Cross and make a real sacrifice for his sake. A man and his wife, Germans, were converted in Brooklyn. On the day they were welcomed into the church they placed in the pastor's hand \$375, to be applied toward the church debt. They had been saving it through years of their wedded life, hoping to some day take a trip to their father land. They denied themselves that pleasure and said, "The love of Christ so constrains us that we gladly lay it all on his altar for him."

Our *money* is so little to give for Christ's work in the world, when he gave his *life* for our sins.

"I gave, I gave my life for thee,
Hast thou given aught for me?"

"Freely ye have received, freely give."

In uttering these words, the Lord Jesus announced to his disciples a divine method of blessing men which would result in sympathy, helpfulness, and brighten more lives than this poor, sinful, suffering world had known before. God gives to us that we may give to others. It is not the blessings we receive that gladden our lives, but the blessings we bestow. And we may be enriched and increased with goods, and the world be no better off. It is what we pass on of our substance that blesses and brightens men's lives and saves them.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving would be no more;
Give as you would to the Master
If you met his searching look;
Give as you would of your substance
If his hand your offering took."
Biloxi, Miss.

A LETTER FROM THE SOCIAL FELLOWSHIP SUPERINTENDENT

DEAR ENDEAVORERS:

God has endowed each of us with a certain amount of social instinct. With some this social instinct develops in a purely selfish form, with others in an altruistic way. In other words, there are those (perhaps in our own community) who love the society and companionship of others, but who are willing to go anywhere, to do anything for the sake of amusement or "to have a good time," even though it be a sacrifice of their higher ideals. These are those with the selfish social instinct. On the other hand, we find those about us who choose to select those pleasures which are for the uplift and benefit of their companions. These have developed the altruistic social instinct.

Stop! Think! To which class do you belong? Of which class is the majority of your society composed? This fact will largely determine whether or not yours is a banner winning society, or in other words it will determine the character and "pep" of your society.

The other day in a conversation one was heard to say, "I should rather be living in this age than any other—past or future." And why such a statement? Because of rapid inventions and development in the fields of science? I think the speaker had not this in mind so much as the fact that

this is "the testing age"—the age when one must show his colors if right is to triumph in this nation. It is a feeling such as one may have after a stiff examination, in which he is sure he has triumphed. He has stood the test. It has been a worthwhile struggle.

If you did not hear the address of the president of Conference, read it from the RECORDER, September 1, and see what he says about our living in testing times, when the spirit of rebellion is everywhere—"rebellion against constituted authority, standards, customs, social ideals." If you do not think that such a condition is a challenge for Christian endeavorers to help provide clean, wholesome amusements, then undoubtedly you belong to the first group of which we have just mentioned.

But what is to be your part in the coming year to help lift your society to a higher social plane? Sometimes we excuse ourselves by saying that amusements are being provided for the young people by other organizations. Perhaps so, but an orchestra with one instrument out of tune makes a "jazzy" sound to the trained musical ear, so a Social Committee not in tune may bring jazz or some other discord in the way of improper amusements to your community. No Christian Endeavor society can play in tune without the social spirit, without the fellowship that comes through play, not from just a purely selfish aim, but with the altruistic love for our friends for Christ's sake.

And now to the Social Committee. Just be glad that you are a member of this committee. You have doubtless been chosen because you possess the happy faculty of being social, and because you delight in making others happy, in giving them a good time. The society has entrusted you with a great responsibility. The energy you spend planning good, lively standard socials will repay you tenfold. It may be your opportunity of saving your community for better, cleaner forms of amusements. Try the enclosed "Indian Social" as a starter.

The following are suggestions and let them be your aim for the year:

1. That we strive for greater fellowship between neighboring societies in the association to which you belong, and encourage union socials.

2. That we bring greater variety into our social gatherings, and make a definite outline at once of our socials for the year.

3. That we make our Christian Endeavor society of vital importance to our community. Give (occasionally) community programs followed by games for all.

4. That we have at least one article from some society in the RECORDER each week concerning our social work. Send these to me or to Mrs. Ruby Babcock, editor of Young People's Department of RECORDER.

5. That through our socials we try to win others to Christ.

AWARDS

1. A prize will be given the society contributing to the SABBATH RECORDER the largest number of helpful suggestions on social work.

2. Banners will be awarded societies holding twelve or more standard socials that are reported to the board.

3. Honorable mention will be given at our next Conference to the person contributing the best social for Christian Endeavor week. Please bear this in mind.

Yours for better socials,

MRS. EDNA SANFORD.

Little Genesee, N. Y.

October 5, 1924.

GOOD COMPANY

If you have a little fairy in your home, or a big one for that matter (that's just the place where a subscription to The Youth's Companion will fit in. When the young folks bring new acquaintances to the house you are mighty careful to find out about them before admitting them to intimacy. In the same way you should make sure whether the mental friends that they make through reading are of a kind to inspire them or to destroy all the ideals you have been at so much pains to implant. Try The Youth's Companion for a year. See how quickly it becomes an indispensable member of the household, one of unflinching charm and constant inspiration.

The 52 issues of 1925 will be crowded with serial stories, short stories, editorials, poetry, facts and fun. Subscribe now and receive:

1. The Youth's Companion—52 issues in 1925.
2. All the remaining issues of 1924.
3. The Companion Home Calendar for 1925. (Sent only on request.) All for \$2.50.
4. Or include McCall's Magazine, the monthly authority on fashions. Both publications, only \$3.00.

THE YOUTH'S COMPANION,
Commonwealth Ave. and St. Paul St.,
Boston, Mass.

Subscriptions Received at this Office.

CHILDREN'S PAGE

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

THE PLEDGE

Junior Christian Endeavor Topic for Sabbath Day,
November 15, 1924

DAILY READINGS

Sunday—Following Jesus (Eph. 5: 1, 2)
Monday—Sincere promise (Gen. 28: 20-22)
Tuesday—Daily prayer (Ps. 5: 1-3)
Wednesday—Bible reading (Acts 17: 11)
Thursday—Attendance at meetings (Heb. 10: 24, 25)
Friday—Earnest striving (Luke 13: 24)
Sabbath Day—Topic: What does the pledge demand, and why should we keep it? (Jer. 31: 33, 34)

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will pray and read the Bible every day; and that just so far as I know how I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some part in every meeting."

Will every junior who is an active member and has not memorized our pledge try to do it this week? Then let us study it and see what it means to each of us.

"Trusting in the Lord Jesus Christ for strength." When we sign a pledge we promise to do certain things, but in our Junior pledge we first say that we will ask God to help us keep it. We know that if we ask God for anything that is good for us to have, he will give it to us, so we say we are going to *trust* him to help us. Let us trust God even more than we trust our fathers and mothers to take care of us. If we are tempted to do wrong or to forget our pledge, just remember that God will give us strength to overcome the temptation if we will but ask him.

"I promise *him*," etc. Whom do we promise? Not our Junior society, or its members, or our superintendent, or our pastor, but God. When we are tempted to forget our pledge let's remember that it is a promise we have made to God. Then we promise to do what he wants us to, not what we want to do ourselves or what some one else wants us to.

What are some of the things God wants us to do? To pray every day. We must pray to God for strength as we said above, and we have just lots and lots of things to thank him for. If we do wrong, God will forgive us if we ask him. Then we should read the Bible every day. There are so many nice stories and so many things to learn that we must read it over and over again. How many active members are not Quiet Hour comrades? In our Quiet Hour pledge we promise that we will spend at least five minutes every day in prayer and Bible study. God has given us 1,440 minutes in every day, can't we give him just one little five minutes, when we have so many for ourselves?

"That just so far as I know how I will try to live a Christian life." In the Bible, God tells us how to live good, pure, Christian lives; and if we obey its teachings, some day we will go to live with God. We promise him to *try*, or in other words, to do the best we know how. If we make mistakes, we can go to God in prayer and ask him to forgive us and help us try harder next time.

The last of our pledge refers to our duties to our Junior society. If we belong to anything, we want to attend as faithfully as we can. If some one wants us to go away on Sabbath afternoon, let's remember our pledge and that we promised God that when we could we would attend our Junior meeting. We go to Junior to learn about God and how to work for him, that should come before our own selfish pleasure. Do you make it a rule to take part in the testimony meeting or in the sentence prayers? If you do not, just think of the pledge you signed. We go to church to hear our pastor preach, but we go to Junior, just as our fathers and mothers go to prayer meeting, to do the talking and praying ourselves. If the meetings are a failure it is our fault because we haven't done our part of the work to make them a success.

Juniors, our pledge isn't hard to keep. If we want to be good Christian boys and girls, the things we promise God in our pledge are just some of the things that we will do anyway. Isn't there some trial member here today who wants to sign it, too?

TWO LITTLE HANDS

Two little hands now let us show,
Two hands bring down just so;
Right hand, right things must do;
Left hand must help it, too;
Both clasped each day in prayer,
And raised for good alway:
From mischief fold them tight,
Nor let them strike nor fight;
But stretch them out in love,
And upward point above.
Now fold them as we pray,
And think of all we say,
With heads all bending low,
And eyes all closed, just so;
Repeating word for word
The prayer of our dear Lord.

—Author Unknown.

WHEN DAN DARED

It was Halloween day. Dan Williams had been working on a pumpkin Jack-o'-lantern ever since school let out at three o'clock, and now it was finished, just as his mother called him to supper.

He carefully placed the grinning Jack on a box on the porch and went into the house. They had custard for dessert, and if there was anything Dan liked it was custard, but tonight he was so anxious to get out to light his Jack-o'-lantern that he could hardly wait for dessert to be over. A few minutes later he went out with a candle to put into the pumpkin, but a playful breeze blew the light out.

Just then he heard voices speaking in a low tone in the passageway between his home and the next.

"I bet he's a regular coward!" were the words that caught his attention, and he could not help listening to what followed. Soon he recognized to whom the voices belonged. They were Tom and Harry, two boys from across the street who were rather noted as bullies, and from whom the younger children of the neighborhood kept their distance.

"He's got a whole barrel of dandy good apples in his cellar," Tom was saying. "He gave me one when the expressman brought them. Wish I had one now."

A silence followed. Then Harry, speaking eagerly, said, "Let's do it, Tom, it will scare the wits out of the old fellow. We can get some apples. He will never know who we are. He locks the cellar just about half-past seven, and that's when we've got to get him. Come on, we've got to hustle!"

Evidently they agreed; soon Dan heard them hurrying away.

Dan was only a small boy in comparison with Tom and Harry, and several years younger. No one would think he could be a hero. He was timid to a great degree, and not a general favorite with the boys just because of that. He would never do tricks and deeds on a dare, as many of them would. This, however, was not because he was afraid, but because his mother had told him that it sometimes took a brave man to withstand a dare, and it was far nobler to reject a dare than to do something reckless for which he might later be sorry.

It took him but a moment to make up his mind in regard to the trick Tom and Harry were about to play on their neighbor.

Mr. Carr was an old man who had lived alone in a little cottage next door to Tom's and Harry's home so long that no one could remember when he first came there. He was a friend to all the boys around, and no one knew better than Tom and Harry that more than one of those red apples would have been theirs during the coming winter.

It angered Dan that they should plan to frighten the old man and steal his apples, so he planned a trick to fool the boys.

He got a box of matches, rubbed some of the phosphorus over the pumpkin, outlining the eyes, nose, and mouth of the Jack-o'-lantern, and then grabbed a sheet from his mother's clothesline.

A glance through the window showed him the hands of the clock pointing to ten minutes past seven. He wrapped the sheet about the pumpkin, and hurried across the street to Mr. Carr's cottage. No time for ceremony; Mr. Carr was somewhat deaf, too, so without knocking he quickly opened the door and went in. Mr. Carr stood ready to go out to lock the cellar door, when a noise behind him made him turn.

"Please, Mr. Carr, let me go with you to the cellar; I'm going to play ghost tonight," cried Dan, as he took the sheet from the lantern.

Mr. Carr was slow to comprehend what Dan was up to, but he allowed him to go with him into the basement of the cottage. While Dan put the lantern on a shelf just a little higher than his head, lighted the candle, and got the sheet in readiness, he explained more fully what the boys intended

doing, but all of Mr. Carr's persuasions would not make him tell who the boys were. "I don't know how the boys mean to scare you," said Dan, "but just you don't get scared at anything. Walk up near the door, let them get past you, then lock the door and blow out the light in your lantern. I'll do the rest."

Mr. Carr hardly had time to reach the door before the boys entered the cellar. Black handkerchiefs covering the lower part of their faces and slouch hats on their heads, in true robber style they advanced towards Mr. Carr, one pointing an old gun at him.

What they intended doing next was never carried out. Bang went the cellar door shut behind them, and out went the light in Mr. Carr's lantern. Then a low moan came from where the coveted apples were. Another moan! And then a shriek! The boys looked in terror towards where it came from, then fright kept them silent.

There, with a grinning face of yellow, with startling outlined lips and eyes of fire, stood the worst looking ghost they had ever dreamed of. Long arms were waving to and fro; and as they looked, fascinated, the figure, leaving its head behind, came slowly walking towards them.

That was too much for the boys, and they turned to run. But they had lost all sense of direction, and in the semi-darkness, they ran full tilt into a half barrel of flour, overturning it on themselves. As they scrambled up again—there stood the ghost right before them. Away they went again over the cellar floor, the ghost still after them. Then, as they bumped into a ladder, down with a crash came an old stove pipe tumbling upon them.

Mr. Carr, hearing all the noise, and fearful of some one getting injured, lit his lantern again.

Dan threw off the sheet and looked at the boys; then he could not help laughing.

Tom and Harry, all covered with flour and soot and a comical look of fright and shame on their faces, sat huddled up on the floor near the door.

Mr. Carr gave them each some apples.

"Well, boys," he said, "you may have these apples, I would so much rather give them to you than have you steal them. You looked at the trick you meant to play on me as a Halloween joke, no doubt, but all

the same you were taking a step in crime. Let this be a lesson to you. Dan would not tell me your names before, and says now that no one shall hear of this as far as he is concerned. I say the same, and also that it will pay you to be kind to Dan. When he believes a thing wrong to do, he will not let it be done if he can help it."

Mr. Carr then called the boys into his kitchen, and told them to brush their clothes and wash their faces. Then they ducked for apples in a tub of water, and ate as many apples as they could, while Mr. Carr told them several stories.

Some of them the boys will never forget, and when Dan went home that night he never realized that he had been a hero. He had helped start two boys on a different road, for after that Halloween, Tom and Harry never were known to bully the children as they had done in the past.—*Children's Friend.*

MY GRANDMA USED TO SAY

"A short horse is soon curried."

Ask your grandma what she thinks my grandma meant.

H. C. V. H.

DR. LEMAN W. POTTER

Dr. Lemman W. Potter, a life-long member of the old Seventh Day Baptist Church at Scott, N. Y., died at his home in the village of Homer, after severe shocks of paralysis, aged 71 years. For more than forty years he had been a beloved and trusted physician in his home town.

Dr. Potter and wife and his son, Winfred, and family had been enjoying an auto trip to Washington, and had reached Richmond, Va., when he was overtaken by the first stroke. The second came three days later; and after some delay he was able to be taken home. For a time he seemed to improve, but serious complications made it impossible for him to rally, and he sank quietly to rest.

Dr. Potter was the son of E. H. P. Potter and Roxanna Burdick Potter and was born in the town of Scott, April 26, 1853. He received his preparatory education in the common schools of his native town, in Homer Academy and Cortland Normal School. He was graduated from Alfred University at Alfred, N. Y., with the de-

gree of Ph. B., in 1872, and earned his M. A. degree in 1877. He was graduated from the New York Homeopathic Medical College in 1880, and began the practice of medicine in Scott.

Previous to graduation from Alfred University he had taught school, teaching for a time in a district in Scott Hollow, where Millard Fillmore, born in Moravia, had been his illustrious predecessor as a teacher many years before. After graduating from Alfred he went to Rhode Island and taught at Peacedale. It was there that he met his future wife, Miss Nellie B. Phillips, to whom he was married November 25, 1876, before entering medical college.

After graduation from medical college Dr. and Mrs. Potter came back to Scott, and after practicing his profession there for about a year, he came to this village in 1881. Here he has since practiced successfully and continuously and has been a helpful and loyal citizen, playing a prominent and honorable part in public affairs. He has been honored with many offices, the duties of which he has invariably performed with ability and fidelity.

He served as a member of the village Board of Trustees four different times, for a total of eleven years, seven years of which he was president of the village. He also served on the Board of Education of Homer Academy for a long period, and was president of the board seven years, where he showed marked ability. He held the office of coroner for many years and was serving in that capacity at the time he was stricken.

He was a member of the Cortland County Medical Society, and of the Homer Grange. He was also a prominent Mason.

His father, E. H. P. Potter, was for forty years a deacon of the Scott Church, and the doctor united with that church at the age of twelve years, remaining a member until his death. While not a demonstrative person, Dr. Potter's life was the life of a Christian gentleman, always interested in the best things in church, school, and community. His good influence abides as a comfort to his children. He was a man of sterling qualities of mind and heart and a devoted husband and father. He did thoroughly and conscientiously all that he undertook. He was scrupulously honest

and dependable. He enjoyed a large practice and was honored and respected in a personal as well as a professional way, by a host of friends who will sincerely mourn his passing.

He is survived by his wife, two sons, Dr. Winfred L. Potter, of Syracuse, and Carroll W. Potter, of this village, by one daughter, Mrs. Bertha Potter Smith, who resides at the family home, and by six grandchildren: Mary E., and Lemman W., of Syracuse; Barbara and Edmund C., and Carroll W. Potter, Jr., and Phillips P. Smith, all of Homer.

There being no pastor of his own faith in Homer, the pastors of the Baptist and Congregational Churches officiated at the funeral, and his body was laid to rest in Glenwood Cemetery.

W. L. P.

MEETING AT DODGE CENTER

(Continued from page 526)

Sunday afternoon was devoted to an open parliament, conducted by Rev. E. M. Holston, of Dodge Center. The first or main topic was, "Expressing Our Religion." The opening subject, "In Music and Song," was very ably spoken upon by Pastor Holston. This was followed by an open discussion on the subject. An essay, "In Prayer and Testimony," by Mrs. Oscar Davis, was followed by discussion also. The third subject, an essay, "In Service," by Mrs. Rosa Williams, was likewise followed by discussion. These discussions were particularly interesting and helpful.

The last meeting, Sunday night, was opened by praise service, followed by a sermon, "Our Reasonable Service," by Pastor Loofbourrow. This was followed by a pageant, "A Call to Service," by the young people of Dodge Center.

Dodge Center is in splendid working condition. At the Sabbath morning service there were eight new members added to the church and two more will soon follow. The meetings were a great help and inspiration to all whose privilege it was to attend. Pray God our lives may show forth to mankind that it was good for us to be there. We next meet with the Exeland Church in June.

MRS. RACHEL DAVIS,
Corresponding Secretary.

SABBATH SCHOOL

E. M. HOLSTON, DODGE CENTER, MINN.,
Contributing Editor

MINUTES OF THE REGULAR MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held in the Davis Room of Milton College, Milton, Wis., Sunday afternoon, September 21, 1924, at 2 o'clock. President Alfred E. Whitford presided and the following were present: Trustees A. E. Whitford, D. N. Inglis, Edwin Shaw, J. F. Whitford, J. L. Skaggs, E. E. Sutton, J. N. Daland, M. G. Stillman, Mrs. J. H. Babcock, G. M. Ellis, L. A. Babcock, Mrs. L. A. Babcock and A. L. Burdick. Visitor, Mrs. M. G. Stillman.

Prayer was offered by Pastor J. L. Skaggs.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been regularly sent to all trustees.

President Whitford made a statement that the annual meeting of the corporation of the Sabbath School Board was held in Alfred, N. Y., September 10, 1924, at which time the present Board of Trustees were duly elected.

The report of the Committee on Publications was received as a report of progress and referred to the incoming Committee on Publications for further consideration.

The report of the Committee on Finance was presented and adopted.

The report of the Committee on Field Work was presented and approved.

The treasurer's quarterly report was presented as follows:

TREASURER'S REPORT

L. A. BABCOCK,	
In account with the	
SABBATH SCHOOL BOARD	
<i>Dr.</i>	
June 30—To balance on hand	\$440 61
July 8—E. A. Felton from collection Central Association	8 57
July 8—Ritchie Sabbath School	10 00
July 16—Arthur J. Spicer from collection Eastern Association	16 00
July 29—Salem Sabbath School sale of Religious Day School books ..	6 76

August 3—William C. Whitford, Forward Movement	176 25
August 3—William C. Whitford, Parallel Budget	18 41
September 2—William C. Whitford, Forward Movement	36 09
September 2—William C. Whitford, Onward Movement	29 79
September 2—William C. Whitford, Parallel Budget	2 96
September 2—William C. Whitford, From collection at Conference	46 07

Total

Balance on hand September 7

L. A. BABCOCK, Treasurer.

Milton, Wis., September 7, 1924.

The report was adopted and ordered placed on file.

The secretary made a partial report of the Vacation Religious Day Schools that were held during the summer, which was adopted as a report of progress.

Correspondence was read from J. G. Garrison, President B. C. Davis, Rev. G. B. Shaw, Mrs. E. D. Van Horn, and others.

It was voted that this board nominate Rev. E. M. Holston, of Dodge Center, Minn., to be the representative of the Seventh Day Baptist Sabbath schools on the Executive Committee of the Minnesota Council of Religious Education. Similar action was taken recommending that Rev. William C. Whitford, D. D., of Alfred, N. Y., be nominated to succeed himself as a member of the Executive Committee of the New York State Sunday School Association, and that Prof. D. N. Inglis be nominated as a member of the Executive Committee of the Wisconsin State Council of Religious Education.

The secretary read a letter from Rev. William M. Simpson, declining the call of the Sabbath School Board to become its field representative.

Upon motion it was voted that the question of the employment of a field representative be referred to the Committee on Field Work, for investigation and to report on its findings at a special meeting of the board to be called by the president in the near future.

It was voted that the president appoint the standing committees. The following were named:

Committee on Publications: Rev. James L. Skaggs, Prof. John N. Daland, Hosea W. Rood, Mrs. J. H. Babcock.

Lesson VI.—November 8, 1924

THE FEEDING OF THE FIVE THOUSAND. John 6: 1-15.

Golden Text.—"I am the bread of life." John 6: 35.

DAILY READINGS

Nov. 2—The Feeding of the Five Thousand. John 6: 1-15.

Nov. 3—The Feeding of the Israelites. Ex. 16: 13-20.

Nov. 4—The Feeding of Elijah. 1 Kings 17: 1-16.

Nov. 5—The Bread from Heaven. John 6: 27-33.

Nov. 6—Jesus, the Bread of Life. John 6: 41-51.

Nov. 7—Jesus Explains his Words. John 6: 52-63.

Nov. 8—God, the Great Provider. Psalm 107: 1-9.

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

THOMAS-VINCENT.—On August 14, 1924, at the home of the bride, William Thomas and Mamie Vincent, both of Alfred. The ceremony was performed by Rev. A. Clyde Ehret.

BINDER-TOWNSEND.—At the home of the bride, Mr. and Mrs. W. H. Townsend, on September 28, 1924, by Rev. A. Clyde Ehret, William Binder of Rochester, N. Y., and Bernice Townsend of Alfred Station, N. Y.

BORDEN-CRANDALL.—At the home of the groom's father, Fred G. Borden, in the village of Milton, Wis., on Thursday, October 9, 1924, at eight o'clock in the evening, by Rev. Edwin Shaw, Don Alfred Borden and Bessie Ellis Crandall, both of Milton, Wis.

E. S.

Committee on Field Work: Rev. Erlo E. Sutton, Prof. D. N. Inglis, Rev. Edwin Shaw, Rev. M. G. Stillman, Mrs. L. A. Babcock.

Committee on Finance: George M. Ellis, Prof. J. Fred Whitford, L. A. Babcock.

Auditing Committee: Prof. J. Fred Whitford, George M. Ellis.

Upon motion it was voted that Prof. J. Fred Whitford, Prof. Edwin Shaw, and Prof. D. Nelson Inglis be appointed a committee to revise the course of study for the Vacation Religious Day Schools and to provide a course of instruction for supervisors.

It was voted that the promotion of Vacation Religious Day Schools for the coming season be placed in the hands of the secretary.

A bill for \$121.36 from the publishing house was allowed and ordered paid.

It was voted that the treasurer be authorized to pay the bills connected with the carrying on of the Vacation Religious Day Schools during the past summer when they are presented, after approval by the secretary.

The minutes were read and approved.
Adjourned.

A. L. BURDICK,
Secretary.

Janesville, Wis.

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

DEATHS

FURROW.—Mrs. Arminda (Reeves) Furrow was born in Missouri, January 24, 1852, and died in Garwin, Iowa, October 1, 1924, aged 72 years, 8 months, 7 days.

In 1870, at Humboldt, Neb., she was united in marriage with Alfred J. Furrow, whose death occurred at Garwin, Iowa, August 27, 1923. To this union five children were born, of which number four are still living: Oliver P. of Dillon, Neb.; Chase L. of Riceville, Iowa; P. J., and Miss Myrtle, both of Garwin. An older daughter, Blanche E. Bond, died August 8, 1898.

In early life the deceased united with the Seventh Day Baptist Church at Humboldt, Neb., and about forty years ago she changed her membership to the Seventh Day Baptist Church of Garwin, of which church she was a faithful member at the time of her death.

She was a very quiet, unassuming woman, a faithful wife, a loving mother, and a true Christian.

Besides her children, she is survived by her stepmother, a half sister, and many other distant relatives, and a wide circle of friends and neighbors.

Funeral services were conducted in the Seventh Day Baptist church of Garwin on October 3, by Rev. E. H. Socwell of Dodge Center, Minn., who has been a family friend for more than thirty-five years and who officiated at the funeral of the husband a little over a year ago and of the daughter more than twenty-six years ago. The funeral was largely attended and the weary body was tenderly laid to rest in the Garwin Union Cemetery. E. H. S.

MAXSON.—In Westerly, R. I., September 3, 1924, in the sixty-eighth year of his age, J. Irving Maxson passed away. He was the third son of Jonathan and Matilda Maxson.

J. Irving Maxson was born in the village of Pawcatuck, Conn., September 26, 1856. He was educated in the public school of the towns of Stonington and Westerly, and following this became a teacher at Avondale, R. I., for two years. In the winter of 1877 he studied in an architect's office in New York City, fitting himself for the building and contracting business, which he carried on in Westerly for many years. He represented the town of Westerly in the Rhode Island legislature in the years of 1898 and 1899. Mr. Maxson was librarian for the Westerly public library before it was removed from Union Street. March 2, 1872, he joined the Pawcatuck Seventh Day Baptist Church, and for 28 years was the church clerk. November 1, 1881, he was married to Sarah Yarnett Randolph. In 1912 Mr. Maxson and family removed to the Isle of Pines, where he remained until 1917, returning to Westerly some time later. Mr. Maxson was an active and earnest member of the Pawcatuck Church. He had not been well for many months and was anxious to go. He had had much trouble

THE SABBATH RECORDER

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and many sorrows and disappointments in the past years, and soon followed his dear wife to the grave. He is survived by one brother, Henry M. Maxson, of Plainfield, N. J., and one daughter, Mrs. Ethel M. Guinn, and a son, J. Irving Maxson, both of Westerly.

Funeral services were held on Sabbath afternoon, September 7, at 2 o'clock, from the home of Miss Emma Crandall on Elm Street and were conducted by Pastor Clayton A. Burdick.

C. A. B.

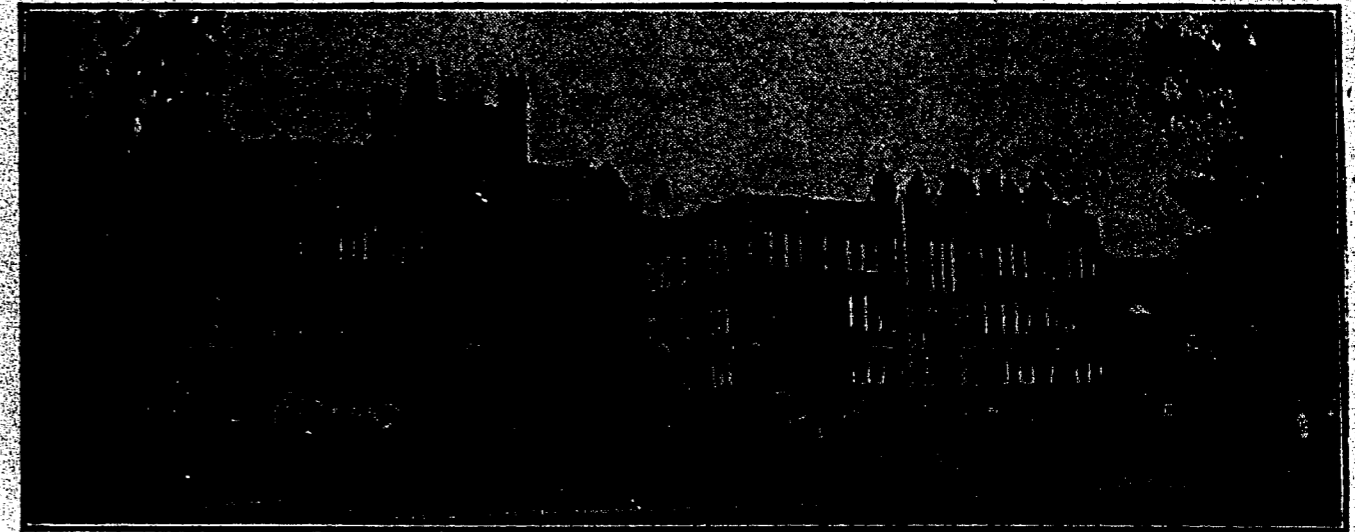
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There is a sea—a quiet sea,
Beyond the farthest line,
Where all my ships that went astray,
Where all my dreams of yesterday,
And all the things that were to be—
Are mine!

There is a land—a quiet land,
Beyond the setting sun,
Where every task in which I quailed
And all wherein my courage failed,
Where all the good my spirit planned,
Is done!

There is a hope—a quiet hope,
Within my heart instilled,
That if, undaunted, on I sail,
This guiding star shall never pale,
But shine within my labor's scope,
Fulfilled!

And there's a tide—a quiet tide,
Flowing toward a goal—
That sweeps by every humble shore,
And at its fullest ebbs no more;
And on that final swell shall ride—
My soul! —Anon.

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