

The Sabbath Recorder

The Denominational Building
will stand to the world as an
evidence of the Sabbath truth.

Will you have part in it and
so make known your faith?

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.

Those who take their day of rest directly from the Fourth Commandment have no hesitation in resting the obligation to keep it upon the reason which is given in the commandment itself. They find there no other reason but this: "For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it." Which shows that God made the institution a memorial of his power, wisdom and goodness, as displayed in the work of creation.

He ordained it for an everlasting testimony against atheism and idolotry, a testimony that the world did not spring into existence by chance but was the product of Infinite Power.

This was the ground upon which the Sabbath was commanded to Israel. It was a sign between Jehovah and them that he was the true Creator of all things. When we exhort men to keep the Sabbath, we put it at once upon this ground Thus we put the Sabbath at once upon high and holy ground.

—Rev. Thomas B. Brown.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 17 to 22, 1926.
President—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
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Terms expiring in 1926—Alva L. Davis, Ashaway, R. I.; James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.
Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.
Terms expiring in 1928—George W. Post, Jr., Chicago, Ill.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Jackson Center, Ohio.

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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
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Southeastern—Miss Maybelle Sutton, Salem, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

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Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; James C. Bartholf, Chicago, Ill.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.

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. 99, No. 11 PLAINFIELD, N. J., SEPTEMBER 14, 1925 WHOLE No. 4,202

"Our Father, we thank thee for our present life with its rich experiences, its happy associations, its glorious possibilities. We praise thee for the hope of a fuller life beyond. May our life here be an upward journey, a daily approach to thy dwelling place, and transformation from the image of the earth into thine own image! For Christ's sake. Amen."

"General Information" This was the heading of the last page in the program following the "Conference Specials." It read as follows:

Unless otherwise specified all meetings of the Conference will be held in the college auditorium. Eastern standard time will be used for all appointments.

Delegates and visitors will be entertained for lodging and breakfast in the homes of the local people.

Meals will be served on the cafeteria plan in the college gymnasium at 12.15 and 5.30 p. m.

A Conference post office will be maintained on first floor of Huffman Hall.

The general Conference telephone number is 160. A general check room will be found on the first floor of the administration building; also the headquarters of the General Committee is located in this building, where information may be had on all local matters.

Writing rooms, rest rooms, committee rooms, and exhibit rooms are located in Huffman Hall.

The children's services each afternoon at three o'clock will be held in Huffman Hall.

A committee will direct those coming in automobiles to safe parking places.

Delegates, visitors, and residents alike are urged to refrain from all social or recreational functions that will infringe upon the time, spirit, and purpose of the meetings of the Conference.

Our readers will see that great pains was taken by the Salem people to provide for everything necessary to the comfort and needs of their guests, more than four hundred of whom filled their homes and college halls.

The large gymnasium made an excellent dining hall, where thousands of meals were served on the cafeteria plan. This hall was crowded twice every day, and young people from all the churches served the guests in the most satisfactory manner. Everything here moved like clock-work. The meals were good and I did not hear of any serious illness due to over eating.

"Conference Specials" On the last leaf of the Conference program was a list of "Conference Specials," covering the six days of Conference week. Young people's pre-Conference program with sessions both afternoon and evening, came on Monday, the day before the Conference began. Then came, day by day, a young people's outing, college faculty conference, and an informal reception at President Bond's home on the hill. This was a most enjoyable affair. It came at the close of the afternoon session on Thursday, from 4.15 to 5.30, and a large company improved this opportunity for a happy social hour. The last of these "specials" was a conference for women, called by the Woman's Board.

On Sunday three churches in Salem were supplied by our brethren, Bond, Ehret, and Simpson.

The Church And Parsonage The Salem church and parsonage are situated in the east end of Salem. The church stands on the lot occupied by the old house which the grandfathers built four generations ago. It is a fine brick building with a very pleasant audience room.

Joining the church is the parsonage, occupied by Rev. George B. Shaw and family. I heard several persons say that Salem has the finest parsonage and most pleasant grounds in our denomination. The house is roomy, well kept, and stands in the midst of grounds made charming by fruit trees, vines, and flowers, of which the parson is a great lover, and which show the care bestowed upon them by painstaking hands.

"Spiritual Conservation And Expansion" This was the "General Theme" of the Wednesday morning session at Salem. After the business part of the hour was over, in which some interesting matters regarding steps to secure employment for Sabbath-keeping young people were considered, and after a season of devotion, the theme of the morning was presented by five former-Conference presidents.

President Alfred E. Whitford spoke upon conservation and expansion through

education; Rev. William L. Burdick spoke upon conservation and expansion through the various boards; Esle F. Randolph, through home life; M. Wardner Davis, by business relationships; and Rev. Alva L. Davis spoke upon securing conservation through the individual church.

This was a strong program with a great theme, and we hope RECORDER readers will watch for these papers, and enjoy them when they come.

A Good Evening With The Woman's Board A crowded auditorium awaited the exercises of the Woman's Board on Wednesday evening. Mrs. Wardner Davis presided, and Mrs. W. D. Burdick conducted the devotional services.

Miss Mabel West, just home from China after her stay of five years in the work there, urged us to go forward there, for the need of mission work there is greater than ever. She spoke in high terms of Dr. Palmborg's industrial mission work, and told us how much the mission schools need new buildings.

But I must not try to write much here, for our readers will find it all in the Woman's Department of the RECORDER.

Miss West's talk was listened to with great interest. The closing pageant, too, was full of good suggestions.

Lone Sabbath Keepers Had a Good Day I missed part of the program of the lone Sabbath keepers on Wednesday afternoon. What I did hear was excellent, and I give their program as printed, and hope our readers will enjoy the good papers as they appear in the Lone Sabbath Keepers' Department of the RECORDER. I think the General Conference never enjoyed a better program by the scattered ones than was this one:

PROGRAM OF LONE SABBATH KEEPERS
2.30 p. m.

Spiritual Activity of the Lone Sabbath Keeper in his Community

Mrs. Ben. R. Crandall, San Luis Obispo, Calif.
Responsibility of Lone Sabbath Keepers in Denominational Progress

Mrs. Nannie McClary, Stanford, Ky.

Music—

Opportunities in the Business World of Letting One's Light Shine for Christ and the Sabbath

Rev. G. M. Cottrell, Topeka, Kan.

The Golden Rule in Business, Why Should it be Practiced by Lone Sabbath Keepers?

Rev. Angeline Allen, Fouke, Ark.

Solo Alberta Davis
Message from the associate secretary
Miss Lois R. Fay, Princeton, Mass.
Report from the general secretary
Rev. Angeline Allen

The Education Society One of the strong programs of this Conference was put on by the Education Society. We have already reported the memorial services in honor of the society's departed president, which took the place of Professor William C. Whitford's address planned for on the program.

The other exercises by Dean Main, President S. Orestes Bond, President Alfred E. Whitford, and President Boothe C. Davis, will all find a place in the Education Department in due time.

One of the strongest addresses I have heard in years on the financial needs of the colleges and the blessings that are ours through the endowments, was given by President Davis in this session.

I wish every one in all the denomination could have heard some of these inspiring and encouraging talks. There surely would be a harvest from such seed-sowing. We may hope that good help may come from those who did hear them.

A Card From Brother Norwood On my return from Nova Scotia, September 9, the first mail examined, received during my absence, was the following card from Brother J. Nelson Norwood, written August 19, in Stockholm, Sweden, where he was attending the World's Conference on Life and Work. Our readers will be glad to receive it now even though it is belated:

DEAR DOCTOR GARDINER:

Hope the General Conference which met yesterday will do great spiritual service for the denomination. The World Conference on Life and Work was opened this morning by King Gustav V. It is a tremendous affair. Great good to the kingdom of God should come from it. Hope to occupy your columns some later.

Faithfully,

August 19, 1925.

NORWOOD.

"An Explanation" On another page will be found an explanation of the action of the Pacific Coast Association in regard to the Robinsons who were sent as missionaries to South America. This explanation shows an excellent Christian spirit, and we are glad to give it place in the RECORDER in order that all our scattered readers may know the real facts.

We also give here the personal note to the editor from the president of the Pacific Coast Association and the pastor of the Riverside Church.

If the Robinsons prefer to work under another name and in their own way, I am sure that Seventh Day Baptists will bid them Godspeed and we hope they may do much good. Since the "Explanation" came too late for Conference, we give it here.

Dr. Theodore L. Gardiner,
Salem, W. Va.,

DEAR BROTHER:

Some letters coming to our attention recently led us to believe that a large majority of our people were not conversant with the facts which led to our discontinuing the support of the Robinsons in South America. It was therefore thought advisable to prepare a statement for publication in the SABBATH RECORDER. We therefore send to you a copy of this statement with the request from the association that it appear at a convenient time in the SABBATH RECORDER. We trust that this condensed, though somewhat lengthy statement, may correct any wrong impressions that may have become current among our eastern brethren.

With warm Christian greetings to you personally, and to our brethren assembled in conference we remain

Yours for the advancement of the kingdom,
LESLIE P. CURTIS,
Pres. Pac. Coast Association.
E. S. BALLENGER,
Pastor of Riverside Church.

SPIRITUAL CONSERVATION AND EXPANSION THROUGH THE HOME LIFE

ESLÉ F. RANDOLPH
(Conference Paper)

Could the boyhood home of each of those who have preceded me on this program be pictured to your minds, my task for this hour would then be done; for those of you who knew the boyhood home of Alfred E. Whitford, or the boyhood home of William L. Burdick, or the boyhood home of M. Wardner Davis need only to recall the virtues, the piety, the reverence for things sacred, the entire atmosphere which pervaded those homes like a divine benediction to have before you what I would have you see as the ideal home-life through which spirituality must be conserved and expanded. All too soon those homes, like all temporal things, have gone; but they leave their benign influence to urge to higher living this new generation come upon life's stage of action since the doors of those homes, and other untold members of such homes, closed

with the passing of the godly fathers and mothers who wrought there to their eternal reward.

What a heritage is theirs who were privileged to spend the days of childhood in such homes where the children looked up to God through the father and mother; for the father and mother did look up to God in a real, loving reverence that betokened "speak Lord, for thy servant heareth."

All of the virtues found in those homes must be found today in any home that conserves and expands spiritually. The home without faith and hope and love is home in name only; but the home where is found faith to believe in an infinite, wise, loving Father, hope that the world will be made better by the service of today, and love that sees in each individual the image of God himself, is the home where the Master may abide as a welcome guest and where the greed for gain in riches of this world will not overshadow the great object of life.

The passing years have brought their full allotment of changes in those things that do change. Social, political, business, and industrial life have changed marvelously in a generation. The American home has changed so materially that it is no longer the rule to find that reverence for divine things takes first place in that home. It is not my purpose to stress that regrettable condition for the sake of calling attention to the evil, so much as to emphasize the great need for the home where spirituality may be found as the dominant influence in the lives of the inmates.

For our purpose at this hour I shall define spirituality as that state of mind which places the will of the heavenly Father as the dominant influence in the life of an individual.

Our regard for, and observance of, the Sabbath is the real reason for our being here today—for our being separated from other Baptists. We point to the institution of the Sabbath as recorded in Genesis, then trace it through a long period of time down to the days when Jesus himself observed, explained, and emphasized the day that God had sanctified and made holy. The Sabbath was the second great institution established, according to history recorded in Genesis. The family, the home, was the first of all institutions established by the Creator for man. All other institutions depended upon the home and man. The primary importance is thus given to, and must still be in, the home.

The command given to Adam and Eve, for them and for all generations to come, "Be fruitful, and multiply, and replenish the earth, and subdue it," has lost none of its force through the ages; and we face a tremendous responsibility to maintain the home in such a manner as to honor and magnify the name of its great Founder.

Only that which is unfriendly must be subdued. All else, being friendly, lends to our growth and spiritual happiness. Sin in all its insidious and various forms must be subdued. Selfishness comprises so much of sin that I mention that as the great sin to be subdued in the home. The successful attempt to do that develops spirituality. Nowhere is there such need for patience and helpful sympathy as in the home, and nowhere is to be found a more promising opportunity for unrealized guidance toward God than in the home. These are duties incumbent upon the home. To ignore, to neglect, to fail in these is to strip the home of that vital something which cares for the sick, visits the imprisoned, brings sunshine, and brings instead strife, and bitterness, and hate into the world.

The home is the place where the first and greatest efforts must be made to subdue selfishness, to cultivate all virtue.

Real Christian parents are a heritage denied to a vast multitude in our own land today, and unless a great change is wrought very soon the next generation will be almost wholly denied that precious heritage.

Respect, real respect on the part of youth for their elders, parents especially, is so much lacking in the present day as to cause the thoughtful person to pause and consider. If one may judge from experience and appearance, the conclusion of the youth of the day is, "Parents are a necessary evil and since it is the custom to house them in the so-called home, the youth will spend as little time as possible there." On the part of too many parents the evident attitude is that children are an incumbrance to be avoided if one is wise enough, at any rate to be shoved out of the door to shift and to drift as they will at a very early age. Some parents actually do not seem to feel that they ought to care, or know where the young boy or girl in the early teens is spending the evening hours so long as the parent is left undisturbed. With such conditions more or less prevalent, spiritual conservation and expansion is impossible, and

the gate is wide open on the road to selfish desires and moral bankruptcy.

You can write the destiny of any civilization by the dignity it accords to parenthood. Possibly some of the Oriental peoples have gone so far in this respect as to worship their ancestors, but let us take warning that the God we worship does not have feet of clay. If the child sees God at all it must see him through the human agencies in which it trusts and confides. "Every man a priest in his own house" is so seldom seen in these days that one asks involuntarily, "How can the household see God when there is no priest to point out God?"

Not only, too often, does the priest fail in his own house, but he is swift to point out the human frailties in the pastor, or the deacons of the church. It is a small matter to him that he fails shamefully before his own household, but it is a thing for him to point his finger at when the pastor may not do just as the critic elects. Shame on us as Seventh Day Baptists; thrice shame on us as men and women and boys and girls for pointing to the mote in our brother's eye when we have every opportunity to better our own lives and set better examples before those who, seeing us at close range and seeing our meanness, are yet charitable enough to befriend us.

God and his divine ways are omitted from our plans; we do not even recognize him as having anything to do with us before those in our surroundings, and then seem to be surprised when some one, who has a right to be pointed Godward by us, fails morally and spiritually.

Changes do come in all material things, but the only change that can come in spirituality is growth or decay. To the saving from decay of spirituality and to its growth or expansion, the world must set its efforts as never before in order to stem the terrific tide of materialism and lack of spirituality which besets us today. Our task in this respect is individual and denominational as well, but the situation is most disturbing to the thinking person.

View once more that home in Milton, that one in Hebron, and that one at Jane Lew; and then thank God that many such homes were, and some still are; then pray that the spirit of the Master may come into all of our homes so that the children therein may see and love and serve him who said, "Let the little children come unto me and forbid them not."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

September 24-27, Northwestern Association, New Auburn, Wis.

Who was elected president of the General Conference this year?

George W. Post, Jr., 17 N. Crawford Ave., Chicago, Ill.

Who were chosen as the other two members of the Commission to serve three years?

Alexander W. Vars, Plainfield, N. J., and Rev. Claude L. Hill, Farina, Ill.

WEEK-END EVANGELISTIC MISSIONS

I have just had the privilege of reading a copy of a letter sent by one of the pastors of the Central Association to the other pastors who are in a quartet that plans to hold week-end evangelistic meetings in the churches of the association this year. The plans that they are working out make me the more interested in this form of intensive evangelistic work.

Much of real value can be realized in a short series of meetings beginning on Friday night, and continuing with three meetings on the Sabbath and three on Sunday.

My mind goes out to other sections of our denomination where such meetings might be held, and I am confident that there are at least a half dozen groups of churches where pastors, or pastors and other consecrated men might unite in such work, visiting all of the churches and holding week-end meetings at some time during the year.

The following are some of the results that rightfully can be expected in such meetings: Christians spiritually refreshed, sinners saved, all of us taught needed truths and lessons, the Sabbath magnified, the church helped to become more of a working church—all of which are greatly needed by us.

But do we really need these? Yes? Then why not work and plan and pray that they may be realized!

Let those who are to bring the message in sermon in these intensive campaigns so

plan the series of sermons that God can, and will use them in bringing desired results.

This is what the Central Association quartet is planning. And they are planning to give special attention to the children and to those of the teen-age and to get the people into the actual work of the meetings to bring in results.

And don't you think that with such planning and praying and working and preaching, their singing will be all the more soul-stirring? (How I did enjoy their singing at the association held at DeRuyter last June.)

ROOSEVELT'S NINE REASONS FOR GOING TO CHURCH

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact that the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to, and take part in, reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his work.—Theodore Roosevelt.

WORSHIP IN THE WOODS

PRESIDENT BOOTHE C. DAVIS

The last week in July, 1925, was a rainy week in the Adirondack Mountains. One or two bright days and one fishing trip varied the quiet and repose of the little camp, "Kanakadea."

A few choice friends from Alfred and Plainfield made cheery calls and encouraged long talks about the colleges and the Church and the big wide world.

But much of the time the rain was falling on the roof, and a blazing wood fire glowed in the stone fireplace. It was a time of thankfulness for shelter and comfort; and for reading, for meditation, for aspiration; and for physical and spiritual rest. How blessed it is that our spirits can "rest in the Lord," while the tired body "renews its strength."

The Sabbath came at the end of the week, with the peace and quiet of the woods and its wild life, contrasting strangely with the busy, restless world outside. It was a good day in which to finish writing the Conference sermon on "The Sabbath," and to catch a new sense of the sweetness of Jesus' saying, "The Sabbath was made for man."

The oft recurring showers and the alternating sunshine had their own message of the lights and shadows of our Sabbath problems; and I know that God gives the problems and joys as well as the showers and the sunshine.

Now it is Sunday morning. For a little space, at least, the sky is bright and the air is soft and warm. There is some work at camp; and a row across the peaceful lake has carried to the woods on the opposite shore, and to the porcupines and birds, the chipmunks, the red squirrels, and other wild life that alone inhabits that shore, their semi-weekly feed of potato peel, orange and cantaloupe rind, stale bread, and a score of other imaginable things in the collection can at the kitchen door of a camp.

But even that trip is not all work. There is worship in it. "Grace" at table is not sufficient gratitude to God for necessary things to eat and a little to spare to the hungry beings about us.

The fern bordered shore has its message, too, to the mind and heart. Then there are granite rock cliffs that jut out into the lake, with here and there an old gnarled cedar clinging with its roots deep in a crev-

ice that "Father Time" has opened for them long ages ago. In the side of this cliff, above the present water line, is a great "kettle hole" where once upon a time a boulder lodged, and the force of water turned it round and round until it wore itself out, but in doing so it wore the great hole in the granite wall. Thoughtless children have long ago named it "The Devil's Wash Basin." But I see in it the work of the "mills of the gods which grind slow, but exceeding small."

Near by is a water lily bed, where the lake is now shallow. The sand and silt from the grinding granite and the wash from the mountain side have made a fertile bed where the roots of the lilies live, and send up their long stems, and leaves, and buds and blossoms with snow white petals, hearts of gold, and a fragrance baffling description. How does God make so pure a thing out of the bottom of the lake? It is the mystery of life, creation, and transformation. Like the Sabbath, I think God made them "for man"; for I returned to the camp laden with arm loads of them and other lakeside blossoms.

I have worshiped the Creator who made the mountains, the granite rocks, the lake and the lilies. I know he made them. When and by what process of creation, he has not told us. How good and wise to have given us in Revelation just the alphabet of creation; and to have left man to read for himself nature's book, by the aid of ever unfolding science, throughout all the ages to come.

The worship of God in the woods, unlike that in many churches and cathedrals, is unhampered by creedal dictates as to forms of belief or modes of teaching. Man-made barriers of dogma slip away behind one, as he stands face to face with the Infinite in God's great "out-of-doors."

With the Word of God hid in his heart that he may not sin against him, the devout soul may look up into the Father's face, without fear, while he interprets reverently nature's book, aided by every scientific discovery, or hypothesis which appeals to his intellect.

"O God how wonderful are thy works, in wisdom hast thou made them all."

"Kamp Kanakadea,"
Long Lake, N. Y.,
August 2, 1925.

MISSIONS

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

THE CONSERVATION AND EXTENSION OF SPIRITUAL VALUES—DENOMINA- TIONAL BOARDS

WILLIAM L. BURDICK

(Address at Conference, August 19, 1925)

This is an hour when "five ex-presidents" have their say. In school we learned that 5x may stand for anything or nothing, all depending on the value of x; but in this case it depends on president, not on x.

Ten or twelve days ago President Bond telegraphed, asking me to take part on this program given to the ex-presidents, saying that one of the ex-presidents had failed him and that the time allotted to each was twelve minutes. The telegraph operator in taking the telegram got some of the words twisted and I was much in doubt as to what he wanted me to talk about; but knowing he was in distress, I telegraphed, "I accept," and asked that he write me at once what he wanted I should talk about. I was more in doubt the next morning when I received another telegram giving as the subject, "The Conservation and Extension of Spiritual Values—The Denominational Boards." The subject included so many ideas that I was confused and still in doubt. Here was extension, conservation, values, and spiritual, four ideas applied to eight boards, making twelve in all, and these twelve to be discussed in twelve minutes.

Henry Ward Beecher used to say that he used a text as a farmer uses a gate, as an opening into a field, and when once in he went where he pleased. This subject opens the gate into a vast field and we can roam for ten or twelve minutes where we please.

We do well to define our terms first of all. Every speaker has this right, as every generation has the right to define its beliefs in its own language. Conservation and extension mean the same as does the prophet when he says, "Lengthen your cords and strengthen your stakes." We know what is meant by denominational boards, and may pass that expression by saying that the boards are the churches organized, and in some cases incorporated, to carry on work

that one church can not well carry on alone. One church can not alone carry on a mission in a foreign field or the work of publication; hence the churches have united in forming societies and assigned them tasks. The boards are the churches organized to carry on these various lines of work.

When we turn to the term spiritual or spiritual values, we have reached the heart of the subject and we have also found a term not so easily understood. Down at the base of all and lowest of all we find the inorganic; growing out of the inorganic and resting upon it is physical life; rising above the physical is intellectual life; and rising above the intellectual is spiritual life. Spiritual life is the apex of the pyramid of life, rising into the realm of the unseen and eternal.

Man is connected up with all of these realms; in his body are elements of the inorganic; he has physical life as do the other animals; he has intellectual life in common with the animals, the same in kind but infinitely different in degree; and connected with the rest of his being, in some way which no man can explain, he has spiritual life differentiating him from the lower animals and connecting him with Deity. Man is an offspring of Deity, a child of the infinite, holy, and good God. Man is an incarnate being. Spiritual values have to do with this spiritual life, the highest part of man's being.

Man, this world and all things connected with them came from God. They are divine ideas objectized. All life comes through union with God. Physical life comes through union with God through atmosphere, soil, food, sunshine, and other things of which we know not; intellectual life comes through union with God's natural perfections; and spiritual life comes through union with God, and love and obedience are the connecting link of this union, the highest and holiest union and the highest and holiest life. A man may be intellectually dead and physically alive, and in like manner he may be intellectually and physically alive but spiritually dead. One may be a giant in intellect, but as dead spiritually as a door nail. When man yields himself in love to God, there comes into his soul a new force, a new life, spiritual life. This is the birth from above, the being born again.

It is this spiritual life and its development which are the hope of men and the

race. All else leads to degradation and ruin. The physical can be developed only so far, but the limit of the development of the spiritual is Christ himself as he appeared on the Mount of Transfiguration. If a man will give himself to the spiritual and its development, he will unfold in grace, strength, and beauty till he stands in the complete image of Christ, the immaculate Son of God. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed from glory unto glory into the same image, even as by the spirit of the Lord."

How does the development of the spiritual life connect up with denominational boards? In this way: We can neither maintain nor enlarge spiritual life unless we enter the consecrated service of God; we can maintain the physical and intellectual but not spiritual without service in complete abandon. Furthermore, we can not carry that life to others except we enter the consecrated service of our Master. The home, Church, school, State and community at large—all offer avenues for service, but denominational boards offer avenues for broader and more far-reaching service. In this way we bring to others the spiritual values which we have come to enjoy and develop the same values in our own soul. God has ordained that the world shall be saved through our consecrated service, and also that we shall grow by the same process. We can not long remain saved without being saviors.

We must go a step farther. The ancients sought a process by which all other metals might be turned into gold. They found it not; but there is a divine alchemy by which everything the consecrated follower of Christ does may be turned into spiritual values. When we lay all on the altar in complete abandon to our Master, our house-keeping, farming, ditch digging, building, trading, teaching, and all are made to minister to the spiritual and are transformed into spiritual values—into beauty, strength, and grace of soul. Christ had reference to this when he spoke about laying up treasures in heaven. We "lay up treasures in heaven" when we, in love and complete surrender, join with Christ in extending his kingdom over all the earth. The denominational boards offer us an opportunity of doing this. Our own destiny now and forevermore and that of the world is inseparably connected with the support of the boards.

EIGHTY-THIRD ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

(Continued)

VI.—CHINA

Our China mission was re-enforced this year by the sending out of Dr. and Mrs. Thorngate to Liuho, and by the employment of Miss Mabel L. West in connection with the work in Shanghai; but the work of the year has been seriously interrupted both in Liuho and Shanghai. Early in September the hospital in Liuho was for many days between the firing lines of the two contending armies; and for hours Dr. Crandall and Miss Burdick, the patients, and other inmates of the hospital were in imminent peril as the buildings were raked by bullets and shrapnel from both sides. Later the brave women and those in their care, helped by a Red Cross worker and a newspaper correspondent, left the hospital and were taken to Shanghai. When the war closed, the buildings had been looted of most of their equipment as well as badly damaged. No indemnity has been secured as yet; but the doctors went back as soon as possible, and by the use of funds saved by our missionaries the hospital was again opened. The board sent \$500, and other donations have been received for the purpose of repairing and re-equipping the hospital. With this aid the work has been carried on, though at a great disadvantage. This spring the work in Shanghai was interrupted by most serious disturbances growing out of conditions existing in China, and the future is uncertain.

Very little or nothing has been received during the year to complete the fund for the new school buildings. These buildings are greatly needed, and the fund should be completed as soon as possible.

Report of J. W. Crofoot

As mission treasurer I wish to call attention to the accompanying accounts. It will be noted that the balances are very low. In the "Seventh Day Baptist Mission Account" (giving it its bank name instead of the old name of "Evangelist and Incidental Account") the balance during the year has gone from Mex. \$800 to \$350 in spite of the fact that one of the mission residences was rented for four and a half months during the year. This is partly caused by the increase of one hundred thirty-eight per cent in the French

Municipal tax, for when they made a new assessment they kept the old tax rate. However the new assessment is not so high as at first proposed. Our land at Catherine's Bridge is now assessed at about 40,000 taels, or approximately \$30,000 in United States currency. Repair and decoration of houses have also been heavy this year, partly on account of the tenants and partly on account of war. As the total expense has been \$1,736.28, or about \$965 in United States currency, an increase in the appropriation to this fund in the Missionary Society budget for 1926 is imperative. It is hard to see how we can get on with less than \$900 per year for this fund.

A glance at the school account will show that it has cost nearly \$500 per month for the year and that our balance, May 31, was about \$500. So had we closed on June 30 according to plan, we should have been left with nothing to pay teachers' salaries during the summer. Early closing on account of the disturbances makes only a small saving. Perhaps we can borrow from the Girls' school and pay it back from tuition fees in the fall.

When Dr. Josie Rogers and Miss Mabel Rogers, of Daytona, Fla., were here in April they handed me a check for \$250, a gift from the estate of D. D. and J. T. Rogers to the work in China: \$100 to the hospital, and \$50 each to the two school building funds, and to evangelistic work. We are very grateful not only for the gift but also for the visit from two of our own people.

In school the proportion of day pupils to boarders continues to increase, with a bad effect in regularity of attendance and in other ways. School work has of course been much interfered with by civil war in the autumn and by strikes and riots in Shanghai just at the end of May.

The question of the proper location of our new school buildings (when we get them) has been a vexatious one. Your missionaries had pretty well decided that the Boys' School should be removed to Liuho on account of the prohibitive price of additional land here, when the alumni expressed their opposition to such a move. A good deal of enthusiasm was shown towards raising money to buy more land here, but results have been meagre. We presented to the Missionary Board a plan for a trial school in a rented building at Liuho, but it is now too late for that plan, at least for 1925.

Since January of this year I have been acting as secretary of the Moral Welfare League of Shanghai instead of as treasurer.

Grace School for Girls

We have, in the course of our history, known many times when our school has been disturbed by riots and other interruptions, but never one like the past school year, which was ushered in with war and carried on to the tune of many rumors of war and with occasional fresh outbreaks, and now is going out in riot and, perhaps, under conditions more serious than anything we have known before.

We had to delay the opening of school two weeks in September, later losing another week and finally bundling the girls off a week before we wanted to close, postponing final examinations until the opening of the spring term. There were fifty-five names on our roll the first semester, many parents not daring to allow their children to come at all. The spring term opened February 9 with seventy-five girls, and there were applicants for whom we had no room. The girls have had a fine disposition to study, and, taking it altogether, about the same ground has been covered as in normal years.

We greatly regretted Eling Waung's going from us to teach in the Laura Haygood Normal School of Soochow. A graduate from the Union High School of Hangchow was added to our corps of teachers. A change was also made in the teacher of Chinese language and literature. For the first time we have a woman in that position. Since Mrs. Eugene Davis' return she has done excellent work with the girls in vocal music.

Last June four girls were graduated. We have a class of six seniors this year, four of whom are Christians. Six younger girls have become probationers.

This year has been notable in that we have been able to buy the grave plot just behind the school building. The graves have been removed, the fence taken down, and there is now a back yard without an island of grave mounds in the midst. We were able to pay the \$545 Mex. from school funds we had. We have wanted this so long, and there has been so much of trial connected with it, that the purchase is a particularly joyful incident in our year's history.

Another event of this year well worth mentioning is the organization of the

alumnae association. The prime movers in this were Eling Waung, Koeh Weiling, and Tsang Ang-pau who is now Mrs. (Dr.) Zung. All three of these girls have been in Soochow this year, and the two teachers have had a way of meeting in Mrs. Zung's home on Sabbath days. To them came the thought of getting the old girls together in an organization. They made the plans, and a meeting was held here on May 10, when officers were elected. We hope for much in the way of encouragement from this association.

During the month of May the teachers, seniors, and juniors—indeed the whole school—were much interested in getting up an entertainment for the building fund. The senior play was, "The Wide, Wide, World," in Chinese, which, they said, "was another way of telling the Gospel story." The junior play was, "The Three Wishes," in English. In addition to these there were children's exercises and music, an entertainment three and one-half hours long and for two consecutive evenings. It was very well done. We rejoice most of all in the initiative, executive ability, and enthusiasm shown. The building fund has benefited about \$500 Mex.

During the year there has been illness, some of it serious, but on the whole the health has been good. This term there has not been the usual amount of falling out; only two have stopped before this. What the story of the rest of the year is to be we do not know. Our girls joined the strike last Wednesday. We are convinced they did not want to go; but intimidating letters, threatening to set fire to the buildings here, were sent them. They went saying, "We want to come back and finish the year." We are living in a strange Shanghai. We have need, with heart "stayed upon Jehovah," to wait and see how the wrath of man is to be made to praise him.

The City Day school felt the effects of the war as much as we did. During the fall term there were only thirty-eight names on the roll with an average attendance of twenty-seven. This spring there have been seventy-two names and an average attendance of sixty. It was in one of the rooms given over to this school that Liuho refugees were cared for last September and October.

The monthly meetings of our Woman's society have been carried on, and during the need for relief work in the autumn there

were extra meetings for sewing. At these meetings there have been short talks on temperance and one was addressed on the subject of Child Labor. The regular sewing has been the making of garments for the hospital, but during the fall there was much sewing for the refugees. At that time the church members raised, mostly contributing it, \$386 Mex. for relief work; and they also gave or solicited many, many second hand garments and distributed them. With the help of the girls here and in the neighboring school the women made covers and sheets for one hundred ten quilts and tacked them on. These were sent to the Liuho doctors for distribution. One hundred of these were given by Mr. Wo and family as were another hundred all covered and provided with sheets.

Our Bible woman, Mrs. Zung, has been going about her work of visiting the women of the church and others as she finds opportunity. Lucy Daung, now more than eighty years of age and quite feeble, goes out when able and always rejoices in any opportunity to tell the Story.

The Report of the Day School at Zia Jaw

MABEL L. WEST

The little day school, as we usually speak of it, has been taught by Miss Koo with occasional help from our Bible woman, Mrs. Zung, in whose home the school is held. We think that she has done very good work with the little folks. Thirty-eight different children have been registered this year. Last term there were twenty-two, and twenty-four this term.

Dr. Josie and Miss Mabel Rogers heard the children in their English examination at the mid-term and commented very favorably on the way they did. Besides English the children study Bible, Chinese (this includes reading and writing), arithmetic, and geography.

This year the salary of the teacher is met, for the most part, by funds received by the Boarding School from the Missionary Board for such work. The tuition, six dollars a year from each pupil, is not sufficient to pay the rent, upkeep, and the teacher's salary.

Annual Report of H. Eugene Davis

Early in June, 1924, we left Plainfield, N. J., in our Ford sedan provided by the Traveling Expense Fund from the board, augmented by the generous gifts of friends in Rhode Island, Connecticut, and New Jer-

sey; and set out on the long trans-continental driving and camping trip with Vancouver, B. C., as our objective. Commencement at Alfred was attended at the first stop, when during the week three addresses were given. It was a double pleasure for Mrs. Davis and myself to thus celebrate the twentieth anniversary of our graduation from college.

The Western Association at Nile, where we were both asked to assist on the program, was next attended. On the way thence to Battle Creek, Mich., we made it our pleasure to tarry with friends of other years at several places: Little Genesee and Buffalo, N. Y., and Ashtabula, O. During a busy three weeks in Battle Creek, physical examinations for the family, operations for our sons, and eye examinations and treatments for the older daughter were duties carried out. The pulpit of the Seventh Day Baptist church was occupied by your missionary one Sabbath.

The next long stop was at Milton, Wis., during which time Walworth was visited. It was my privilege to attend the meeting of ministers at Milton Junction and the General Conference at Milton, with all their inspiration and good cheer.

From Milton we drove on to the old home at North Loup, Neb., where a three weeks' visit was concluded by our being joined by Dr. George Thorngate and family, who with the newly purchased Ford car, the gift of generous friends among doctors, dentists, and others of the denomination, had also driven from Milton.

From this point on we drove and camped together by way of Boulder, Colo., for a week-end, and Clarkston, Wash., for a restful week with Dr. Paul Johnson's family, arriving at Vancouver, October 19. After having the cars crated for trans-oceanic shipping, we sailed from Vancouver, October 23, and arrived in Shanghai, November 8.

War conditions have made mission work difficult. During the early fall and winter, matters were very unsettled both in Shanghai and Liuho. Perhaps this condition accounts also for the large number (twenty-six) of trips made with the Ford to Liuho during the recent months since January 1.

For five months I employed a Chinese teacher and studied two hours per day. Much time and thought have been given to the location of a new Boys' School in con-

nection with the effort of the Chinese to raise funds for the purchase of land for the same. Counsel has been given to the Executive Committee of the Y. P. S. C. E. and the Cabinet of the Y. M. C. A. A club of former Boys' School students was undertaken, but as yet has not gone far.

Three special efforts for evangelistic work have been undertaken. One at Liuho at China New Year was interfered with by another phase of the war, so was largely a failure excepting as we felt that church members were strengthened.

March and April were given over to special efforts in Shanghai for a series of week-end meetings with definite topics selected by a committee. Communion services marked the beginning and end of this series. Programs and announcements were printed and very generally distributed. As a result eleven wrote their names as inquirers. The second Sabbath in May, meetings were opened in Liuho. A quartet from Shanghai attended and assisted over two week-ends, and others were taken out in the car for the Friday evening, Sabbath, and Sunday services. Several have signed their names as probationers, and baptism was asked for at the June Communion service at Liuho last Sabbath. Candidates are also awaiting baptism in Shanghai, but the present unrest may change all this. Two men were baptized last June and united with the Shanghai Church.

While in America on furlough, Mr. T. A. Saunders of Milton handed me \$50 in gold to be used in evangelistic work. This is the first money for this particular work that I have ever had at my disposal. The amount when exchanged came to Mex. \$89.38. Later Dr. Josie Rogers and her sister, Miss Mabel Rogers, also contributed \$50 gold to the same account. This brought \$91 Mex., making a total of \$180.38 in the Seventh Day Baptist Evangelistic Fund. To date, expenditures from this fund have been as follows:

For—	
Books and pamphlets	\$ 14.00
Bibles	12.00
Charts	3.00
Cards	1.00
Printing	5.00
Transportation	15.00
Total	\$ 50.00
Balance on hand	130.38
	<hr/>
	\$180.38

For a number of years I have been interested in Daily Vacation Bible school work, and we have had three or four schools in connection with our church and Boarding schools. Upon my return to China I was asked to the meetings of the Daily Vacation Bible School Association of Shanghai and was later elected to the chairmanship of the Shanghai Executive Committee. At the annual meeting of the National Board I was asked to serve as chairman of the Business Committee of that organization. I have been closely associated with Mr. E. C. Knapp of the World Board of New York, and much time and thought have been given to plans for opening schools this summer; but again it is uncertain what can be done in the face of such unsettled conditions.

(To be continued)

SALEM CONFERENCE DAY AT DETROIT, MICH.

ELDER R. B. ST. CLAIR

Sabbath, September 5, was "Salem Conference Day" in the Detroit Church. Much of enthusiasm kindled at the splendid Conference sessions was exhibited during the hour of worship, and all present thoroughly enjoyed the presentation of the reports.

Brother Ralph C. Brooks graphically set forth the various outstanding features of the young people's work, while Miss Ethel E. St. Clair spoke in glowing terms of the wonderful fellowship breakfast, led by Rev. A. J. C. Bond and others, and of the real spiritual help those attending received. Miss Annie E. St. Clair followed with an excellent description of the China exhibit. Brother Royal Crouch, our Christian Endeavor president, called attention to the peaceful business sessions and the expeditious manner in which the business of Conference was handled. Brother N. L. Maltby, superintendent of our Sabbath school, spoke appreciatingly of the fine hospitality of the Salem people and of the world-wide outlook our church has taken on.

Pastor St. Clair closed with a short address calling attention to Editor Gardiner's sermon, the programs of the various boards and the superexcellent sermons on the Sabbath, Seventh Day Baptists, etc., delivered on Sunday afternoon. He read portions of Hon. S. H. Davis' Sabbath morning sermon from the *Clarksburg Telegram* of August 23, and closed by repeating the hymn sung

by Brother Davis, who is our denominational missionary treasurer. These words, said he, deeply impressed the capacity audience of one thousand or more who heard them sung by Elder Davis at the conclusion of his sermon. As quoted by Pastor St. Clair, they were:

I am somewhat old-fashioned, I know,
When it comes to religion and God;
Many think I am painfully slow
Since I walk where my fathers have trod.
I believe in repentance from sin,
And that Jesus within us must dwell;
I believe that if heaven we win,
We must flee from the terrors of hell.

I believe that the Bible is true,
Though critics have torn it apart,
All its warnings and miracles too,
I do wholly accept with my heart.
I believe that the Sabbath was made,
To be sacredly kept for the Lord;
And when broken for pleasure or trade,
We shall miss our eternal reward.

I'm a little old-fashioned, I know;
But God's peace has a home in my soul,
And I'll praise him wherever I go,
For cleansing and making me whole.

After hearing the reports, those at Detroit Church who had not been at Salem, earnestly wished that they had been.

Renewed consecration is plainly evident in all branches of church life as a result of the outpouring of the Spirit at Conference.

IF YOU HAD A FRIEND

If you had a friend strong, simple, true;
Who knew your faults and who understood;
Who believed in the very best of you,
And who cared for you as a father would;
Who would stick by you to the very end,
Who would smile however the world might frown:

I'm sure you would try to please your friend;
You never would think to throw him down.

And supposing your friend was high and great,
And he lived in a palace rich and tall,
And sat like a King in shining state,
And his praise was loud on the lips of all;
Well then, when he turned to you alone,
And he singled you out from all the crowd,
And he called you up to his golden throne,
Oh, wouldn't you just be jolly proud?

If you had a friend like this, I say,
So sweet and tender, so strong and true,
You'd try to please him in every way,
You'd live at your bravest—now, wouldn't you?
His worth would shine in the words you penned;
You'd shout his praises . . . yet now it's odd!
You tell me you haven't got such a friend;
You haven't? I wonder . . . What of God?

—Robert W. Service.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

OUR RELIGIOUS HERITAGE

HOSEA W. ROOD
(Conference Paper)

We are today very much what the yesterdays have made possible for us. We owe a great deal to those who have labored and gone on before. It is well worth while for us Seventh Day Baptists to go back now and then and take a look at what Sabbath keepers have accomplished in the past and bestowed upon us.

Good history tells us that the first Christians in the British Isles kept the Bible Sabbath from the time of their conversion, not far away from apostolic times, and that it was so observed there for several centuries; that there were many Sabbath keepers in England all along until the emigration of the Puritans, for the sake of religious freedom, to the newly discovered country across the sea. It was a long time after Constantine before the Sabbath was generally displaced in England by the Catholic Sunday. Even then, many learned men—some statesmen—continued to observe it. It is well known that there were several Seventh Day Baptist churches in England at the time of the Reformation though there are dependable records of only a few.

One of the members of the Bell Lane Church in London, Stephen Mumford, came to Rhode Island in 1664, and, finding there no church of his faith, affiliated with the Baptist Church at Newport, yet still keeping the Sabbath. Within a few years several members of that church began to keep the Sabbath with him. Prominent among them were Samuel and Tacy Hubbard. They did not then intend to leave the Baptist Church, but after a while some of its members began to say that those who kept the Sabbath of the Ten Commandments were denying Christ, and so denounced them as heretics. This resulted in their withdrawing from the church on the seventh of December, 1671. Two weeks later seven of them organized themselves into the Newport Seventh Day Baptist Church, the first of that faith in

America. The first pastor of this church was William Hiscox, one of the first of the converts to the Sabbath under the teaching of Stephen Mumford. This Pastor Hiscox was "a man of great ability and sterling integrity." After a successful pastorate of thirty-three years he died, in 1704, very much beloved by his people. Under his able and faithful ministry the church increased rapidly in numbers, both by the coming of Seventh Day Baptists from England and by conversions in the colony. Several of its members had removed to the mainland and settled at what later came to be called Westerly, about thirty miles away and close by the western boundary of the colony. In 1708 a church was organized there, which is still in existence and is known as the First Seventh Day Baptist Church of Hopkinton. The old Newport Church is extinct.

As early as 1696 the people at Westerly and those of Newport began holding yearly meetings, when as many as possible of both communities united in service at Newport. After the organization of the church at Westerly the annual meeting came to be held there. This coming together was a time of much spiritual and social refreshing. It led to co-operation in Christian service, mutual helpfulness, and a spirit of brotherhood. It may be considered that out of this yearly gathering our General Conference was in due time evolved—a part of our religious heritage.

We Seventh Day Baptists of today may well rejoice and be glad that the pastors and other leaders of those first two churches of ours in America were intelligent, sincere, and devout men and women. It speaks well for them that Pastor Hiscox, of Newport, served thirty-three years, Pastor Gibson thirteen, John Crandall thirty-seven, John Maxson twenty-four, and William Bliss twenty-nine—five pastors in one hundred thirty-three years. There must have been harmony among the people who so well and so long supported their pastors. It is sometimes possible for a mischief-maker or two to shorten a most worthy pastorate. Those preachers must have been superior men to hold for so long a time the love and respect of their people throughout their long pastorates. Their minds must have been fresh and fertile to keep their sermons from becoming stale. During Pastor Crandall's pastorate of thirty-seven years there were

one thousand nine hundred twenty-four Sabbaths. I am wondering if he was able to give on every one of them a new sermon.

MISSIONARY SPIRIT

From these first two churches groups of people from time to time moved westward through Connecticut and into New York, organizing here and there new churches, some of which are still in existence. In this general expansion there came finally to be Seventh Day Baptist churches in New Jersey and Virginia, and in due time others farther west—in Ohio, Illinois, Wisconsin, Minnesota, Iowa, Kansas, and Nebraska—all imbued with a missionary spirit. In order that these scattered churches of Sabbath keepers might be held together in faith and purpose, the General Conference was organized in 1802; and this Conference has, during the one hundred twenty-three years since then, except from 1846 to 1863, held annual meetings. Between those two dates it met once in three years. Since the Conference was organized, the various churches of the denomination have been grouped into associations, of which there are now eight—the Eastern, Central, Western, Northwestern, Southeastern, Southwestern, Pacific Coast, and Jamaica. All the associations hold annual meetings. These gatherings, with quarterly meetings among smaller groups of churches, afford opportunity for religious meetings by means of which our people are drawn together for united worship, plans for religious work, and becoming acquainted in a social way. Because of a general attendance upon these various meetings, together with the reading of our excellent denominational magazine, the *SABBATH RECORDER*, we are so drawn together that we seem to ourselves like a denominational family, pretty generally acquainted with one another all the way from old Newport, in Rhode Island, to Riverside, Calif. We are thus drawn together in heart and purpose—in real friendship and brotherly love. This is good for all of us, both old and young—especially so for our beloved young people—our hope for the future; for thus they come to know one another so that they may become co-workers in a common cause. This system of organization has come to us from those who have lived and labored before us. It is a wise and pleasant feature of our religious heritage—something we should highly prize and conserve.

OUR DENOMINATION A DEMOCRACY

Our church fathers established for us a denomination that is not an autocracy but a democracy. Seventh Day Baptists in England were Independents. They would accept no ready-made creed. Every church formulated its own articles of faith and agreed upon its covenant relations. It was bound to no form of worship—had no ritual, no dignitaries, no governing body outside itself. Its rules of faith and practice were taken directly from the Bible. Their essential belief was in the "Fatherhood of God, the Brotherhood of Man, and the Faith of Jesus." Their fundamental doctrine was based upon the Ten Commandments, and Christian baptism upon confession of faith. Our first two churches in America adopted the same simple form of church government and accepted the same religious belief; and so has every one of our churches done since then. It is an essential part of our religious inheritance, and we may rejoice in its possession. Fully accepting this precious heritage, we may live under the perfect law of liberty.

But there can be no liberty—freedom of thought and action—without a corresponding degree of responsibility. There are churches with ready-made creeds—government from the outside—to which if its members live in formal agreement little else is asked of them. It is not left for them to think out the right and wrong of things. This removes from them the responsibility that comes along with freedom of choice and is a means of moral and religious discipline. In the experience of our churches there have been times when honest Christians have disagreed in certain questions of right and wrong. Sometimes churches have been called upon to help settle such differences. In general, when two persons who have disagreed are brought face to face and both sides given a patient, prayerful hearing, a satisfactory agreement has been reached. It is the gospel way. It is the sweet spirit of charity that softens hearts and leads to peace. There has, now and then, been a time when two neighboring churches have had unfortunate differences, and when much grace on the part of the membership was required to let brotherly love continue. Yet in cases like this the sweet spirit of charity has overcome what was wrong. This spirit has been bequeathed to us by the fathers in the church. It is a part of our religious heritage to be used for our spiritual growth.

It is the spirit that has all along held our independent churches in the bonds of Christian fellowship.

OUR SCHOOLS

Our fathers and mothers in Israel were intelligent men and women, and they began nearly a hundred years ago to establish good schools for the liberal training of their young people. From 1836 to 1857 thirteen academies were opened within the bounds of our denomination. They served well their purpose, but in due time were supplanted by free high schools. Two of these academies, at Milton and Salem, became colleges, and that at Alfred a university. All of them are now prosperous educational institutions. They are in a very real sense a part of our religious heritage, established and promoted under Christian influences. They send forth every year strong men and women well trained for the betterment of the church and the world. At Alfred we have a seminary where young men and women are trained and consecrated for the gospel ministry.

Through our Sabbath schools and Christian Endeavor societies our children and young people are given a Christian education. Thus trained, many of them become, naturally, church members and Christian workers. To become such is truly a part of their religious heritage. (It is a very unusual thing for one of our young folks to go astray.) We are justified in a feeling of pride in our boys and girls—our future men and women.

Let it be our happy duty and privilege to pass on our religious heritage to those who are to live after us.

AN EXPLANATION

When in the course of missionary activities it becomes necessary for a group of Christian people to alter or sever their official connections with their representatives in the foreign field, a decent respect for the opinions of kindred brethren demands a statement of the facts which brought about the altered relations.

In the summer or fall of 1921, the Woman's Board sent out a circular letter in which five different objects were suggested as special subjects for united prayer. One of these was that God would raise up suitable representatives to answer the oft-repeated call from a little struggling group of Sab-

bath keepers in Northern Argentina. For a number of years this little company had been calling pathetically to the Missionary Board to send them a missionary to work in their midst. About this time Brother William Robinson who had years of experience as a self-supporting missionary, with his wife who had shared his experience one year in Argentina, came to sojourn with the Riverside Church at their own charges as soon as they could secure the necessary means. They still had an unshaken determination to return to this needy field. The Robinsons were known to some members of the church for a period of not less than twenty years; and their Christian experience and zeal for the Lord's work were unquestioned. The Riverside Church felt that their prayer regarding the South American work had been answered. The Robinsons were recommended to the Missionary Board for this field. But because of a shortage of finance, the Missionary Board did not feel warranted in undertaking additional enterprises.

At the Pacific Coast Association meeting early in 1922, a sufficient amount of money was raised to send the Robinsons to South America and support them in the field for two years. Brother and Sister Robinson having stated that if the Pacific Coast Association would send them to South America and support them for a period of two years, that at the expiration of that time they would relieve the Pacific Coast Association of any responsibility and become self-supporting.

The Robinsons sailed for South America in May, 1922, going directly to Bonpland where they spent the first year with the little company who had been so long calling for help. From reports received the little company here was greatly strengthened spiritually and numerically. They then removed to Santo Tome where their year's work was crowned with abundant success; a company of over thirty being brought to a saving knowledge of the gospel. The success of their efforts was beyond our expectation. At the expiration of our two-year agreement with them we did not wish them to become self-supporting. We wanted them to give their undivided attention to saving souls. So the association voted to continue their support for another period of two years. At the General Conference at Milton, 1924, the Santo Tome Church numbering thirty-one applied for admittance into the

group of Seventh Day Baptist churches. Just prior to the General Conference, rumors had come to us that the little church at Santo Tome had not taken the name Seventh Day Baptist. The General Conference referred the application to the Pacific Coast Association with their favorable approval on condition that the new church take the name Seventh Day Baptist, and at the same time make a statement of their belief. The Pacific Coast Association took up the matter with the Robinsons as an association, and as separate churches, besides a number of private correspondents. All told, we had a very prolonged and lengthy correspondence over the question of a name. The General Conference expressed a willingness to accept them as a member church, granting them the privilege of taking any other name in connection with the name of the body. Brother and Sister Robinson, in spite of all of our pleadings and arguments, refused to use any name that was not found in the Word of God. We passed on to them the suggestion of the General Conference that the new company take the name of Church of God of Seventh Day Baptists. This they also refused to endorse. They insisted in using the name of Church of God or Church of Christ.

The people on the coast felt that inasmuch as Brother and Sister Robinson went to South America as the representatives of the Pacific Coast Association and were receiving support from the Association, that they had a right to expect the new churches that were organized through their efforts should accept the common church name. When the association representatives and individuals who had been conducting the correspondence with Brother and Sister Robinson, found that it was useless to longer continue to try to persuade them to accept the name Seventh Day Baptist, the association felt that they could no longer officially continue them as their representatives in a foreign field. The association therefore felt compelled to discontinue their official relations with the Robinsons which of course involved a breaking off of their regular support from the treasury of the association.

This action was not taken in any spirit of retaliation, but was done with the deepest sorrow and regret. It was a pleasure for the association to give of their means for this work, and it was the greatest disappointment that ever came to this part of the vine-

yard when the attitude of the Robinsons forced them to such an action. We still feel that the Robinsons are very earnest, devoted Christian workers. We believe they are also doing a good work in leading those poor, benighted people from the darkness of Catholicism into the liberty of the gospel, including the observance of the seventh day. We still have a deep interest in their work and their welfare, and many of the members of the churches who sanctioned the action of the Pacific Coast Association, still feel it a privilege to continue to contribute as individuals toward their support. We do not question their sincerity, but do seriously question their judgment. We still pray that they may see the error of their judgment and yet be led to take the name of the church which so cheerfully sponsored their work for three years.

This statement is sent forth to the brethren, not in a spirit of criticism, nor as an apology for the actions of the Pacific Coast Association, but for the purpose of correcting some very erroneous reports that are becoming current which are mutually prejudicial to the Robinsons and to the Pacific Coast Association.

Brother and Sister Robinson have been so untiring in their labors for these people that Sister Robinson's health has so broken that she is obliged to retire from the work. Their daughter, Mary Ellen, has also been in very poor health, and it has become quite imperative that she return to the states. Brother Robinson is still continuing the work, but his strength can not long endure the strain without a period of rest or relief in additional help. They need our prayers and our sympathy. And we earnestly hope that relief healthwise and financially may be speedily coming. They are still highly respected and dearly loved members of the Riverside Seventh Day Baptist Church. We very deeply regret that circumstances have forced us into our present relation with this branch of the Lord's work.

LESLIE P. CURTIS,
President Pacific Coast Association.

E. S. BALLENGER,
Pastor of Riverside Church.

Every volition and thought of man is inscribed on his brain. Thus a man writes his life in his physique, and thus the angels discover his autobiography in his structure.—*Swedenborg.*

WOMAN'S WORK

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

ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CON- FERENCE, 1925

We are not able to report as much done during the year by way of advancing the work along new lines as may have been expected; but we do not feel hopelessly discouraged, for we know the year has not been entirely fruitless. If we have lacked stimulus in our work, we are glad to remember that there is one stimulant that never fails and yet never intoxicates; and that is *duty*. We do not feel that nothing has been accomplished because we see no completed work; rather has it been our duty and privilege to strengthen the obligations already assumed.

It was Meecher who said, "Despondency is ingratitude. Hope is God's worship." Accordingly, we would render our grateful, reverent homage to God for the many blessings of the year and for the hope that worships him even in humble duties. We are especially grateful for the circumstances of God's dispensation that has given us a place to work as a part of a people who honor his law in the keeping of the Sabbath of his word, and we would not be "fair weather followers" but loyal supporters of this truth at whatever cost.

We are grateful for the privilege of prayer. "Though sundered far by faith we meet, around one common mercy seat." We may ask for guidance in the work of the kingdom, we may plead that daily the Word may grow ever clearer to us in its teachings, and perceptibly dearer as it draws us nearer to the divine Author.

Mrs. Emma T. Platts, who forty-one years ago was instrumental in the organization of the Woman's Board, died May 7, 1925. We may enjoy the delicate beauty and sweet fragrance of the wild rose, but more enduring than beauty and more helpful than fragrance is the influence of noble lives that live on to encourage and control. They, being dead, yet speak to us through the Spirit.

Thus workers drop out by the way, but the work remains with ever-increasing opportunity and demands to be built up by recruits with fresh courage and zeal that nothing may be lost.

Our manner of work as women in the denomination is much the same as is the work of women in the home, a certain necessary routine to follow with not much to relieve the strain of monotony. Yet our women are ready to meet any emergency that may arise. After the looting of the Liuho Hospital by Chinese soldiers last fall, the women were hearty and generous in response to the call for help in the refitting and refurnishing of the depleted hospital.

The items of our budget have been the same this year as last. However, this year we have escaped the use of the irritating word "deficit"; our pledge going through the hands of the Onward Movement treasurer has been fully met. Our women on the Pacific Coast have been sending letters to many lone Sabbath keepers. This is an encouraging feature of their work as it has already met with some response. This silent medium of communication may be wonderfully used for the good of the cause. "A word spoken," even with the pen, "in due season, how good it is." Correspondence with their nonresident members, in most of the societies, is going to be a means of growth in interest and good will.

One small society paid \$120 toward its pastor's salary this year and says, "That has kept us moving." To keep moving is neither standing still nor going backward; therefore we find encouragement.

More mission study and missionary programs have been reported, showing a growing interest in one vital principle of our denomination, the element of missions.

It would be interesting to hear of the many ways and means that are devised by our busy women for the raising of funds for the work. It is safe to say that it all has been fairly and honestly earned, and freely and gladly given. One secretary hints that their society would be glad to have everyone give one-tenth, but they do not know how to make them do it. The question is open for suggestion.

Early in the year a society was organized by our women in Attalla, Ala. This gives the Southwestern Association five societies for the faithful secretary to supervise. The Eastern Association has thirteen societies,

and all thirteen have reported. Hereafter no apprehension need be feared from the number thirteen.

Total number of societies	56
Number reporting	52
The total resident membership, as reported..	1,810
Nonresident membership	290
Total	2,100

Outside of the treasurer's report, and of which no other acknowledgment than this has been made, there has been raised for

Local work—church and community	\$5,660.01
General benevolence	832.32

Total

Aside from the wholesome influence our women always exert, these figures show how necessary a part of every church and community has become the work of the organized woman's society.

This year marks three quarters of a century since our first foreign missionaries, like God's servant of old, "went out not knowing whither they went." Many trials and discouragements were theirs, but with faith and confidence in God, who called them, "they entered the land." We could go on through the years noting the increase of the seed sown on good soil, and we would come to know that now, as then, the passing of years does not matter so much with the Lord of the harvest as that the work we undertake shall be done in obedience to him and his requirements.

Surely we owe much to our pioneer missionaries, both at home and in foreign lands. Their labors have been an incentive to us to help carry on the work they so courageously began. With our greater opportunities, what will be left for the generations that are to follow us? What the nations of the world need today is the gospel of Jesus Christ. How shall we help to give it to them? God will use all who are willing to be used "but they first gave their own selves to the Lord." Would not this be a worthy memorial to leave to our children?

When principles of our faith are being assailed, the line of least resistance some times tempts us as being the easier way; but with love and good will for all, and with the spiritual heritage of our fathers and mothers, who were rich in faith, we must

"Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.

Shun not the struggle—face it; 'tis God's gift.
Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not—fight on, tomorrow comes the song."

May God help us "to endure as seeing him who is invisible."

In behalf of the Woman's Board,
METTA P. BABCOCK,
Corresponding Secretary.
Milton, Wis., August 4, 1925.

IS THE CHURCH OF ENGLAND IN THE APOSTOLIC SUCCESSION?

Volumes have been written to prove the Church of England (the U. S. A. "Protestant Episcopal") of apostolic succession. Wide differences of opinion exist. The church does not appear to be in accord with its own ritual and hymnal.

The Common Prayer and Hymns Ancient and Modern, printed by Eyre and Spottiswoode, printers to the King's Most Excellent Majesty, London, Eng., and published jointly by the Musson Book Co., London and Toronto, and William Clowes and Sons, Ltd., London, have in "The Order of the Administration of the Holy Communion," pp. 198, 199, Prayer section, the following:

Then shall the priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:

Minister: Remember that thou keep holy the Sabbath day. Six days shall thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

People: Lord, have mercy upon us, and incline our hearts to keep this law.

After the tenth commandment is read, the people say:

Lord, have mercy upon us, and write all these laws in our hearts, we beseech thee.

If these people pray intelligently, repent sincerely, and purpose to live in harmony with God's will, they must be a Sabbath-keeping people.

But in order that they may be without
(Continued on page 342)

YOUNG PEOPLE'S WORK

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

OUR COMMUNITY

Christian Endeavor Topic for Sabbath Day,
October 3, 1925

DAILY READINGS

Sunday—By a Christian life (Eph 5: 8-16)
Monday—Open-air services (Acts 16: 14, 15)
Tuesday—Leaven of good (Matt. 13: 33)
Wednesday—By personal evangelism (John 1: 35-42)
Thursday—By fervent prayer (1 Tim. 2: 1-8)
Friday—By good citizenship (Rom. 13: 1-8)
Sabbath Day—Topic: How can our society benefit our community (Matt. 5: 13-20. Consecration meeting)

A PLAN FOR THE MEETING

In preparation for this meeting, the leader and the Prayer Meeting Committee may make out a list of the special needs of the city or community in which the society is located. Select a number of members and give to them the needs on the list, asking each member to speak briefly on the point assigned to him.

Also the week before the meeting, ask every member to think during the week of some way in which the society may benefit the community, and tell of it in the meeting.

Let the latter part of the meeting be given up to an open discussion of the plans suggested, choosing, if possible, one or more things which the society may actually do, and making necessary arrangements for starting the work. (Adapted from a plan given in *The Christian Endeavor World*.)

O God of mercy, God of might,
In love and pity infinite,
Teach us, as ever in thy sight
To live our life to thee.

And thou who cam'st to earth to die
That fallen man might live thereby,
Oh, hear us, for to thee we cry,
In hope, O Lord, to thee.

Teach us the lesson thou hast taught
To feel for those thy blood hath bought,
That every word and deed and thought
May work a work for thee.

For all are brethren far and wide,
Since thou, O Lord, for all hast died;
Then teach us, whatsoe'er betide,
To love them all in thee.

In sickness, sorrow, want, or care,
Whate'er it be, 'tis ours to share;
May we where help is needed, there
Give help as unto thee.

And may thy Holy Spirit move
All those who live to live in love,
Till thou shalt greet in heaven above
All those who give to thee.

—Godfrey Thring.

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, October 3, 1925

HOW CAN OUR SOCIETY HELP OTHER INTERMEDIATES? JOHN 13: 34, 35; ROM. 15: 1, 2

SEVENTH DAY BAPTIST MISSION AT GEORGETOWN, BRITISH GUIANA

MRS. FRANCES FERRILL BABCOCK

(Continued)

In the summer of 1919, Mr. Spencer again came to the United States to attend Conference, which met at Battle Creek, Mich. He was very anxious to create a greater interest in our mission at Georgetown, for he wanted to buy property for a church there as rents were so high. He was given a place on the program. After Conference he visited and preached in several of our churches. As the people came to know him better, they were more interested in the mission. Several of the Ladies' Aid societies sent barrels of clothing, etc., for the mission.

At the Battle Creek Conference the New Forward Movement was organized and \$8,000 was apportioned to the work in Georgetown; of this \$5,000 was for Mr. Spencer's salary for the five years of the movement, and \$3,000 for a Chapel Fund.

Mr. Spencer returned home from the United States, January 6, 1920. He was delayed on his way home by a strike. On Sunday night following his arrival the people welcomed him home; the following Monday night the Christian Endeavor society held a reception for him. When he told the people of the decision to buy property and erect a chapel, the members and adherents of the mission were filled with joy. One and one-half lots were bought March 20, 1920, at 150 Regent Street, consideration, \$2,500. Our services will be held in one of the buildings on the lot until a chapel is built, then this building will be fixed up and used as a parsonage.. There is also another

house on the property which will be sold when the chapel is built. In his annual report (1922), Mr. Spencer says, "No changes have been made to the church property. The rents received have been paid out in taxes and upkeep. The taxes will be greatly reduced when the chapel is built. The cost of building materials is gradually decreasing, and we hope the committee will soon be in position to deal with the problem of building. . . . I am anxious to clear up the building site before the year ends, as the rents give trouble, and the City Council may soon call upon me to either pull down the tenement building or make general repairs. Knowing that a church building is to be erected they have given me some consideration."

Over the Caribbean waters there is a call for help. During the year 1920-21, Mr. Spencer visited for two weeks in the island of Trinidad. He preached twice to an independent company of Sabbath keepers; he also met the members of the Georgetown Church who had gone there to live. He visited Mr. James Murray, of Carapichaima. Since Mr. Murray left canvassing for the Seventh Day Adventists, he has been engaged in sugar cane farming. He has suffered many hardships but has not given up the faith. He is not satisfied with his occupation as he feels that he is called to do missionary work. He is a man of about fifty years of age, and has a family of five dependent upon him for support. Two years before Mr. Spencer's visit to Trinidad, Mr. Murray had been to Georgetown, and after some doctrinal studies he decided to cast his lot with us. He is a member of the Georgetown Mission.

The church membership at Georgetown (1923) is forty-six. All the members are converts to the Sabbath, coming from the Church of England, Roman Catholic Church, Congregational, Presbyterian, and Brethren churches. They are mostly Negroes. At some of the services nearly all of the nationalities of the city are represented. All races worship in the same building in these colonies. There is a Sabbath school and a Christian Endeavor society in our church in Georgetown. The Sabbath school uses the *Helping Hand* and the *Graded Lessons*. The Christian Endeavor society uses the topics put out by the United Society of Christian Endeavor. Their members are from many denominations.

Mr. Spencer writes as follows: "Of late there is a great awakening over the Sabbath question. It is discussed in the streets, and literature is eagerly sought after. Several visitors attend our Bible Class which is held on Thursday nights, and we believe that some will decide to follow the Sabbath truth."

(To bring this study up-to-date, read again the articles and letters about South America which have appeared in the RECORDERS of the last two years.—R. C. B.)

A THOUGHT FOR THE QUIET HOUR, SEPTEMBER 27

LYLE CRANDALL

"Repent ye, for the kingdom of heaven is at hand." There is no better way by which we can show Christian friendliness to South America or any other continent than by carrying to them the gospel of salvation through Christ. This is the need of the world today, and the world is dying for it. The gospel is the only power that can save it from sin and destruction. Each one of us can have a part in spreading it to every country. Are we, as Seventh Day Baptists, doing our duty in helping to evangelize the world?

We should be specially interested in South America because we have two missions there. More workers are needed in those missions, and they need our financial support as well. Let us support them with our money and let us pray that God will raise up workers to help those who are there. Is there not some Christian endeavor who will consecrate his life and service to the South American field? What is your duty?

PRESIDENT'S STATEMENT

(Conference Address by Dr. Benjamin F. Johanson, President of the Young People's Board.)

The activities of our denomination are carried on by means of organizations known as boards or societies. Each organization is allowed considerable freedom in its method of work, but reports annually to the General Conference.

The contact which the Young People's Board, of the Seventh Day Baptist denomination has with its constituency, is the organized groups of young people in the local churches. The interdenominational move-

ment known for more than four decades as Christian Endeavor, has been adopted by Seventh Day Baptists as its West Point, or training school of religious activity. The present board had no choice in the selection of the agency. When the board was transferred to Battle Creek a few years ago, we found this the established policy and we adapted ourselves to the conditions which we found.

Four years ago the General Conference selected the president of your board for membership in the Board of Trustees of the United Society of Christian Endeavor. You may know that each denomination is entitled to representation in the parent organization. The contact of your president with the larger body, and especially its officers, has established his conviction upon at least two important points: first, the underlying principles of Christian Endeavor are right; second, that Christian Endeavor is here to stay.

Dr. Francis E. Clarke, the founder, says in his *Manual* that after studying societies in all lands, he finds that the principles common to all societies are these:

Confession of Christ,
Service for Christ,
Loyalty to Christ's Church, and
Fellowship with Christ's people.

All Christian Endeavor societies have these principles in common. While I was attending the International Convention at Des Moines, Iowa, two years ago, it was my privilege to make a rather comprehensive study of this subject, under Walter B. Howell, field director of the Presbyterian Board of Religious Education. And my conclusion after that study was that the fundamentals underlying the movement are right.

Three reasons will be mentioned why I think Endeavor is here to stay: first, an organization which has had the unprecedented development that this has had in less than fifty years must be supplying a distinct need. An examination of the facts justifies this conclusion. The second reason I will mention is the investment of consecrated money. Mr. Shartle, the treasurer, says that if he is spared to the work for a limited period of years, he can raise the endowment to \$800,000. Add to this the investment in the plant in Boston, and again add the \$100,000 which endeavorers are raising as a

memorial to Dr. and Mrs. Clarke, and you have nearly one million dollars. But third, and of greatest importance, is the investment in consecrated lives. It has been my privilege to study the men at the head of the society perhaps closer than they realize. I do not wish to be critical, but I believe I have a right to know what kind of leadership I am to follow. And I have not been disappointed in such men as Dr. Francis E. Clarke, Dr. Poling, E. P. Gates, Amos R. Wells, Alvin Shartle, Vanderson, Anderson, and a large group of others who might be mentioned. To know these men is to acknowledge that Christian Endeavor has a consecrated leadership. Then consider that there are 350,000 unsalaried officers acting on the executive committees of 80,000 societies in 87 denominations. Christian Endeavor is the largest fraternity in the world with 4,000,000 active members. My conclusion is that Endeavor is here to stay.

But what is Christian Endeavor doing and what can it do for us? Several things will be mentioned merely as illustrations.

Christian Endeavor believes in the Bible and its message. We have always had the Quiet Hour Comradeship and have always encouraged Bible study, but this year the United Society and your own board will place even more stress upon Bible study than it has received in the past.

Christian Endeavor believes in a constructive program of recreation. We spell that with "re" and not "wreck." In these days we need such a program. We Seventh Day Baptists believe that in the standardization of our socials, we have carried that project even further than has the United Society. This is perhaps as good a place as any to pay my respects to the so-called social dance. It requires less gray matter than any other form of recreation. The hostess may take a nap or read her favorite book. Just start the show and it runs itself. It has the fewest things to be said in favor of it and enough that can be said against it. It has no desirable qualities that can not be supplied by something more worthy. It yields a minimum amount of legitimate returns on a maximum expenditure of effort. It makes the devotee feel like thirty cents the next day. That is what they do when they start the Victrola and dance away a few hours of their lives. It has nothing to commend it to Christian young people. Your board

believes that one of the finest contributions we can make to our young people is a clean wholesome program of play. We ask you to support us in that project.

Christian Endeavor believes that the best agency for winning young people to Christ and his Church, as well as holding them to the Church program, is young people. We were told in Portland at the recent convention, that more people had been won to Christ by Christian Endeavor, than by evangelists. This must not be understood to mean that we undervalue the place of the evangelists in the religious program, but that in the consideration of this program, Christian Endeavor must not be ignored as an evangelizing agency.

VACATION BIBLE SCHOOL, VERONA, N. Y.

We gather the following interesting data regarding Verona's Vacation Bible School, from the *Rome Daily Sentinel*. Thirty-two pupils carried out an excellent program, consisting of songs, recitations, dramatization of Bible stories, in the final demonstration.

The *Sentinel* says:

The daily Vacation Bible School which has closed after a three weeks' half-day session gave a public demonstration in the Seventh Day Baptist church to an appreciative audience.

* * * *

The dramatizations were full of meaning and well carried out by the children. The verses of scripture were recited accurately and with feeling and the songs were very nicely sung. Much credit is due the efficient work of the teachers, Mrs. Eula Sholtz, teacher of Class I; Mrs. Elmina Warner, teacher of class II; Miss Florence Agne, of class III; Miss Janette Randolph of class IV, and the Rev. M. D. Holmes, the high school class. Miss Janette Randolph of Alfred, N. Y., was supervisor and Mrs. Elmina Warner, musical director.

FINE SUM COLLECTED

The teachers, with the exception of the supervisor, devoted themselves to the work without remuneration. At the close of the school there was quite a debt hanging over it. The Rev. Mr. Scheehl, pastor of the Lutheran Church, made a few pleasing remarks, after which the collection was taken. When counted it was over \$38, an amount sufficient to more than cover the indebtedness.

Six years ago this Vacation Bible School was started by the Rev. T. J. Van Horn, pastor then of the Seventh Day Baptist Church of Churchville. All who have had the privilege of having their children receive this religious instruction and have attended the public demonstrations can not fail to appreciate the wonderful success that has been attained.

SUMMER

M. E. H. EVERETT

"In summer the poet is gay."—*Forsythe Wilson*.

Out of one blossom into another—
That is the way the bumble bee goes;
Long he dines in a field of clover,
Then sleeps in a damask rose.

A warbler sings in a linden,
A song from her forebears' tongue,
A joyful song from highest praises,
With never a hint of wrong.

Up from the poppies a cedar moth,
More rare than the butterfly,
Through leaves, from shadows and broken lights,
Comes lazily floating by.

Breathing the summer's fragrant breath,
Her beautiful gifts I see
And float with the moth, praise with the bird,
And feast with the bumble bee. (*Dictated.*)

Coudersport, Pa.

IS THE CHURCH OF ENGLAND IN THE APOSTOLIC SUCCESSION?

(Continued from page 338)

excuse, and that the day of the Sabbath be clearly indicated, the authors, at p. 22 of the Hymnal division, have published this:

SATURDAY

And on the seventh day God ended his work which he had made.

Six days of labor now are past;
Thou rested, Holy God;
And of thy finish'd work hast said
That all is very good.

The hymn also informs us that the Seventh day is bless'd, hallowed for rest divine.

How can any Anglican, having regard to his prayers and sacred hymn, be other than a Seventh Day Sabbatarian? Otherwise, his prayers are unanswered, his hymn on this subject rendered vain.

To be apostolic, and to be true to its own ritual, the English Church must be Sabbatarian, and Seventh Day Sabbatarian at that. Is it?—*R. B. St. Clair in The Voice*.

A billion and a half dollars—this, says the Department of Agriculture, is what it costs the United States annually to get rid of insect pests. Here the birds are our most efficient helpers. The boy with the air rifle, the sling-shot, the red squirrel and other small animals, the rain and the wind, and the unrestrained cat are the allies of the pests.—*Our Dumb Animals*.

CHILDREN'S PAGE

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

"GOD IS ALWAYS GOOD"

In a little attic chamber in the city of Chicago lived a Mrs. Benner and her five-year-old Paul. She was very poor, but diligent, and by fancy sewing made enough to support herself and her little son.

During the summer months, however, she found it quite difficult to make both ends meet, for during this season many of the rich people who generally bought her fancy work were out of the city. The little money she had been able to save was soon used up, leaving mother and child in great need. A day came when the last piece of dry bread was all the boy could have, the mother herself going without.

Hungry and depressed at heart, she was debating with herself whether she had not better go to the relief-officer, tell her condition, and ask for help.

She was doing some little work in the kitchen, leaving Paul in the living room. When her work was done she would go to the city and ask for aid.

She was now ready. But should she really ask for charity? It seemed so hard. It was terrible to have to beg for alms. As she stepped out of the kitchen to the living room she saw something that very nearly stunned her. It seemed that her breath was taken away. Her child had drawn a chair to the open window and gone out on the narrow window sill. There he stood, his little, blue eyes turned heavenward, and hands outstretched as if to receive something.

Everything turned black before the mother's eyes. The little one might bend forward, lose his balance, and fall to the pavement several stories below.

The poor woman could not stir. Such was her anguish. It seemed like an eternity. After a little her strength and presence of mind returned. She dared not terrify her child, for then he would surely fall. Very gently she drew near to the window. Paul did not see her come. He was looking toward heaven, praying as he stood there on the narrow sill. His mother heard him say,

"Dear God, give us bread and milk and liver-sausage."

She was near enough now to draw him into her arms and press him to her bosom. She kissed him again and again. Her dear boy was safe.

Soon after there was a knock at the door. It was a servant girl from one of her former customers, bringing a large package. As she laid down the bundle she said, "We want you to embroider the names on some new garments, and here is a little of your pay in advance."

Mrs. Benner was speechless and stared in amazement at the maid. It seemed as if an angel from heaven had come. When the girl was gone the bundle was opened. There was bread, milk, liver-sausage, and coffee.

As the mother set it on the table she said, "See here, Paul, what God has sent us." Paul looked at the food with childish joy, his face beaming at the thought of such a treat, especially the liver-sausage, of which he was very fond.

As with wistful eyes he looked upon the food and thought of the answered prayer, he said, "The dear God is always good. He has given us more than I asked for. I asked him for bread and milk and liver-sausage, and he has sent us coffee besides."
—*Children's Friend*.

A CHINESE SOCIAL

ADELINE SHAW POLAN

DEAR JUNIORS:

How would you like to hear a story of a social enjoyed by the North Loup juniors on the day before Decoration Day? It was such fun that I know you will all like to hear about it. It was a Chinese social. Doesn't that sound interesting?

The juniors and their parents were invited to come to the church lawn at three o'clock Thursday afternoon, and some were asked to bring sandwiches and some rice, and others were asked to bring cream. Right away their curiosity was aroused, for who ever heard of rice or sandwiches and cream for refreshments?

When the time finally came they were met by Albert Babcock, who told them that they were to take a trip to China and they were to get their tickets. Boys and girls would know without being told that leaves from the trees were tickets—so all boarded the train for San Francisco. The basement steps at

the west of the church was the city, and under Mr. Babcock's guidance they were able to see a great deal, because children are so good at pretending, you know. Do you suppose he had to study up a little beforehand to be able to tell them so many things?

In just a little while they boarded the big ship, ready to take them across the Pacific Ocean. Of course, they inspected the ship thoroughly and some of them had lots of fun swimming. Their first stop was at the Hawaiian Islands, and Mr. Babcock knew lots of things about the islands, which were the front steps of the church. Some of the older ones remembered what they had learned in geography, too. They threw coins overboard and watched the divers plunge away down into the sea after them. A few had to hurry to get back onto the ship when it steamed away for Japan.

Around the south side of the church Japan was represented by two cunning little Japanese girls, Katherine and Marjorie Green, who really knew a great deal about their country and sang a pretty little song about its people.

Out on the lawn was China, which Mrs. Polan had spent a lot of time in arranging for the party. There were rugs spread on the grass and screens and parasols, and, oh, yes, I forgot to tell that each junior was told to bring a cushion; and on a table were a lot of Chinese things brought by Mrs. Myra Hutchins, whose sister, Miss Grace Crandall, is one of our missionaries in China. Mrs. Hutchins has a large collection of Chinese toys, books, shoes, embroideries, pictures, and other things, and she can tell beautiful stories about them too; for after the children had been welcomed into China by three Chinese girls (Muriel Polan, Mary Morrison, and Margaret Rood), they sat down on their cushions, Chinese fashion, and even the tiniest ones listened carefully while she talked to them.

When she had finished Mary Morrison read an instructive story about China and Chinese industries. Next came a hunt for beans hidden in the grass, and Ralph Sayre found the most. The children clamored to know what the prize was, which turned out to be a joke, for he was given a dish of rice and some chop sticks to eat it with.

Soon all were asked to sit down on their cushions again while the Social Committee and Mrs. Polan and Mrs. Rood, poured tea from tiny China teapots on little tabarets

and served sandwiches and big dishes of rice with sugar and cream, with tea for the mothers and cambric tea for the children. Before they left all had their pictures taken, and the Chinese and Japanese girls were taken by themselves.

Perhaps the mothers enjoyed the social almost as much as the children did. Certainly the children enjoyed it and learned a great deal, for several days afterward one little six-year-old junior was playing outside with clay, and when mother answered her call there were a whole row of Chinese idols, temples, and parasols fashioned from the clay.

Now, don't you think the North Loup juniors ought to appreciate having such a lovely social planned for them and work harder than ever in Junior?

ONE OF THE MOTHERS.

The same little Madeline I told you about last week, always follows her father around, interested in what he is doing. Her father calls her his little "tail-piece." When daddy says, "Now what is coming after me?" Madeline replies, "A piece of tail."—*Original.*

BE A BOOSTER

If you think your church the best,
Tell 'em so!

If you'd have it lead the rest,
Help it grow!

When there's anything to do,
Let them always count on you;
You'll feel good when it is through,
Don't you know?

If you're used to giving knocks,
Change your style;
Throw bouquets instead of rocks
For awhile.
Let the other fellow roast,
Shun him as you would a ghost;
Meet his banter with a boast
And a smile.

When a stranger from afar
Comes along
Tell him who and what you are—
Make it strong.
Never flatter, never bluff,
Tell the truth, for that's enough;
Be a booster, that's the stuff,
Don't just belong.

"By holding the thought of what we wish to become, we can in a large measure become what we desire."

Lone Sabbath Keeper's Page

OPPORTUNITIES FOR LETTING ONE'S LIGHT SHINE FOR CHRIST AND THE SABBATH

G. M. COTTRELL
(Conference Paper)

A request came from our worthy secretary for a paper for this hour, just after I had returned from the hospital for an operation for appendicitis. Both my physical and mental faculties were in rather a wobbly condition, and I answered her that it was hard to refuse her anything she might ask and that if she would take all chances of failure under such conditions, I would try to grant her request. So here we are, and while she expected something about the influence of the lone Sabbath keepers, this paper will partake more or less of personal reminiscences.

For nearly twenty-five years now, I have belonged to the lone Sabbath-keeping class. It has not been difficult for me to maintain my status as such. While the opportunities have been greater to neglect or trespass upon the accepted mode of Sabbath keeping I have been able to maintain a fairly satisfactory course of Sabbath observance.

Sometimes Sabbath worship has been enjoyed with another Sabbath keeping people. Then for years as secretary of the L. S. K's, the Sabbath was occupied quite largely in writing for our own RECORDER. Then again the day has been a home day for resting and reading after the week of toil. A number of meetings of our own scattered Seventh Day Baptists also have been held. Still at other times Sunday services have been attended according to the various attractions, and as the spirit moved. For several months within the past two years I attended the young men's class of the First Methodist Episcopal Sunday school, conducted by Professor Behner, then of Washburn College, during their study of the ancient religions. This was of great interest, and a liberal spirit was shown by the conductor, and different religious views were called out and given respectful hearing. Under the topic of the influence of one religion upon another, or of Paganism upon Christianity, the professor casually remarked that

we had evidence of it, as in the Sunday for instance.

Of course, it was known by the most of the class that I observed the seventh day, and one Sunday morning before the class began the professor came to me and said he tried to get me the day before by phone and failed. He wanted to ask me to present our people's views on the Sabbath question, and asked if I could do it that morning without previous notice. I told him I would, so after the class was opened I had ten or twelve minutes to tell them our views on the Sabbath and why I thought they all ought to keep it. This was well received apparently, by the class of fifty or sixty members. Another testimony came incidentally one day from another real estate man, when, speaking of me as being a seventh day observer, he said, "And he keeps it, too." I suppose he simply knew that I was not at my office that day.

One of the first great requisites for success for the lone Sabbath keeper, is to enter upon his isolated position with a fixed determination to be just as true to his convictions as he ever was in his home church, to try a little harder if possible, and do a little better than he was accustomed to do at home. His responsibilities, in fact, will be greater now than they have ever been before, and his opportunities likewise to let his light shine and lighten the dark places about him. If the Sabbath keeper goes out into the world undecided, exposed to new and untried temptations, vacillating, and open to any influences that may sweep about him, he is about as good as lost already. Better never stray from the protecting fold. This assumes that we are all grounded in the faith, that we have convictions that we are willing to defend. If we have not such convictions and are not thus grounded, there is more work for the family and church to do for its home members to establish them in the faith and see that they have the strength to stand alone when the time comes when they shall be obliged so to do.

Another thing we need to realize is that it is no disgrace to stand alone, to have convictions differing from the multitude. Others will often admire us even if they disagree with us.

"Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose firm;
Dare to make it known."

No one can respect a coward, nor one that is ashamed of his religion. I can even imagine that the great agnostic, Mr. Darrow, in his secret heart, had an admiration for the great commoner, William J. Bryan, as he consistently and enthusiastically defended the Bible and the Christian faith, in the recent anti-evolutionary trial in Dayton, Tenn. If he couldn't admire him, so much the worse for the agnostic, and for agnosticism. And yet, after the first meed of praise, we note critical comment of this modern prophet of God. The press and the pulpit speak of him apologetically if not slightly or contemptuously. This very month of August in a liberal orthodox pulpit, I heard the pastor state that the trouble with Mr. Bryan was that he was a two-cylindered man, and it took a six-cylinder to make the grade. If Mr. Bryan was a two-cylindered man compared with his opponents, then the whole galaxy of the heroes of faith, named in the eleventh chapter of Hebrews, must have been of the two-cylindered type, of whom the world was not worthy, wrote the apostle. These all obtained a good report through faith; and he exhorts us to run with patience the race before us, looking to Jesus the Author and Finisher of our faith. Jesus was interested in what men thought of him—"Whom do men say that I the Son of man am?" and to his disciples, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Then said Jesus, "Thou art Peter, and on this rock will I build my church; and the gates of hell shall not prevail against it." Jesus Christ as the Son of God, then, is the foundation stone of the Christian Church; and faith in such a Christ, he tells us elsewhere, is the faith that gives eternal life. And friends, if our L. S. K's are to be of any value to our denomination and the cause of Christ, they must be of this so-called two-cylindered type. If they get the six-cylinder fashion, they will be speeding off into foreign territory, and no longer with Moses choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. Neither does one admire a deserter, and that is what we are if we leave, forsake, or ignore the Sabbath claims upon us as we go out into the sabbathless world. Oh, that all of our young men and women that have gone from among us only to mix and be lost in the great cur-

rent of sabbathlessness, could have been of this two-cylindered type. Can these even have a high respect for themselves with the knowledge of the surrender they have made? No, the two-cylindered great commoner fought a good fight; he kept the faith, henceforth a crown!

Finally, we shall not be without our rewards. If faithful to our trust, others will be blessed by our lives. God's light will be reflected into the lives of those about us, and we may even be the messengers of great good in the cause of God, and the salvation of men. Faithfulness will also bring blessings to ourselves. It may be questioned whether we can expect real success if we are truant to duty and obedience to God. We may have apparent success, but can it be the highest success? I wish personally to bear witness to God's goodness and faithfulness. Not in any boasting, but simply in trying to follow my convictions God has wonderfully favored me. During my first year I secured a position with a strong firm engaged in real estate, loans, and insurance. The firm made no objections to my Sabbath observance, and I continued with them nearly ten years, before opening an office of my own. I have been blessed financially, so that I have been able to give hundreds and thousands of dollars to our denominational causes and also have accumulated more thousands than I ever had any reason to hope, beginning after fifty years of age with almost nothing. God has lately blessed me in a speedy recovery from a hospital operation, leaving the hospital the eleventh day after. And he is blessing me with long life. Can I do less than try to serve him with it?

Look on the roll of honor, among the great and good in whatever sphere of life we find them, and who are they? They are men and women of faith, of convictions, who have been true to their faith and defended it against all opposition—Daniel in Babylon; Moses in Egypt; Paul in Rome; Jesus on the cross; Lincoln signing the Emancipation of a race; yes, some of the martyrs of our own faith in the early days. We are not called, probably, to martyrdom; but we are called to faithfulness, to stand in the faith wherewith we have been called. "What I say unto you, therefore, is to stand, and having done all to stand."

Topeka, Kan.,
August 7, 1925.

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

I hoped to answer your last letter before this, but there have been many things around the house, inside and outside, that appeared necessary to be done; and so from one small job to another I have moved as fast as my feet could carry me, until I am compelled to rest; and I shall try now to get this ready for the carrier when he comes.

Live stock requires a great deal of care; and now that grass and weeds are growing faster than the plowboys can keep them plowed under, I am trying to help a little by gathering quantities of green stuff to feed our stock. Our pastures do not afford enough grass for their actual needs; and this kind of work is healthful for me, as it gives me good exercise in the open air. When I wake up early enough, I do an hour's work before breakfast, and then get my mail ready so it can go at ten o'clock, if I have anything to go that day.

After my letter goes in the box I can then work as long as I feel like it in the open air. On cloudy days I can work till dinner time, but only a short while on hot days; and some days I do not go to the field until the sun gets low in the west. From my childhood I have enjoyed being a field hand, whenever the housework could be done without my putting my hand to it. It is out-of-doors, with a hoe in one hand, a feed-bucket in the other, as I trudge along, that I can take in the beauty that surrounds me from valley to hilltop; and my ears can take in the sweetness of bird music, while every nerve responds to the fragrance of flowers that are so abundant from April till the coming of frost.

One of our April bloomers is the wild jessamine, and it will climb the tallest tree in the woods. It is not a native here; but when I was a child a near neighbor who delighted in flowers got a root and planted it near a small stream that flowed near his sister's house, and from that root it has spread over several acres of woodland. A few years ago I went there and dug up several roots and set them out near our little brook. This spring, seeing many flowers lying in a road that lies inside of one of our fields, I looked to see where the vine was that had so many blossoms to spare, and saw its festoons hanging from the top of a tall tree near the water.

And I want to send you a piece of Spanish moss to hang up in your dining room. Hang it on a peg and it will grow from the moisture that comes in through the open windows. In very dry weather it needs an occasional sprinkling to keep it growing. South of here it flourishes in the woods that border on lakes and streams, but I have not seen any growing out-of-doors more than ten miles north of here. It may be only for lack of being transplanted. People have so much else to think about they seldom take time to beautify their woods and streams and roadsides, which to me is a part of nature's plan; and we must co-operate, if we would enjoy beauty in all its forms.

Time is nearly up and I must close, or be too late for the carrier. With best wishes for you all, I ask you to pray every day for me and write when you can to

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

We surely would enjoy a piece of Spanish moss, which I have heard of, but have never seen. I like such things very much—just a few selected plants, not too rare and delicate, requiring much care, but specimens that thrive in a small way, if forgotten occasionally in the pressure of human needs. These specimens are constant reminders of the love of absent donors.

You are much like my mother and sisters in your inspiration for out-door occupations. My mother had one aunt who was similarly gifted, and she became the mother of Luther Burbank, the famous wizard of horticulture; so it is a family trait with some of us, but not much of it fell to me. I never fare well as an out-of-door hand, nor do the out-door plants I try to raise fare as they do for others. There is lack in my knack! When for a number of years I went out two or three times a day to care for poultry, the birds did better than my garden; but I was underweight and suffered from frequent sick headaches. Since I gave up the poultry, I average ten pounds heavier and the headaches have gone, so I enjoy just caring for the house. It is a genuine pleasure to accomplish the washing, the ironing, the meal-getting, the dish washing, and generally keeping the house in attractive and comfortable order. Also I can paint, paper, set glass (which is quite necessary in this cold cli-

mate), put up shelves, and make other repairs about the house, that one enjoys doing for oneself. Then for recreation I write to good friends like yourself, getting more genuine pleasure from the replies.

When such holidays as Fourth of July and Memorial Day occur on the Sabbath, I wonder how it seems to children of Sabbath keepers at the present time, in school with playmates in whose celebrations they can not join. I had a good mother who taught me from the time I was thirteen (when we commenced keeping the Sabbath) so that those celebrations have had no lure for me, in the presence of the assurances of greater privileges and blessings. Today, as the Sabbath draws to a close, the whirr of frequently passing autos, and the reports of neighbors' fire works, go "in one ear and out the other," while my prayers ascend for peace upon you and the other lone Sabbath keepers, whom I know, and also those whom I do not know.

We had our Bible lesson today on the subject of "Work," and I feel greatly encouraged to continue the good work for God, for the perpetuation of his Sabbath. It is a work unrecognized by the world, but held in suspension till the fullness of time. We would like to have the world recognize and accept the Sabbath message; but I can see how it may be the Creator's plan to fuse his workmanship in our present national melting pot till every particle of dross is consumed; also to prove to the world how much it loses by neglecting the Sabbath of their Creator. Other nations have grown great, and then declined, one succeeding another, with God's specially ordained plan continuing through them all. This nation has a place in that plan, and we who consider the work of God, first giving secular circumstances secondary place, will have an influence that will continue when the dross of present civilization is purged away.

It is a great blessing that you in your busy days, and I in mine, can hail one another and exchange Christian greetings by means of letters, so write when you can to

YOUR FRIEND IN THE NORTH.

Our destiny changes with our thought; we shall become what we wish to become, do what we wish to do, when our habitual thought corresponds with our desire.

The "divinity that shapes our ends" is in ourselves; it is our very self.—*Selected.*

GREAT DISCOVERIES WITNESS FOR THE BIBLE

Whenever the records of the past, either in fossils of the rocks, monuments of the ancients, or manuscripts, have been unearthed, they always confirm the records of the Bible and put to shame the learning (?) of the "critics."

The most striking of these confirmations of the New Testament came not from Palestine but from the drifting sands of old Egypt.

About one hundred twenty miles south of Cairo there developed a strong settlement or community of the followers of Christ. They were a farming community. Their farming industry depended upon irrigating water from an artificial lake. For some cause this lake ceased to be, and their cities and records were buried by the dry shifting sands which made a safe protection for their records written on pressed strips of rushes or reeds, called papyrus (plural, papyri).

Dr. Flinders Petrie was among the first to startle the world with these ancient papyri. One of his pupils, Adolf Deissmann, a German, carried on the work of his master and discovered that the language of the New Testament was the language of the common people in the days of Christ and the apostles. Thousands of documents of every sort, legal documents, official correspondence, orations, essays, contracts, and love letters, written in the dialect of the New Testament were dug out of these ancient sands of a forgotten people.

Two other students of Petrie, Grenfell and Hunt, prosecuted the search most vigorously. These two young men stuck their shovels into the ruins of old Tebtunis, one of the cities of this farming community.

For many days they shoveled away the sand and rubbish in their search for papyri only to meet with disappointment.

They made a curious find which to the ordinary man would have been most interesting. They turned up a mummified crocodile. Close to the first one they found a second, and still another, and others, all carefully preserved. They had dug up a burying ground of the gods, for you remember the Egyptians worshiped these animals.

One of the surest places to find records of these ancient people is in their tombs. These men worked on day after day with keen anticipation but without encouragement. When they had dug up about the

fortieth of these mummified reptiles and had found no papyrus, the patience of one of the workmen gave way and he seized one of these Egyptian gods and flung it as far as he could. When it landed it burst asunder, and lo, what a revelation! It was stuffed with nothing but papyri records. They opened another and it too was a leather case stuffed full of the precious writings. The whole burying ground proved to be a library bound in alligator leather.

More than ten thousand manuscripts of this papyri, in whole or in part, have been brought to light and about half of it has been published. Most of it is written in the common language of the people of the first century, a form of Greek called Koine, the most universal language since the tower of Babel.

Let Mr. Van de Waters sum up the results of these discoveries in his own words:

"The first great result of the study of Grenfell and Hunt's papyri was the positive establishment of the fact that all four of the Gospels were written during the first century after Christ. This had been a matter of controversy, particularly in the case of the writings of Saint John, which, it had been held, could not have been set down before the beginning of the third century.

"Scholars who have studied the variation of the Koine from century to century now assert that there is no room for question. If Matthew, Mark, Luke and John did not write the Gospels, they were done, nevertheless, by some persons during the first half century of our era while the four supposed authors were still alive. Equally sure is the new scientific assertion that the Epistles were set down before the end of the first century.

"The theory that the emperor, Constantine, had been the editor, reviser and part author of the New Testament was likewise shattered completely. The Christian city of Oxyrhynchus was well equipped with scrolls bearing the writings of the New Testament. The excavators dug up numerous fragments of the Bible, much older than any that had been found previously—older even than the great codices which date from the fourth century.

"We have now eighty verses of the Gospels and Epistles written during the third century. These were copied from older manuscripts. Learning was not at a high level among the farmers, tradespeople and

priests of Oxyrhynchus. The fragments are marred by the obvious mistakes of copyists. But the important and thrilling thing about these oldest bits of the New Testament the modern world has obtained is that, aside from the errors of ignorance, the texts are identical with those of our present Bible. They were copied from older manuscripts two hundred years after the death of Christ and long before the alleged revision by Constantine. The verses borne by these yellowed and tattered bits of papyrus are the verses that we know today. They confirm the authenticity of the New Testament with the most authoritative voices yet raised in testimony, and amid all these indorsements there has not been found a single scrap that casts doubt upon the Gospels and Epistles as we have them.

"The discoveries of Grenfell and Hunt furthermore, give unquestionable confirmation to Deissmann's theory that the Koine was the tongue of the originals of the New Testament. The papyri present evidence that has filled the language of the New Testament with fresh vigor and color. They afford us insight into the conditions surrounding the eight men who wrote the foundations of the Christian faith. Innumerable papyri from the first century of our era have explained almost all the so-called mysticisms and Hebraisms that have puzzled scholars for centuries. The Gospels, Acts and Epistles have emerged from comparison with these long-buried contemporaries immeasurably stronger, clearer and more vital. Of the five hundred-odd words unknown to scholars of the classical Greek, contained in the New Testament, there are now not more than fifty that have not been duplicated in secular papyri written in the Koine."—*Saturday Evening Post.*

LAMP TO MY FEET

My Savior, through this world's dark night
I need a clear and shining light
To bring my distant home in sight,
And lead me there!

That I from every snare may flee,
And never wander, Lord, from thee,
Thy Word unto my feet shall be
My lamp, my light.

Its cheering beams around me cast,
Till darkness ended, danger past,
I reach my Father's home at last,
And rest with thee!

—William Deck.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

PROFESSOR WILLIAM C. WHITFORD

As one of the contributors to the *Helping Hand*, I am made very sad by what seems to me the untimely death of Professor William C. Whitford. Having been associated with him several years in connection with our Sabbath school lessons I learned to respect him very highly. Though a ripe scholar he seemed to me modest in expression of opinion—anything but opinionated or dogmatic. He was liberal in spirit toward those who did not exactly agree with him in the interpretation of scriptural language. Though sometimes criticised rather sharply he never replied in the same spirit. His life and work practically interpreted what the Master taught in the Golden Rule. It will not be easy to find another such scholar, such a worker, so dependable, and, withal, so generous in spirit and loyal to duty. We may well mourn his loss to us.

ABOUT BOYS

In a book sent to me by Dean Main there is a chapter, "That Big Boy and How to Deal With Him." In it I find a poem which is suggestive to all who have to do with boys whether in the home, the day school, or the Sabbath school. Read it and think about it.

NO PLACE FOR THE BOYS

What can a boy do, and where can he stay,
If always he's told to get out of the way?
He can not sit here, and he must not stand there—
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired;

A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least not by boys;
The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street,
Should step round the corner and pause at the door,

Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright

Ring out a warm welcome with flattering voice,
And temptingly say, "Here's a place for the boys!"

Ah, what if they should? What if your boy or mine

Should cross o'er the threshold which marks out the line

'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent pureness within?

Oh, what if they should, because you and I,
While the days and the months and the years hurry by,

Are too busy with cares and with life's fleeting joys

To make round our hearthstone a place for the boys?

There's a place for the boys—they'll find it somewhere;

And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,

They'll find it, and find it alas, in the street,
'Mid the gildings of sin and the glitter of vice;

And with heartaches and longings we pay a dear price

For the getting of gain that our lifetime employs,
If we fail to provide a good place for the boys.

—From the *Boston Transcript*.

DON'T "DON'T" THE BOYS

Teach positively rather than negatively.
Rather than telling a boy that he should not read the book he is reading because it is bad, compliment him because he loves to read; then recommend a good book and help him get it. Too many of us are like the mother who said, "Mary, go and see what the children are doing and tell them they mustn't." "Johnny Don't" belongs to a large family.

Some years ago I came to know a certain county superintendent of schools who was Swiss. He told me that when as a boy he came to this country he could not understand a word of English—that the first one he learned was, "Don't!" That was when he was sent to school. The teacher was saying it time and again. He had no idea what it meant, and it took him some time to find out.

LESSON I.—OCTOBER 3, 1925

PAUL IN ATHENS. Acts 17: 16-34.

Golden Text.—"In him we live, and move, and have our being."

DAILY READINGS

Sept. 27—Paul in Athens. Acts 17: 16-21.
Sept. 28—Paul on Mars Hill. Acts 17: 22-34.
Sept. 29—Elijah on Mount Carmel. 1 Kings 18: 30-39.
Sept. 30—Daniel in Babylon. Dan. 5: 17-28.
Oct. 1—Amos at Bethel. Amos 4: 4-13.
Oct. 2—Peter at Cæsarea. Acts 10: 34-44.
Oct. 3—The Omnipresent God. Psalm 139: 7-12.
(For Lesson Notes, see *Helping Hand*)

DEATHS

PEET.—Charles E. Peet was born near Edmeston, N. Y., February 11, 1854, and died in Leonardsville, July 24, 1925, aged 71 years, 5 months, and 13 days.

He was twice married: in 1883 to Miss Allie A. Dresser, who died in 1909. From this union two children survive, Minnie (Mrs. George Graham), and Helen (Mrs. Will Hughes). His second marriage was to Mrs. De Ette Whitford, who survives. He joined the Leonardsville Seventh Day Baptist Church during the ministry of Rev. Allison Platts, and has remained a faithful member ever since.

Funeral services were conducted from the home on Monday, July 27, by a relative of the family, Rev. A. G. Adriance, of Marion, O., assisted by Rev. F. E. Peterson. Interment was made at West Edmeston. F. E. P.

MOYER.—Mrs. Emma Williams Moyer was born in the town of Verona, N. Y., in 1863, and died in Faxton Hospital, Utica, N. Y., August 9, 1925.

She was a daughter of the late Edward Williams, whose grandfather, Henry Williams, was one of the founders of the First Verona Church.

While not a member of this church she was deeply interested in its welfare and always attended whenever possible, often saying, "No other place seems so much like heaven and home as the Verona Church." Being a tither, she was enabled to help financially.

She was a subscriber to the SABBATH RECORDER

and seldom failed to attend the gatherings of the Central Association, from which she derived much benefit and inspiration.

Upon moving to New Hartford, N. Y., she united with the Methodist Church, where she was a devoted member and faithful teacher of a large class of boys.

She was of deep spiritual nature. Her ideals and standards were high. She loved the beautiful in art, literature, and nature. Her life touched many other lives, thus enabling her to use her influence for God and righteousness.

Who can estimate the value of such a life?
Many friends mourn her passing. I. W. T.

GREEN.—Eliza M. Cottrell was born January 16, 1853, in Allegany county, N. Y., and died in Denver, Colo., August 14, 1925, at the age of 72 years, 6 months, and 28 days.

She was one of a family of ten children born to Benjamin and Mary Cottrell, all of whom, except one sister, Ellen MacMichael, of Portland, Ore., have preceded her in death.

On February 3, 1877, she was married to Wm. B. Green, to whom were born three children: Harley of Port Wing, Wis., Chloe and Lily of Denver. There are also five grandchildren and two great-grandchildren, all of whom are left to mourn her departure. She was converted under the preaching of Rev. S. R. Wheeler and baptized by her pastor, Rev. Oscar Babcock, in the fall of 1877, and joined the North Loup Seventh Day Baptist Church, of which she has remained a faithful member all these years.

The funeral services were held in the Seventh Day Baptist church at North Loup, Tuesday, August 18, conducted by L. O. Greene, in the absence of the pastor. Burial was in the family lot in Hillside Cemetery. L. O. G.

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SPECIAL NOTICES

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath afternoon. Preaching at 2 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

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

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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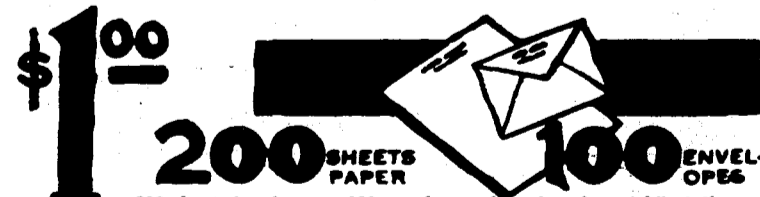
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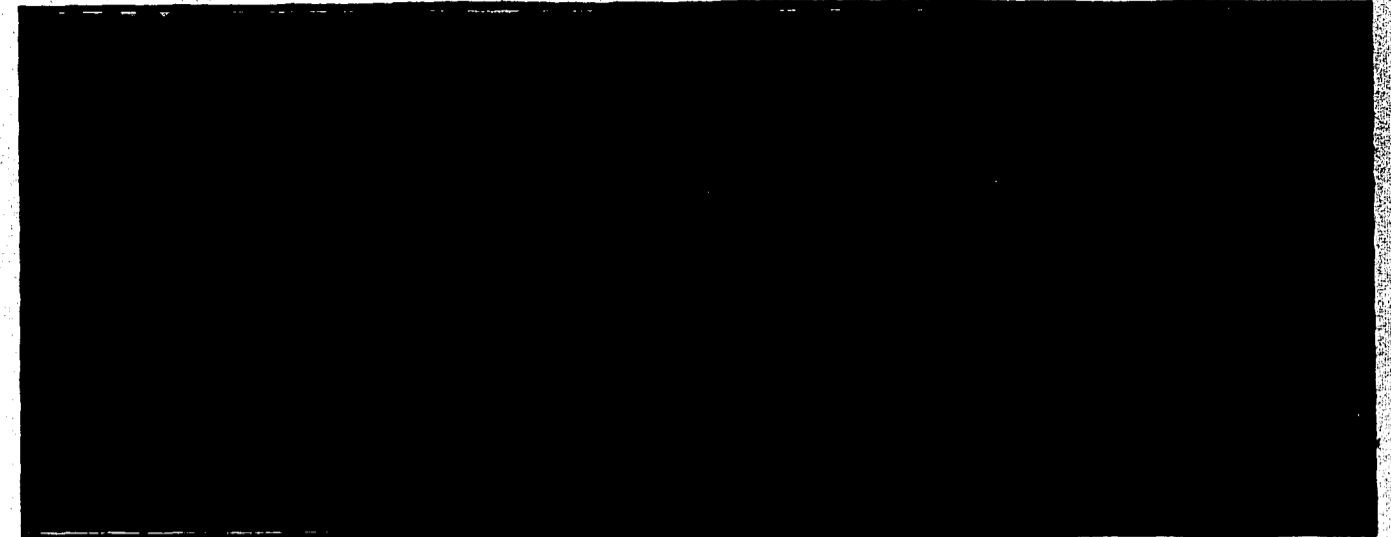
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LITTLE THINGS

George I. Sill

I think I heard you say:
"If I do this, a trifling thing,
'Twill little difference make
A thousand years from now."

Consider, friend, you can not pierce
Futurity's dark veil;
I hint not of a realm of bliss,
Nor of an awful realm of woe,
As imaged in the eyes of man
For ages past:
Yet, we shall ever live
This life but now begun.

Despise not little things,
They matter much;
Perhaps our life is formed today
For time's eternal years,
By little things.

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