

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.

MANY hearts are troubled in these days over the question as to what part the Christian Church shall be able to take in making the world of tomorrow. In the great world of business and politics, contending forces have turned many minds away from spiritual things. The Church has to meet the pressure of worldliness, the aggressive force of a growing criminal spirit, a skeptical spirit of criticism that has changed the attitude of many toward ancient beliefs, until fears for the future of Christianity have possessed the hearts of many.

We can not ignore the tendency of many influences that threaten the Church of Christ; but to magnify them, seeming to forget that Jehovah still reigns, would be a fatal mistake. Never was there a time when so many influences for good were abroad in the land. God is still with his people. He has led them out of many darker days than these, and he will lead us through this crisis.

No new gospel is needed. Godly men will clothe the dear old gospel in a practical garb of present-day definitions without sacrificing a single principle; and it will go forth, as of old, to spiritualize, evangelize, and save the world and to establish practical plans for human betterment.—T. L. G.

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SEVENTH DAY BAPTIST DIRECTORY

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THE TWENTIETH CENTURY ENDOWMENT FUND

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

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*"Our Master, who didst give thyself without stint to all, and who didst teach us that our Father in heaven causes his sun to shine on evil and on good, on just and unjust, help us to do that which is worthy and to delight in meeting the obligations of life.
 "Forgive the meanness and prejudice which mar our lives! Give us grace to love one another and to be kind to the thoughtless, the ungrateful, and the perverse! Help us by thy Spirit, we beseech thee. In Christ's name. Amen."*

In Peril From Pulpit and Press One of the sad features of some present day pulpits is to be seen in the tendency of ministers of the gospel of Christ to exploit the theories of unbelievers in their ministrations. Instead of showing great learning on the part of the preacher, its tendency is to reveal his lack of good sense. The under shepherd is supposed to feed the flock of God in order to strengthen faith and build them up in holy living. It is his duty to break the bread of life to hungry souls, and the Great Shepherd has provided abundance of good food for that very purpose.

It is not necessary to set a dose of poison before your guests in order to show, or emphasize, the value of good and wholesome food. Did you ever hear a sermon so filled with reference to skepticism and doubts as to make you fear for its effect in the line of weakening rather than strengthening faith? I never could see any wisdom in creating or stirring up doubts in order to show one's cleverness in trying to quiet them. It seems too much like tearing a good garment in order to show one's dexterity as a mender of rents.

One of the world's greatest preachers once said: "Thousands of unbelievers have been made by professed preachers of the gospel, who supposed they were strengthening faith in their hearers. Young men have obtained their first notions of infidelity from ministers; for they did take in the poison, and then refused the antidote.

"It must be better for young Christians to be carefully fed upon the real bread of life until their faith and their character are well established, than it is for them to be

constantly told that the plainest teachings of the Bible have come to be mooted points. Sad, indeed, is it for young and growing minds to receive their first ideas of skepticism from their own pulpit or their own press, even though an effort is made to refute the errors."

I would prefer to exalt the truths of the gospel by every good means, to magnify the beauties of the Christ-life among men, to strengthen hope, and to give inspiration for noble God-fearing service, and let the soul-killing doubts of unbelievers take care of themselves. It is only when churches are at low tide in spiritual living that unbelief gets the advantage. Never does it thrive in times of revival, when the church is fully awake and faithfully working for Christ.

May our people be delivered from the perils of both pulpit and press. May the hope-giving activities of our young people, so apparent this year in all our associations and in the Conference, continue to grow, unchecked by adverse influences, until our churches shall in very deed be regarded as the light of the world.

The Finest Fundamental Of Christian Faith While so much is being said about fundamentals in the Christian faith, it is refreshing to find conscientious peace-loving Christians earnestly seeking for the one fundamental upon which all believers can agree, and in which Christians of nearly every denomination can and do co-operate.

While there may be differences of opinion as to what many call foundation principles, there is one principle that is common to all, and yet one which allows quite wide differences in various doctrines. That one fundamental is "evangelism." I know of no sect that does not believe in the evangelical principle of working to save men from sin. Some way, by common consent, in all great revival efforts, when sinners repent and accept Christ as their Lord and Savior, all working Christians seem to feel that the one thing needful is a spiritual experience which recognizes Christ as the only Savior—an experience that makes men forsake sin and sets them to work in winning

others; an experience that transforms lives and makes new and good men out of bad men—this is the fundamental thing.

Quarreling about doctrines and creeds will stop any revival; but the spirit of true gospel, co-operative evangelism, always tends to draw men together and to make them co-workers with God. How would it do for all our churches to give this matter a thorough, whole-hearted, conscientious trial? I believe we would soon see better days, and all causes of friction would be likely to disappear.

When the pastor of a great, mixed multitude brought together in church organization was asked how he managed to hold them together, his reply was something like this: "If I did not continually stress the practical work of evangelism, in an effort to hold them together in services of winning others to Christ, I should soon have a killing fight on dogmas, and my church would go to pieces."

What think you would be the effect if all disgruntled, restless, critical church leaders, would quit quarreling over dogmas, and go to work with all their might to rally their church members in whole-souled, prayerful, consecrated service to win their fellow men to Christ? It seems to me that if the leaders in all our own churches would join heart and hand this fall and winter, of one accord, in prayerful, genuine revival efforts for pure and undefiled religion—efforts in love for the saving of men from their sins—all these questions of creeds and dogmas would be likely to take care of themselves.

This can never be while factions in the Church keep accusing one another of skepticism and disloyalty. But there would be hope in united, loving, consecrated services in evangelism. This is now the only fundamental that can save the Church from self-destruction.

Most Encouraging Things That Should Cheer Us Among the most cheering and hopeful signs for our future welfare as a people, that have come under my notice this year, I regard the spirit of loyalty manifested by great groups of young people in three associations and in our General Conference.

If all those who seem to suffer from the spirit of pessimism regarding the outlook for Seventh Day Baptists could have witnessed the enthusiasm and interest taken in our

New Forward movement and in all lines of work by the large companies of loyal young people, at Plainfield, DeRuyter, Alfred, and Salem, I am sure there would be no ground for misgivings regarding the outlook.

The report of the Northwestern Association, just received, which will be given our readers next week, shows that the interest in the great Northwest is fully up to the standard in practical, loyal work for the causes we love.

Interesting News From India Rev. A. P. C. Dey, pastor of the new Seventh Day Baptist Church in Calcutta, India, in an open letter to Brother St. Clair, expresses his joy over being able to communicate by letter with the people of his new-found faith and pleasant church connections. He says that on July 14, 1925, the First Seventh Day Baptist Church of Christ in Calcutta, India, was organized. He expresses great joy over their new-found church connections, to which a correspondence with our people has led them.

We quote here a portion of Brother Dey's letter:

We are all Christians, and it is our bounden duty to follow Christ's footsteps and to obey his command and mold our lives according to his teachings. The Bible is our only guide in life—our Lord is one, religion is one, and the Savior is one. We ought not to add any other tenet to the teachings of the Bible.

Now we have come to know that the Seventh Day Baptist Church is the true "remnant church," the Apostolic Church; let it be known that these Seventh Day Baptist people were known as "Waldenses," the successors of Waldenses. They advocate the principle of "Fatherhood of God and brotherhood of man"; they observe the Sabbath, not as Moses commanded, but as Jesus Christ did. They do not have any prophet or prophetess among them. No caste prejudice, no racial prejudice or color prejudice exists among them; and we are sure that as long as they will continue in these principles, this remnant church will go on conquering in all lands. May God bless this remnant church, Seventh Day Baptist, in whatever they undertake and pour his choicest blessings on all Seventh Day Baptist people is our earnest and heartfelt prayer.

We, too, gladly and earnestly unite with Brother Dey in his prayer for our people, found in the last four lines of the above insert.

We also hope the day may not be far away when one of our own strong missionaries may be able to go to the help of these new-found brethren in India.

This new church has already received official recognition by our General Conference, and the SABBATH RECORDER most heartily extends a welcoming hand to the nearly five hundred Christians in the empire of India, who are looking toward us for happy and helpful church relations.

"Why Join the Bear Pit?" A great denominational paper tells the story of a pastor who, when asked to take part in the current discussion that was under way in his denomination over doctrinal matters which all could not see alike, made this reply, "If I were a man on the outside, being urged to join the Church, I would be likely to say: Why should I join the bear pit?"

It was then explained that there are thoughtful men outside who are thinking just that way about the Church.

It is difficult to see how the Church can impress outsiders with the beautiful gospel of peace if its members insist upon quarreling among themselves.

It would be far better for the cause of Christ if every one who feels called upon to affirm his belief in certain doctrines upon which the best of men honestly differ, could do so with a Christian dignity that would not lose poise and would never become heated and vexed.

Unfortunately, some men who discuss religious differences show quite as much animosity as do men of the world when they quarrel. Nothing is more sure to alienate outsiders and set them against the Church, than is the dictatorial, uncharitable spirit manifested by members who do not seem to allow any margin for conscientious differences in opinion. There should be some good way for the followers of Christ to exchange views so sweetly and so brotherly that outsiders could not regard joining the Church as something like joining the "bear pit."

Important Meeting In Chicago On November 5-10, the twenty-second National Convention of the Anti-Saloon League will be held in Chicago Temple, the great new Methodist church of Chicago, Ill.

This will probably be a most important convention in view of the recent action of the Federal Council Committee's report regarding the present crisis.

This is a time when every lover of pro-

hibition in all the churches should stand up and be counted, making such a moral force behind official authorities that none of them can mistake the power of prohibition sentiment for real enforcement of the fundamental law of our country.

A Touching Letter From A Loyal Mother in Israel My heart was touched as I read page after page of a letter from an aged Christian mother in the West, who sent subscriptions for the SABBATH RECORDER to go to loved ones, as she has been doing for several years.

For more than seven years, since the death of her husband, she has lived alone; and hard times have compelled her to stop all papers but the RECORDER. This she thought she could not get along without, for she had read it ever since she was old enough to read anything. Says she, "My father took it as long as he lived, and I have taken it ever since I was married, fifty-three years ago. It becomes dearer to me each year. I always read it through."

She says she has carefully kept her file, and the papers look as nice as when they came, and that she loves them too dearly to part with them while she lives.

It is a great satisfaction to know that all through the land there are so many lone Sabbath keepers who are being helped and cheered by the SABBATH RECORDER. To them it comes like a letter from loved ones of other years and brings good cheer to lonely homes.

Interesting Items Gleaned From Letters We are glad to mention a few matters of interest to RECORDER readers, gleaned from private letters and newspaper reports:

The Ministerial Association of Battle Creek, Mich., elected, at its annual meeting, Rev. Henry N. Jordan as the president of that body. Brother Jordan is chaplain of the sanitarium in Battle Creek.

Mrs. Mansell Davis and daughter, Mary, of the North Loup, Neb., Church, who dwell in Wahoo, Neb., during the school year, as lone Sabbath keepers, while renewing their subscription, kindly say:

We want to express our appreciation of the good RECORDERS we are getting all the time. We have had the paper always and mother says she can not remember that they were

ever without it since before the Civil War. Since we are lone Sabbath keepers during the school year, it is doubly welcome. We enjoy the Conference reports this fall, and were interested in the trip you took with Rev. A. J. C. Bond after Conference.

It is certainly a great pleasure to know that our paper carries good cheer to the scattered lone Sabbath keepers, whose hearts turn toward the home church, and to whom it comes like a letter from loved ones.

May its mission as a "tie that binds" be greatly blessed.

We are glad to see that the Northwestern Association recently held in New Auburn, Wis., was fully up to the preceding associations in the hopeful, optimistic views taken of the denominational work and our outlook as a people. There was no discouraging note in the reports, and there had been a net gain of sixty during the year.

Another good friend in the Northwest, while sending subscription money, says, "I have a receipt for happiness which I can guarantee to work well and never fail. If you would be happy, make some one else happy."

Another lone Sabbath keeper who dwells in Interlaken, Mass., writes many good wishes for the RECORDER, speaks of his anticipation of reading reports of Conference, which he could not attend, and mentions several things in recent issues that have cheered him.

Our good friends, Mr. and Mrs. J. A. Hardy, of Portsmouth, Va., who for many years have been lone Seventh Day Baptists, expressed the hope that our General Conference would result in great good. They would have been very glad to attend had it been possible for them to do so. They, too, enjoy reading the reports, and look forward week by week for its ever-welcome visit.

They used to be Methodists; but when they heard of the Sabbath truth, they read their Bible through for light on the subject and accepted the Sabbath. For fifteen years or more their communications have cheered our hearts and their tithes have helped our good work.

Mrs. Hardy writes that in trying to observe the Sabbath they have found greater spiritual help than in any other thing that has ever come into their lives. The Bible

and the RECORDER give them great comfort on Sabbaths, and they find it a great pleasure to give their tenth to the Lord's work. They are great missionary spirits, and have special interest in foreign missions. It is a pleasure to think that our RECORDER can carry good cheer to so many lone Sabbath keepers.

"RECONSTRUCTION MESSAGES"

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

At the December meeting of the Commission of the Seventh Day Baptist General Conference the present writer was appointed to represent the Commission on the Commission of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

I have attended the meetings of the latter Commission that have been held in the city of New York since that time, and have been serving on the committee of arrangements for the peace study conference to be held in Washington the first three days of December. Delegates to this Washington meeting have been appointed by the churches, each denomination being entitled to from two to fifteen delegates, according to the size of the denomination. Because of their more active participation in this field of Christian activity, although one of the smallest denominations, Seventh Day Baptists were asked to appoint five delegates. These representatives were elected by the General Conference at Salem, and it is hoped that every one can be present. Besides our representative on the Commission of International Justice and Goodwill, our delegates are: President Paul E. Titworth, Washington College, Chestertown, Md.; S. Duane Ogden, Yale Divinity School, New Haven, Conn.; Mrs. Elizabeth Allis Lewis, Plainfield, N. J., and Mrs. Lily LaForge Prentice, Alfred, N. Y.

In order to facilitate acquaintance with other members of the Commission, with the consent and approval of the American Sabbath Tract Society, I have had mailed to these members, more than eighty in all, a copy each of *Reconstruction Messages from a Seventh Day Baptist Pulpit in War Time*, a volume of my own sermons preached during the Great War.

I must confess to another motive also,

SEVENTH DAY BAPTIST UNITY

DR. GEORGE W. POST, JR.

(Conference Address)

As a retiring member of your Commission, I desire to state here publicly that membership in the Commission has been a privileged experience, the highest privilege that it is within your power to grant. To attend its meetings in the earnest spirit of consecration in which they are conducted and to witness the spirit of humility, meekness, and Christian consecration together with the honest comradeship and patient consideration in endeavoring to decide questions of the most varied nature, from those of a most personal nature to those involving the policies of our denomination, is a lesson in Christian education which I wish you might all enjoy.

Coming before you without authority and lacking the mantle of a preacher of the gospel, I desire to present to you a few of the sincere convictions of a layman, gained chiefly from the experiences had in connection with the service upon your Commission.

Before discussing these it might be fairest to commend the good qualities observed among our people. In the matter of sincerity of purpose they are a striking example; in courage and faith I have not seen their equal; in self denial they are unstinting; and in the inspiration of Christian service they are not excelled. Yet, there are a few observations and suggestions which stand out strikingly as a result of the experience of the past three years which seem to demand consideration. These may be placed in two groups, as follows:

1. Conditions which impair our Christian usefulness.

2. Suggestions as to their improvement.

1. Conditions which stand in our way:

(a) There are a number of good Seventh Day Baptists who disagree in some manner with our teachers, pastors, workers, and lay members; and who therefore refuse to give anything of time, money, or effort to denominational interests in any way. They refuse to be co-workers with others of similar faith. Some of these feel constrained to judge every thought, word, and action of all other Seventh Day Baptists; and if they find a difference of opinion in doctrinal matters, then there must result a condemnation

viz., that of presenting the viewpoint of a Seventh Day Baptist who welcomes every opportunity to co-operate with his Christian brethren of other communions in promoting peace, or in any other good cause, but who does so as a believer in, and as an observer of, the holy Sabbath day of Scripture.

About a dozen replies have been received. I am appending two, not as typical, for most of the replies were formal acknowledgments of the receipt of the book, but as evidencing the fact that in these two instances at least my two-fold purpose has been realized. Dr. Romig was at one time the pastor of a church on Staten Island, in the neighborhood of the home of Esle F. Randolph, of whom he spoke in the highest terms. He is now a pastor in Philadelphia. Dr. Lathrop is executive secretary of the Department of Christian Social Service of the Protestant Episcopal Church.

MY DEAR BROTHER BOND:

On my return from my vacation, I found a copy of your *Reconstruction Messages*, which came, it is evident, from your courteous self.

I wish to express my appreciation of your thought of me in sending the book. I wish, also, to say that I have been much interested in the volume. Let me compliment you on the clear thinking, excellent style and uplifting spirit of the addresses. They will be a valued addition to my World War literature. I am glad that you had them put into permanent form. Only one regret! That the hopes so many of us had in those war days have been so sorely disappointed!

The address on "Seventh Day Baptists and the New World Order" is of special interest to me as outlining the reasons for the convictions and practice of the "Seventh Day Baptists."

It is a pleasure to remember our fellowship together in New York, and our dinner together as guests of Dr. Bartholomew.

When you see Mr. Esle Randolph I hope you will give him my greetings.

With sincere appreciation, I remain

Your friend and Brother,

JOHN S. ROMIG.

MY DEAR BROTHER:

I find on my desk on my return from a long absence "on the road" in the West, your book *Reconstruction Messages from a Seventh Day Baptist Pulpit in War Time*, and I want to thank you for your thought in sending the book to me.

How strange it seems now as one looks back on the stirring times of the Great War to recall the emotional appeals that were made in those days. I am glad to have our feelings of those times crystalized in these addresses which reflect so faithfully that period.

Thanking you, Yours sincerely,

CHARLES N. LATHROP,
Executive Secretary.

and denunciation of the persons and principles which are in disagreement. In other words, some of us take the importance of our own personal opinions and convictions entirely too seriously.

(b) There are some whose enthusiasm leads them to start out courageously upon any new missionary or other religious enterprise without considering seriously enough the results which such works will produce upon persons and organizations which we have already placed in action, and to which our own brethren and sisters in Christ are already devoting their dedicated lives, and to which we, therefore, owe a debt which we can never repay. In the past some glaring failures have been brought about through this cause, failures which we seemingly could not afford. One or more of these have occurred within the memory of most of us. Then, too, while thinking along this line, we ought not to overlook the possible effects which further subdividing of our efforts may have in vitiating the power of our work.

(c) Conversely, there are some of us, who, although feeling the inspiration to do something for the Master, yet count too closely the probable cost and results which are likely to follow before attempting anything, and hence are dissuaded from launching out upon any sort of work for the Master.

Fellow Christians, I stand before you neither to rebuke nor to condemn, but to entreat. God knows that unity of opinion or centralization of power is impossible among the Seventh Day Baptists as they now exist, and I pray that it may be ever so. But is that any reason for refraining from working for greater unity and co-ordination of effort than we now have? Can it be that believers in him who was the friend of publicans and sinners will still refrain from working whole-heartedly together, because of differences in doctrinal matters?

Nowhere in the Scriptures can I find any word which authorizes or encourages us to withhold our aid or support from anyone who is conscientiously working for the divine kingdom, in so far as we are able to give it, but on the contrary the Word of God calls upon us to be strong and zealous in their support. At the same time there is nothing advising us as to what means and machinery we ought to employ, so long as

it be upright. It is not recorded that the widow asked for an exact definition of what lines of Christian work her mite would advance before she gave it. Yet not a few of us are meticulous in studying the uses to which our mites may be applied before letting them go out of our hands.

It is true that we must and do have a very definite opinion as to what is right for us individually in our several Christian relations, if we think at all. It is true that each of us thinks that he is right regardless of all the others. But are we necessarily absolutely right? Not one of us thinks exactly as he did a year ago or as he will a year hence. Can a person change like that and be absolutely right all of the time? If one be growing, he is getting more truth and becoming more nearly right; and if he be declining, he is losing truth and becoming less and less nearly right. Under such changing conditions can any one say what is right for any one but himself under any given conditions; and can he believe that if he had been able to receive more light, the Master would not have led him into paths of greater truth and righteousness?

2. What suggestions can we make to improve the situation?

There occur to my mind four chief points upon which we may consistently agree:

1. The Sabbath. 2. Baptism. 3. Prayer. 4. The Bible.

These four points are the ones which should engage our attention at the present time and upon these we should stand firmly. Why multiply and subdivide them until their component parts become so numerous that we can all find points of disagreement?

I come before you in the spirit of humility, counting all as Christian friends and none as enemies, to entreat you, nay, to beseech you to work for unity of consecration and effort in our denominational work. The greatest bar to our success is an almost, if not quite, egotistical certainty that we are individually right—*eternally right*. Although we individually change, yet this fetish is as unchangeable as the laws of the Medes and Persians—that we must individually be right, *eternally and everlastingly right*. Shall we forever miss the opportunity of accomplishing what God could enable us to do, on account of a selfish unwillingness to work all together? God forbid.

First, let us discuss with more Christian

frankness the problems which are before us. Let everyone, delegate or not, who has an opinion or a conviction upon any of the subjects under discussion during the Conference, let the chairman or some member of the group conducting the discussion know about it. When the discussion takes place, be there and state your ideas. If you are not able to get a hearing, communicate with the president of the Conference, who, I am sure, will see that proper provision is made for you. There has been too little Christian frankness heretofore, for it is neither noisy, unkind, nor brutal; nor does it lead to wrangling or challenging the thoughts or motives of each other.

Let us have "open agreements, openly arrived at." After the discussion let every one so entitled vote courageously and honestly. Let us then all pull together under temporal leadership of him whom we elect and under the spiritual leadership of him whom we serve. Let us continue to examine carefully and discuss freely the problems which should engage our attention; and having done this let us join wholeheartedly in the works which we undertake under the leadership of the lowly Nazarene. In this way only can we hope to go forward in his leadership; and until we can rise above our own personal differences, friction will withhold from us the great blessings which might be ours if we could only grow large enough to merit them.

There will ever be differences in our dogmas and tenets as individuals, but need that deter Seventh Day Baptists from active and courageous co-operation? Will we, after all, forget that we are Christian brethren?

We are now decreasing in numerical membership through various causes. It may be that that is because we are atrophying from disuse or inaction, or more likely perhaps God is letting us die out because he is not able to use us in bringing to the world in sufficient power the great truths which it has been our honor and privilege to bear. I have sufficient faith to believe that he will ever preserve a righteous remnant to bear his truth in the earth; and if we are to have this privilege, we shall have to work together as our forbears of old did, with fervency and zeal for his cause. If not, the day will come when the Seventh Day Baptists as a people will not exist.

Then, let us go forward and onward, for-

getting our differences, carrying his banner to the ends of the earth.

Let us work together under the standard and watchword, "The Unity of the Faith."

In closing, I quote from the words of St. Paul—Ephesians 4:1-3: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace."

Ephesians 4:11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

FAITH AND I

Faith and I went forth to sow
Early in the morning;
All the streams ran very low,
Doubt looked on with scorning.

"See," he said, "a barren field,
All the flowers are blighted;
Thorns alone the ground will yield;
Thus is faith requited."

"Nay," said Faith, "I hear the rain
Singing in the mountain,
And the dry and thirsty plain
Laughs to meet a fountain."

"Ha!" cried Doubt, "that same old tune;
But if you remember,
Frost can show a smiling June
Frowning as December."

Then with fainting heart I thought,
"Faith and I must sever";
But with steadfast trust she wrought,
Whispering softly, "Never!"

Then I turned from Doubt and lo!
By me stood the Master,
And I heard him saying, "Go!"
While Faith held me faster.

Joyful now we onward press,
Faith and I together,
Sowing seed of righteousness
In all kinds of weather.

—M. Carrie Moore.

"It is better to inspire the heart with a noble sentiment than to teach the mind a truth of science."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The treasurer of the Onward Movement received \$1,389.40 in July—the share of the budget for July was \$4,166.67.

The amount received in August was \$682.62—it ought to have been \$4,166.67.

Total receipts in September, \$1,489.26—September's budget called for \$4,166.67.

Total receipts for the first quarter of the Conference year, \$3,561.28—the share of the \$50,000 budget for the quarter was \$12,500.

October 30-November 1, Yearly Meeting of the New Jersey, New York City, and Berlin Churches at Berlin, N. Y.

THE NORTHWESTERN ASSOCIATION

The Northwestern Association, the last of our associational meetings of the year, was held with the New Auburn, Wis., Church, September 24-27.

The recording secretary of the association is to send the report of the meetings; but I wish to mention several things of general interest, some of which may not appear in the report.

While the attendance was not as large as at some other times, there were delegates present from at least eleven of our churches, and representatives from the Missionary, Tract, and Education societies, the Woman's Board, the Sabbath School Board, and the Young People's Board. Rev. Walter L. Green was the delegate from the Eastern, Central, and Western associations, and Rev. H. C. Van Horn from the Southeastern.

Fifteen ministers were present.

The tent belonging to the Northwestern Association had been placed near the church to be used if the congregations were too large to be accommodated in the church; but the rains on Sabbath day and Sunday kept some from attending the meetings, and so all were crowded into the church, as it would have been uncomfortably cool in the tent.

Dinners and suppers were served free in a vacant building in town, and the delegates and visitors feasted and visited as they sat at the tables that were prepared by the women of the church and society.

The meetings were a fitting conclusion to the annual associational meetings of the year, both in the sermons and addresses given, the interest manifested in our growing denominational work, and the spirit of good-will and co-operation among the people.

It is unfortunate that the meeting came at the beginning of the school year, so that comparatively few of our young people were present. They need the inspiration and help of these great meetings.

We appreciate the privilege that we have enjoyed of holding the association with the New Auburn Church, and of meeting the people in their homes; and they appeared to enjoy the work of entertaining us, and appreciated the inspiration and encouragement of the meetings.

I spent Monday and Tuesday at the parsonage at Exeland, and in calling on some of the people in that vicinity. Several families of Sabbath keepers who lived there at times when quartets have held meetings there have moved away, but those that remain are showing a commendable interest in maintaining the Sabbath school and preaching service. Pastor and Mrs. Thorngate are held in high esteem in the community and are doing good missionary work. The Vacation Religious Day School, supervised by Miss Doris Holston, enrolled about fifty scholars last summer, only three of whom were from Sabbath-keeping families; but I am sure it was well worth the price paid in money and in service in helpful community work.

From Wednesday night to Sunday morning I was at Dodge Center, Minn. As it rained most of the time, I did not make as many calls as I desired. Many things assured me that Pastor and Mrs. Holston are building up the work in the church and society.

It was also pleasant to see the welcome given Rev. H. C. Van Horn, the previous pastor of the church, who was spending a few days at Dodge Center. He preached on Friday night, and on Sabbath morning I spoke on our denominational work.

It was a sight to see the fields of onions at Dodge Center, some of them yielding five

GOOD LETTER FROM CLAUDE HILL

Rev. T. L. Gardiner,
Editor Recorder.

DEAR SIR: With the summer and Conference activities over and a brief breathing spell at hand, it came to mind that nothing concerning the activities of the "Student Quartet" had appeared in your columns. Many of our people had the pleasure of hearing them and becoming acquainted at our last Conference. The work originated, I think, in the Evangelistic Committee of the Northwestern Association, and for some time plans were discussed looking to a summer campaign. Brother George Sayre,

hundred or six hundred bushels per acre. The rich, black soil is adapted to some kinds of truck farming, and I am glad that some of our people are recognizing this fact and are locating there.

Sunday night I called on Professor and Mrs. Harold O. Burdick, Professor and Mrs. Philip Coon, and my son and his wife in Madison, Wis. These young men are taking special work in Madison University.

My time on Monday, Tuesday, and Wednesday was occupied in calling on the pastors of our churches at Milton and Milton Junction and on others in the two towns, and in attending a meeting of a committee of the Sabbath School Board.

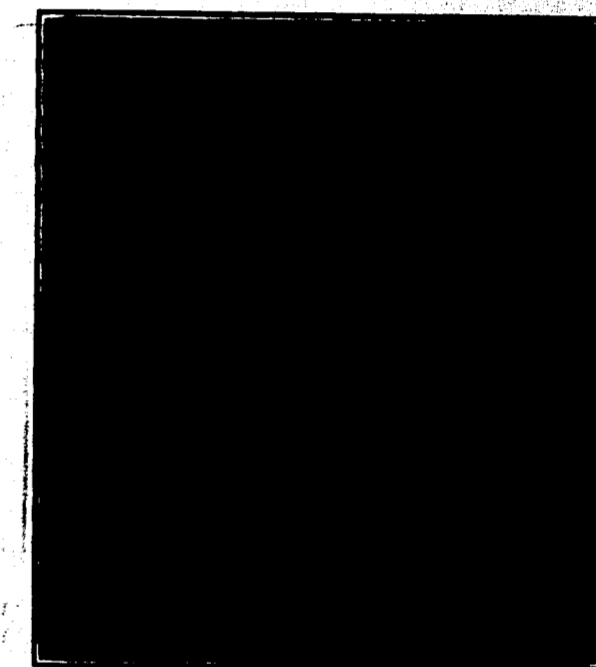
The last church visited on the trip was at Walworth, Wis. Pastor Witter had given me a hearty invitation to spend the Sabbath at Walworth, but I felt that I ought to return to Plainfield for the meeting of the Tract Board on Sunday; consequently the church invited me to speak to them on denominational work on Wednesday night.

I appreciate the privilege that I have had of meeting so many of our people at the association and in the churches; of talking with officers and members of several of our societies and boards concerning their work and their problems and of our denominational activities; and of meeting in their homes a half dozen of our consecrated pastors, each of whom is doing a good work.

It is my desire to obtain information and suggestions from individuals and churches when on these trips, as well as to give information concerning the progress of the work and the needs of the denomination. I wish to thank all persons who have helped me to realize my desire on this trip.

The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.—*Thessalonians* 3: 12, 13.

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity.—*C. H. Spurgeon.*



Names, left to right: Paul Green, Farina, Ill.; Carroll Hill, Dakota, Ill.; Paul Ewing, Shiloh, N. J.; Lloyd Seager, Albion, Wis.

George Ellis and Dr. L. M. Babcock were the committee in charge of the summer's campaign.

Stonefort had asked for their services, and my personal acquaintance with the work began after the boys had been there for two or three weeks. I need not go into detail, but will simply say that for two weeks we sang and preached to crowds of people that often taxed the capacity of the house. There was not as much evidence of success in the way of conversions as we had hoped for, but you know that the success of such a movement is not always evident during the meetings and is sometimes manifested years afterwards. One night after a very soul-searching meeting, when it seemed as though God would surely manifest himself in confessions, I went to bed very much depressed; and after a self-searching time the thought came to me. It is impos-

sible to preach the gospel to such an interested church full of people and not affect the community for good. I believe this is so. Something of the effect of the month's work there is revealed in the attitude of two boys in one of the homes where members of the quartet stayed. They confidently remarked, "We are going to be preachers when we are grown." I doubt not but there were baptisms and additions to the church but have not heard from Brother Lewis since leaving there.

We came directly from Stonefort to Farina and began meetings the night of our arrival. The meetings grew in interest and power from the very beginning. Forty-five were present the first night; and when we closed two weeks later the house was filled to capacity.

Several short meetings were held upon the street. We would go to the village about half an hour before time for service at the church and a group of men would sing, then a brief lesson from some saying or parable of Jesus would furnish the basis for a very brief exhortation, after which an invitation to attend the meetings would be given. Then we would go at once to the church and the meeting would begin. The one mistake was, that we had promised Welton to come on to that point after two weeks at Farina. Most every one felt that we should have continued, as the revival spirit was very evident at the close. Following the service the last night, four young people came forward and were buried with Christ in baptism. They were: Walter Crosley, Hermon Tappe, Jr., Mildred Green, and Johny Ware, whose parents live at St. Andrews, Fla. Johny and his mother, Mrs. Mary Whitford Ware, had been at Farina visiting relatives for the summer; and it was a very happy circumstance that revival meetings should be in progress at this time. The fifteen minute praise services led by the orchestra were a great inspiration, as were the splendid selections given each night by the quartet. Something of the esteem in which the quartet was held was manifested by a collection of more than \$50 following the concert the night after the services closed. The pastor feels that the church and community were greatly blessed in these services.

From Farina we journeyed to Welton. The church had been without a pastor for almost

a year, and services were looked forward to with delight by the people there. We had but one week to give to the work, which was all too short a time; but the interest and attendance were good for the busy season in which the work was undertaken. While in Welton it was my sad duty to go to Dewitt, Ia., and bury the youngest daughter of Sister Minnie Kindig. I buried her husband during the first year of my ministry at Welton. Something of the interest in the work was also evidenced in the free will offering following the concert at Welton in which \$28 was received. The Sunday night meeting at Welton was an inspiration to all. The house was full and the interest all that could be asked for. It was a great privilege to stand before that group of familiar faces once more and break to them the bread of life. Surely God in his wisdom and mercy will bless the consecrated efforts put forth by the "Little Church" as Grandma Mudge lovingly speaks of it.

The week was spent in visiting, discussing questions that had to do with the future of the field; and all too soon it was time to leave for the Conference at Salem. As the writer was leaving the church the last evening a little box was placed in his hands, which when opened revealed a gift of \$22. Upon his arrival home he was met by the treasurer of the church with a check which amounted to \$52, and was told to use it to pay expenses for himself and wife to Conference. Let me say this to the credit of the young men who engaged in quartet work. They did to the best of their ability anything there was to do, and so far as I now remember, never refused to attempt anything that would in any way forward the work of the kingdom. If there is a blemish upon the lives of any one of them resulting from the summer's work, the writer is not aware of it. Their lives in the communities where they served has been a veritable benediction. Give us more of the same kind is the prayer we need to present at the throne of grace.

And now, Dr. Gardiner, I am more thoroughly convinced than ever that we should continue this kind of work; only I believe we should enlarge it to the extent that it become more nearly one hundred per cent efficient. If two men and their wives could be found who would make up a quartet—one able to conduct revival meetings, one

(Continued on page 494)

MISSIONS

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

ON THE FIELD

Since Conference the missionary secretary has made a trip through the West and Southwest, attended the sessions of the Southwestern Association, held at Gentry, Ark., the Northwestern Association, held at New Auburn, Wis., and the ordination of Pastor Ellis R. Lewis, at Stonefort, Ill., and visited our churches at Fouke, Ark., and Hammond, La. Others will write about the associations and the ordination, and this article is for the purpose of mentioning three or four things impressed on the mind.

A church to succeed should make itself a vital part of the community's life as well as a soul winner. Stonefort is a good illustration of this. For years the church had been more or less discouraged, if not neglected. Five years this fall two neighbors started a cottage prayer meeting, taking turns in leading the meetings. Out of this prayer meeting grew a revival which the two men conducted, the first of such work on their part; and out of the revival came a promising minister and pastor for the church. This pastor had a passion to bring men to Christ, a vision of a church serving the entire community as a vital part of it, and a willingness to do hard work to the end that he and the church might bring men into the kingdom and serve the community. As a result the attitude of the entire community toward the church has changed from one of hostility to respectful interest, a fine building has been erected, and the field has become one of the most hopeful before us. A vision of service to the community, hard sacrificial work, and an evangelistic purpose in it all have changed the outlook for this church. It is not so much whether one is a pastor, general missionary, or farmer; it is bringing things to pass for Christ that counts after all.

Another thing observed on this trip is that to all appearances there are good opportunities for Seventh Day Baptist families in our Sabbath-keeping communities in the Southwest. One wonders why families in the

North desiring a change of location, do not go to Hammond, Gentry, Stonefort, or Fouke. At any of these places farms and homes can be purchased at reasonable prices. This is not an attempt to set forth the advantages of these places, but is an attempt to call the attention of those contemplating a change of residence to the fact that they will do well for themselves and the cause we hold dear if they will investigate the advantages offered to Sabbath keepers at Hammond, La., Gentry, Ark., Stonefort, Ill., and Fouke, Ark. Many seeking new homes go off by themselves and are lost to the church and suffer great spiritual loss themselves.

Every family has its own life to live, as does every person; and it is not for others to dictate regarding a place of residence any more than it is regarding belief. Doubtless there are those who would be glad to settle in reach of a Sabbath-keeping church if they knew that such places as Hammond, Gentry, Stonefort, and Fouke still offered good openings. Correspondence with the officers of these churches will bring the desired information.

The Northwestern Association was held with the New Auburn Church, and for several reasons the secretary had looked forward to this association. There was to be the joy of meeting fellow workers, some of whom he had known for many years, and there was the interest which is always present when going to a place which one has never before seen; there were the messages burning in the heart to be given, and there were the splendid things to be received; and another thing which the secretary was anticipating was to meet the church which three years past, when the board was forced to retrench, voluntarily assumed the pastor's support. It took courage and true Christian liberality to do this, and people and pastor have both shared in the sacrifice.

And after all, this is as it should be; namely, the sacrifice should be made by all, not by a few; not by the pastor alone, not by the church alone; not by the missionaries alone, not by the boards alone; not by the missionaries on the home field alone, not by the missionaries on the foreign field alone. No man has any business accepting a position as pastor or missionary unless he is prepared to sacrifice; no church has any right to call a pastor unless it is willing to sacrifice, at least, as much as it expects him to

sacrifice; one should not accept a position on a denominational board or Commission unless he is willing to make as great sacrifices as he wants the men on the field to make. The Christian religion is a religion of joy and sacrifice, and the real joy is not experienced without the sacrifice.

HOME MISSIONS

"Personally, I am very anxious that the thing for which our boards and churches are all working may receive its due emphasis in our plans and procedure. The home mission program is vastly more today than the doling out of a few dollars to some weak and struggling church. The whole front line must be put into action whether the churches are weak or strong, and it must be expected that men will be won for the kingdom."

The words quoted above were written by Mr. Charles E. Vermilya, executive secretary of the Home Missions Council, in a letter to missionary secretaries regarding the home field, and they voice the sentiment of students of home missions generally.

The home field is much more difficult and important than we have been in the habit of thinking. If changed conditions have brought new and difficult problems in regard to the foreign field, they have brought equally as many and difficult ones in connection with the home field. The statement that, "The home mission program of America today is vastly more than the doling out of a few dollars to some weak and struggling church," is very true. There are puzzling problems to be solved and baffling conditions to be met on the home field.

There is not time or space to discuss the cause of our disappointments nor the remedies to be applied. The secretary does not profess to have wisdom and vision to point out the course of action for which these call; it is a problem to which the entire denomination must apply itself, while strengthening and expanding the work on the foreign fields. Some things stand out very clearly; namely, that the chief purpose of mission work, home or foreign, is to win men to Christ; that, as Mr. Vermilya says, "It must be expected that men will be won for the kingdom"; and hard work, wise planning and trust in God will cause success to crown our efforts. The burnt over field, even, can be made to bear fruit if we are willing to do hard work, follow the Holy Spirit, and trust God implicitly.

GOOD NEWS FOM ALABAMA

The following letter from Pastor Verney A. Wilson brings news of two precious revivals under the labors of Brother Wilson in Alabama, and we are pleased to have the letter, though it is late in reaching us. The letter is written from Birmingham, Ala., where its author is studying to fit himself for the Christian ministry, to which he was ordained some years since; but he is pastor of our church at Attalla. It is indeed encouraging when a young man can go out during his summer vacation and conduct two such revivals.

Secretary William L. Burdick,
Ashaway, R. I.

DEAR BROTHER: I am writing you to tell you about the revivals which we held this past summer.

I, with my family, was invited to hold a revival at Harmony Church, which is about ten miles from Attalla. This church is a union church, but the Primitive Baptists claim it. We had no opposition from any, but good co-operation from all, and an average attendance of about one hundred.

Upon the close of the Harmony meeting we started one at our church. This was a very successful meeting. It began August 9, with a good congregation. We had an average attendance of about one hundred fifty during the entire meeting. There were twelve who took the stand for Christ, the greater part of them being first-day people. Yet we had the pleasure of baptizing four into our church after the meetings closed.

Yours in his service,
VERNEY A. WILSON.

Birmingham, Ala., September 27, 1925.

COME TO THE YEARLY MEETING

In view of the coming Annual Meeting of the Berlin, New York and New Jersey Churches, convening at Berlin, N. Y., October 30-November 1, as the entertaining church, we hereby extend a most cordial invitation to all who may be able to attend.

Come all who can, and may it be our privilege to share together the blessing of our heavenly Father in the riches of his grace through Jesus our Lord.

Please send your name to Jessie D. Vars and arrangements will be made for your entertainment.

Those coming by way of Troy will connect with the Berlin-Troy bus, leaving the Central station at 4.30 p. m.

L. A. WING.

Berlin, N. Y., October 16, 1925.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MILTON'S GROWTH

With this writing the registration at Milton College has increased to one hundred sixty-five. This is practically the same as the number enrolled last year. Although there is no increase as yet over the number of last year, one may safely say the college is growing. The senior class at present is only four less than the large class of thirty-one who received diplomas last year.

A noticeable evidence of growth is shown in the demand for advanced classes in many of the courses. A few years ago it was necessary to give a course in calculus only every other year. Now it is necessary to offer calculus every year and perhaps a class in differential equations.

The biology department is perhaps the fastest growing part of the college. Two years ago it became so popular that the rooms on the second floor of the science hall became inadequate, and as a consequence biology laboratories are now in the basement of that building and have made necessary the construction of an animal house adjoining. Yet Dr. Hall and his assistant are unable to take care of all those who desired to register for the course.

Many students were also refused registration in the general chemistry course, and there are inadequate laboratories for the advanced students who need a greater amount of space for carrying on their experiments.

There is also growth in the other departments that do not experience so much difficulty in providing for the increased numbers.

Milton can not and probably will not attempt to handle more than thirty or forty more students. However, indications are that within a short time there will be this number of students. A great deal of this increase will come from the growth of the upper classes; i. e., there will be a decreasing tendency for students to drop out of school without completing the college course. Hence, the advanced classes which require more of the instructors' time and more of

the laboratory space, per student, than do the elementary and general classes, will tend to make conditions more crowded in each department.

It is lamentable that students must be turned from the courses they desire, but on the other hand it shows that Milton's growth is taking on a desirable aspect. The percentage of increase in Milton's graduating classes promises to be much greater than the percentage of increase of the student body as a whole. Thus Milton needs more room and instructors if it is to retain its former and present practicability and efficiency without limiting its membership to too low a number. May we, as well as growing bigger, grow better.—*Milton College Review.*

SEVENTH DAY BAPTIST EDUCATION SOCIETY, EXECUTIVE BOARD MEETING

ALFRED, N. Y., OCTOBER 11, 1925

Members present: Edgar D. Van Horn, Arthur E. Main, Samuel B. Bond, A. B. Kenyon, Mrs. Dora K. Degen, Curtis F. Randolph, Mrs. Boothe C. Davis, J. Nelson Norwood, Walter L. Greene, A. Clyde Ehret, Boothe C. Davis, Frank L. Greene, Earl P. Saunders.

The newly elected president, Edgar D. Van Horn, was in the chair.

Prayer was offered by President Boothe C. Davis.

The minutes of the last quarterly meeting were read and approved. The minutes of the annual meeting were read for the information of the members present.

The treasurer read his report covering the quarter ending September 30, 1925, which was adopted. An abstract of the receipts and disbursements follows:

I. REVENUE	
<i>Receipts</i>	
Balance on hand July 1.....	\$ 451 40
Interest	827 33
Onward Movement	93 73
Contributions	275 38
Rent	63 43
	<u>\$1,711 27</u>
 <i>Disbursements</i>	
Alfred University	\$ 320 48
Theological Seminary	754 62
Salem College	2 74
Insurance, M. Burdick farm.....	10 41
Interest	12 00
Labor, Whitford property	3 00

Treasurer's salary	25 00
Balance on hand	583 02
	<hr/>
	\$1,711 27
	<hr/>
II. PRINCIPAL	
Receipts	
Mortgage paid	\$500 00
Present overdraft	154 69
	<hr/>
	\$654 69
	<hr/>
Disbursements	
Overdraft, July 1	\$254 69
Bills payable redeemed	400 00
	<hr/>
	\$654 69
	<hr/>

The treasurer's distribution of revenue to the several beneficiaries was approved by vote.

Arthur E. Main, chairman of the committee appointed to prepare and present the annual statement of the society to the General Conference, reported that such statement had been prepared and presented to Conference.

Discussion was had relative to the bequest of Mrs. Jessie B. Whitford of her house to this society, "for the Theological Seminary, the same to be used for the home of young men and their families, if any, who are preparing for the ministry." Whereupon it was voted to postpone formal acceptance of the bequest pending investigation of legal questions involved in such acceptance.

The following committee was appointed to conduct the investigation above referred to, viz., A. B. Kenyon, E. P. Saunders, and C. F. Randolph.

The treasurer stated that he had spent \$5.50 in having the abstract of title to the Jessie B. Whitford property extended to date; whereupon it was voted to reimburse the treasurer.

It was voted to contribute \$50 for the work of the Church Boards of Education.

E. P. SAUNDERS,
Recording Secretary.

Our abiding belief is that just as the workmen of St. Gothard, working from either end, met at last to shake hands in the very central root of the mountain, so students of nature and students of Christianity will yet join hands in the unity of reason and faith, in the heart of their deepest mysteries.—*Lemuel Moss.*

GOOD LETTER FROM CLAUDE HILL

(Continued from page 490)

that could organize the young in the community for Bible study courses, one that could conduct mothers' meetings and, if possible, a community worker—the work would be greatly enlarged and the entire community life touched. I know such work could not be easily done in all communities; but in all places where our churches are alone, the work would be bound to succeed. It would give a power to a revival that nothing else human could, in my humble opinion. Such points as Stonefort, Welton, Middle Island, Berea, Garwin and Gentry, come to my mind; and, in fact, if the project were wisely manned, any point in our denomination could be successfully entered and the work become a power for God. I am not disparaging the work of male quartets, but there is always work for consecrated women in any society and I sometimes think that here is the very point of attack, if you will allow the word. I believe that just such a group could be arranged among us for a campaign when weather conditions would permit. Personally, I think we have overstressed the question of appropriate times of the year as revival seasons. God is ready for revival effort at any time, and sometimes the busy season proves more convenient than an idle time. I simply offer these suggestions hoping that something will be begun immediately looking to the need in so many localities where we have a privilege because of churches of our faith holding the field. I think what I have suggested is in line with the Conference slogan, "Conservation and Expansion." I know of no better way.

Fraternally,

C. L. HILL.

Farina, Ill.,
September 15, 1925.

Political economy breaks bruised reeds. Science of a certain kind says, We must lay down a law of the survival of the fittest, and if the reeds are broken, throw them away. Jesus Christ says, Throw nothing away! Let us work for the saving of every life, and see that we work so carefully, with so critical a love and patience, that we lose nothing at last but the son of perdition, the son of waste.—*Joseph Parker.*

WOMAN'S WORK

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

Why should we not make friends with
happiness?
Life hath its grieving moments, it is true,
And daily cares—but oh, its rapture, too!
Why should we gather thorns when flowers
press
About our feet, and sweet wild things
confess
Their inner radiance, as if they knew
There shone for us behind the steadfast
blue
A love that asks no guerdon but to bless?
—*Helen A. Saxton.*

Seattle is a beautiful city set on more hills than was ancient Rome, so they tell us. We judge, too, that it is a city flowing with milk and honey. We did not see the milk, but the honey arrived on the train with us. One of our fellow passengers carried it. She was returning to her home and a daughter in Seattle from a visit to a daughter in Nova Scotia, and somewhere along the line she had picked up a basket of honey. We were all called upon at different times to watch that basket so that no one would break the honey. Our turn came first. As we returned to the car from a before dinner constitutional, we found her with her basket sitting among our goods and chattels. She was waiting to ask us to watch her honey while she went to dinner. She was afraid the porter would be careless, and of course we realized what carelessness does to honey. Later on her confidence in the porter was established, and he took his turn as watchman with the rest of us. When she greeted her daughter in Seattle the welcome was warm but not sticky, so I judged that the honey was still intact.

From Seattle we had decided on a boat trip via the Canadian Pacific to Vancouver and Victoria, B. C. Our time was so short that we planned a night trip going, with a return the following day. After we had left our baggage at the terminal and had dismissed an overzealous taxi driver—who it seemed was willing to take lunch with us, but who finally left after giving us explicit information on various subjects relative to

the city and himself and his car—we had lunch. After lunch we decided that we would walk about the shops awhile and take a boat to the U. S. Navy yard at Bremerton. The shops are different from those we are familiar with, and so we found much interest in loitering along the streets. In the large store of the "Hudson Bay Co." we found so many unfamiliar objects, from high totem poles of Alaska to tiny Indian dolls, that it almost seemed like a museum in one of our neighboring cities back home. On our way to Colman Dock we stopped at the fish market to admire the beautiful, silvery red salmon, weighing from five to ten pounds and selling from thirty to fifty cents each. One noticeable feature of the fish market was the absence of flies and, too, the disagreeable fishy odor was not very apparent. As we started up the stairs at Colman Dock we looked down into the windows of "Ye Olde Curiosity Shop," and immediately turned us around and went down to visit this interesting place of which we have read. This shop is full of Indian and Alaskan curios of every description, and we stayed so long that we all but missed the boat!

The trip to Bremerton on beautiful Puget Sound was a delight, although it was chilly on the windward side and the day was cloudy; if we had been at home, we should have concluded that a storm was coming; but before we left the train at Seattle our Y. M. C. A. friend had laughed at my umbrella, saying anyone would know that I was not a resident of Seattle. I did not mind so much because I am pretty well satisfied with Wisconsin, so I held onto my umbrella and still looked for rain. We decided that the time was too short for a visit to the navy yard, so we remained on the boat and went on to Port Orchard, returning to Bremerton and back to Seattle just at dusk. Occasionally we would sally out from our protection and look for the mountains; we had several good glimpses of Mt. Olympus through rifts in the clouds, and tried to make ourselves believe that we saw the shadowy outlines of Mt. Ranier, but it might have been something else.

The boat for Vancouver was due in at 8.30 in the evening. We went early to the terminal and had a nice long wait. In the first place, after the way with some boats, it was late coming in; and then we had not

thought of the delay caused by the customs officials. Our only trips into Canada have been at Niagara, and we have not been there since bootlegging became so popular. Finally, the doors were thrown open and the crowd came pouring out. At last the way was open for us to go aboard, but that was not so simple as it sounds, for we had all to be interviewed by a Canadian immigration officer who asked us where we lived, why we were leaving home, how long we were going to stay, and other things he wanted to know. A young man just ahead of us had quite a time making it clear that he wanted to go to the home of his father, that his own home was in Illinois, that he was on a visit merely and would not work. Finally he moved on and it was our turn, but when we told him we were tourists from Wisconsin he stood aside. We couldn't decide whether he thought no one who came from Wisconsin would care to stay in his domain or what was the reason, but we were glad to move on for we were tired of standing.

Our boat, the *Princess Kathleen*, is one of several "princesses" built in Scotland and brought over by this company. The company is made up largely of Scotchmen, so we were told. We had good accommodations and the service was excellent; but I found it hard to remember to go up and down stairs to the left instead of the right; and though I looked for a drinking fountain I could find none; if there were any they were in out-of-the-way places. Then, too, I found it rather trying, after many years of neglect, to resume relations with our old friend, the roller towel.

We awakened the next morning as we were entering Vancouver. We arrived early but were detained at the dock while our baggage was examined. We had tried to leave our baggage in the check room, but they would have none of it, so we awaited our turn with the others. There were several inspectors, among them one woman who looked through the baggage of the women. Here again we had to say that we were tourists and not going to stay long. They seemed to be looking for people who had gone into the states to buy something cheaper than they could get at their homes, but so far as I could see the inspectors were not very successful, for no one seemed to have any trouble. We had breakfast in a little eating house where everything seemed to be

Scotch. I asked the waitress some questions about the city, and she said she had been over from Scotland only about six weeks and she could not answer; but she went and found out, coming later, after we had forgotten the incident, to give us the answer.

We window shopped here too, passing the large store of the "Hudson's Bay Co., incorporated 2nd May, 1670," so their signs read. I was interested to read about their tea room where "tea will be served at four o'clock." I realized that we were now in a land following English customs. We walked down to the pier where the ocean liner, *Empress of Russia*, was unloading, wishing we had been a few weeks earlier and the boat had been the *Empress of Canada* and that Mrs. West and Miss Mabel were coming home. All too soon came time for the boat to leave for Victoria, the capital of British Columbia. We had more passengers when we left Vancouver than were with us on the trip out. It was nearly the end of the vacation period and people were returning to their homes from vacations spent in the north country. The day was rainy, but we sat on deck in a sheltered place and enjoyed the experience until the pangs of hunger sent us inside in search of food. Here, after some delay, we were allowed to go down to the dining room.

We shared our table with three men, two of them clergymen who followed us down the stairs. We were much interested in their conversation about the work of their church, which we at first supposed to be Episcopalian, but which we learned later is Reformed Episcopalian. The bishop had come for a convention in Seattle, I think. They told us that they had more churches in the West than in the East. They were very cordial to us, and when they learned that we were "from the states" and could stay but a short time, they were very kind in telling us of the points of interest that we could see in a short time. They were Scotch and had that countryman's love of a joke. I am minded to tell one that the bishop told of a Scotch Presbyterian minister of the old school who had been out with one Sandy. Now Sandy loved a drink once in awhile, and he persuaded his friend to take a sip or two. When they were ready to go home the minister, fearing that he might have had a wee bit too much, asked Sandy to watch him walk and see if he

walked as he should. Sandy said everything was all right, and then asked his friend to see how he walked. When he returned, the minister said, "Ye walk all richt, Sandy, but wha wes it wi ye?" This story reminded me of the other stories that I had heard emphasizing the feeling between the churches back in the old country. These ministers had been pastors in various places in Canada, and their stories of days of hardship and endurance of the cold of the Canadian winters were most graphic. We dallied with our lunch as long as we could, for we found their kindness very heartening, for we were beginning to feel that we were a long way from home. While we were standing with the crowd waiting to leave at Victoria, the two men from Victoria hunted us up and said good-bye, the minister staying awhile and telling us more of his city. He told us that it is the most English of all the cities of Canada, and told us of some things we were to look for upon the sightseeing trip that we were to take. We shall always think kindly of that city if for no other reason than that two of its citizens went out of their way to be kind to us.

HOME NEWS

ALBION, WIS.—Albion has enjoyed a very favorable season, crops were good, and prices better than in recent years.

The church also has prospered. Pastor Sutton assisted in some meetings last winter resulting in the baptism of eight of our Intermediate Christian Endeavor society members, two of whom came out and were baptized during the Religious Day School. Our Sabbath school superintendent, H. H. Babcock, deserves great praise for the many interesting features he has introduced, the greatest of which was this day school. Though sponsored by the Sabbath school it became a community school, several families of the village co-operating and enjoying its benefits. Professor J. Fred Whitford supervised, and Misses Gleneta Williams and Elizabeth Babcock assisted; the Sabbath school expressed its appreciation in a vote of thanks. They also asked Professor Whitford to supervise for them next summer. The expenses were borne by the Sabbath school. The Milton school helped greatly by loaning the textbooks, and the young ladies' services were gratis. Our three ladies' societies have jointly

and severally added much to the advancement of our interests in social and material ways. The interior of the church has been repainted and redecorated and other improvements are under way. The choir, under the able leadership of Mrs. Sayre, furnishes excellent music for our services. The quarterly meeting in July was greatly enjoyed, not only for the large attendance, but for the friendly intercourse and the excellent sermons and addresses.

Thirteen of our members attended the Northwestern Association at New Auburn; and Sabbath, October 10, several of them gave accounts of the interesting services there. Great praise was accorded the New Auburn people for their cordial hospitality and the excellent management of every detail that insured the success of an unusually good association. The sermons, addresses, and music were of the highest order.

L. D. SEAGER.

GIFTS

Labor and rest,
These are the best
Blessings that heaven gives;
And happy he
Who makes them be
His gladness while he lives.

With every day
To wake and say:
Thank God for work and light!
And when at last
The day is past,
Thank God for rest and night!

This is to find
Sweet peace of mind,
To know life's precious worth;
God's gifts to take,
And with them make
A paradise of earth!
—Frank Dempster Sherman.

A poor paralytic was wheeled down the aisle and placed in front of the platform in one of Mr. Alexander's meetings. When he was asked by Mr. Alexander what was his favorite hymn he answered, "Count Your Blessings."

He is a conqueror who overcomes ill health and physical inability uncomplainingly. R. L. Stevenson wrote that his whole life had been a struggle to overcome ill health. But he overcame by patience, courage and the grace of God.—*Ida Q. Moulton.*

YOUNG PEOPLE'S WORK

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

INTERNATIONAL FRIENDSHIP

Christian Endeavor Topic for Sabbath Day,
November 7, 1925

DAILY READINGS

Sunday—Be friendly (Mark 7:24-30)
Monday—Encourage sociability (John 4:1-23)
Tuesday—Be neighborly (Luke 10:30-37)
Wednesday—Be brotherly (1 John 3:14-18)
Thursday—Fraternize (John 12:20-28)
Friday—Never despise (Acts 10:9-20)
Sabbath Day—Topic: What can young people do for international friendship? (Matt. 28:19-20; Acts 17:22-31; Gal. 3:26-29)

“What has been the effect of hatred upon the world?”

“What can America do to help world peace?”

“How does Christian Endeavor foster the friendly spirit?”

“Of what value is the study of the history of other lands?”

“How may we become better acquainted with foreign people?”

“How may we show friendship to foreigners at home?”

INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, October 31

WHAT THE LORD'S PRAYER MEANS TO ME.
MATT. 6:5-15. CONSECRATION MEETING.
WORLD'S PEACE SABBATH

A HYMN FOR TODAY'S LESSON

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

O thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod:
Lord, teach us how to pray!

—James Montgomery.

This poem was written by the English poet, James Montgomery, in an attempt to

answer the question, “What is prayer?” The answer is so satisfactory that Christians everywhere repeat the poem as one of the finest descriptions of what prayer is. Montgomery lived from 1771 to 1854, and wrote over a hundred hymns.

THE LORD'S PRAYER

When Jesus' disciples asked him to teach them to pray, as John taught his disciples, he replied by giving them this model prayer. You will find it in Matthew 6, and again with a little variation, in Luke 11:2-4. It is probably repeated more frequently, and by more people every week, than any other passage of Scripture. Yet, how many of the people who repeat it stop to think of its meaning?

It may help you to think of this prayer to divide it into three sections:

1. The address. Containing honor to God, and a desire to see his kingdom perfected in the earth, which also means a pledge on our part to try to bring it about in our own lives.

2. Petition. That God will provide our daily wants, that he will wipe away our sins, and that he will help us not to fall into sin. This also includes a pledge that we shall show a like spirit toward others.

3. Praise or doxology.

THE LORD'S PRAYER AND PEACE

Do you think that any one who prays the Lord's Prayer can conscientiously encourage the war spirit?

What does the Lord's Prayer teach us about hate?

What other portions of the Lord's Prayer would bring about peace, if put into practice?

Topic for Sabbath Day, November 7, 1925

WHAT ARE THE PRINCIPLES OF MY CHURCH?
1 COR. 13:1-13

WHEN TO JOIN THE CHURCH

The Intermediate age is a good age for joining the church. Many of the juniors are too young to decide the question, while in the Senior societies most of the young people have already made the important decision. But the “between” age, of thirteen to eighteen or twenty, is the age at which this decision is made, if it is made at all.

WHAT ABOUT THE OTHER THIRTY?

The reports from your societies last year show that many of you are working and

SCRIPTURE MEMORIZING CONTEST

REV. PAUL S. BURDICK

The United Society of Christian Endeavor is offering prizes of Bibles to the society most successful in getting twenty passages of Scripture memorized by members and friends. This is a matter that should interest not only Senior societies, but intermediates and juniors as well. Perhaps some Seventh Day Baptist society may succeed in winning one of the Bibles.

The passages to be memorized are as follows:

1. Matthew 5:1-12
2. Matthew 6:19-34
3. Matthew 7:1-8
4. Exodus 20:1-17
5. Romans 12:1-21
6. 1 Corinthians 13:1-13
7. Psalm 91:1-16
8. Psalm 1:1-6
9. Psalm 100:1-6
10. Psalm 23:1-6
11. Psalm 103:1-22
12. John 3:14-21
13. John 14:1-14
14. John 15:1-10
15. Numbers 6:24-26
16. Revelation 7:9-17
17. Revelation 21:1-7
18. Isaiah 53:1-12
19. Matthew 25:31-46
20. Luke 10:25-37

Further details may be secured by writing to Christian Endeavor headquarters, or to me at Rockville, R. I.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR NOVEMBER 7

Let the Good Literature Committee lead this meeting, the whole committee sitting in front of the juniors, with the chairman as leader. From your librarian get permission to borrow the best children's books he has in the library and have these on display in the Junior room. But be sure they are the best before exhibiting them, for books have a great influence on juniors' lives. Let some member of the committee tell of an especially good book that she has recently read. Some one might read Stevenson's poem, “My Land of Story Books.”

If you can not get a loan of the library books write your state library association asking for a list of the best children's books for Junior age children to read; but before

praying for this very thing. There were twenty-seven young people throughout the denomination who were members of Intermediate societies, who joined the church last year. But there are over thirty yet, in the twelve societies reporting, who are not members of any church. What is your society going to do this year, not only about these thirty, but about the many others who do not even belong to Christian Endeavor?

WHAT DOES MY CHURCH STAND FOR?

There is before me the covenant of one church; and since most of our churches have a similar covenant or agreement, I shall use it in an attempt to answer the question in today's topic. It would be a good plan for someone (you who read this are the very one) to take to the society meeting a copy of your church covenant to read and explain in the meeting. Notice the following qualities in these covenants: fairness, conviction, and purpose.

I. “We agree to keep the commandments of God, and walk in the faith of Jesus.” What could be fairer or simpler as a statement of the purpose of a Christian, and yet where could we find a higher purpose?

II. “To take the Bible as our guide of faith and practice.” Not the word of one man or group of men; not the tradition of men, but the Word of God is our supreme guide. Jesus said of the men in his day, “Full well do ye reject the commandment of God, that ye may keep your tradition.”

III. “To watch over each other for good, to the intent that we may be built up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Savior, Jesus Christ.” This is the purpose of mutual helpfulness.

IV. “To cheerfully attend the appointments, and bear the burdens and expenses of the church, according as God may give us severally the ability.” This is a purpose of cheerfulness and faithfulness.

“Who is on the Lord's side?
Who will serve the King?
Who will be his helpers
Other lives to bring?”

“Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for him will go?”

Rockville, R. I.

recommending them to your juniors be sure they are really the *best* books and not necessarily the most widely read books.

Ashaway, R. I.

PRESS ON—CO-OPERATION

MAYBELLE SUTTON

(Conference Paper)

Co-operation is the result of the acquired ability to work with other people, each person doing the thing for which he is best fitted. Co-operation is an individual affair, not one of society. In order that he may work successfully with others, one must acquire certain characteristics. He must have a

Co-operative intention to "Press On."

"Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things that are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

We must have intention. He who is going nowhere, never arrives.

Organization of self.

"He hath showed thee, O man, what is good, and what doth the Lord, thy God require of thee, but to do justly, love mercy and walk humbly with thy God?"

Operation.

"Work!
Thank God for the peace of it.
The terrible, keen, swift race of it.

Thank God for a world where none may shirk.

Thank God for the splendor of work!"

Operation through

Prayer.

"The flame of my life burns low
Under the cluttered days
Like a fire of leaves.
But always a little blue, sweet-smelling smoke
Goes up to God."

Operation through Prayer and

Enthusiasm.

Enthusiasm is of two types—temporary and permanent. How are you measuring up?

Operation through prayer and enthusiasm plus a feeling of

Responsibility for the lives of others.

"There is a destiny that makes us brothers,
None goes his way alone.
All that we send into the lives of others
Comes back into our own.

"I care not what his temples or creed
One thing holds firm and fast.
That into his fateful heap of days and deeds
The soul of a man is cast."

"He who has seen the vision of a better world can not be satisfied with leaving this one as it is."

Aim.

"I press on to the goal to gain the prize of that heavenward call which God gave me through Christ Jesus."

Tenacity.

"I will lift up mine eyes unto the hills, from whence cometh my help."

Tenacity does not mean intolerance, but would rather suggest the combination of conviction and sincerity with a faith in the unconquerable dominance of right. "Where a great conviction dominates a man, he is irresistible."

Inspiration.

"All Scripture is inspired of God." Christian Endeavor has given us the Quiet Hour for inspiration. This, again, is a personal matter. Are you seeking daily inspiration?

With all these elements one can do nothing unless he renders

Obedience to a commanding purpose.

"O young Mariner,
Down to your haven
Call your companions.
Launch your vessel,
And ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

The last great element in co-operation is

Neighborliness.

There are six elements in neighborliness: sincerity, conviction but not intolerance, unselfishness, willingness to forgive, a real respect for human beings as such, and a real faith in God. Where are we falling down in our neighborliness?

Co-operative intention to "Press On."

Organization.

Operation.

Prayer.

Enthusiasm.

Responsibility for the lives of others.

Aim.

Tenacity.

Inspiration.

Obedience to a commanding purpose.

Neighborliness.

"I press on to the goal to gain the prize of that heavenward call which God gave me through Christ Jesus."

Salem, W. Va.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board convened in regular session at the home of Dr. Johanson, September 10, 1925.

The president called the meeting to order at eight o'clock. Rev. Henry N. Jordan read a portion of Scripture and offered prayer. In a few words he urged upon each member of the Board a thoughtful consideration and loyal service in solving the problems of vital interest to our denominational life.

The members present were: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Rev. H. N. Jordan, E. H. Clarke, Mrs. Ruby Babcock, Mrs. Nida Siedhoff, Glee Ellis, Allison Skaggs, Aden Clarke, Russell Maxson, Helen Jordan, L. Emile Babcock, Ivan O. Tappan, Dr. L. S. Hurley, Marjorie Willis.

Visitor: Mrs. L. S. Hurley.

Miss Helen Clarke tendered her resignation as secretary of the Western Association, inasmuch as she will be in school at Milton College. The board voted to accept this resignation and to ask Leonard Huntington, of Alfred, to act in this capacity.

The corresponding secretary and the treasurer presented informal reports.

Informal reports of Conference activities were given by several in attendance.

The following bills were allowed: corresponding secretary, Conference expense, etc., as follows:

Transportation	\$38 03
Incidentals	2 77
Board	6 35
Rev. Frank Helm, traveling expense	7 14
Salary	43 00
United Society, books and awards	10 07

Total \$107 36

The Field Committee reported that Mrs. Ruby Babcock has been asked to represent the board at the meeting of the Northwestern Association and to visit the Wisconsin churches.

A motion carried that the president appoint the following committees: Nominations, Programs, Stationery, Picnic. These committees are:

Nominations—Russell Maxson, Glee Ellis, Ivan O. Tappan.

Program—Frances F. Babcock, Marjorie Willis, Egmond Hoekstra.

Stationery—Frances F. Babcock.

Picnic—E. H. Clarke, Allison Skaggs.

A general discussion followed concerning the bulletins which will be sent out.

Various plans and problems were discussed for the new year. One of these problems is to keep in closer touch with the young people where there is no Christian Endeavor society.

MARJORIE WILLIS,
Recording Secretary.

*Battle Creek, Mich.,
September 10, 1925.*

QUARTERLY MEETING

The following is the program of the Quarterly Meeting of the churches of southern Wisconsin and Chicago held at Milton, October 23-24, 1925:

Theme: Parents' Duty Toward Religious Education

Friday Evening, 7.30:

Praise service led by church choir

Sermon by Rev. L. D. Seager

"Religious Education in the Home"

Sabbath Morning, 10.30:

Sermon by Rev. E. E. Sutton

"Parents' Duty Towards Organized Religious Education"

Sabbath Afternoon, 2.30:

Young People's Hour, in charge of:

Miss Dorothy Whitford, president of Christian Endeavor, Milton

Miss Lura Burdick, president of Christian Endeavor, Milton Junction

Sabbath Afternoon, 3.30:

Address by Miss Mabel West

"Conditions in China Which Affect Missionary Effort"

Evening After the Sabbath:

Business Meeting, 7.00

Sermon by Rev. M. G. Stillman, 8.00

An American millionaire, after showing his palatial mansion and beautiful grounds to a Quaker, said:

"The almighty dollar has done it all. What can not money do!"

"Ah, friend," replied the Quaker, "thou remindest me of how the worship of the golden calf kept the Israelites out of the Promised Land. Maybe thy dollars will do the same for thee!"—*Record of Christian Work.*

There are those who think religion means gloom, and salvation they consider a synonym for sorrow. They greatly err, not knowing the joy of the Lord, which is our strength.—*L. L. Pickett.*

CHILDREN'S PAGE

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

BOOKS OUR FRIENDS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
November 7, 1925

DAILY READINGS

Sunday—Books that bless (Ps. 119: 1-8)
Monday—Books that refresh (Ps. 1: 2, 3)
Tuesday—Books that reveal (Rev. 1: 1-3)
Wednesday—Books that arouse (Heb. 4: 12, 13)
Thursday—Books that exhort (2 Pet. 1: 12-15)
Friday—Books that tell of Christ (Luke 1: 1-4)
Sabbath Day—Topic: Making books our friends
(2 Tim. 2: 15; Prov. 4: 7)

Books are some of our very best friends, and yet how often we abuse them. I have seen books with the covers torn off, a page torn out here and there, corners of the pages turned down, sticky finger marks on the pages, pencil marks everywhere, and the books themselves thrown around on the floor or hurled on a shelf. We would never think of using our friends that way; then why should we mar and disfigure our books?

We should learn to be more careful of our books, for they cost money and should be prized just as much as our piano or any other costly piece of furniture in our homes.

Then, there are all kinds of books, big and little, good and bad, heavy and light, histories and stories, poems and prose. If we are buying a book, we should get one that is well bound, printed on good paper and with large clear type and of light weight rather than a heavy one. Such beautiful pictures are being put in the books now that if we look long enough we are sure to find books with the best pictures in them, too.

The most important thing in selecting a book, though, isn't its size or its make-up. We must be very, very careful that the stories are the very best and will be helpful when we read them. Then, and then only, do we realize just how precious friends our books can become.

The libraries are just full of good books, and more and more attention is being given the children's department of the library. Here boys and girls can go to read or can borrow the books to take home. There is

generally a good Christian lady in charge who will help you in choosing the best books.

The following is a list of some of the best books for boys and girls of Junior age. How many of them have you read? *King Arthur and His Knights, Hans Brinker, or the Silver Skates, Robinson Crusoe, A Child's Garden of Verse, The Little Lame Prince, Hero Stories from the Old Testament, True Bear Stories, Stories of the Pilgrims, Heidi, The Arabian Nights*, and such books as these will make true and fast friends and are instructive as well as entertaining.

Ashaway, R. I.

BETTY LOU'S MISTAKE

"I've saved my toothbrush," said Betty Lou. (And really her teeth were a fright.)
"I've worn mine down to a scrub," said Sue.
"For I like my teeth to be white."

Sue bought a new brush for just ten cents. Betty Lou's teeth began to ache. The dentist fixed them at great expense; Then Betty saw her own mistake.

—Selected.

WHEN PATTY ANN WAS ALMOST HOME-SICK

Patty Ann was sure she wouldn't be homesick at grandma's. That was the reason mother took her to the old farmhouse in the country instead of leaving Patty Ann with all the little cousins at Aunt Margaret's.

When mother was a little girl she lived in that same farmhouse, and grandma was her mother. It was the pleasantest place in the world except Patty Ann's own home in town.

"Be a good little girl, Patty Ann, and don't get homesick," were mother's last words, as she waved her hand, and grandpa said "Giddap" to Nancy, the old black horse. It was then Patty Ann first had a queer little feeling in her throat. Mother was to be in the city only two days, but two days suddenly seemed a long time.

Grandma must have noticed that Patty Ann didn't feel quite natural, because before old Nancy turned the corner on her way to the station with mother, grandma told the funniest story that ever made a little girl laugh until tears ran down her cheeks. Even the hens cackled, and the white rooster stretched his neck and crowed as if he understood the joke.

"Now let's go in the house and make cherry pie," grandma suggested.

Little girls can't be homesick and make cherry pie at the same time. Patty Ann washed her hands, rolled out pie-crust and made two tiny cherry pies exactly like grandma's big ones.

When the pies were baked and cool, Patty Ann went out on the front porch to eat one, while grandma swept the kitchen. She had taken half a bite when that queer feeling in her throat came again. If she were only at home, and could have a tea party with her dolls, and if her mother were sitting near, reading or sewing, why then, a wee cherry pie would be so different. The feeling in Patty Ann's throat became a lump, most distressing.

Patty Ann felt sure she would have to cry, when at that very moment a tramp walked up the path and knocked at the door. Patty Ann had never seen a tramp before, and when grandma gave the man two big slices of bread and butter, Patty Ann begged him to accept a small pie.

"Thank ye, kindly, miss," said the tramp, "I'll take it to my little girl."

"Your little girl," echoed grandma. "I didn't know that men like you traveled with their little girls."

"Her mother's dead," explained the tramp. "I'm all she's got. When she and me first took to the road I started out on a sure-enough hunt for work."

"Where is the little girl?" demanded Patty Ann. The lump in her throat was gone.

"Yes, where is the poor little thing?" added grandma, looking at the tramp as if she would like to shake him.

The man jerked his head in the direction of the gate, and there Patty Ann and grandma discovered a little scrap of a girl, bare-footed, bareheaded, wearing a garment of dingy rags.

"How old are you, little girl?" inquired grandma.

"She's ten, goin' on 'leven," the man replied.

"And she isn't much taller than Patty Ann."

"She's stunted!" explained the father. "Ain't had the right kind of food, yer know, nor proper care."

"I should say not," explained grandma. "Look here, child, do you want to stay on the farm, live with me, and go to school?"

"Nope!"

Patty Ann was so astonished at that reply that her mouth dropped open.

"Do you want work?" Grandma turned to the man when she asked this question.

"Sure!" was the reply.

From that moment Patty Ann had no time to be homesick. When grandpa came home he set the tramp at work cutting wood. The little girl grandma put into the bathtub, and the little thing was almost scared into fits to be washed clean. Grandma next cut the matted hair and scrubbed her head clean with grandpa's tar soap.

"I thought the girl was simple-minded until she objected to her bath," grandma remarked to Patty Ann when the two rummaged through the attic for garments to put on the stranger.

All that afternoon Patty Ann entertained the queer little girl. She brought the kittens to the child and told her the name of every pet on the farm. She showed her picture books and talked a "steady stream," so grandma told mother afterward. For all the kindness the tramp's little girl did nothing but stare.

When grandpa came up to supper he took grandma in the kitchen to tell her that the tramp had gone.

"Now she will be homesick, poor little thing," reasoned Patty Ann, who tried harder than ever to amuse the stranger.

That night after the little girl, who didn't know enough to say, "I thank you," was tucked away in bed, Patty Ann was almost homesick again. She dreaded being put to bed and hearing grandma say, "Now good night, Patty Ann; go right to sleep."

Grandma, however, did nothing of the sort. Instead, she said to Patty Ann: "I am sure an old-fashioned woman, dear, I like to rock children to sleep. When your mother was a little girl I used to put on her nightie and rock her to sleep in front of the fire night after night."

So Patty Ann undressed, said her prayers, cuddled in grandma's arms, and knew nothing more until she awoke the next morning in her mother's little crib beside grandma's bed.

Not once did the tramp's little girl ever ask for her father, although the way she watched the gate made grandma uneasy; neither would the child tell her name. For that reason Patty Ann named her Cherry, because the gift of a cherry pie had made

such a change in her life, and Cherry she was called ever after.

That day the waif walked about the yard and garden wherever Patty Ann wished her to go, the meekest, quietest little girl grandma ever saw in her long life. The afternoon went quickly; mother arrived before Patty Ann had asked what time it was more than twice.

It was months before little Miss Cherry behaved in the least like the country children who lived on the farms near by. In time, however, she became a bright, dear child, a great comfort to grandma. Many and many a day since then, when Patty Ann goes visiting grandma, she has made both grandma and Cherry laugh by telling them exactly how she felt the day she was homesick.

As for Cherry, she is a young lady, teaching the country school. Sometimes even now the tears come in her eyes when she thinks how much reason she has to be thankful that Patty Ann was almost homesick that time so long ago.—*Children's Friend.*

WHY THE DUCK SWIMS AGAINST THE WIND

"Where are we going?" asked Tom as he and Cousin Will left the house.

When he was told that they were on the way to the park, Tom said he didn't want to go.

"I've been there lots of times. I'd like to go some place where I can see something new."

"Well, come on to the park, anyway," smiled Cousin Will. "Maybe we'll see something new there."

When they reached the entrance, Tom wanted to know to which part of the park they were going.

"Let me see," his cousin stood thinking. "I'll tell you what we'll do! We'll go down to the lake and take a look at the ducks."

"Ducks!" and now Tom had to laugh. "Why, it won't be anything new for me to see them."

"Well, just look at them, anyway," said his cousin, as he led the boy down to the edge of the lake. "Look, how easily they come along in the face of the wind."

"Why don't they turn around and swim the other way?" suddenly asked Tom, a little interested. "Aren't they foolish to swim against the wind like that!"

"No," replied his cousin. "And you

won't think them so, either, when you know the reason why. When the wind is blowing behind them, it ruffles out their feathers, and that's not only an unpleasant feeling for them, but a rather painful one."

"Well," exclaimed Tom, "that's something new to me!"

There were a number of swans out on the lake, and soon they drew near, expecting to be fed. Some of the people in the park threw bits of bread and cake, but Cousin Will took some crackers from his pocket and tossed them to the swans. They were hard crackers and thick, too.

"They can't eat them!" cried Tom.

But those long, graceful necks curved out, and the hard, round crackers were quickly seized up. Swish, swish! It was a sight to see how those swans dipped the crackers into the water until they were partly soaked through. Then they broke the crackers into bits and tossed them on the water. Each piece was now daintily nibbled up.

"That's something else that's new," cried Tom.—*Edith D. Naldrett.*

OUR MIRROR

Our mirror is the queerest thing;
Sometimes it looks at me
With just the crossiest little face
I ever want to see!
But sometimes, when I'm feeling glad
And full of fun myself,
A happy face looks out at me
From the mirror on the shelf.

—*Ethel Hope.*

WHAT'S IN A NAME?

"Yes," the teacher explained, "quite a number of plants and flowers have the prefix 'dog.' For instance, the dog-rose and dog-violet are well known. Can any of you name another?"

There was silence, then a happy look illuminated the face of a boy at the back of the class.

"Please, miss," he called out, proud of his knowledge, "collie-flowers."—*The Progressive Grocer.*

WHY BE PROUD?

Willie—"Pop, what are 'ancestors?'"

Father—"Well, I'm one of yours—your granddad is another."

Willie—"Oh! But why is it that folks brag about them?"

"THE HILL OF THE LORD"

ELLEN W. SOCWELL RAMSEY

"Three o'clock in the morning," and all of us astir. Lunch at half past three, and on the road at four. Everything quiet and dark. But as our lights flashed up and over a hill, across the hollow, and up and over another hill, or along a stretch of level road, we did not mind the dark or earliness of the hour; for were we not on our way to Garwin and its yearly meeting?

Nearly two hundred miles away? Yes, but what of it when minds and hearts are atune with the satisfaction which comes with the prospect of meeting with the people of God?

Day with a beaming face at length peeped at us from over the eastern hills. We were miles from home with our faces to the coming sunrise, our engine steadily humming, "Garwin," "Garwin," "yearly meeting," "yearly meeting," "Garwin." Then the sun sprang up from behind a timbered hill as we were crossing a strip of lowland. Everything seemed to suddenly come to life, reminding me of McGuffy First Reader days, when I used to labor through

"The lark is up to meet the sun;
The bee is on the wing.
The ant its labor has begun;
The woods with music ring."

And, too, the World and his wife seemed all at once to be on the road, looking dusty and travel stained, but all busy going for sport and sightseeing to the state fair at Des Moines. If, as we were doing, these caravans of sightseers had been going about their Master's business, what a shake up Iowa would undergo. As the miles shortened ahead of us and lengthened behind us, Carroll, Jefferson, Grand Junction, Boone, and Ames were passed through; and we came to State Center, where at nine forty-five we stopped at a cafe for lunch. Then on to Marshalltown, from where we took up the last lap of our journey. As we wound down the last long hill to Deer Creek, we could look across at Garwin on the other side, and our hearts began to get into our throats. Not knowing just where to go first, we did what every one always does in such a case and drove to Theodore Hurley's, arriving just at dinner time.

In the afternoon services were held at the church, the opening sermon being preached

by my brother, Rev. E. H. Socwell of Dodge Center, Minn., who had been here a week helping the people in their preparations for the meeting.

Rev. Charles Sayre of Albion, Wis., was also here, and added to the interest by bearing his share in preaching and singing. Those who have never heard "Charlie" and Mrs. Sayre sing together with their exceptionally beautiful voices, do not know what they have missed.

A spirit of good will and good fellowship prevailed throughout the meetings. The opening sermon by Rev. E. H. Socwell gave the keynote to all the following sessions—Christ the foundation, and continuous, persistent building, forgetting the past as we build, until with God's help we shall have completed our heirship to the structure eternal in the heavens. Charlie Sayre's sermon, "Beside Still Waters," was beautiful. By a personal illustration he transported us together with himself and son, to the wild north woods of Wisconsin, where, in search of health by "still waters," he was directed by a backwoodsman to just such a place. After much endeavor they worked and cut their way through the trackless forest; and when they were almost discouraged, a lake of absolutely "still waters" burst upon their sight. Such marvelous quiet and beauty he had never before beheld, and the awe of the Lord came upon him as he gazed. Truly the trials of this life will lead us to the "still waters," if we continuously and persistently build.

These sermons were only two of the wonderful ones preached by Elders Socwell and Sayre before that assembly. At one session Miss Ava Van Horn read a remarkably fine paper she had prepared upon the subject, "Be Still and Know That I Am God." This will, later on, appear in the pages of the RECORDER.

Delegates from Marion and Welton were present. Albion, Wis., was represented by Charlie Sayre and wife, and Milton, Wis., by "Uncle Irv." Davis and wife, who for many years were residents of Garwin and members of our church. He is now in his eighty-ninth year, and considers his days of usefulness as past. But every one thought him a very useful adjunct to these meetings, as he, at each session, sat far up in front and added his fine old-fashioned tenor in singing praises to God.

Jacob Knight, another old-time member of the Garwin Church, was able to attend the meetings, although eighty-six years old and partially paralyzed. In spite of his infirmities he rose and added his testimony to the goodness of God. And then "Aunt Jane" Davis, widow of Deacon Dennis Davis, was there—eighty-four years old and remarkably active. She testified that she gave her heart to God when she was fourteen. Seventy-two years ago! Think of it! Seventy-two years in the service of God! I wish I lived neighbor to her; and I'd like the whole denomination to know "Aunt Jane." To see, know, and talk with her is like receiving a benediction.

Four lone Sabbath keepers were present—Mr. and Mrs. John Sayre of Parsons, Kan., and H. E. Ramsey and wife of Botna, Iowa; and by the way, who was it that said I could make an extemporaneous speech? *Not I.* And they all know now that I can't.

The singing under the direction of Mrs. Lottie Babcock was fine and varied. Two of the variations were a men's chorus composed of Messrs. Sayre, Hurley, Schrader, Lippincott, Van Horn, Babcock, and Loof-boro; and a women's chorus composed of Mesdames Babcock, Sayre, Van Horn, Schrader, Oakes, Ford, Hurley, Campbell, Lippincott, and Ramsey. Mrs. Cora Hurley and Misses Ava and Echo Van Horn took turns playing accompaniments. Mrs. Lottie Babcock is the very efficient superintendent of the Sabbath school, as well as chorister.

The business meetings were held under the direction of Frank Hurley as moderator and Miss Echo Van Horn as clerk. We hope to see her official report of the meetings printed in the RECORDER.

On Sabbath day, between the afternoon and evening sessions, my brother and I, together with my husband visited the "silent city" where our father, Charles C. Socwell, sleeps his last sleep, so quietly. As we gazed at the beloved mound, tears filled our eyes; but we felt that we should not weep, for was not this the resting place of a good man gone to his reward? As we turned and passed down one aisle after another, familiar names on every hand caused us to feel that all Garwin as we had known it formerly, must be sleeping here. Not many shrubs or flowers are here, but one seldom sees such a carpet of beautiful, carefully tended green as covers Garwin's dead. On

one lot there lies a father and his son, each with a United States flag fluttering over his head—the father, a veteran of our Civil War, the son a victim of the World War. Side by side they slumber on, while down in the village Mrs. Frank Bond mourns her husband and their son. As the flags become old or weather worn, she carefully replaces them with new ones. Spring, summer, fall, or winter, these flags flutter on.

We finally turned our steps back to the village; and as the evening services drew to a close, our hearts were again cheered. For in the after meeting, conducted by my brother, a dear little girl and three little boys asked for baptism and church membership.

Sunday forenoon was devoted to a business meeting, after which a church dinner was served in the basement. Rain had set in during the forenoon and hurried the departure of a number of people, as automobile traveling on possibly muddy roads is not pleasant. We deeply regretted this early departure, but felt its necessity; and as Garwin receded from our sight as we overtopped the hill across the creek, we felt that it had been good to see and hear the people of God, and to worship once more with those of our own faith.

As on and on we went into the West, we passed Grand Junction and stopped near the corner on which formerly stood the school house where my brother preached so often for years during the life of our church organization here. No school house is there now, however; the people are scattered, many of them dead. But as we sat in the shade of a willow hedge and ate the lunch provided us by the Garwin women, we thought and talked of these people and wondered if some of them might not be lying in the cemetery we passed only a mile back. At half past eight that evening we were at home, somewhat tired, but happy.

We feel that we were greatly blessed by being at this yearly meeting, and that these blessings will go with us all our days. We feel very grateful to all for the warm welcome and kindly entertainment. Certainly it was good for us to be there, and with this people to "go up into the hill of the Lord."

Botna, Iowa.

Yea, music is the prophet's art;
Among the gifts that God hath sent,
One of the most magnificent.

—Longfellow.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

FIFTY-SECOND ANNUAL REPORT OF THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GEN- ERAL CONFERENCE

Grateful to our heavenly Father for his protecting care and for his loving guidance through another year, the Sabbath School Board of the Seventh Day Baptist General Conference herewith presents its fifty-second annual report.

Although the aims of the board as expressed one year ago have not been fully realized, we still feel that considerable advance has been made. All the regular meetings of the board have been held, and in addition several special and adjourned meetings have been called. The standing committees are to be commended for their careful and painstaking efforts to accomplish the tasks that were assigned to them. An honest effort has been made to carry out the instructions and suggestions made by the last General Conference. No great departure has been made from the routine methods of former years.

FINANCIAL STATEMENT

The financial condition of the board has improved during the last year. While the budget as voted last year has not been fully realized, still sufficient funds have been supplied to meet all our needs for the work as it is now being administered. This is due to several facts: first, because a larger budget was voted to the board last year; second, because of the curtailment of the field work; and third, because the Sabbath schools are increasingly financing their own Vacation Religious Day Schools and are not asking the Sabbath School Board for funds to carry on this work. Because of these facts a surplus of money is now in the treasury sufficient to warrant the board to go forward with the expansion work that it plans. This includes the employment of a full-time field man and the expenditure of more funds for our publications.

As in former years the sympathetic impulses of our people have been indicated

by their generous contributions to other worthy charities than those sponsored by our own denomination. The schools are to be congratulated upon their world-wide interest in alleviating the suffering and want of those who are not affiliated with us.

PUBLICATIONS

The fact that we had on hand a considerable supply of material for the Junior and Intermediate departments made it unnecessary to prepare much in the way of graded lessons this year, only Part 1 of the first year of the Junior course being reprinted. Consequently the cost of producing the Graded Lessons has been less this year than in any other year. On the first of January, 1925, the subscription price of the *Helping Hand* was advanced from 40 cents per year to 50 cents per year in quantities of ten or more copies to one address. This action was taken in order to raise the income from this publication so that it would more nearly meet the cost of production. While the increased price of the quarterly tends to cut down the subscription list somewhat, the end sought seems to have been attained.

According to the instructions given by the last General Conference, the board, early in the year, gave attention to the question of establishing a new children's paper. A canvass of the denomination was made, and the board consulted freely with the general secretary of the denomination and a committee from the Tract Society; and after a considerable correspondence and study of the question, it was decided that it is not wise to undertake such a publication at the present time.

Helping Hand

Editor-in-chief, Rev. William C. Whitford, D. D.; associate editors: Hosea W. Rood and Rev. Mazzini G. Stillman. Subscription price, 50 cents per year, or 15 cents per quarter.

The average number of paid subscriptions for the four quarters was 3,236, with 17 free copies, an aggregate of 3,253, which is 14 less than the report shows for last year.

The cost of production was \$1,771.69, nearly \$160 more than last year. There has been received on subscriptions \$1,845.99, and there is yet due on subscription, \$371.22. Our last report showed that there was over \$584 of unpaid subscriptions. On advance subscriptions \$103.55 has been paid. Sev-

enty five dollars for editorial work has been paid by the board from the General Fund.

Graded Lessons

1. Intermediate Course. Editor, Rev. Edward M. Holston. Subscription price, 15 cents per copy, per quarter.

It was announced last year that the fourth year of the course would be printed during the year; however, we were unable to find a competent person who could give time to prepare and edit this work, and it has not yet been done. No part of the course has been printed this year; consequently the cost of production has been confined to postage, bookkeeping, and handling of stock when ordered. This expense amounted to \$13.41. There was received on subscription \$86.34. There is still due on subscription \$25.34. The number of copies of all parts of the three years' course that has been furnished since the last report is 722, distributed through the course as follows: first year, 465 copies; second year, 57 copies; third year, 200 copies. There are on hand enough copies of each part of this course to meet the demands for several years.

2. Junior Course. Four years. Editor, Mrs. Harriet C. Van Horn. Subscription price, 15 cents per copy, per quarter.

This course has been in operation for five years. One part of the first year of the course has been revised and reprinted this year, and the cost of production was \$340.08. There was received \$176.08 on subscription and \$36.65 is still due. There were distributed this year 655 copies of the first year, 326 of the second year, 706 of the third year, and 298 copies of the fourth year of the course. There are on hand enough copies of all parts of this course to supply the needs of our schools for several years.

Other Helps

Other helps from outside publishing houses, including Teachers' Manuals for the Intermediate and Junior grades, Beginners' and Primary Texts, have been supplied as called for. There was a considerable amount of stock of this material left over from last year, and in addition \$68.09 has been paid for new supplies. There has been received from the resale of these helps \$143.48, and there is still a small amount of stock left for future needs.

Miss Ruth Marion Carpenter has edited the Children's Page in the SABBATH RE-

CORDER, for which the Sabbath School Board has paid her \$25 from the General Fund.

A course of Sabbath Lessons, edited by Rev. Ahva J. C. Bond, D. D., has been arranged and will appear in the *Helping Hand* the first quarter of 1926. The same material will be bound in book form for preservation for future use. The work will consist of six chapters divided into twelve lessons. These lessons will be furnished to the Sabbath schools to be studied in the place of the International Uniform Lessons throughout the first quarter of 1926.

(To be continued.)

LESSON VI.—NOVEMBER 7, 1925

PAUL'S FAREWELL AT MILETUS. Acts 20: 1-38

Golden Text.—"Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20: 35.

DAILY READINGS

Nov. 1—Paul Leaves Ephesus. Acts 20: 1-6.

Nov. 2—Paul Preaches at Troas. Acts 20: 7-12.

Nov. 3—Paul Returns to Miletus. Acts 20: 13-16.

Nov. 4—Paul's Farewell at Miletus. Acts 20: 17-27.

Nov. 5—Paul's Charge to the Elders. Acts 20: 28-38.

Nov. 6—Paul's Prayer for the Ephesians. Eph. 3: 14-21.

Nov. 7—Tears and Victory. Psalm 126: 1-6.

(For Lesson Notes, see *Helping Hand*)

"Let me be a little kinder, let me be a little blinder
To the faults of those about me, let me praise
a little more,
Let me be, when I am weary, just a little bit
more cheery,
Let me serve a little better those that I am
striving for,
Let me be a little braver when temptations
bid me waver;
Let me strive a little harder to be all that I
should be.
Let me be a little meeker with the brother
who is weaker,
Let me think more of my neighbor and a little
less of me."

While your salvation depends on Jesus and his finished work, and on that alone, your enjoyment of that salvation depends very much on yourself,—on your holy walk with God, living daily by faith on him who loved you and gave himself for you. Without this you may be a Christian, but you will never be a peaceful, praising, happy Christian.—*F. Whitfield.*

OUR WEEKLY SERMON

INSPIRATION OF SCRIPTURE

REV. ERLO E. SUTTON

(Sermon preached in the Quarterly Meeting of the Southern Wisconsin and Chicago Churches, and requested for publication in the SABBATH RECORDER.)

Scripture lesson: First Corinthians, second chapter.

Text: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, for righteousness." 2 Timothy 3: 16.

The American Revision, which is probably the best translation that has yet been made of the Bible into the English language, differs slightly from the King James quoted above, and is as follows:

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

For more than three hundred years, two hundred fifty years in America, the above has been accepted as fundamentally the belief of Seventh Day Baptists. The following was adopted by the Seventh Day Baptist General Conference at its annual session in 1880, as the fourth article of its *Exposé of Faith and Practice*, "We believe that the Scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that they are a perfect rule of faith and practice."

I would like to call your attention to the fact that the texts concerning inspiration do not speak of the Bible as a textbook on biology, astronomy, geology. It is a textbook of religion and has always been accepted by Seventh Day Baptists as such rather than as a textbook on any science. The text chosen from 2 Timothy 3: 16 for this discourse, although one of the clearest in all the Bible concerning inspiration, does not even infer that it shall be used except for instruction in righteousness. The very fact that the Church has read into the Scripture much that it does not teach concerning sciences, has been a great stumbling block to many young students.

Revelation must be both natural and supernatural. It must be such that man can

understand it. It must also be something that man alone can not produce. The Scriptures fulfill these requirements. They are in the language of man; they speak of human life and experience; but they contain truths of which man can not be the author.

They are like Jacob's ladder, one end upon the earth, the other reaches into the skies beyond our vision. They are like the manna, they satisfy man's hunger.

They deal with the past, the present, and the future. Among other writings they are unique in this, that they mirror perfectly the human heart. The mourning of the saints of old is the grief of the bereaved of today. The same old problems vex mankind that did in days of old, and the cry of the Psalmist fits our needs: "Create in me a clean heart."

One buttress of the Word rests in eternity—"in the beginning," found in the first of Genesis; the other, where are heard the songs around the great white throne.

In this library that has thirty-six or more authors, and was sixteen hundred years in the writing, we hear the Spirit of God speaking through men.

Notice one thing, the Bible does not define inspiration, it states a fact. A great part of the division and bitterness in the Church today, and which tends to split denominations asunder, arises because man attempts to define what the Bible leaves undefined.

I am not interested in any one of the three or four theories of inspiration, but I do hold that the Scripture is the Word of God and that it is sufficient as our guide of faith and practice as Christians.

The Scriptures are the production of God and of man, and are therefore never to be regarded as wholly the work of man, neither the work of God without the agency of man. The mystery of inspiration consists of neither separately, but in the union of the two. Of this there are analogies in the interpretation of human powers by the divine efficiency in regeneration and in the union of the divine and human natures in the person of Jesus Christ.

This union of the divine and human agencies in inspiration is not to be conceived of as one of external impartation and reception. On the other hand, those whom God inspired to do his work, spoke and wrote the words of God, not as a mere pen in his

hand, but in the most conscious possession of their own powers of intellect, emotion, and will.

A writer or speaker of more modern times may be so inspired as to go beyond himself in the apprehension and presentation of the gospel truth and be able to utter it with greater ability than belongs to his unaided nature. The inspiration of Scripture writers, however, goes far beyond the illumination given a speaker or writer, in that it qualified them to put the truth into permanent written form. Inspiration may use man's natural powers, but man's natural powers do not explain it. Moses, Paul, and John were endowed and educated for their task of writing Scripture, but this endowment and education were not inspiration itself, but only the preparation for it.

Inspiration, therefore, did not remove but rather pressed into its own service all the personal peculiarities of the writers, together with their culture and literary style. The Bible is God's Word to us, in the sense that it presents the truth to us in human forms, and is a revelation not for a select class but for the common mind. Rightly understood, this very human element in the Bible is proof of its divinity.

Inspiration did not always, or even generally, involve a direct communication to the Scripture writer of the exact words they wrote. Thought is possible without words, and in the very nature of things precedes words. The Scripture writers were so influenced by the Holy Spirit that they clearly perceived the truths they were to convey, but were left to the expression of these truths in their own language. Inspiration is, therefore, verbal as to its results, but not verbal as to its methods, that is, God inspired the thought and man expressed it in words. Before expression there must be something to be expressed. God revealed thought, man expressed it in human terms.

Notwithstanding the ever present human element, the all-pervading inspiration of the Scriptures makes these various writings an organic whole. Since the Bible is in all its parts the work of God speaking through men, each part is to be judged, not by itself alone, but in its connection with every other part. The Scriptures must not be interpreted as so many merely human productions by different authors, but as also the work of one divine Mind. One history is to

be built up of the several accounts of the life of Christ. One doctrine must supplement another. The Old Testament is part of a progressive system, whose culmination and key is to be found in the New Testament. The central subject and thought which binds all parts of the Bible together, and in the light of which they are to be interpreted, is the person and work of Christ.

The Scriptures were given through men who stamped them with their varying characteristics, yet they were so safeguarded by the Holy Spirit that individuality was not killed, nor the message of the Almighty lost. It is probable that through the process of interpolation, copying, and translation, some inaccuracies have crept in. We welcome all study and research which will take us back to the original Scriptures. We long for a time when a translation will be made from the best original texts without the bias of denominational beliefs and expressions. If you ask me why God did not safeguard his Word so that no inaccuracies in copying and translation should appear, I can no more answer it than I can answer the problem of sin in Eden. Why did not God having made man upright, safeguard him so that he would remain sinless? I am sure that I can not answer it to your satisfaction. Yet, I am sure the inaccuracies of Scripture in copying and translation are so slight that no man for this cause need give them up.

Show me, if you can, another book that has in it the hope, comfort, and strength offered in the Bible. It is the inspired Word of God; it is our supreme rule of faith and practice. It is our guide-book as to how to live in this world and how to have life eternal.

BROTHER MAN

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a pray'r.

For he whom Jesus loved has truly spoken—
The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

Follow with reverent steps the great example
Of him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—John Greenleaf Whittier.

DEATHS

COOK.—Sarah E. Cook, daughter of George and Caroline Camp Lewis, was born in the town of Sangerfield, Oneida County, N. Y., August 30, 1856, and died within two miles of her birthplace, October 5, 1925, aged 69 years, 1 month, and 5 days.

In the summer of 1881, she united with the Second Brookfield Seventh Day Baptist Church by baptism. Circumstances prevented her from being as active in the organized work of the church as she would have liked to be, but she was a faithful Christian in her home and neighborhood.

On Christmas, 1884, she was united in marriage with Irving Cook. To this union were born six children: Orlo, who lives on the home farm; Mrs. Dora Spooner, of Brookfield; Inez, of Long Lake; Mrs. Ruth Davis, of Brookfield; Mrs. Mary Hansberger, of Rome, N. Y., and Mrs. Grace Whitten, of New Berlin, N. Y.

Mrs. Cook was left a widow in January, 1899, while the children were still young. She bravely set about the task of earning a livelihood for the family and of sending the children to school. With all her hard work she found time for daily prayer and Bible reading. Although she has not been widely known, she has been much loved.

Farewell services were held at the home of her daughter, Mrs. Ruth Davis, Friday afternoon, October 9, conducted by Pastor William M. Simpson, assisted by Rev. F. E. Peterson

and singers from Leonardsville. The body was laid to rest in the Brookfield cemetery. The family and friends have the sympathy of all.
W. M. S.

REDEEM THE TIME

The time is short!

If thou wouldst work for God, it must be now;
If thou would win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way.
Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

—Horatius Bonar.

It is my joy in life to find
At every turning of the road
The strong arms of a comrade kind
To help me onward with my load;
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends.
—Frank Dempster Sherman.

The world is wide in time and tide,
And God is guide;
Then do not hurry,
The man is blest who does his best,
And leaves the rest—then do not worry.
—Charles F. Deems.

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FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. II. 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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He is thy sun and day,
He is the radiance of thy dawn:
To him address thy lay!

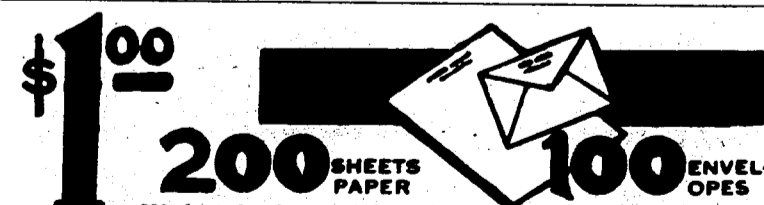
Thy first transaction be
With God himself above:
So shall thy business prosper well,
And all thy days be love!
—Horatius Bonar.

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A SIMPLE CREED

What this troubled old world needs
Is less of quibbling over creeds,
Fewer words and better deeds.
Less of "Thus and so shall you
Think and act, and say and do."
More of "How may I be true?"
Less of shouting: "I alone
Have the right to hurl the stone."
More of heart that will condone.

Less of dogmas, less pretense,
More belief that Providence
Will sanctify our common sense.
More of chords of kindness blent
O'er the discords of dissent.
Then will come the great content.
"Just to be good, and to do good."
Simple, plain, for him who would—
A creed that may be understood.
—Wilbur D. Nesbit.

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