Man is no orphaned child in a dead, cold, barren universe, with no responsive love to his great soul needs, but a child enfolded in the arms of all-compassionate fatherhood and motherhood, ready to assure all sorrows, wipe away all tears, soothe all pains, and lift up and strengthen. Wherever we stay, he is our sun and our shade; his smile is in the morning's dawn and in the evening's glow. He leads the way wherever we roam by land or sea. . . . Such assurance lifts from the region of spiritual night, with its clouds and shadows of doubt, from the gray dawn of philosophic truth; to the noontide splendors of living faith. . . . All progress, all Christian civilization, draws its life from this divine fountain.—President J. Allen.
The Sabbath Recorder

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

**VOL. 101, No. 6**

**PLAINFIELD, N. J., AUGUST 9, 1926**

**WHOLE No. 4,249**

"Almighty God, may we not be discouraged by failure, but stimulated to new effort! Help us to develop our resources! Open our eyes to the mightiness of God! May we discover the way as we enter upon the tasks of this day!

"In our necessity we turn to thee! Give us courage and endurance! If our way is dark may we go forward assured that thou art with us! This is to care the burdens of others and to endeavor to make life easier and brighter for them! Amen."

The Wastc of Worry

I once read of a man who was so given to the habit of worrying that he became un Syntax for success, and his prospects of success became almost hopeless. But his good wife, in pleading with him over the matter, said, "Worry is waste"; and she packed so much wisdom in words, to worry may be cured by showing that the very best thing to do is to rest it all with him. If you have sincerely prayed for the Lord, and, if you have asked him for forgiveness, you will be greatly reduced, if not entirely overcome.

Rest in the Lord

There is a still higher and surer remedy for worry than those mentioned above. We are to cast our burdens on the Lord and he will sustain us. This does not mean that he will remove our worries entirely from us; for it may be that the Lord can make trouble more for us than easy-going prosperity could do. If you have sincerely prayed for relief, the very best thing to do is to rest in the Lord and leave it all with him. If you realize what it means to be his child and believe that he is your Father who makes your affairs his affairs; if you have tried to obey and trust him, why can you not, in faith, rest the matters that worry your heart?

Your true life is the life you live in him, and this is the life that no uncertainties or accidents of earth can touch. An inward peace is possible to you, even while surrounded by agitation and while enduring many things that tend to worry you; and your heart may rest in God your Father's love even in the midst of strenuous conflicts and difficulties.

The spirit of worry lowers a man's vitality, fouls the very air, shuts out the sunshine of life, blocks the forces of action, and induces fatigue. Thus, to worry and fear may be charged an amazing proportion of all the ills that flesh is heir to.

On the other hand, miserable bodily health has much to do with inducing mind trouble. The body and the mind are retroactive in their influence over each other. Thus, a better attention to the laws of health will sometimes produce a healthy mind and bring a person out from under the clouds of despondency into the sunshine of good cheer. Proper steps taken to remove poisons from the blood, to re-enforce wasted nerves, and bring the bodily forces into harmonious and easy-working order, will sometimes work wonders for a despondent mind. By careful living and proper attention to the things that make for good bodily health, the wear and waste of worry may be greatly reduced, if not entirely overcome.
Tell him the baffled purpose
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

*Westbourne Park Chapel, London,*

"Is it Well with thee?" I have just read the Bible story of Elisha and the Shunammite woman who had lost her child and gone to the man of God for help. Her answer to Elisha’s question, "Is it well with thee?" was something wonderful, showing something of the perfect resignation which faith in God can give in time of deep trouble.

Knowing that the sunstroke had taken away the idol of her heart and that the child for whom she had prayed and who was so precious to her was dead, she promptly answered, "It is well."

If the old prophet could return to earth in these times of turmoil and hastening life, and could lay his gentle hand upon you, asking the question, "Is it well with thee?" could you answer, It is well? Even if Elisha had darkened your home, I fear that you would hesitate to give such an answer in view of the troubles and burdens that tend to weigh you down.

Oh, friends, let us thank God that it is possible in this vale of tears—even when under the shadow of sorrow’s cross, with hearts broken in grief, and the power to speak almost gone—for us to look up and say even in whispers, "It is well with my soul."

If you find yourself beside the bitter waters, there is One close by who can make them sweet. For your soul-hunger in this wilderness, he offers the living manna—the very bread of life to your soul. He knows your infirmities and your sorrows. He understands your weaknesses. He is the Great Physician ready to heal and to uplift.

If, like the Publican of old, you can only sneeze your poor downcast self and say, "God be merciful to me a sinner," you too may go justified and have the peace that passeth knowledge.

In view of the brevity of life here, and the transitory, fleeting nature of all earthly things; in view of the sudden departure from earth life of so many who have been called away forever, is it not strange that so many overlook the provision made for eternal peace and blessedness in the spirit-land immortal?

Why not listen to the voice of One greater than the prophet of old, who says come unto me and I will give you rest? In the midst of earth’s perplexities and cares there comes the age-long question, "Is it well with thee?"

*Have You Solved That Last Problem?*

The next thing after writing the above, I came upon an item entitled, "Have you solved that last problem?" and it seemed so appropriate to follow here that I determined to give the story.

A teacher in a large school was smitten with a fatal disease, and in his delirium he thought himself back in the classroom with his students in arithmetic. Every few moments he would arouse up in bed and call out earnestly, "Boys, have you solved that last problem? Did you get the correct answer?"

He kept repeating this question and urging the boys not to be satisfied until they had secured the correct solution of the problem. At dawn the teacher’s spirit found rest.

Friends, in these days of intense activity amid the rush of the business world, in times when so many are being called away on short notice, with the sands of your own life rapidly running out, and since your last day on earth can not be far away, is it not time to be solving that last problem: for what is a man that he shall strive the whole world and lose his own soul?"

This is the most wonderful problem of profit and loss, and it has to do with your eternal welfare.

See About Conference Rates
And Routes Elsewhere
In This Recorder

On another page our readers will find full instruction, given by Brother Curtis F. Randolph of Alfred, regarding Conference rates and automobile routes to the General Conference, which meets in Alfred, N. Y., on August 24. Probably those going by automobile will find this description of great value, and we hope a great many will attend this year.

**Pastor’s Message**

Juvenile Delinquency

Much could be said on this phase of our subject. It is plain that the commandment, "Thou shalt not steal," has not been learned by the youth, and that the sacredness of life has not been effectively taught to the American people, for "Thou shalt not kill" goes unheeded—all because education in religion and morals has been inadequate.

Surveys have been made of various motion picture films. The surveys report the following as typical of the reactions observed by them while the films were being exhibited:

"A graphic murder scene was being enacted. A child of about four or five began to scream, ‘Oh, mama, let’s go! Oh, mama, let’s go!’ The mother with difficulty silenced the child and remained until the end of the picture.

"Thirty or forty boys of about nine to thirteen years sat together near the front of a theater. When the villain, who was also the hero of the picture, struggled with a policeman and finally struck him senseless to the ground, the boys broke into vehement laughter, and prolonged applause. On a similar occasion in addition to the clapping of hands, the boys shouted, ‘Down the cop! Down the cop!’"

A picture showed a father who was not an especially high type of manhood, it is true, yet the observer was conscious of shock when a shrill chorus of children’s voices applauded the son who struck his father down.

What think you of these instances? "Crime is preventable by moral and religious education. Education for efficiency must be supplemented by education for righteousness. The efficient will be controlled by the good will, if society is to be secure."

Dr. Athearn and his associates believe that if children were given the right amount of religious education crime would disappear in a generation, and a wholesome, spiritual atmosphere created.

"Science removed the yellow fever from the Canal Zone in a single generation,—the science of religious education can as effectually remove dishonesty, lying, cruelty, and other vices in an equal period and establish the moral health in society."

Bruce Barton in his book, "The Man Nobody Knows," describes the sad and solemn pictures, on the walls of the Sunday school room, which presented the features of Jesus Christ. Then Bruce Barton saw when a young man. He later became acquainted with a different Christ.

My friends, it is our business to so live and to so talk of our Master that child and youth will be drawn to the joys and privileges of the Christian life.

"Christian education is the introduction of control into experience in the things of Jesus Christ; the Christian educator has one task,—that of presenting Jesus Christ so that every act will be in harmony with his holy will."—Hervey S. Warren, in *Nile Church Paper*.

**A New Seventh Day Baptist Church and a New Deacon**

For about five years there has been a little company of Seventh Day Baptists living near Edinburg and McAllen, Tex., meeting regularly in a Bible study. For a time they had a union Sabbath school with a few people of another denomination. But when it became evident that the intent of these was to proselytize, they withdrew, and have been conducting their own Sabbath school since. Three of their number went with the other denomination. Others were disturbed and unsettled for a time, but after further investigation and study these were convinced of the erroneous beliefs and false teaching, and became stronger Seventh Day Baptists than ever.

It was the expectation of the earlier settlers to organize a little church in a short time, but the consummation of this was hindered for a time for above reasons.

About a year ago the pastor of another denomination discovered these people, and at a meeting in his church told his people of the little company of Christians, saying that they were very nice people—Baptists—but that they kept "Saturday" instead of Sunday. He said they ought to be worshiping with their church, and advised the church workers to visit them, saying they might be able to win those people back. A certain deacon, one Julius E. Jessen, called at the home of one of the staunch
Seventh Day Baptist families, and tried to convert them to his way of thinking, only to be asked: "Why do you not answer, to hear some convincing Scripture quoted, and to be offered some Sabbath tracts." He went home silent, but not convinced, and sought more Scripture to overthrow the "strange" doctrine. After a few days of study of his Bible and the tracts he was thoroughly convinced that the Sabbath doctrine was true, and that he had been wrong all his life. He and his wife commenced at once to keep the Sabbath, subscribed for the Recorder, and entered heartily into the work and plans of the Seventh Day Baptists.

Upon urgent solicitation of the Seventh Day Baptist school at Edinburgh, I recently visited them, conducted Sabbath and evening meetings for ten days, calling upon and visiting people interested, and helped the loyal workers to organize a church. Brother Jessen was elected deacon. He made a very satisfactory statement of his religious experience and belief, voluntary and in answer to a few questions, and was consecrated to the office of deacon by the pastor of the First Seventh Day Baptist Church of Edinburgh.

Brother Jessen has had a rich Christian experience. He is very consecrated and has been an active worker many years, engaging in preaching and personal work in early life with marked success, until other duties and circumstances prevented his making the gospel ministry his life work. I feel that Brother Jessen is a great acquisition to the Seventh Day Baptists of Edinburgh, Tex., and has been a blessing.

There are a number of people in the Rio Grande Valley interested in the Sabbath question; some are convinced of this truth, but have not the courage to keep it. These may, perhaps, be brought in by work which will develop their spiritual life. Several Seventh Day Baptist families and lone Sabbath keepers are looking toward the Rio Grande Valley as a future home.

The valley is very beautiful with its palms and flowers and orange groves. The soil is deep and rich, tending no fertilizer. The climate is very healthful, weather is just right the most of the year, never very cold in winter, and the heat of summer is modified by the Gulf breeze. People from Fort Worth, Kansas City, and other places farther north find it a good summer resort as it is cooler much of the time than those places in summer.

Cotton and corn, broom corn, cane, and fodder for stock are raised as well as citrus fruits. After the summer crop is harvested the winter crop of vegetables begins. I was able to supply northern markets. They claim to raise the best grapefruit in the United States, as well as excellent varieties of oranges, limes, and lemons. Other fruits are raised in abundance to a limited extent. I enjoyed eating wild grape jelly made from grapes nearly as large as Concord, pomegranate jelly, persimmon lemon jam, rosele guavas, berries, and peaches. Castor oil jam. The Japanese persimmon grows there, bean and bamboo will attain a height sufficient for a good shade in a single season. Ornamental vines, shrubs, and shade trees grow rapidly in the rich, black soil.

Irrigation ditches and paved highways and a new railroad are bringing prosperity to the residents.

This new railroad direct to San Antonio will help solve the marketing problem.

Unscrupulous land agents have hurt the country by exaggerated reports, inducing people to go there with false ideas of getting rich quickly, but people who have lived there some dozen years like the country and are doing well.

This is one of the "garden spots of the world." There are others, but people who are looking toward the Sunny South would do well to investigate the possibilities of the valley which is being settled rapidly. Unimproved land can still be bought reasonably. This may not be true a few months hence, as settlers are coming in by the thousands. Towns of two thousand to five thousand resemble large cities. So many cars line the streets that it is difficult to find a parking place. These towns are on paved highways of distances of five and six miles.

My stay with the loyal band of Sabbath keepers was very pleasant. They paid my traveling expenses and gave me a number of beautiful and useful gifts expressing their appreciation.

Brethren and sisters, pray for this new church, that it may be a light in the valley.

Angeline Prentice Allen.


Dr. Lynch writes that when Sir William Robertson Nicoll started the British Weekly, he took as his slogan, "In every manse in Britain." The results were such that "scores of pastors co-operated with Dr. Nicoll and put the British Weekly not only into every manse but into many homes." The fact that at some time one remarked that one of the most interesting outcomes of it all was a vast improvement in the preaching of the British Church. How could it be otherwise, for who can not preach to an infinitely more zest, inspiration, and power to a congregation of people all alert, interested, highly informed, and with broad cultural background? And this is the sort of listener a real religious journal makes with its weekly visits.

Out of his own experience in many churches, Dr. Lynch adds: "I have said several times and would like to say here with increased certainty that I can tell after the first five minutes of my sermon whether I am preaching to a congregation conversant with the great world of religious thought and endeavor or not."

The very paragraph of the article is well worthy quoting in full.

We Protestant ministers are all the time complaining of the lack of interest in the church, common, perhaps increasingly common, among our people. Nor do they seem to notice or love the church as did our fathers and mothers who not only did not have the same enthusiasm for it, nor give the same respect, nor the same high and holy place in their thoughts. Why? Largely because they do not know what wonders it is working in the life of man and in the transformation of the world and in the wonders it is working in the life of man and in the transformation of the world and in the world. They know little of what is doing, what governments are doing, what the world is doing, what the American Legion is doing, what trades unions are doing, what a thousand institutions are doing; but they are not reading what the church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said: 'Why do not the churches get behind this thing? Yet in every nation they are behind it with an imperial enthusiasm. The one way to treat your own congregation is to make the Church of Christ is to let the people know what she is doing in the world. The one thing above all others which any one of the best religious journals is just the record of the great things the church is doing at home and abroad. Pastors, if you want your people to increase and the interest of the people in the Church, there is one thing you can do. Read every week the miracles she is accomplishing."

The importance of a knowledge of the subject the preacher is speaking upon,
in increasing our interest in his message, was brought to my attention at the Western Association last June. Secretary William L. Burdick brought our various mission interests to us in a very stirring manner, and I knew by correspondence of these interests, and had heard him tell of them at the association at Shiloah, and then at the association at Brookfield, and yet he has seldom more deeply moved me than he did at the last of the June associations. And, thank the Lord, I was not the only person present that day who knew considerable about what the preacher was talking about, and enjoyed his address the more because of it.

Do you wish to help your pastor? Then read again what Dr. Lynch says in this article.

STATEMENT ONWARD MOVEMENT TREASURY, JULY, 1926

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**Total** $753.90

JERUSALEM BEING MODERNIZED

ELDER R. B. ST. CLAIR

Interesting things are happening in old Jerusalem. The city is coming into its own. Down by the Jaffa Gate, through which our Savior must have passed many times, an old American skyscraper is being erected for the offices of the British Provisional Government. It will also be occupied by the various organizations interested in the development of the Holy Land's long sacred capital.

Jerusalem is to have a perfect water supply as New York now enjoys. The Pools of Solomon, reservoirs which once supplied Jerusalem with water, are being drained out and restored. Other reservoirs are being blasted out of the hills far away in the Ain Farah gorge, where there is an inexhaustible spring. It was at this spring, tradition tells us, that David took his sheep to water and which gave him the inspiration for the beautiful Twenty-third Psalm. From this reservoir, 200,000 gallons of water will be pumped daily.

In addition to all this, a comprehensive system of parks, gardens, and open spaces is being planned, and 4,000 trees are being planted annually. There is no lack of the charm which was once its own when it was at the height of its glory. Electric light and power plants are being built, and energy for these will be supplied by the River Jordan, which is being dammed at certain points so that it may be used in the manner desired. There will be a large municipal theater, in which will be given both modern plays and the best of the motion pictures. Perhaps the most revolutionary step is the widening of all the streets and the numbering of the houses, which will make it possible for strangers to find their way about and have their mail properly delivered.

It is, in fact, a new Jerusalem which is in process of coming to be, and the automobiles already jostle the camel and the little donkeys for room in the narrow streets.

The ancient city is ultimately to be put into the shape it was in the days of David and Solomon when it was at its highest and most famous. The present is for the development within the historic walls will be limited, naturally, but there is practically unlimited space in the new suburbs, and extensions are being planned in all directions.

The Palestine immigration promoters show more aptness for their positions than formerly characterized those of our own United States Department of Immigration. Thus the division of labor is planned even before the immigrants leave their homes in Europe and America, so that congestion in any one trade is avoided. For instance, in Poland several thousand skilled workers are selected from among more than thousands of applicants for passports to Palestine. Of these 1,057 were registered as skilled in the building trade, 570 were agriculturalists, 124 were bakers, 1,17 were weavers, 70 tailors, 67 seamstresses, 52 drapers, 84 skilled laborers, and the balance belonging to miscellaneous trades. Each quota was fixed according to the current necessities, not only in Jerusalem but in other cities in Palestine.

It is astonishing to see how rapidly the houses are erected, and suburbs spring up as quickly almost as a development on Long Island near New York. But unlike the most of these and similar developments of American cities today, the suburbs are not attractive—not the hideous, jury-built, "enlarged dog kennels" which have transformed so many American farms and woodlands into stretches of drab ugliness. All are built in accordance with a general plan passed upon by the best architects. Numerous boulevards and parks are provided to add to the attractiveness.

No one can tell how great will be the population of the ancient capital in the years to come. In Biblical days it could hardly have exceeded a regular population of 100,000. At the siege by Titus, in A. D. 70, it is said to have held a million, but these had fled not only from the Romans but from the Jews who had fled to the mountains. This development within the historic walls will be limited, naturally, but there is practically unlimited space in the new suburbs, and extensions are being planned in all directions.

Not having been in Jerusalem, the writer has had to draw his descriptions from news dispatches, but feels pardoned in so doing because of the importance and interest of the story of Jerusalem's restoration. The tourists industry is also alive, with the advent of sugar beet sugar being made, and improvements, to increase tenfold. This industry will bring millions of dollars annually to the city of David.

The Palestine immigration promoters show more aptness for their positions than...
MISSIONS

REV. WILLIAM L. BURDICK, ASHWAY, R. L.,
Contribution Editor.

STANDING WITH CHRIST IN THE WORLD'S CRISIS

"Taken from the Annual Report of the Board of Managers of the Seventh Day Baptist Missionary Society."

This outline of the year's missionary work and the condition on the various fields presents only a part of the tasks undertaken and the problems encountered, to say nothing of the many calls from the home and foreign lands which are not herein mentioned. The work is fast becoming more extensive and the demands for its rapid increase are very great. This should cause joy not sorrow, enthusiasm not discouragement, for it is a glorious work and one precious to every disciple of the world's Redeemer. Our task is nothing less than to help bring the light of the knowledge of Jesus Christ into all the world. This is a very comprehensive undertaking, including every vital truth and worthy cause; but the chief thing is none other than to exalt Christ and bring every man into personal touch with him.

The whole world is passing through a very trying and uncertain period of its history, and its hope is that men, one by one, may be brought to Christ. This alone can save the home, State and Church. In the unfolding of human events we have arrived at the auspicious hour. All that has gone before has been a preparation for the first time the saving religion is hanging in the balances. His followers can make him supreme in all lives and cause his way of living to purify all human institutions if they will; the means have been placed in their hands. The hour for decisive action has struck.

Seventh Day Baptists are called upon to have part in this work; they have been raised up for this purpose. Some are wondering if we as a people are equal to these things. It is useless to enter doors which God does not open and it is worse than useless, it is ruinous, not to enter the doors he does open. When God asks a people to take up a work, he will enable them to do it, no matter how large and difficult it seems to be, provided they undertake it in humility, enthusiasm, and loving devotion to him and their fellow men. God often requires very difficult things, sometimes the seemingly impossible; but his resources are infinite and his demands are backed by his grace, wisdom, and power. This combination which launches out at his command can not fail; and the denomination which, for any reason whatsoever, does not is doomed to defeat. Seventh Day Baptists can enter every door opened to them if they will. Some are saying, "We are a small people"; so we are; but we will always be small unless, with stress and struggle, love and devotion, self-sacrifice and anguish over a world without Christ, we go forward at God's bidding. We must not hesitate, we must not fumble, we must not measure our plans for the future by what we have done in the past. Our only measure for work the next and succeeding years must be the call of God; the only measure of our energy and diligence and the world's appalling needs; the only measure of our consecration must be the Master's devotion to us; the only measure of our sacrifice must be the Father's sacrifice in giving his only begotten Son, beloved and precious.

LETTER FROM CHINA

DEAR RECORDER READERS:

My appointed time for writing to the Recorder is past by three days, but, as I have ascertained from the others, nobody seems able to write exactly on time, so perhaps I will not interfere with anyone else. It has really been impossible to find the time. This morning was spent since dawn, attending to I don't know how many affairs, getting my things together for quite a little stay in Shanghai, I just missed the nine o'clock bus, so am now in the automobile station waiting for the eleven o'clock bus. After that I was told too hard to have two hours here with nothing to do; but I suddenly betheathed that perhaps this was the truly appointed time for me to write my Recorder letter, so here I am, with my thoughts on paper.

Dr. Crandall, at my request, drove the hospital car into Shanghai last evening to take back Miss Burdick, Elting, and Mr. Sung, who had been out here to help me entertain our Lihuoh Church members at a little "spread." I gave them, as I could not conveniently invite them to Shanghai to the wedding next Sunday. Yesterday there were over fifty present, counting. I am now on my way to Shanghai to arrange for the wedding. It is to be in our church, with a reception just before the ceremony for our side of the house, in foreign style, and a Chinese feast immediately afterward for the guests of Mr. Sung's family, which will no doubt be a great affair. However, it will be a much easier and more simple affair than in years past, when fasting must be carried on for the guests for three days, and nights too, and we were worn out physically and financially when it was finished. We are having some hot weather these last days, weather that has been quite agreeable, so we must not grumble.

The last time I was in the country was suffering from a drouth, the worst here in thirty-four years. Lately we have been nearly drowned out by continued heavy rains, as though what we had not had before had been stored up till now, to be precipitated upon us. It has truly been very serious in some places, though in Lihuoh we have not really suffered.

After the wedding I expect to stay in Shanghai and hold the fort while Miss Burdick goes to some other place for a rest and change. It will be too short for her, I am afraid, for she should have a long one. I close my work on July 2, and hope to open on August 8. The Thorngate family expects to stay in Lihuoh for the summer, and the Davis family is also going out the same time for a month. Dr. Crandall is not planning much of a vacation. So the regular resorts bid fair to see little or nothing of the Seventh Day Baptist missionaries this summer. But one can tell better by the time summer is over. I remember one summer when I was living in Shanghai, I thought I would spend the summer at home, but before it was over I had made three or four trips to the mountains, excoriating sick people up or down, or doing favors.

Those were the pioneer days for Mokansan. Now one can buy a ticket at the railway station in Shanghai clear to the top of the mountains, with boat and sedan chair, etc., all furnished. The place has grown to be a popular resort. The expenses have also grown so as to be almost prohibitive for people of ordinary means, and there seems to be no other place for missionaries to pioneer and develop, in this region.

I had written only a page or so of this letter when the ticket agent told me to go out and get into a car, as they were going to take the car. Crandall and I have passes, and the company also gives us and Mr. Davis passes for our cars, so we do not have to pay toll. So I could go out and choose my seat while the rest were buying their tickets. A man and his wife had, like myself, come too late for the nine o'clock bus; and though he had a lot of baggage to have carried back home, they would not wait for the eleven o'clock one, but went back to the next day. I find it a good thing often to be in the front seat, and when opportunity invites, I can accept the invitation. So we had a ride in a bus crowded less than usual, for the front part of the way at least.

The car made too much noise for conversation; but I could observe my fellow passengers, and for the first time I thought of a benefit growing out of cigarette smoking. That is, that many men whose mouths would ordinarily be hanging open, were compelled to keep their mouths closed in order to smoke. If they would smoke from babyhood, it might make a difference in the whole contour of the lower part of the face, and it might also help to decrease this too numerous population. Almost everything has its good points.

I reached Shanghai in time for dinner with Miss Burdick, and found her in the midst of housecleaning, having a million, more or less, of books turned out to the weather. I had to go down town to the first thing to return a vacuum ice cream container, which we had brought ice cream to Lihuoh in, the day before, and also make arrangements for ice cream for the wedding reception. We can get brick ice cream, made in America, these days, for a price that is not prohibitive; and it certainly is delicious. I shall never forget my feeling of astonishment and awe, when I tasted it the first time. To think of ice cream, all ready made, coming all that distance and tasting so fresh and good.

Dr. Thorngate and Brier and I drove in from Lihuoh to see Miss Anna West off, a week ago yesterday. Dr. Thorngate and Mr. Davis did honor duty with the two cars, taking about thirty-six people to the wharf.
It was pouring rain and a lot of us got wet; but the weather being warm, most of us escaped getting colds, though some did have such a consequence. We certainly hated to see her go. We have had too interesting letters from her, from Japan. By this time she is at the reach of mosquitoes, such as are eating me at this moment, and all of us all the time.

Since beginning this letter, the Recorder containing my last one has arrived. Our strawberry crop did turn out almost a complete failure, the thousands of blossoms and little berries for evaluation will this time feel of two which I will report, and... Walter D., present.

Westerly, R. I., Wednesday, July 21, 1926.

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, July 21, 1926. The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Recording Secretary George B. Utter, A. S. Babcock, Rev. Paul S. Burdick, Mrs. Clayton A. Burdick, Dr. Anne L. Waite, Robert L. Coon, James A. Saunders, Mrs. A. H. Langworthy, Frank Hill, John H. Utter, Samuel H. Davis, I. B. Crandall, Miss Amelia Potter, Walter D. Kenyon, LaVerne D. Langworthy, Dr. Edwin Whittord.

Guests present were: J. W. Crofoot, Mrs. Walter D. Kenyon, Miss Elizabeth Hiscox, Miss Elisabeth Kenyon, Mrs. Robert L. Coon, Miss Gertrude Stillman, Mrs. Mary Rogers, Mrs. LaVerne Langworthy, Mrs. George H. Utter, Mrs. Dell Burdick, Mrs. Edwin Whittord.

The meeting was called to order at 9.35 a.m. by the president, Rev. Clayton A. Burdick. Prayer was offered by Robert L. Coon.

Corresponding Secretary Rev. W. L. Burdick presented his quarterly report which was voted approved and ordered recorded. It was voted that $10 a month be appropriated from the Alice Fisher Fund for Rev. George P. Kenyon of Shinglehouse, Pa.

Frank Hill, chairman of the American Tropics Committee, presented the report of his committee, which was adopted. The committee has been looking for someone to go to the Jamaica field. Mrs. and Mrs. Clifford A. Beebe of Alfred, N. Y., have offered themselves for this field, and the committee expects to consider the offer at a near date.

It was voted that the American Tropics Committee have authority to increase the insurance to $5,000 on the Georgetown chapel.

It was voted that funds for the payment of taxes on the Georgetown chapel be sent to the attorney in Georgetown, amounting to $63. It was voted that a $25 be sent to William Berry for special work on the American Tropics field.

Treasurer Samuel H. Davis read his quarterly report which was accepted and ordered recorded:

**QUARTERLY REPORT**

*April 1, 1926-July 1, 1926*

S. H. DAVIS.

In account with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**Cash Received**

On hand April 1, 1926 $17,601.35

For:

- General Fund $5,662.89
- China field 745.00
- Boys' School 122.50
- Girls' School 102.00
- Georgetown mission 200.00
- Jamaica 50.00
- Trinidad 2.00
- Special, Calcutta Church, India 14.00

Total 17,601.35

**Disbursements**

- Memorial Board 1,742.06
- Income Permanent Funds 7,500.00

Balance on hand July 1, 1926 24,080.99

**Total disbursements** $24,649.04

Balance on hand July 1, 1926 24,080.99

**SPECIAL FUNDS**

Boys' School Fund:

- Amount on hand April 1, 1926 $9,454.75
- Received during the quarter 122.50

Total $9,577.25

Girls' School Fund:

- Amount on hand April 1, 1926 $10,055.69
- Received during the quarter 102.50

Total $10,158.19

Georgetown Chapel Fund:

- Amount on hand April 1, 1926 $783.03
- Received during the quarter 783.03

Total $1,566.06

Balance on hand July 1, 1926 24,080.99

Net balance July 1, 1926 $2,896.52

Treasurer, E. & O. E.

Treasurer Samuel H. Davis read the annual report, ending July 1, 1926. It was accepted and ordered recorded.

**YEARLY REPORT**

July 1, 1925-July 1, 1926

S. H. DAVIS.

In account with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**Cash Received**

On hand July 1, 1925 $18,217.86

For:

- General Fund 12,707.35
- China field 350.00
- Boys' School 2,110.00
- Girls' School 2,129.00
- Liuhao Hospital 20.00
- Georgetown mission 194.49
- Jamaica 74.50
- Trinidad 26.87
- Special 25.00
- Life Membership 25.00

Total 18,217.86

**Disbursements**

- Memorial Board 1,742.06
- Income Permanent Funds 7,500.00

Balance on hand July 1, 1925 24,080.99

**Total disbursements** $24,649.04

Balance on hand July 1, 1925 24,080.99

**SPECIAL FUNDS**

Boys' School Fund:

- Amount on hand July 1, 1925 $10,068.25
- Received during the quarter 102.50

Total $10,170.75

Girls' School Fund:

- Amount on hand July 1, 1925 $10,183.19
- Received during the quarter 102.50

Total $10,285.69

Georgetown Chapel Fund:

- Amount on hand July 1, 1925 $783.03
- Received during the quarter 783.03

Total $1,566.06

Balance on hand July 1, 1925 24,080.99

Net balance July 1, 1925 $2,896.52

Treasurer, E. & O. E.

To S. H. Davis, Treasurer.

Your Committee on Bequests and Permanent Funds would submit the following report:

Amount of property represented by real estate, notes, mortgages, bank stock, savings bank deposits, bonds, cash, and other securities as per report of July 1, 1925 $12,671.50

To this has been added the past year as follows:

Balance Bequest of Christians

Swedenson $8,000.00

Sale property of First Seventh Day Baptist Church of Westerly 1,000.00

Accomplishment of Andrews property, Farina, Ill. 1,500.00

Bequest of Sarah A. Coon leasehold property 915.25

Received "Isho Work" special for building of church in Kingston 3,000.00

W. I. Crundall, Annuity Bond 200.00

$14,615.25

Total $142,286.85
These funds are invested as follows:

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank stock</td>
<td>$1,030</td>
</tr>
<tr>
<td>Building loan</td>
<td>338.00</td>
</tr>
<tr>
<td>Endowment and collateral notes</td>
<td>500.00</td>
</tr>
<tr>
<td>Notes secured by real estate mortgages</td>
<td>65,200.00</td>
</tr>
<tr>
<td>Gold bonds</td>
<td>55,453.14</td>
</tr>
<tr>
<td>Washington Trust Company, savings</td>
<td>19,780.71</td>
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</tbody>
</table>

**MINISTRERIAL EDUCATION FUND**

Income only to be used for the relief of needy ministers or their wives, students now in the seminary, and for the payment of interest on real estate mortgages.

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Note secured by real estate mortgage</td>
<td>6 per cent</td>
</tr>
<tr>
<td>Note secured by real estate mortgage</td>
<td>2.000.00</td>
</tr>
<tr>
<td>Washington Trust Company, savings</td>
<td>2,019.36</td>
</tr>
</tbody>
</table>

**MINISTRERIAL RELIEF FUND**

Income only to be used for indigent ministers.

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Washington Trust Company, savings</td>
<td>200.00</td>
</tr>
<tr>
<td>Eugene Davis, Miss Mabel L. West</td>
<td>2,109.36</td>
</tr>
</tbody>
</table>

**ALICE FISHER RELIEF FUND**

Income only to be used for relief of needy ministers.

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bequest of Hannah C. Woodmansee</td>
<td>400.00</td>
</tr>
</tbody>
</table>

**PROPERTY OF MISSIONARY SOCIETY**

Permanent Funds invested as above.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Real Estate and other property in China</td>
<td>30,250.28</td>
</tr>
</tbody>
</table>

**DISTRIBUTIONS**

Paid to:

<table>
<thead>
<tr>
<th>Recipient</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$7,500.00</td>
</tr>
<tr>
<td>Eugene K. Burdick, 1 year's interest on</td>
<td>540.00</td>
</tr>
<tr>
<td>Hattie E. Glaspie, 1 year's interest on</td>
<td>70.00</td>
</tr>
<tr>
<td>Helen A. Titworth, 10 months' interest</td>
<td>4.17</td>
</tr>
<tr>
<td>Marie S. Williams, 10 months' interest</td>
<td>6.67</td>
</tr>
<tr>
<td>&quot;E. M. A.&quot; 9 months' interest on</td>
<td>6.00</td>
</tr>
<tr>
<td>Gilbert H. Johnson, 6 months, 6 days'</td>
<td>41.33</td>
</tr>
<tr>
<td>S. H. Davis, recording two mortgages</td>
<td>6.00</td>
</tr>
<tr>
<td>Wm. Hillken, collateral deed New Era</td>
<td>3.50</td>
</tr>
<tr>
<td>Wm. Hamilton, collector 1926</td>
<td>5.00</td>
</tr>
<tr>
<td>Wm. Hamilton, collector 1926</td>
<td>115.49</td>
</tr>
<tr>
<td>Gaylord E. Summer, insurance premium</td>
<td>22.50</td>
</tr>
<tr>
<td>Mrs. Wm. Milette, property</td>
<td>1,416.24</td>
</tr>
<tr>
<td>Balance on hand</td>
<td>9,772.64</td>
</tr>
</tbody>
</table>

**THE ALFRED REUNION**

About ninety persons are now living who have been registered as students, either in the department of theology or in the seminary. They did not graduate and all did not have the ministry in view, but all are cordially invited to attend a student reunion to be held in the Alfred parish house on Tuesday, August 24, between the afternoon and evening sessions of the Conference. The Ladies' Aid society will furnish supper at the price of fifty cents a plate. For evident reasons all who expect to attend are requested to inform the undersigned at once, and to tell how many plates are wanted.

This invitation also includes husbands and wives, students now in the seminary, and persons who intend to enter at no distant day.

It is hoped that there will be many "after dinner speeches" in which the speakers will suggest an answer to the following question: What can be done to increase the number of young men and women who are willing to enter the Christian ministry? Of necessity these speeches must be very brief, as the whole time at our command is short.

(Signed) Arthur E. Main.
Look Out for the Machine

Dr. Henry Seidel Canby, the editor of the Saturday Review, has said that there is only one theme with blood and life in it for literature in our century. That theme, he says, reduced to its lowest terms, is the effect of machinery on man. Its treatment is to be found both in poetry and novels — the conflict of the soul with the omnipresent machinery of our day, the development and expression of personality in an age of mechanical force.

There are certain particular machines which may very truly symbolize some of the forces warring against personality. They are used in a figurative sense but they stand for another life and another soul of the spirit. They are machines which everyone who desires to be a personality and not a mere routine machine must watch out for.

The first is the steam roller. It is a triumph of mass and efficiency. It is a fitting symbol for all the forces in American life making for lifelong conformity and standardization. Someone asked Jane Addams a short time ago what she thought of bobbed hair. "I am not concerned so much," she answered, "with the uniformity on the outside of the heads of people, as I am about the uniformity on the inside.

The demand for standardization can flatten out the peculiar natural characteristics of a person and leave him as insipid as a mechanical doll. A mechanical doll can say only one word — "Mama." In like manner a person who has been flattened out can say only one word — "Yes." This process results in multitudes of people with minds just as interchangeable as Ford parts. An old dog collar was recently dug up in England, dating back several hundred years, which had the inscription: "I am His Highness' dog at Kew. Pray tell me whose little dog are you?"

One of the larger needs in America is a generation of people who can say in answer to that question, "I am nobody's little dog: I do not wear a dog collar. I can bite when I wish to and bark when necessary!" In other words, the need is for independent personality which can resist the crushing forces of standardization of the mind, people who can live for an hour without consulting a book of etiquette to learn whether the thought they are going to cut in the modes approved for this season.

For the Christian enterprise in the world today can never be carried to victory by conventional minds. If we are to carry forward the apostolic business of turning the world upside down, we must not be afraid to imagine how the world would look that way.

A second typical machine of our time is the adding machine. It is a marvelous invention. The principal trouble with it is that so many people try to make it do things that it cannot do. It can add up dollars and it can add up things. It can never add up human life. The adding machine is the enemy of personality when it results in a person's substitution of quantity for quality. The adding machine is a peculiar danger to the Church, for it comes to the Church with the insidious temptation of more success in columns of numbers to be added. We do not at present recall a single church problem in the last fifteen years for which it has not been seriously proposed as a solution that a "new column in the minutes be added."

The third deadly machine of modern life is the cash register. In many ways it seems the typical achievement of industrialism. A good many years ago a traveler brought back from Africa the story of some Africans who had gotten hold of a plow that had been sent out there and who had set it upon an altar and worshiped it. Many Americans are in much the same position with the exception that their god is a much more complicated machine than a plow — it is a cash register.

The curse which the worship of the cash register brings is the measurement of life in terms of dollars. More than as the achievement of a creative spirit. The only way in which our world may be redeemed from the denomination of things is by the gospel of the spirit. We can never save a world from materialism or from the desolation of dead conformity to materialistic standards by any number of things. The world is to be saved only by a re-emphasis of the eternal evangel that life is more than meat and the body than raiment, br, as it might be put in our day, that the soul is more than the machine. — Northwestern Christian Advocate.

The Sabbath Recorder
And in the same words our Master shows the relation of men and women, of boys and girls, with him, the relation of you and me with him,—"I tell you whoever believes in me, will do the things I do, and greater things yet, because I am going to the Father. Anything you ask for as followers of mine I will grant, so that the Father may be honored through the Son. I will grant anything you ask of me for as my followers."

"If you really love me, you will observe my commands. And I will ask the Father and he will give you another Helper to be with you always. It is the Spirit of truth. The world cannot obtain that Spirit, because it does not recognize it because it stays with you and you will not leave you friendless. I am coming back to the world you. In a little while the world will see me, because I shall live on, and you will not see me. It is the Spirit of truth. You will recognize the love of God because the world cannot understand it, for its love is to know the Father and the Son. It is he who has my commands and will keep them. I gave you清水的 Father, and I will love him and show myself to you.

"It is not for them only that I make this request. It is also for those who through their message come to believe. Let them all be one. Just as you, Father, are in union with me and I am with you, see me, because I shall live on, and you will not see me. It is the Spirit of truth. You will recognize the love of God because the world cannot understand it, for its love is to know the Father and the Son. It is he who has my commands and will keep them. I gave you清水的 Father, and I will love him and show myself to you."

"Dear Main, of the seminary, in speaking of his relation to his mother says that if someone should say to him, "Here are nineteen rules which you must observe in order that you may be your mother's son," he would reply, "Away with your legalism! There may be one hundred nineteen things which I ought to do for my mother—but I am my mother's son by the rules of life and love."

"Friends, we are Christ's "by the rules of life and love."

I have heard Pastor Shaw say that the greatest time in his life was not when he attained unto manhood, although that event brought added privileges as well as responsibilities; it was not when he was married, although this ceremony taught him more of the sacred ties of life and love,—but the greatest moment in his life was when he united with Christ as Savior, Redeemer, Lord, Master and Friend.
came out filling the shop and holding the people spellbound. And as he played the listeners laughed for very delight and then wept for the fullness of their emotion. The men's hats were off, and they all stood in rapt reverence. And at last it was knoced down to the famous player himself for one hundred guineas in gold, and that evening he held a vast audience of thousands breathless under the spell of the music he drew from the old, dirty, blackened despised violin.

Finally he stopped. And as they were released from the spell of the music the people began claming for the violin. "Fifty guineas," "sixty," "seventy," "eighty," they bid in hot haste. And at last it was knocked down to the famous player himself for one hundred guineas in gold, and that evening he held a vast audience of thousands breathless under the spell of the music he drew from the old, dirty, blackened despised violin.

It was despoiled till the master-player took possession. Its worth was not known. The master's touch revealed the rare value and brought out the hidden harmonies. He gave the doubled little instrument its true place of high honor before the multitude. May I say softly, some of us have been despising the worth of the within. We have been bidding five guineas when the real value is immeasurably above that because of the Maker. Do not let us be underbidding God's workmanship.

The violin needed dusting and readjustment of its strings before the music came. Shall we not each of us yield this rarest instrument, his own personality, to the Master's hand? There will be some changes needed, no doubt, as the Master-player takes hold. And then will go singing out of our persons and our lives the rarest music of God, that shall enthrall and bring all within earshot to the Master-musician.

This union made strong with the Father through Christ means everything—abundant life here on earth and an assurance of that life eternal.

What ought we to be and do in the light of this holy union? Men and women, young men and women, boys and girls, will ask themselves as individuals, "Do I know myself? Am I honest with myself? Do I behold the mote that is in my brother's eye, but consider not the beam that is in my own eye?" "Am I stingy? Am I selfish? Am I vain? Am I self-deceived? Have I a quick temper? Am I ambitious? Am I inefficiently religious? What does God think of me?"

The Creator, in his great and good plan, did not mean that there should be widespread disease, suffering and misappreciation of human worth. What am I doing to help the "coming of his kingdom" to the men and women with whom I associate?

There is an old story that caught fire in my heart the first time it came to me, and burns anew at each memory of it. It told of a time in the southern part of our country when the sanitary regulations were not so good as of late. A city was being scourged by a disease that seemed quite beyond control. The city's carts were ever rolling over the cobble-stones, helping carry away those whom the plague had struck. Into one very poor home, a laboring man's home, the plague had come. And the father and children had been carried out until on the day of this story there remained but two, the mother and her baby boy of perhaps five years. The boy crept up into his mother's lap, put his arms about her neck, and with his close, saying, "Mother, father's dead, and brothers and sisters are dead; if you die, what'll I do?"

The poor mother had thought of it, of course. What could she say? Quietig her voice as much as possible, she said, "If I die, Jesus will come for you." That was quite satisfactory to the boy. He had been taught about Jesus and felt quite safe with him, and so went about his play on the floor. The boy's question proved only too prophetic, and quick work was done by the dread disease, for soon she was being laid away by strong hands.

It is not difficult to understand that in the sore distress of the time the boy was forgotten. When night came he crept into bed but could not sleep. Late in the night he got up, found his way out along the street, down the road, there where he had seen the men bury. And throwing himself on the freshly shoveled earth, sobbed and sobbed until nature kindly stole consciousness away for a time.

Very early the next morning a gentleman coming down the road from some errand of business looked over the gate and saw the little fellow lying there. Quickily suspecting some sad story, he called him, "My boy, what are you doing there? My boy, wake up, what are you doing there all alone?"

The boy waked up, rubbed his baby eyes, and said, "Father's dead, and brothers and sisters are dead, and now—mother's—dead too. And she said, if she did die, Jesus would come for me, and he hasn't come, and I'm so tired waiting." The man swallowed something in his throat, and in a voice she clearly heard, "Well, my boy, I've come for you." And the little fellow waking up, with his baby eyes so big, said, "I think you've been a long time coming."

This looking within and without, on the part of the individual, applied to the group will lead to definite group action. We who are here tonight are trying to experience this vital and perfect union with the Father through the Son. Think what it will mean to our association and our denomination, and to the world at large, if we shall consecrate ourselves to the commanding interests of these few days!

Adapting the words of the immortal Lincoln, What we say here may not be remembered long, but we can not forget what has made these gatherings sacred. We shall be dedicated to the great work which is before us, as individuals and as a group, if we 'highly resolve' to strengthen our union with the Father, through Jesus Christ, the Unifier.

Will a man disregard God's plan? Will a man rob God? Will a man rob man?

The boy walked up, rubbed his baby eyes, and said, "Father's dead, and brothers and sisters are dead, and now—mother's—dead too. And she said, if she did die, Jesus would come for me, and he hasn't come, and I'm so tired waiting." The man swallowed something in his throat, and in a voice she clearly heard, "Well, my boy, I've come for you." And the little fellow waking up, with his baby eyes so big, said, "I think you've been a long time coming."

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**THE LORD OUR KEEPER**

**SELECTIONS BY DEAN MAIN**

**Behold, he that keepeth Israel shall neither slumber nor sleep.**

The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall keep thee from all evil; he shall keep thy soul. The Lord shall keep thy going out and thy coming in, from this time forth and for evermore.

The Lord is thy Keeper—thy Watchman. The figure is familiar in Palestine, especially by the tents of the nomads. The camp or flock lies low among the tumbled hills, unable to see far and subject in the intricate land to sudden surprise. But the sentinels are posted on eminences round about, erect and watchful. This is the figure which the Psalmist sees his help assume upon the skyline to which he has lifted his eyes.—George Adam Smith.

**The boy walked up, rubbed his baby eyes, and said, “Father’s dead, and brothers and sisters are dead, and now—mother’s—dead too. And she said, if she did die, Jesus would come for me, and he hasn’t come, and I’m so tired waiting.” The man swallowed something in his throat, and in a voice she clearly heard, “Well, my boy, I’ve come for you.” And the little fellow waking up, with his baby eyes so big, said, “I think you’ve been a long time coming.”**

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**LIE still in the darkness,**

Sleep safe in the night,

The Lord is a Watchman,

The Lamb is a Light.

The sea and the land—

The earth in the hollow Of the hills, how very clear

All's well in the darkness, All's well in the light.

The Lord is a Watchman,

The Lamb is a Light.

—Moravian Hymn.

We ought to watch, . . . we do so in obedience to our Commander, the Captain of our salvation; yet it is his own watching, who sleeps not so much as slumbers, that preserves us and makes ours not to be in vain.—Robert Leighton.

Those most needs be well kept that have the Lord for their Keeper.—Matthew Henry.

God is not a workman that will need to be ashamed. He has called together a goodly company of the nobility of heaven to look on, while he brings a holy creature out of your unholy nature. Will he lay down the hand and say, "I'm miscalculated?"—George Byron.

**PRAYER**

O thou who neither slumberest nor sleepest, but keepest constant guard and watch over all thy people, grant unto us the divine comfort and the heavenly joys that come from the remembrance of thy mindfulness; and so being upheld, in the time of our gladness may we give thee thanksgiving, and in the time of our sadness may we turn, though it be with a dumb tongue, a longing face toward thee. Be to us all in all, our Friend when friends are faithless, our Lover when love grows cold; when life is faint and feeble within us be thou our soul's life. Come what will, may we abide in deep peace of mind and soul, ever striving to be sheep of the true fold and dwelling in the hope of hearing the Good Shepherd call us by name.

The Jewish teachers in Sofia and in some other Bulgarian towns encourage the use of the Bible by the students, reports the Levant Agency of the American Bible Society. In some cases the Bible has been introduced as a study. More Hebrew Scriptures were sold in Bulgaria during the past year than ever before.
WOMAN'S WORK

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

EACH DAY
Into the basket of thy day
Put each thing bright and each thing gay
That thou canst find upon thy way.

Neglect no joy, however small,
And it shall verily befall
The day can scarcely hold them all.

Within the basket of thy day
Let nothing evil find its way,
And let no frets or worries stay.

So shall each day be brave and fair,
Holding of joy its happy share,
And finding blessings everywhere.

—Priscilla Leonard

WORKER'S EXCHANGE
(Reports of the Women's societies given at the Central Association.)

DeRUYTER, N. Y.—The Benevolent Society of DeRuyter sends greetings to the ladies of the Central Association. Our work for the past year has been rather broken up.

We have held six regular meetings and two extra ones; at one meeting we sewed for a large motherless family. Our work is sewing rags for rags and piece quilts. We had a sale of food and other useful articles in December, and one food sale in April. Our rule is for each member to repeat a verse of Scripture at roll call. We have a small collection at each meeting, called the sunshine fund, to buy flowers and any little delicacy for the sick.

RECEIPTS

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Balance June 1 $5.00
Total $117.00

Yours in the work,
Elsie M. Parker,
Secretary.

LEONARDSVILLE, N. Y.—The work of our Woman's Benevolent society this year has followed along similar lines to that of previous years. Regular monthly meetings have been held with one exception—no May meeting was held. Sewing has been carried on at these meetings together with the readings from our study book, Ming Kwong.

A sale at the church netted the society $40, and one tea was held at Mrs. Green's in connection with the September monthly meeting, bringing in the treasury $22. Aside from these and the annual tea, two bake sales have been held, a paid tea, and a dress sale. Old papers have been collected and sold, and also our usual collection of mite giving has been carried on. All of these together netted us $278.11, of which $200 was given to the Onward Movement.

Considering that our working members only number about nineteen, perhaps we have done according to our strength.

—Elsie L. Croop,
Secretary.

WEST EDMESTON, N. Y.—The society has a membership of eighteen. We have sustained the loss of three members, two by removal and one by death. One of our oldest members, Mrs. Lucetta Williams, was called home May 11. Three new members have been added. The monthly meetings, at which a sumptuous dinner is served, are well attended, and the work has been piecing quilts, tyiing comfortable, etc.

Fifty dollars has been paid for the Onward Movement. The Bible school convention was held at the church last June and the triennial meeting of the churches in October, both of which the members of our society entertained and furnished the necessary refreshments. In July a pleasant surprise was tendered one of the members and she was presented with a purse of money. A gift of $5 was sent to the Salem College Aid society, and two membership dues of $100 each. A number of gifts of fruit and other remembrances have been sent to the sick and shut-ins by the Sunshine Committee; and $3 was sent to an absent member. The reading of the mission study book, Ming Kwong, City of the Morning Light, a delightful study of China, has furnished entertainment at the monthly meetings.

—Marian E. Maxson,
Secretary.

BROOKFIELD, N. Y.—The Woman's Missionary society of Brookfield is still in active service. The Lord has greatly blessed us during the year, inasmuch as we have not lost any member by death nor suffered any serious illness in our membership. We have but few real workers but the ones who can not do hard work help to pay the bills. Our associate members, though far away, remember us not only by their annual dues but also by substantial gifts.

This year we have raised our money by diners, suppers, bake sales, holiday bags, gifts, etc. We have received a little over $300, which has been expended as follows:

- Church Investment Fund $25.00
- Church expenses and repairs 63.00
- Toward steel range and Heatola for parsonage 75.00
- Fruit and flowers 40.00
- Miscellaneous 6.00
- Onward Movement 125.00
- Total $300.00

We show not only our "faith by our works", but also our love for our Lord.

Respectfully submitted,
Caroline B. Brown.

WOMEN AT SEMI-ANNUAL MEETING AT DODGE CENTER

MRS. C. B. LOOPBOURROW

On Sabbath evening, June 19, a meeting of the women who were attending the Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches at Dodge Center, Minn., was held in the church, beginning at seven o'clock. Twenty-five women were present when the meeting opened; several others coming in later. Of these twelve represented the Woman's Society of Dodge Center with Mrs. Lottie Langworthy as president. Two were from the New Auburn, Wis., society, one from the Walworth society, and two from Milton, Wis. All others present were interested but not identified with any organization.

Mrs. Freida P. Babcock of Milton spoke the work the Woman's Board plans for the coming year. The support of the Onward Movement budget was urged, the items of which will soon be made known to all by means of the annual letter, soon to be published, and a careful perusal of Woman's Page in the Sabbath Recorder.

All women were requested to use their influence toward the enforcement of law and to stress all efforts to bring about world peace.

Mission study was recommended as one means of uniting the women in a common interest.

Prayer was offered for Mrs. E. M. Holston, who was lying ill at her home unable to attend any of the meetings. She is sadly missed in the work she loves so well, and in which she has long served so efficiently.

MINUTES OF THE WOMAN'S BOARD MEETING

On July 12, 1926, the Woman's Board met with Mrs. J. B. Morton in Milton.

Members present: Mrs. A. W. Best, Mrs. W. C. Daland, Mrs. M. G. Stillman, Mrs. L. M. Babcock, Mrs. G. E. Croosey, Mrs. E. E. Sutton, Mrs. Edwin Shaw, Mrs. Nettie West, Miss Phoebe Coon, and Mrs. J. L. Skaggs.

Mrs. West read from the fifty-eighth chapter of Isaiah and Miss Phoebe Coon offered prayer.

Minutes of the June meeting were read.

The treasurer's report was read by Mrs. Croosey and showed receipts $1,337.69, disbursements $1,718.00, balance on hand $110.08. This report was adopted.

The treasurer's quarterly report was read and adopted.

The corresponding secretary read letters from: Mrs. J. H. Babcock now in Exeland, Wis., Lucy W. Peabody of the Woman's National Council, Mrs. H. E. Woodward, Secretary Edith Shaw of the Commission of the Seventh Day Baptist-General Conference, and the Foreign Missions Council of North America. The secretary had received copies of the Minutes of the Foreign Missions Conference of North America and it
was voted that the bill for these copies be paid.

Motion made and voted directing the cor-
responding secretary to write to Eola A.
Witter, secretary of the Evangelical So-
ciety of Alfred, concerning rooms and
plans for women's sectional meetings during the
General Conference.

Mrs. West read a letter from Mrs. J. H.
Babcock telling how she had carried out the
plans of the board at the semi-annual meet-
ing held in New Auburn, Minn.

The Budget Committee made a report of
progress and sought suggestions in regard to
making up the items of the budget.

Mrs. E. M. Holston, who was much ap-
crecated as a member of the Woman's
Board a few years ago while living at Mil-
ton Junction, Wis., is very seriously ill at
her home in New Auburn, Minn. A mo-
tion was voted directing the corresponding
secretary to write to Mrs. Holston expressing
the love and sympathy of the board.

The minutes of this meeting were read,
corrected, and approved.

Adjourned to meet with Mrs. E. E. Sut-
ton the second Monday in August.

Mrs. A. B. West, President.
Mrs. J. L. Skaggs, Secretary.

**RAILROAD RATES TO CONFERENCE**

From correspondence with the Trunk Lin-
ke, it is found that reduced rates can be obtained to the Conference at Alfred unless there are at least two hundred fifty people who have come by rail exclusive of those traveling on clergy certificates.

In view of the increasing number of peo-
ple traveling by auto, it seems unlikely that
so large a number will be coming to Con-
ference by rail. The Transportation Com-
mittee, after consulting with others, has de-
cided that it would be useless to make
further attempts at obtaining reduced rates.

Curtis F. Randolph,
Transportation Committee,
Seventh Day Baptist General Conference.

**AUTO ROUTES TO CONFERENCE**

Alfred is located two miles from Alfred
Station, the two places being connected by
a fine asphalt road. Alfred Station is loca-
ted on Route 17, known as the Southern
Tier Trail, (black figures on yellow
background) extending from Westfield in
the extreme western part of New York
State to Jamestown, Olean, Hornell, Corn-
ing, Elmira, Oswego, Binghamton, Monti-
cello, Middletown, Suffern, Paterson, fol-
lowing the general route of the Erie Rail-
road from Jamestown to New York City.

Motorists usually prefer to choose their
own routes, but it is suggested that those
coming from New Jersey and that vicinity
come by way of the Lackawanna Trail,
striking the Southern Tier Trail at Bing-
hamton. Those coming from West Vir-
ginia will find the Susquehanna Trail by
way of Williamsport, Pa., an excellent
route.

Route 17, between Corning and Hornell,
through Addison, Woodhull, Jasper and
Canisteo, is at the present time undergoing
extensive construction. Motorists are there-
fore advised to avoid this section of road
and from Corning take the northern route
from Corning to Painted Post, Savona,
Bath, Howard, and Hornell, where they
will again strike number 17. This is an
equally good state road and there is prac-
tically no difference in the distance.

Motorists arriving in Alfred are requested
to drive directly to the church, where they
will be met and directed to the homes to
which they have been assigned.

Curtis F. Randolph,
Transportation Committee,
Seventh Day Baptist General Conference.

Prohibition is a method, not of prescrib-
ing a diet but of dealing with a busi-
ness which experience has proved to be incur-
ably damaging to society, which is inher-
ently and inevitably wrong. Let each
man measure short of prohibition has been able
to control. Business rights end where social
damage begins. That is the principle of
prohibition. Arguments about personal lib-
erty and table rage in Alfred beside the ques-
tion. Even if they were involved, it is
remembered that when public necessity arose
during the war the government told us what
we might eat and drink. Did patriots com-
plain?—The Baptist.

An obstinate man does not hold opinions,
but they hold him; for when he is once
possessed with an error, it is, like a devil,
only cast out with difficulty.—Bishop
Buder.

**MAKING BUSINESS CHRISTIAN**

Christian Endeavor Topic for Sabbath Day, August 26, 1926

_Business integrity_ (Prov. 11:1-6)

**Sunday—Business integrity (Prov. 11:1-6)**

Monday—By honest dealing (Isa. 33:13-17)

**Tuesday—By the Golden Rule (Matt. 7:12)**

Wednesday—By unselliness (1 Cor. 10:31-33)

Thursday—By service (Luke 19:12-19)

Friday—By reliability (1 Cor. 4:1, 2)

Saturday—Topic: How can we make busi-
ness thoroughly Christian? (1 Tim. 6:17-19)

LyLE RANDALL

In our Scripture lesson this week Paul
tells Timothy to urge those who are rich in
this world to do good and to trust in the
living God. He tells him to warn them not
to be high-minded, and not to trust in un-
certain riches; these principles, if applied
in business, will help to make it Christian.

In the business world there is a wonderful
opportunity for the Christian business
man. His chief aim should not be the mak-
ing of money for personal gain. It is true
that he must realize that his work is to
serve humanity, and that to do this he must be
honest and square with all men. But there
are some business men who say they can
not be honest and make a living. Let each
say that honesty pays in the end, and I
believe the business man who is honest can
make a living. Many have demonstrated
this fact.

Then, not only the business man but all
of us should trust in the living God, "for
in him is ever-lasting strength." If we do
this we shall reflect the Christ spirit in our
contact with people.

**A THOUGHT FOR THE QUIET HOUR**

_Friday—Give to missions (Phil. 4:10-20)***

_Sunday—Listen to missionary reports (Acts
14:22)***

_Thursday—Spread the gospel (Acts 1:8)***

_Friday—Give our lives to missions (Isa. 6:8)**

_Saturday—Topic: What can we do to help
missions? (Rom. 10:8-15, Missionary meet-
ing)**

**THINK UPON THESE THINGS**

How long would it take to convert the
world if every Christian in it gave as much
as I give? Prayed as much for it as I pray?
Worked for it as hard as I am work-
ning for it?

Now can you explain why it is that
Christ's kingdom is so slow in being estab-
lished? Some day we shall have to explain
it to him.

**THEN DO THESE THINGS**

Set apart a certain time each day when
you shall pray for missions, both home and
foreign. Remember that you can not pray
intelligently unless you know something
about missionaries and their work, so

Learn all you can from missionaries
themselves, from books, and from corre-
pondence. Motorists arriving in Alfred
shall be given an enthusiastic supporter of the work. There are boys
and girls in foreign countries who know a
little English and would be glad to write to
you. You may learn of them through your
missionaries.

You may also teach others. I do not
mean that you need to go about chock full
of missionary information, which you are
ready to impart to anyone who will listen;
but if, whenever the topic comes up in
Christian Endeavor, you show your deep interest in it, you will find many
others following your example.

I do not need to tell you to _give_, for if
you will follow the instructions I have out-
lined above, you will want to _give_; and
Christ will teach you how much you ought
to give, both of your money and your life.

**JUNIOR WORK**

_Elisabeth Kenyon_

Junior Christian Endeavor Superintendent

**SUGGESTIONS FOR AUGUST 28**

We have finished our mission study work
for this past Conference year. The new
work will be outlined in the new goal as
well as in the Recorder. We will take up
our regular missionary topics as they come
"YE MUST BE BORN AGAIN"

REV. E. ADELBERT WITTER

(A sermon preached before the Semi-annual Meeting at Dodge City, Minn., June 19, 1926, and requested for publication.)

Text: John 3:3—Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

It seems to me that no more appropriate theme could be presented for our thoughtful consideration than that which has to do with our individual entrance into the relations with this Christ, that God has taught in His Word is necessary for the enjoyment of the purposes of the kingdom in the giving of His Son for the enlightenment of the world.

For this reason, I have thought best to speak at this time upon the theme, "Ye must be born again."

Let us think together for a little time; what is the new birth?

The Jews were looking for a temporal king, one who should establish a worldly kingdom that would outshine all other kingdoms of the earth, one in which the Jews should not only be a peculiar people but a people free from all temporal bondage that was upon them. They had read their Scriptures with this thought in mind and had lost sight of the spiritual side of their teachings.

When they heard Jesus and saw the wonders that he performed by means of miracles, they were strengthened in their thought of the kingdom of God. Jesus understood this. He realized that there was need of a changed conception of the kingdom he had come to establish in the earth.

In his conversation with Nicodemus we see him setting forth, to bring about this change. His one purpose in that conversation seems to be to help Nicodemus, a man of learning and great influence among the Jews, to understand that the kingdom of God, that was to be a blessing to all men, was not a temporal but a spiritual kingdom.

The subjects of that kingdom were not necessarily they who were of Abraham’s seed by lineage, but they who, in heart, had entered into loving obedience to the teachings of God they gave them.

All men have animal natures. They have by nature certain qualities and capacities in harmony with the animal kingdom. Man, by reason of his animal nature, is able to eat, drink, sleep, exert himself in a physical sense, or rest. It is possible for him to grow, to suffer pain, distress, fear, and pleasure. In all these he is an animal; but by reason of the mind and purpose of God, man has a mind also in the possession of which he is above the animal. He is born with capacity to think and to reason.

These are qualities through the exercise of which he is enabled to take into account his surroundings and conditions and add greatly to his enjoyment of life. Let us realize that in the simple exercise of these faculties he is dwelling in the realms of the animal world. He can not, by the exercise of any or all of these faculties, lift himself up into the kingdom of God. One might as well try to lift himself over the fence by his boot straps, as by the exercise of his mental and physical faculties make of himself a child of God.

We read in Genesis that God created man in his own image. If this be true, and we think it is, man, though of the animal world, is possessed of an element in his nature upon which the Spirit of God can operate.

If man enters into the kingdom of God and becomes an heir of eternal glory and life, he becomes that soul for the operation of the Holy Spirit upon his spirit, by which his spirit is quickened into life and becomes the controlling power of his whole being.

To be born again is not a superimposed act, it is a condition of soul-life that comes as the direct result of the operation of the Holy Spirit upon the spirit of man, by means of which man recognizes his dependent relations with God and becomes obedient to God in the higher and spiritual relations of life.

The new birth consists of there being begotten in a new life, a new purpose, a purpose that puts us, in our thought and choices, into perfect harmony with God. As in the physical we become babies, with the capabilities of babies, but with the power to grow into strong manhood and womanhood, with mental faculties enlarged and perfected, as we use the means that are given to us for such growth; so in the spiritual we are born into the new life as babes in Christ Jesus, born with capabilities for that spiritual growth and development that shall make us into likeness to the Christ in our spiritual life and natures.

In the new birth we are possessed of those spiritual faculties by the use of which we may grow into strong spiritual manhood and womanhood through the constant careful use of these God-given faculties under the direction of the Holy Spirit. I am not unmindful of the fact that this teaching is not wholly in harmony with modern thought and teaching. Much of modern teaching fails to emphasize the thought that there must be a sense of need because of recognized sinfulness before one can enter the kingdom, but that far too often we take it for granted that when we have made a profession of our faith in Christ and his message, we have done all that it is necessary to do that we may enter into the full enjoyment of the riches of the kingdom of God. We forget that at this stage of our life development we are but babes in the kingdom.

We have entered into joy in the assurance of forgiveness of sin, and as a babe smiles and rejoices in its innocence, as it looks into its mother’s face, so we are happy in the presence of the new born Savior. While this should be so, there must not be a forgetting that there is need of a constant effort to abide in the presence of Christ and to become more perfectly acquainted with him as a spiritual teacher and upliftor. To be born again, then, there must be a seeing of God as a divine Teacher, the quickening and purifying, and a yielding of ourselves body and soul, and spirit to the leading and controlling influence of God manifest in Christ Jesus.

Is there a need of this new birth? Let us see.

We have seen that God created man in his own image; he breathed into him the breath of life and placed him in the garden, where was furnished for his comfort and life.

But the image of God, he was more than an animal, for he possessed qualities that were in harmony with the nature of God. As an evidence of this God placed before him a means of development of his life and nature according to his own choices, that, as said to him, you may eat of every tree of the garden but of the tree of the knowledge of good and evil; of this tree thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die. Herein is found the possibility of freedom of choice in the acts of life. Herein is set forth the teaching of free moral agency.

Man’s conscious acts reveal the nature of his personal choices as related to those acts. Rewards and punishments are based upon this revelation of God in the garden.

When man chooses to do the things that are contrary to the expressed will and purpose of God, then becomes a sinner; then does he separate himself and God; then does he set his will, his purpose of life, against the will and purpose of God; then does he die to harmony with God. Because man is dead in sin and because he is alienated from God, it becomes necessary that a new life shall be begotten within the soul nature that the man, the sinner, the stranger from God, may be reunited with God, brought into harmony with his holy nature. Man was not possessed of any means by which this transformation could be brought about until God prepared for this very thing in the sending of his Son into the world, for, “God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life.”

In Acts 4:12, Peter plainly declared that, “There is none other name under heaven given among men whereby we must be saved.” This is God’s way of working out the salvation of men and the purifying of the world from sin. There is then no escape from sin and its consequences, save by the way of the new birth. The birth of Christ, which the world so fully celebrates at the Christmas time, is of no effect, and his coming was for us in vain unless we are born of the water and of the Spirit, unless there is the being born again.
Can you appreciate what a marvelous thing it is to be born again? There are no two words in the Bible that are more important than these, "born again." No other words could ever express so simply and perfectly the entire supernatural experience of the Christian existence and its source as do these two words, "born again." I am deeply moved with the importance of a study of this question because there are so many people and churches that do not teach a born again experience in these days. They are saying it is not necessary; just, plain teachings of the Bible. How much discord is there between such teachings and his teaching that there must be born again experience? One of the curious possessions of London is a public clock which can be heard but not seen as it chimes the quarters and the hours. It is in the tower of St. Mary Abbot's church, Kensington, and is the only public timepiece in that neighborhood. When the tower was being built, the architect objected to a clock with a face, claiming that it would spoil the proportions of the structure. A compromise was finally effected, and the clock was in the belfry, while the clock could not be seen, it kept the time just the same, and sounds it out to all the people in that part of the city.

One is not sure of the time, and the church has a large bell, and the sound of the church is more pronounced than the clock. The Tower of London is a public clock that was installed in the belfry, and while the clock could not be seen, it kept the time just the same, and sounds it out to all the people in that part of the city. How can we know that we have come into the kingdom? How can we know that we have been born again? If you are one present who is troubled upon this matter, it seems that you do not know, I want to ask, how do you know when it is winter or summer time? Do you know when you stand in the midst of a garden of beautiful flowers? How do you know when a man is dead or alive?

Praise the Lord! I am glad it is as easy as any of these things to know when you are born again. The change that comes is just as complete as if you had passed from darkness into the glowing light. Old things have passed away, all things have become new. There is a marked change in the things that we love.

If anybody should ask me if I knew when I gave my heart to Christ, I am glad I can say, "Yes, I know." I could tell them the very time and place. A new light and purpose came into my life. I knew that Jesus Christ was my Savior. The world had a different meaning to me. While this is a real experience, and I rejoice in the memory of it, I have to confess to you, my dear ones, that I had always lived a faithful and true to that experience, had I abode in the companionship with God and Christ that came with the experience of more than sixty years ago, the power and blessings of the gospel of Christ would be more manifest in my life and labors.

I know the new birth is a reality. It is one of the most real things of my life. It is more and more real as the year goes by. I am sure there are many who do not know the meaning of the term, "born again." They do not know because they have not experienced the change that comes with the new birth.

It is because of this and a desire to help those who are trembling in the presence of uncertainty concerning their Christian experience I am so earnest in my thought upon this question. It is not enough for you to feel sorry for your sins or to feel that you ought to live a different and a better life, and that you will do so. That is planning to save yourself rather than let the Lord Jesus Christ become your Savior. You must do something about it! So the sooner you come to Christ as the only God appointed way of cleansing. You must rise up and forsake the world and its evil allurements. The thing needed more than all else to bring you to the new birth and a knowledge of the new life is that you get down on your knees and say with great soul earnestness, "God be merciful to me a sinner; I can not save myself; I can not make one black spot white; I can not cleanse myself; oh, God! save or I perish; create in me a clean heart and renew within me a right spirit." When this has been done with a full purpose of heart, and there is a steadfast holding onto the thought of a full surrender to God, you will soon find that you have been made new through and through, that you have really passed from death into life, that you have been born anew.

Such an experience is real joy beginning. Such an experience is essential; and one cannot be a missionary worker in any field of Christian activity. Can we realize that this new birth experience is the one thing needed to enable us to lift up our eyes and see that the fields are already white for the harvest? Then we shall ha"ve made progress in the Christian life and be in a position to know the realities of the life "hid with Christ in God."

DO YOU STRIKE TRUE?

One of the curious possessions of London is a public clock which can be heard but not seen as it chimes the quarters and the hours. It is in the tower of St. Mary Abbot's church, Kensington, and is the only public timepiece in that neighborhood. When the tower was being built, the architect objected to a clock with a face, claiming that it would spoil the proportions of the structure. A compromise was finally effected, and the clock was in the belfry, while the clock could not be seen, it kept the time just the same, and sounds it out to all the people in that part of the city.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.

—Charles Kingsley.
CHILDREN'S PAGE

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

ANSWERS TO THE MISSION FIELD

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, August 26, 1926

DAILY READINGS

Sunday—"Send me" (Isa. 6: 8)
Monday—Pray for China or Japan (Isa. 1: 11)
Tuesday—Our gifts for missions (2 Cor. 8: 3-5)
Wednesday—Personal touch with missions (Acts 15: 30)
Thursday—Encouragement to missionaries (2 Tim. 2: 1-3, 10)
Friday—Honor to missionaries (1 Tim. 5: 17)
Sabbath Day—Topic: What answer shall we broadcast to the mission field? (Rom. 10: 8-15)

I need not go to India, or China, or Japan.
To work the best I may,
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea,
My offering too, I'll send,
And do all that is in my power
This great, hard world to mend.
—The Mission Field

Alice was saying this poem over and over to herself as she lay in bed trying to go to sleep.
This was the piece which she was to speak at Junior the next afternoon and she wanted to say it perfectly, Soon Alice fell asleep and then something happened.
She felt that she was getting very light and her little bed seemed to rise right through the roof just like a flying machine, on and on she flew, not one bit afraid.
At one place where she stopped she saw boys and girls working all night in factories trying to escape a few pennies. They looked so white and tired that she did wish she could do something for them, but just then she began to fly away on her little bed.

Soon she saw boys and girls, men and women, bowing their heads low to the ground before a great stone image, entreat- ing it to cast upon them. Didn't these people know that that hideous thing couldn't hear them, but just as she was about to tell them she was taken away in the air again.
This time when she stopped there seemed to be something wrong: a very ugly looking man all painted up was dancing around, screeching at the top of his voice and waving his hands over a small child which looked very sick and white. Soon he bent over and stuck pins in the little boy. When Alice inquired what was going on she was told that the man was called a medicine man and was trying to drive the evil spirits away from the little boy who was sick. He stuck the pins into him so the evil spirits would come out. "Oh—but Alice could not finish.

Again she saw boys at school reading or studying out loud out of a book, every one talked at the same time, and they did not seem very happy. Alice learned that the book was called the "Koran" and that all children must learn some of which seemed very bad to her, or the great god, Mohammed, would be very displeased.

Many other places she visited and a great many pitiful and often disgusting scenes she saw. How happy she was when she opened her eyes and found that it was all a dream and she was still in her own home in her little white bed. Somehow, though, she felt very unhappy. Wasn't there anything that could be done to better those conditions which she had just seen in her dream, for she knew it was the mission work that things were all true.

She knew that Christian missionaries were doing a wonderful work, but there were lots and lots of places that had never even seen a missionary and had never heard of God. Something must be done. She was determined of that, and with this thought started for Junior on Sabbath afternoon.
During the meeting Miss Clark put the following letters on the blackboard and told the juniors that these stood for words which would tell them what the boys and girls, men and women in Christian lands could do for the people who had never heard of Jesus.

S. D. —Send doctors,
P. F. T. —Pray for them,
G. E. O. M. —Give lot of money,
S. T. C. A. —Study their customs and country,
H. T. M. W. F. T. —Help the missionaries who work for them,
S. M. M. —Send more missionaries.

Alice learned much from Miss Clark's talk and her dream and decided that when she grew up she would go as a missionary herself, and help better such conditions. After this decision she signed the following pledge and hung it in her room so that she would not forget.

THE CHILDREN'S PLEDGE

Oh, dear little children whom we cannot see,
At home or abroad, where'er you may be
We love you, and so we have made a fine plan:
We're going to help you as fast as we can!
Your dear little faces are looking this way;
Your dear little hands reach out to us today.
And this is the secret we'll tell far and wide—
With you we are willing to divide!
We'll send you our Jesus—his you, too;
We wish all your mamas knew how he loves you.
We'll send you our Bible; then, when you are grown,
You never will worship those idols of stone.
The light that shines here you will see by and by,
It to send in earnest we little folks try;
So we're saving our pennies, and praying each night
That we may help make your lives happy and bright.
—Children of Many Lands.

R. F. D. 1,
Westerly, R. I.

S. D. —Send doctors,
P. F. T. —Pray for them,
G. E. O. M. —Give lot of money,
S. T. C. A. —Study their customs and country,
H. T. M. W. F. T. —Help the missionaries who work for them,
S. M. M. —Send more missionaries.

THE SABBATH, RECORDER

PROGRAM SABBATH MORNING, June 26, 1926

DOXOLOGY

Invocation and Psalm 121

Pastor Davis

Lord's Prayer

Junior and congregation

Juniors

Memory verses

five girls

Junior

Song—God and Kind

four boys

Junior

Bible story—The Good Samaritan

Junior

Duet—Pretty Lilies

Williard Kangasire

Mildred Foster

Offering—Elsa Diamond, Freda Ebersol

Junior

Offertory prayer—Elsa Diamond, Mildred Foster

Song—Let me do the Thing I Can

six Junior girls

( Words of this song are given below)

PART II

Piano duet—Melody in B

Lena Wolfe, Ruth Davis

Lena Wolfe

Story—A Message from a Hilltop

Lena Wolfe

World Friendship Ideals for Boys and Girls

(Selected)

Mae Diamond

Book review—Land of the Golden Men

Junior

Song—Jesus My All

Pastor

Senior

Welcome to Senior society

Sherman Kangasire

Pastor

Presentation of diplomas

Junior

Superintendent

Song—Blest be the Tie that Binds

Junior

Benediction—Mipah


LET ME DO THE THING I CAN

If I can not help a million,
S u r e l y I may help the first;
I may hear a cup of water,
To relieve one soul of thirst.

Chorus

Let me do the thing I can,
Thus fulfilling God's good plan;
He will help me in the doing,
S aiding in my work through.
Let me do the thing I can,
Thus fulfilling God's good plan.

Chorus

If I can not feed a thousand,
I may carry food for one;
I may be a tiny taper;
Tho' I shine not like the sun.

Chorus

If my heart be truly willing,
Ready at the Lord's command,
I shall know that he can use me,
In some service close at hand.

Chorus

JUNIOR GRADUATION PROGRAM

The following program was given at the graduating of the juniors in the Salen- guad, Pa., society (the banner society for the year 1924-1925) of which Mrs. WP. L. Davis is superintendent. The members of this society are receiving fine training in Junior work. There were seven juniors promoted into the Senior society at this service, which took the place of the morning devotion. The juniors were presented with the promotion certificates which were printed by our own Young People's Board, and are therefore better for our work than those of other boards.—R. F. D., I, Westerly, R. I.
A BELLIGERENT BUTTERFLY
MARY A. STILLMAN

Did you know that a butterfly could fight? I never did before, and I don’t really know how now, except in books. Of course I knew that a butterfly could stamp its foot, because Rudyard Kipling has told us about that in the “Just-So-Stories”; but that happened in the far-away country of “The Arabian Nights,” where everything is so strange that one wonders at nothing. Now this happened right here in the United States, in New Hampshire, where everything (except the length of the fishes that are caught) is as true as a history book.

It was at the end of June when our perennial flower beds were covered with blossoms, and over them idly floated two yellow swallowtail butterflies. I sat and floated because that is the usual term about butterflies; but when I watched them I saw that they were far from idle and were working industriously for their daily food.

I happen to know that a butterfly’s appetite is not very large, for I once had a pet butterfly (a Monarch) in my house. He would eat a dropperful of maple syrup from my finger, and that would satisfy him for two days! But probably maple syrup is a good deal more concentrated than the nectar in flowers. These swallowtails examined every floweret on the sweet williams and rocket, inserting their long tongues in search of a drop of sweetness. They did not seem interested in the columbines, but left those deep cups for the ruby-throated humming bird, which came several times a day. The bird and the butterflies did not quarrel, but seemed very friendly.

The quarrelsome butterfly, an old bachelor I am sure he was, had never been, lived on the raspberry bed at the north of the house. He had sipped his food from those raspberry blossoms ever since his wings grew—oh, as much as a week perhaps—and had come to feel that he owned the whole raspberry patch. As I was sitting on the north porch listening to the call of the great-crested flycatcher, and wondering if his nest was decorated with a snake skin, as they usually are, I heard a buzzing over the raspberries. I looked up just in time to see Mr. Swallowtail driving off a big bumble-bee! I was not quick enough to see the fight, if fight there was; and the more I consider it the more I think that there wasn’t any, for a butterfly has nothing to fight with while a bumble-bee has!

It seems to me now that the butterfly must have used moral suasion. He probably said in the universal insect language if there is such a thing; “Now see here, Mrs. Bumblebee, this raspberry patch is mine by right of possession, and possession you know covers nine points of the law; so you might as well take yourself off to pastures new.” If there is no Esperanto among the insects, he probably conveyed his meaning by actions, and actions speak louder than words. At any rate Mrs. Bumblebee departed, and I did not see her again until just before that time.

Mr. Swallowtail had sought his well-earned repose under some overhanging leaf. Then the “belated, thistless, vagrant,” as Mrs. Helen Hunt Jackson calls her, returned. This time, and this is the funny part of it, she brought a companion with her, to protect her, I suppose, from that ferocious butterfly!

And then he would, turn over and go to sleep.

The little boy,” says the author, “has now grown up, in and is an old man almost seventy; but he never goes to sleep without looking up into his Father’s face and saying, ‘Father, will you take care of me tonight?’ And God has never failed to send the answer to that prayer by keeping him safely through the night.”

A PECULIAR SENTENCE

I noticed last week in the court report of a nearby city such an item as this: “Three boys of the Italian community caught stealing some melons from a freight car were brought before Justice Shiem for trial. Upon being found guilty the justice sentenced them to Sunday school edict-week until the first day of next January.” I have never heard of such a court sentence, and have been thinking about it. Peculiar and unusual as it was, it may have been the best thing that could have happened to them. He might have sent them to the city jail for a week, there to be associated with some persons of a real criminal nature and pretty well used to being locked up from time to time for this crime or that. Shut in with them, the boys would very likely have felt disgraced, and so punished; yet hearing their jail associates talk about what had brought them there, their various escapades, and coming to know their general disregard, even contempt, of law, might give the boys a notion that to break the law is not so very bad after all; that the worst thing about petty thievery is being caught at it. They might decide that the thing for them to do hereafter was to be smarter about it. Thus they might even look for another chance. I do not mean to say it would be just this way in general, yet such an experience in such a place and with such associates might well have such a tendency.

There would be little or nothing in a bit of imprisonment like this to lead those boys to feel that it is wrong to steal. Punishment in and of itself does not necessarily have a moral advantage. It may make a boy an at-home, in school, or in the jail feel rebellious, and cause him to do the same thing—and, perhaps, something more. In particular this is likely to be the case if he feels that he has been dealt with unjustly. A boy has a keen sense of justice. If he can be made to feel that his punishment is just, that from the very nature of the case he has brought it upon himself, he may thus be led not to do anything like it again.

But the judge in this case sent the boys to Sunday school, where they might kindly be taught the right and the wrong in boy behavior—all behavior. This gave some teacher a moral responsibility.

A certain judge in Middlesex a year or so ago, in consideration of the prevalent crime wave in our country, took occasion to criticise our way of dealing with young law-breakers. He maintained that the home and the Church should do more to train children to obedience—a proper regard for moral law as a foundation for respect to the law of the land—that such training would lead them into good citizenship, and not leave it to the courts to accomplish such results through punishment. He held that this is a great work for the Bible school.

There is much truth in what he said, yet the church door is always open and inviting attendance upon both church service and Bible school. But there are so many homes from which no one goes to either. The automobile and the ball games and the movies are the more interesting to many fathers and mothers, and if they pay little or no attention to the church bell, and think it not worth while to go to the Bible school, there is little wonder that the young folks will not do as well as the homes of our future good citizens.

I have read of a certain judge, whose name I do not now remember, who said that of the thousands of juveniles brought into his court hardly any were attendants at Bible school. Such sayings as these bear abundant testimony to the value of Sabbath school training. Father, mothers, think on these things.

Lesson VIII—August 21, 1925
The Ten Commandments: Duties to God, Exodus 20: 1-17.

Golden Text—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might,” Deuteronomy 6: 5.

DEATHS

Crouch.—Ansel Crouch, son of Dr. Phineas and Julia Crouch, was born August 31, 1859, at West Springfield, Franklin Co., Mo., and died at his home in Nortonville, Kan., July 19, 1926.

With his parents he moved to Peoria County, 111., in 1845, settling in Rardin Township, where he lived until the Civil War. He enlisted in Company C, eighty-sixth Illinois Infantry, serving three years. He stood guard over Lincoln's body as it lay in state in the nation's capital and was one of the last to escort the body to the train. He was a member of the G. A. R. Post at Chillicothe, 111., and is one of the last of his post to pass away. It was his custom to attend the annual state and national encampments in which he found comfort and pleasure.

During the war his parents moved to a farm at West Hallock, and this was his home for about forty-six years. For the past fifteen years the family home has been at Nortonville, Kan.

He was married in 1870 to Ella Boyden at Atkinson, Ill., and to this union four children were born. The wife and second child, Arthur, died in September, 1881, and were buried at the same time. The youngest child, Orton, died two weeks later. Two children remain: Ansel B. of Nortonville, Kan., and Reta I. of Albuquerque, N. M.

On October 19, 1882, he married Letitia A. Smith of West Hallock, Ill., who survives him. To this union six children were born—Royal of Detroit, Mich.; Mrs. A. G. Saunders of Farmington, Ill.; Homer, who died at the age of seventeen; Laura of Saginaw, Mich., and Mrs. Earl Stephen of Nortonville, Kan.; and Julia, who died in infancy. He is also survived by seventeen grandchildren.

Mr. Crouch was a member of the Southampton, Ill., Seventh Day Baptist Church, and upon moving to Nortonville transferred his membership to that church.

The funeral services were held from the church at ten o'clock, July 22, and were conducted by his former pastor, Rev. G. M. Cottrell of Topeka, Kan.

Burial was made in the family lot at West Hallock, 111., where a concourse of old friends and neighbors gathered to pay tribute to one who had lived among them many years. The military burial service was rendered by the American Legion Post No. 9 of Chillicothe, Ill.

G. M. C.

A man may call himself a Christian,—but the measure of his Christianity is the occupation of his mind and heart with the truth as it is in Jesus.—Alexander Macleiren.
**Keep Climbing**

Watch the aeroplane as it climbs to the zenith accompanied by the roar of its powerful engines—then all is still. The engines have been shut off but still the plane seems as high as ever. But no, it is gradually coming down. It has lost its power and without that nothing can make progress.

*Power—funds—must be had for the Denominational Building*

*Will you do your part, now?*

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**The Airman**

George I. Sill

Where rude Atlantic roars and dashes brine
Against the cliff's immovable,
I soar aloft,
And westward speed as with an eagle's wing,
O'er mountains that long years ago,
Were heaved from out the earth
By Nature primitive;
O'er lovely lakes whose limpid waters sweet,
At last are mingled with the waves that break
Upon a foreign strand;
Above the mighty forests dark,
Whose trees wave branches in the gentle breeze
And whispered tribute pay;
Above a thousand vales and plains
Where flowers look up and smile.

The day departs,
Night's jewelled robe descends
And hides from sight my planet home:
I am alone,
An atom in the awful vast where stillness dwells,
And yet a soul, a sentient part
In one great entity.

The stars grow dim,
The banners bright of morn appear,
And sulen darkness flees;
The banished sun again in majesty enthroned,
Begins his daily reign:
And now my eyes behold Pacific's broad expanse,
Transmuted by the royal sceptre's touch—
A sea of burnished gold.