SEVENTH DAY BAPTIST GENERAL CONFERENCE
AUGUST 23-28, 1927
WESTERLY, R. I.

Return to thine own house, and show how great things God hath done unto thee.

Those things, which ye have both learned, and received, and heard, do.
—Philippians 4: 9.

What then? Shall we cease to strive with ourselves? Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength that each day may find each in his place again.

Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and falsehood can not always usurp the throne and the seat of justice. God standeth ever behind his own, even though they see him not. Our faith must see him in spite of darkness. Our souls must feel his presence though disappointment be hindrances on every hand. We must not falter. God helping us, we will not.

Dr. A. H. Lewis.
In his last annual report, 1908.

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Marriage.
O Lord, fill thou with strength within us the spirit of thy power, that we may realize more fully the blessedness of the matchless sacrifice which our Lord Jesus Christ made for us, and the purity of his heart, and fill us with love for our fellow workers, and help us in this, that those who come in contact with us may receive from us some measure of the blessedness of that love which our Lord Jesus Christ brought to men in this world. Amen.

The Sabbath Recorder
grace. There are also many signs by which the careful observer may know that the remedies prescribed have produced the desired result.

Probably nothing is better understood than the common principle of physicians, to the effect that complete rest and quiet with nerve nerves must be kept where there are as few noises to disturb them as is possible. This need of quiet to help people get well must have some value to those who would keep well.

Another thing seems to be overlooked in these days, and that is the fact that a real sound, healthy body gives the best conditions for spiritual growth in grace. Shocked, shattered, and sensitive nerves become a great obstacle to spirituality and growth in grace.

I can not avoid thinking of these things every day as I move about the crowded streets with all the impacts of traffic and conveyance, tooting, screaming, clanging, grinding, and pounding the most distracting noises upon ears that are sensitive to sound as eyes are to light. How can men and women live constantly under the present state of conditions with no blinking, no rocking, no noises, and not suffer from such unnatural shocks to sensitive nerves?

These things must affect the most perfectly composed and well-organized nerves of the strained and sensitive ones.

Did you ever think of the spiritual effect of living in such unnatural, dangerous, rattle-box conditions? It is only natural, for men and women to wish for joyous and satisfying outcomes from all their plans and labors. It is natural to expect the very best things that have ever happened to mankind.

But in a time when bereavements have come, as this was, the unseen hand upholds, and that as a mother comforts her children so the Lord is comforting us. Such faith as this gives assurance even in the most trying times. Even if you don’t want to be ground in the dirt!—if he can do this and keep sweet, I think that is a pretty good evidence not only that he has steady nerves, but also that he possesses a degree of grace which this world does not give. Other Things that Try Men’s Souls

Ences in life that are hard to bear, and from which everybody would rather escape, must play an important part in the development of Christian grace.

I suppose that sometimes it is far better for mortals to be distressed and disheartened over things that seem to go wrong, than it would be if everything always went their way. It is natural, I suppose, for men and women to wish for joyous and satisfying outcomes from all their plans and labors. It is natural to expect the very best things that have ever happened to mankind.

Cable dispatches indicate that many missionaries are returning to their work wherever military movements are not expected in the near future. Many missionary societies are leaving the matter of immediate return to the missionaries themselves.

Messages From Morning paper from among New York great dailies, when a whole page is given to brief points from the pulpit messages of the preceding day. Here is one this morning with messages from twenty leading ministers, all of which have some good thing in common, and most of which contain words of exaltation for Christ as our example and Savior.

It is sometimes interesting to decide which of the sermons deal with the question of a much-needed Christian spirit in a world where it is so difficult to live right, and where modern conditions make it so hard to get along. Christian friendship and kindly efforts to help the lowly and oppressed are greatly needed.

There seems to be a growing appeal for reality in religion. In a time when there is so much restlessness against ancient traditions, there is a great desire for a new era of practical religion such as Jesus taught and lived.

Christianity is being emphasized since the Lausanne Conference, and many leaders feel that there is no good reason why several denominations should not go along. There seem to be signs of a new era of practical religion such as Jesus taught and lived.
I included England in my European itinerary this summer. But was not that my first visit to England? This heading reads as if there had been a previous visit! Well, personally I had not visited England before, but I was thinking in terms of the Bond family, and more especially of Seventh Day Baptist Bonds. I could but recall that I read once in a Baptist history of England that "one Charles Bond was a member of Peter Chamberlain's "Church" in London in 1653, which is the oldest Seventh Day Baptist Church. And my own five times great-grandfather came to this country from London in the last decade of that same century, and he was a Seventh Day Baptist. So, in thinking of the Bond line, my caption seems not inappropriate.

I arrived in London, September the first, and the next morning Deacon B. Andrews Morris, of the Mill Yard Church, called at my hotel. We talked over church matters at some length that morning, and in the afternoon, accompanied by Mrs. Morris and the two little girls, we drove out to Wind­ sor in Molecole, to take a stroll through the view of Windsor Castle and of Eton Col­ lege, and drove for miles through the "Great Park." This drive through English country lanes, lined with Hawthorn hedge and bor­ dered by purple heather bloom, was a happy introduction to the homeland of my ancestors. The fact that the view of England was Gray's country added much to the charm of the experience. We approached London on our return at the hour when "... fades the glimmering landscape on the sight, And all the air a solemn stillness holds."

For years I have loved Gray's "Elegy," the "most perfect poem in the English lan­ guage." I have learned that Gray was seventeen years writing this poem, and I remember that I thought, even then, that it was time well spent. It is worth the labor to think through the situation, that my chief business during my stay in London would be a laborious week, and that the Residuum Church, or Seventh Day Baptists, would be the chief interest in England and the object of my visit. One of the most tangible evidences of the second reason for new hope is the fact that the Seventh Day Baptist Church is not a mere Sunday meeting, but a congregation. This will make a good per cent in­crease in the number who are interested in the church. This means that the church has not had for a long time.

The services held in Argyle Hall are the regular services of the old Mill Yard Church, now more than three hundred years old. I remember that Br. Haines is a conscientious Sabbath-keeping Chris­ tian, and that he is rendering a good service as supply preacher. It is a delight to find that this minister is still remembered by this summer. But was not that my first visit to England? This heading reads as if there had been a previous visit! Well, personally I had not visited England before, but I was thinking in terms of the Bond family, and more especially of Seventh Day Baptist Bonds. I could but recall that I read once in a Baptist history of England that "one Charles Bond was a member of Peter Chamberlain's "Church" in London in 1653, which is the oldest Seventh Day Baptist Church. And my own five times great-grandfather came to this country from London in the last decade of that same century, and he was a Seventh Day Baptist. So, in thinking of the Bond line, my caption seems not inappropriate.

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OUR BULLETIN BOARD

Special issue of the Sabbath Recorder, October 12.

What do you think about the need of an Every Member Canvas in November for pledges for money to carry on our denominational work—and to pay pledges regularly? See next item.

Received by the Onward Movement treasurer in July $1,057.19; in August, $445.30; and in September, $1,374.86.

A FEW DAYS WITH THE LITTLE PRAIRIE CHURCH

By invitation of the Little Prairie Church in Arkansas I spent a few days following the Southwestern Association in meetings with that church.

The interest from the first was excellent.

Two young men, who had been in a back-shidden condition for some time, encouraged us by returning to the Lord and his service. Several parents spoke in the meetings of their great anxiety for the moral and spiritual welfare of their children. It is hoped that the interest awakened by the sons of the young people and children will result in their being baptized and uniting with the church this fall.

I was glad to see marked advance in the work of the church since I was there, twelve years ago. I think that the following have been important factors in realizing good results: the occasional visits and work of missionary pastors in the Southwest; the Vacation Religious Day School work, under the direction of Rev. L. C. Greene; and the constructive work that is being done by Pastor and Mrs. C. C. Van Horn.

Among the encouraging signs on this field was the development of workers and leaders in the church.

A new pretty, convenient, two-roomed schoolhouse was completed the week that I left there, and with two teachers they are anticipating much better school advantages for the children and young people.
Two of and Mr. and Mrs. T. M. Bradley and children, Elder; Beech Bottom-Mrs. Inez Weedy Franklin, and Mary Elizabeth; Petroleum-Elsie Willis, Mrs. Ira Valentine. Mr. Carl

The ceremony fifty years ago. Few, indeed, are they who after the solemn vow, ‘to have and to hold till death do us part,’ reach the golden milestone, and was enjoyed to the fullest.

Mrs. Lewis is a member of the Middle Island Seventh Day Baptist Church. Mr. Lewis was a convert to the Sabbath, and was soon, however, the shadows began to lengthen, so good-bys were exchanged, and the happy throng went its home away happy. Few, indeed, are they who after the solemn vow, ‘to have and to hold till death do us part,’ reach the golden milestone, and was enjoyed to the fullest.

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Mr. and Mrs. Lewis are the parents of eight children -five boys and three girls, all of whom are married but Frank,- and though sickness has over it looks as though the Nation­las are busy ones. At least the rest of the mission are busy and I would be self if I could. When I can teach I will be busy all day long. Just now and for several weeks past I have been laid up with a slight sprain (my knee). It is a great inconvenience not only to myself but to others, because I must be waited on so much. Fortunately we have had a good woman here helping us with some sewing and mending, who has been willing to carry trays for me. I use crutches and will probably continue to do so for some days. Miss Burdick has had the brunt of things through fifty years of wedded life. rear a couple is still further blessed with twenty-four sons and twenty-two grandchildren, and five boys and Charles of Salidad, Calif. All too soon, however, the shadows began to lengthen, so good-bys were exchanged, and the happy throng went its home away happy. Few, indeed, are they who after the solemn vow, ‘to have and to hold till death do us part,’ reach the golden milestone, and was enjoyed to the fullest.

Religion in our school is a personal matter between the individual and God. He has revealed himself in his Son. Men can be truly free only when they become like Christ in motive and purpose. A ship is free when its port is chosen, its rudder under control and with sails set it bears up in the teeth of the storm. A man is free only when he has the free goal of his life; when he can say, “This one thing I do.”-Pastor’s Assistant.

The day was indeed a joyous one, but all

We have not had as hot a summer as last year. July was hot but not as oppressive as August has been. The hottest nights have been within the last two weeks. Hot weather came late and is holding on a long time. There has been little sickness that we have known during the past few weeks; but I think there has been a great deal somewhere, judging from the number of funerals which pass our corner these days. At Luzho there has been cholera among the soldiers. Several have died in and near the hospital. They have done a great deal of vaccinating, so we hope that the disease will be eliminated. Some of the girls have stayed here most of the summer. They were studying to make up back work. Some were teaching in the Daily Vacation Bible School. The principal for this school was a girl who graduated from our school this year. Miss Burdick is the principal of the school this year of an old notion that to become a Christian one must be born again. It is to enlist. There is a strange idea that to make Christ our Lord is a resignation. It is a consecration. There is a peculiar notion that to live as a Christian is to know a limited, narrow life. But Jesus came that men might have life more abundantly. Religion is a personal matter between the individual and God. God has revealed himself in his Son. Men can be truly free only when they become like Christ in motive and purpose. A ship is free when its port is chosen, its rudder under control and with sails set it bears up in the teeth of the storm. A man is free only when he has the free goal of his life; when he can say, “This one thing I do.”-Pastor’s Assistant.

I advertised that the poor were made welcome in this church, said the vicar to his congregation; and as the offering amounted to ninety-five cents, I see they have come.-Selected.

and son, Rex, and Mr. and Mrs. Homer Eldcr; Beech Bottom-Mrs. Inez Weekly and son, Bernard; Mrs. Ruth Weekly and daughter, Jean; Mr. Frank Lewis; Akron-Mr. and Mrs. T. M. Bradley and children, Iris, Ruth, Thomas, Benjamin, Charles Franklin, and Mary Elizabeth; Petroleum-Mr. L. P. Willis, Mrs. V. C. Willis, Miss Elsie Willis, Mrs. Ira Valentine, Mr. Carl Valentine, Mrs. J. M. Mason and son, Junior, Mr. C. P. Davis, a brother of Mrs. Lewis, and Mr. L. P. Willis, a nephew, were the only guests present who witnessed the ceremony fifty years ago.

The morning was pleasantly spent in an­imated conversation interspersed with excel­lent Victrola music. When the noon hour arrived, the dining room doors were thrown open, disclosing to view heaps of sand­wiches, great platters of fried chicken, pies and cakes in profusion, including a most wonderful wedding cake, prepared by Mrs. Ira Lewis. The lunch was served "cafe­teria style" and was enjoyed to the fullest by all. After lunch was over, the gathering was invited to the front lawn, where in­numerable snapshots, in various poses, were taken, Mrs. Ira Lewis and Mrs. Mason officiating. Ice cream and cake were then served, of which all freely partook.

Mr. and Mrs. Homer Moore, Mrs. Lettie Maxwell and daughters, Ethel and Elise, Mrs. Olivia Lewis and children, Kenneth, Robert, George, Ruth, and Naomi, and Mr. Lester Moore; Grafton-Mr. and Mrs. Ira Lewis
THE SABBATH RECORDER

go back over to Sun if he succeeds in crossing the Yangtze so as to gain an entrance to Shanghai. That will probably only a sham battle out along the Yangtze and thus no harm to our hospital from shot and shell. It will mean harm to the country people, but that will be their place and it may mean careful management on the part of those at the hospital to successfully prevent trouble with groups of soldiers there. I have no fear to them.

Because things looked tense, Miss Burdick and Mr. Davis went out to Liuhou to bring back the little Thorngates and two girls who will be here in school. Mrs. Thorngate and the children had been back out there about ten days only. The house had been having some repairs, painting, and decorating or they might have gone earlier. As it was, they had not had a chance to get really settled. Dr. George has been having the "flu" but was better and at work that day, August 28. The next day Dr. Palmborg brought Mrs. Davis and the baby, Mrs. Thorngate, and a patient in because they feared that the foreigner will go out sooner than we expect. They fear that the foreigner will go out sooner than we expect. We like to try out new things. But here is possibly the pioneer spirit in us all. That makes us turn with zest to new openings. We like to try out new things. But here is possibly the pioneer spirit in us all. That makes us turn with zest to new openings.

After this letter was begun, we had the pleasure of seeing Miss Armstrong, who was in school this year with Sister Anna and Marjorie Burdick. She had visited the camp in Rhoie Island and made a description of the buildings and site. She had visited the camp when Marjorie was there in charge of the younger girls. I am so pleased that such a camp can be carried on every summer, for I am sure it will mean much to the young people who are so fortunate as to be a part of it.

Now Conference is over and you have settled back to work. We are impatient to hear all about the wonderful work here. We are impatient to hear all about the wonderful work here. We are impatient to hear all about the wonderful work here. We are impatient to hear all about the wonderful work here. We are impatient to hear all about the wonderful work here. We are impatient to hear all about the wonderful work here. We are impatient to hear all about the wonderful work here.

Visitation evangelism is a means of soul-winning which has brought wonderful results when Christ is used. It is as old as the Christian religion, for we find that Christ used it both for himself and in sending forth his apostles. And it is the type of evangelism that was largely used in the early Christian Church, and may be as effective today as it was then.

There may be visitors signed indicating their interest; but was better and at work that day, August 28. The next day Dr. Palmborg brought Mrs. Davis and the baby, Mrs. Thorngate, and a patient in because they feared that the foreigner will go out sooner than we expect. We like to try out new things. But here is possibly the pioneer spirit in us all. That makes us turn with zest to new openings.

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course not all were free to do quite so much.

There were several meetings of the director with the visitors for explanation of background, inspirational preparation, and instructions. Very often a pastor is the director. There is not time now to retell the instructions that were given; for that I refer to the helpful book, *Visitation Evangelism*, by Rev. A. Earl Kernahan, who has been one of the foremost leaders in this work. Published by Fleming H. Revell Company, New York, should be in the hands of every director of a visitation campaign.

Visitatiot, Evangelism.

The visitors were surprised, as most visitors are, to find they have powers which they never knew they possessed. They helped them get into the various church organizations—into some particular class which supported the work of the people's societies, the Ladies' Aid, the missionary organizations, the choir—into some place which would offer them a field of service and in which someone would take particular pains to see they were being nurtured by the church and were in turn giving their best to it.

The rewards? A wide-awake church, a spiritually-minded pastor and people, a strengthened church, and most important of all, the glorifying of Christ by his disciples in that community.

**ANNUAL MEETING—MISSIONARY BOARD**

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, Wednesday, September 21, 1927, at 9:30 a.m.

President Clayton A. Burdick president at the meeting; the officers present were elected, inter alia, by the said board at its meeting held in Westerly on the twenty-first day of July, 1927, as approved by the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by the Board of Managers of the Seventh Day Baptist Missionary Society. The business transacted is presented below.

Dr. Ed. George H. Utter, Westminster, Massachusetts, and Mrs. Ida L. Westover, Westminster, appointed a committee on nominations, and reported the following officers:


The report was adopted.

The minutes of this meeting were read and approved.

The meeting then adjourned to meet in annual meeting at the same place on the third Wednesday in September, 1928, at 9:30 a.m.

**SOME ARAB TRADITIONS**

MARY A. STILLMAN

In the year of our Lord 570 there was born in Mecca, Arabia, a boy who was destined to become the greatest of all the prophets. His name was Halabi, but he later assumed the name of Mohammed, which means "The Prophet." As he grew up he was known and cared for his grandfather's sheep and goats. When a young man he became a camel driver for a wealthy widow (who afterward married him). He sold their merchandise to the fairs at Medina and other cities. Here Halabi met people of various religions and in time he became convinced that the Arabs, who were idol worshipers, had no true religion. He therefore set to work to build one for them.

This reformer took religious ideas from the Jews, the Christians, the Persian fire-worshippers, and from the Arabs; and then he outlined a new religion, known as Islam or Mohammedanism,
Evangelistic sermons are now numbered by millions. They have spread to Africa, to India and China, and to the islands of the sea. Its adherents are now numbered by millions. Its cry is: "There is but one God, Allah, and Mohammed is his prophet."

Mecca, the founder's birthplace, is considered by all Mohammedans a sacred city. Within its bounds is a great mosque or sacred temple. The walls of this cubical building is a black stone of meteoric origin, which is said to have been white when it was tossed down by the Angel Gabriel to Father Abraham, but that it has been turned black by the kisses of sinful pilgrims.

There is a tradition that at the day of judgment a strange beast will arise in the world. It will have the head of a bull, the eyes of a hog, the color of a tiger, the legs of a camel and the tail of a ram! With the rod of Moses this monster will smite all true believers on the cheek, and they will be able to pass over a bridge as narrow as a hair into paradise. All without this mark will fall off the bridge into the fires of hell.

The sea port of Mecca is called Jeddah, which means "grandmother." It is supposed to contain the burial place of Grandmother Eve. As the story goes, when Noah was a week old his mother was walking with him through his three sons. They discovered a depression in the sand three hundred feet long, which resembled a human figure in shape. "What is that, father?" asked Ham. "That, my lad, is the last resting place of Grandmother Eve," answered Noah, who was wide awake. The depression is ten feet deep and is degenerated from an ancestor three hundred feet tall! A wall has been built around this spot and a white fence erected where thousands of women worship every year.

"Would not we, in Christian lands, be thankful that we do not have to believe such absurd traditions as these? We may well understand that they do not conduct to righteousness. The holier the city, the wickeder its people," is an Arab proverb. Until the time of the Great War, when its ruler was changed, Mecca is said to have been the China, India and Arabia. Travelers report that its licentiousness equalled that of the worst cities of ancient times.

DIFFERENCES

The world is crowded with differences. Individuals differ, as do nations. These differences exist in a part of thought and life, widely different sometimes from another past. Two things must be learned in all our approaches to differences. The first is that differences are not necessarily wrongs. If all the world were exactly alike, it would be a tame world in which to live. The fact that there are differences in nature adds to the beauty of landscape and flower garden. Two different personalities add charm to a circle of friends. When these differences cause friction, they frequently become serious. The second thing to be borne in mind is that there are right and wrong ways to approach a difference—the wrong way may mean divorce if it is friction between husband and wife, and war if it is friction between nations. There has never been a difference so trifling that it could not lead the way to disaster; at the same time there never has been a difference so great that it could not be peaceably adjusted. Jesus is the peace-maker and those who give themselves to peace-making are called "the sons of God." Everyone has a choice to make in his approach to all differences. What is your approach?—Peter Aimlie in the Christian.

QUARTERLY MEETING, MILTON, WIS.

Program of the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches, to be held at Milton, Wisconsin, October 28, 29, 1927:


2:30—Praise Service.

2:45—Chalk Talk by Dr. Shaw.

3:15—Program prepared by the Young People under the direction of Miss Laura Burdick.

Sabbath Evening—

7:00—Business Meeting.

7:45—Sabbath School. 8:00—Sermon by Rev. E. A. Witter. Mrs. C. M. Sheldon, Secretary.

Albion, Wis.

October 3, 1927.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. THWORTH
CONTRIBU'ING EDITOR

MILTON STARTS BIG YEAR

Yesterday morning after three months the peaks of the chapel bell again floated over the village of Milton, tolling the knell of vacation. Milton is one of the largest student bodies that ever attended the college to faith and industry, chapel and classes. Registration Wednesday morning had reached a total of 154, equaling that of two years ago, but surpassing last year's registration by 6. A class of 55 freshmen has enrolled, which by coincidence equals that of two years ago. A number of more new men are expected to come in within the next week, so Milton will easily have a class of 60 as was expected.

The smallest class in school this year is the junior class, with an enrollment of 26. This class two years ago had an enrollment of over 60. Twenty-seven seniors have wandered back to finish up and buy sheep skins and the sophomores number 39. Specials aggregate 7.

The student body this year includes four foreign students, Chinese. All four, two eds., are special, and one of these has enrolled as special.—Milton College Review.

MILTON'S ENDOWMENT DRIVE MEETS SUCCESS

The endowment campaign is still being pushed vigorously forward. The summer's heat did not dim the ardor of the workers and the endowment total has been pushed to something over $160,000 during vacation. This has resulted from campaigning principally in Battle Creek. Mich., although some money was raised by President A. E. Whitford in Farina, Ill. This fall, during the second week of October, the Janesville drive with a goal of $50,000 will be put out. If this is successful it should be a great help in reaching the ultimate $500,000 mark.

At the alumni banquet last June it was announced that the $150,000 mark had been reached. During July, from the eighteenth to the twenty-fourth, the Battle Creek drive occurred and the town was canvassed by workers. The goal was $25,000, but the drive went $600 over that, making a total of $25,600 from Milton's supporters in Battle Creek. The drive itself, though, only raised about $10,000, the rest coming from other financial inducements included in the $150,000 total of commencement day.—Milton College Review.

COLLEGIATE CHRISTIANITY

No one was more surprised than the writer at the statement appearing in the Literary Digest for April 30 that 98 percent of the people were asked, "Do you believe in God?" answered "Yes." The specific questions asked in the questionnaire recently sent out and the percentage of affirmative answers given were reported in the Digest as follows:

Do you believe in God? Yes, 98 percent. Do you believe in immortality? Yes, 90 percent.

Do you believe in prayer as a means of personal relationship with God? Yes, 90 percent.

Do you believe that Jesus Christ was divine as no other man was divine? Yes, 89 percent.

Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired? Yes, 82 percent.

Are you an active member of any church? Yes, 76 percent.

Do you regularly attend any religious services? Yes, 69 percent.

Were you brought up in a religious home? Yes, 95 percent.

Do you think that religion in some form is a necessary element of life for the individual and for the community? Yes, 98 percent.

In an age when it is considered by some to be fashionable, if not an intellectual mark, to join the ranks of the skeptics and doubters, it is refreshing to know that the mass of those who will have the intellectual and spiritual welfare of the nation in hand during the next generation are so little disturbed by Schopenhauer or Ingersoll.—University of California University Alumni Monthly.
GOOD-BY AND "HOWDY DO"  
REV. ARVA J. C. BONE  
(Sermon to the boys and girls in Melbourne, N. J., September 24th, 1847.)


I am not sure but what I have told my boys and girls at Taylor Sandy. Taylor Sandy was somewhat of a hermit who lived on the river road where it winds its way up over the bluff and through the woods to come down, by and by, to the river again. Although somewhat peculiar, and quite simple minded, he was a very good man in his humble and quiet way. One time he was attending a religious meeting at the church, and they were having what they called a "speaking meeting." Different ones as they felt moved arose to speak a word in regard to their Christian experience. When there was a feeling to speak, now Taylor stuttered a bit, but he had good thoughts, and sometimes expressed them in a way to make you remember what he said. He was said at this particular time: "In this world he was a good-good-good-by; over there it will be how-how-howdy do."

I am sure you catch his meaning right. Of course we say, "How do you do," as well as "Good-by" in this world in which we are now living. But the "good-bys" are not the same. They are not written, and we have to remember too that in this world the final word is "good-by." As I have traveled about the world during these three months I have seen a good many people saying "Good-by." I have seen it as boats have slipped away from docks at several ports, and as trains have pulled out of many stations. I saw it as my boat left New York for Europe, but it was just the same when my home-bound train pulled into its terminal. I could very easily pick out the mothers who stood on the wharf to say good-by to a son or a daughter. I saw both a father and a mother bidding good-by to their son at Liver¬pool who was on his way to America, probably to Canada. In Europe I saw at many stations people saying in a language I did not understand. But often there was used a language that I did understand.

That was the tear of regret at parting from loved ones. Of course I saw the other side too. I saw the expressions of joy at meeting loved ones. While in this life there are many partings, there are also many happy meetings. Not all partings are bad, and not all meetings are happy.

My Plainfield boys and girls have good homes and loving parents; and I hope you should be. You have started to school, where you mingle with many other boys and girls of your own age, and where you will learn much that you will need to know in later life, and where you will enjoy many helpful experiences; and when school is out for the day you come home again where mother is; and when father comes in you have supper together and engage in happy table talk, in which all the family joins. It is so fine that all our boys and girls can go through the high school and "sleep in the mother's bed every night and eat at their father's breakfast table every morning."

The time will come when you will say good-by to home and loved ones and go to the world of business. Your parents will want you to go, but it will not be easy to say good-by. It ought not to be. You can make it a happy time for yourselves and a hopeful time for your parents, when that day comes, if you are happy and helpful in the home now.

And best of all, with all the partings of this world, Christians look forward to meeting loved ones. While in this life there can be found who will go and engage in happy tidings of salvation and the Sabbath truth. See their disappointment that the boat brings a letter saying no one has been offered to go. O Spirit of Missions. These neighbors have lived their own race, with kindled hopes, longings, and ideals. Is there, then, no one who dares to venture so far from native shores as to come to them?

Spirit of Missions speaks: Ah, that I might answer your call and satisfy your request I will not to grow disconsolate or faint hearted, but continue to look to America for help.

Prolocutor speaks: "And how shall they preach except they be sent as it is written. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Soft music as Java enters with Miss Slager. Java speaks: Marie Jansz so loved my children that she bought a cottage and made a home for many hungry boys and girls whose parents had died in the famine. Many others have been brought in since to Miss Slager and her associates. They learn to read and write, to sing and speak, to engage missions speakers: "O ye who say that salvation is in hearing the word. As they group up some bring credit and joy, some sorrow to the hearts of the helpers. But all are God's children. Fence, the ship's one at a time, six or eight children, who go to Miss Slager and put coins inside the box which she holds in her hands.) See the smiling faces of the boys and girls as they turn back. Tell us whether Christ's words, as to come to America to send forth missionaries to every part of the world, are true. That I may be saved who believe. Whosoever shall believe and receive Me shall receive Me and those things." (Enter Australia left front with group of four or five Australian church members. Another comes on while Australia is speaking. When comes he is opening a letter. Then he shakes his head sadly and all look disappointed.)

PROLOGUE: Choir (off stage) sings: "Watchman, tell us of the night."

Enter Prolocutor who stands near center front, raises her right hand with a gesture commanding attention and speaks:

We have, O my people, in other days presented to you in pageant form the history of our denomination and the message of the Sabbath. Now we ask you to hearken as we spread before you the calls of the Open Doors.

Listen to the words of the nations, all ye who have heard the call of Christ. Follow me. Listen, ye who are hearing calls from other corners of the world and answering them to be. Listen, ye who have stopped your ears to these calls. Listen, ye who say that in some lands mission work is finished. Listen, ye who say that we have no funds. Listen, ye who say that Christ's words, "Go ye into all the world and preach the gospel to every living creature," are meant for you and me. Tell us whether we can do aught but follow as Christ leads us into all these open doors.

Choir sings: "Lead on, O King Eternal."
Enter China from left accompanied by Chinese bridal couple who each bow three times in ceremonial fashion with clasped hands.

China speaks: The West in the name of advancement has brought to education, invention, commerce, war, medicine, modern science, and Christianity. Each has been of value to me, but of greatest value is the realization of the character of the lives of my youth. Youth in all lands has power, but in no land so great power as in mine. But youth must be guided. Two things have mission schools brought to my youth—Christian training and discipline. My schools can give neither. O Spirit of Missions, will you discontinue this gift? Will you withdraw your assistance in this my time of greatest need? Can you continue this gift? Will you withdraw your assistance in this my time of greatest need? Our riddles and answer our needs. Will she not boldly follow the Christ and go down to others the way of Missions, will you dissemble our need? Faithfully hast thou held the light for many years. Ours is a land of many races, but an English speaking land. As in Jamaica, the man who comes to us need not spend years in language study, but can enter immediately into the work. Mr. Spencer is not able to carry the whole burden, and another man is greatly needed to assist him in this field of opportunity.

We need, O Spirit of Missions, the out-stretched hand of Christian brotherhood and the ministering love of the Savior, who had contempt for none but whose heart yearned for the salvation of all mankind. We need, too, a better understanding of the blessed Sabbath light.

Spirit of Missions: O Georgetown and Jamaica, I have long been mindful of your needs and trust that very soon another ministering servant may be sent to you. May you be faithful to the light which you have had and may it shine in an ever widening circle.

Prolocutor: "Other sheeple have I which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd."

Choir: "And the Morning Light is Breaking"—verses 2 and 3.

During the singing of this hymn the nation of Esthonia entered by their heralds from right front entering, accompanied by an old man in academic costume, a colored man having put his hand on another man, and an old man in academic costume, a colored child, and a sailor. The Choir: "I have set thee to be a light for the Gentiles that thou shouldst be for salvation unto the ends of the earth."

Enter Trinidad and Georgetown with their heralds. Ours is a land of many races, but an English speaking land. In Jamaica, the man who comes to us need not spend years in language study, but can enter immediately into the work. Mr. Spencer is not able to carry the whole burden, and another man is greatly needed to assist him in this field of opportunity.

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need men, and some need both. The Seventh Day Baptists of America have the Sabbath light, and America is the land of opportunity. America’s garners are full, her land is full to believe, with its cultivated fields stretching as far as eye can see, with flocks of sheep and herds of cattle on its hills, its coal for the world, and its minerals. America back red-blooded men and women. The best blood of all nations is mingled there. The spirit of their pioneer ancestors is in that blood — the spirit that makes men do and dare for a cause that is right.

Yet in spite of that, my angels, you see the doors of the world open but no one enters. For this I have summoned you. Answer the call. But there is more. The matter that you can do in the Seventh Day Baptist churches of America to bring them to enter these open doors with the gospel of Christ and his sacred Sabbath!

Spirit of Brotherhood speaks: It shall be your task to do those who sit at ease in Zion to touch their hearts with the love that never fails—the love that reaches out to all peoples of the earth and sees beneath dark skin, and into the eyes of brothers, the love that can not be content in the enjoyment of luxuries while a brother is in need, the love that goes beyond the stoving of a pittance, and counts sacrifice of one's own life as being sent to all in darkness, so that all peoples of the earth may come to the knowledge of the Fatherhood of God and the Saviorship of man.

Spirit of Missions speaks: Angel of Faith, what gift would you bestow on the churches? Angel of Faith speaks: Behold my breastplate of Faith which I shall bestow on the churches, so that with the assurance of Faith all their actions and conduct of things unseen, they will lay aside every weight, and run with patience the race that is before them, looking unto Jesus the Author and Perfection of their faith.

Spirit of Missions: Angel of Prayer, what have you to offer to the Seventh Day Baptist churches of America? Angel of Prayer speaks: O Spirit of Missions, I bring nothing in my hands; but the Sword of the Spirit, the Word of God, which the Spirit of Evangelism carries when used with prayer sanctifies the user, so I offer to the churches sanctification through the Sword of the Spirit, the Word of God. Therefore, ye nations, be strong and of good courage, be not afraid, neither be thou dismayed, for Jehovah thy God is with thee. Strengthen thy heart and them to do the places of thy tent, and let them stretch forth the curtains of thy habitations; spare not thy strength, and strengthen thy stakes.

You, my messengers, go swiftly to the churches with all the assistance you can give. Lay upon them anew the noble task of lifting high before the eyes of the world the cross of Christ and the light of the Sabbath truth.

Spirit of Missions raises the cross and all unite in singing: "O Zion, Haste Thy Mission High Fulfilling."

THE RELATION OF THE WOMEN OF OUR LOCAL SOCIETIES TO THE DENOMINATIONAL WORK AS A WHOLE

MRS. WILLIAM C. DALAND

(Paper presented at Northwestern Association)

From the earliest centuries of which we read in the Scriptures, women have held an honored place among the people of God. From the time of the tabernacle of the tabernacle in the wilderness when "all the women that were wise-hearted did spin with their spinners which they had spun," (Ex. 38:23) "...down to the days of the ladies and Pharos and Eunices and Claudias who championed the early Christian mission-...aries with their hospitality; the women of the synagogue and the women of the Church were accustomed to exactly the same duties which they had done in our Christ's day-women today—services connected with their own homes and their home commuities, the offering up in wisdom and faith of gifts and money for the Church and the community being merely an extension of those daily practiced in their individual homes.

And how would the churches have fared without the tender ministration of their women? Leaving all ancient history aside, and going no further back than the beginning of our own denomination in the United States, how much slower and harder would have been the growth of all our Seventh Day Baptist churches if our women had not given themselves to the care of the sanctuary, in its material needs, with the same devoted ardor they manifested toward the spiritual work of the church?

In every flourishing church of our denomination, today, there is a flourishing women's society. Now, what is a women's society? Women's societies contribute largely to the local church, both in current revenue and in permanent improvements, while, in many of the smaller communities it has often been true that the self-sacrificing labors of a band of devoted women have enabled the little church to survive the hard struggle for existence. It is in these small churches, perhaps, that the women's society does the noblest work in sustaining the morale of those of their number who are tempted to yield to the utter discouragement in the unequal battle between increasing church burdens and decreasing church membership.

How many times does the treasurer of the Woman's Board receive a letter from a local society, stating that they would so like to have made the enclosed check for the denominational work but they felt obliged to help on the pastor's salary, or to contribute to some immediate need of their church? Reading between the lines of these earnest letters, we can often discern in the painting of a parsonage, or the laying of a new carpet, or in the purchase of a piano, the writer's longing vision of participation in a larger service for the Master...

If women's work was ever done too much for their home churches, but it is also true that no outside stimulus is needed to keep up this local work. As women must first order their own homes what their hands find to do, if the homes are to be kept alive, so the necessity of the case imperatively compels each church to give the chief share of its time, attention, and revenue to the home church.

No woman's board was ever founded to direct local work, but every denomination has had to organize its women, as a whole, in order to conserve that residue of interest and effort which they can spare from their own communities and to weld the sum of this interest and effort from many localities into an effective force for good to the whole denomination.

Our own denomination is probably the
latest to organize its women, for it was only in 1884 that the Woman's Board—was born, while, even now, that board is not independent of denominational reference, but is still auxiliary to the Missionary Board. It can not be said, therefore, that any rash influence has ever been exerted over Seventy Day Baptist women to draw them from their natural duties at home, or to induce in them an undue curiosity concerning the larger problems of our denomination. However, that trend, rather, been in the other direction, and it is not more than for our local women to be driven more directly into the broad current of the denominational stream, so that we may lose no atom of that energy which grows stronger as it accumulates?

For we can not doubt that the world has changed greatly since our Woman's Board came into existence, and Christ's kingdom can no more admit of outgrown methods than can worldly business. The affairs of all denominational directing boards are now conducted in a very different spirit and manner from that which was common forty years ago, and it should, therefore, be no cause for surprise that our Woman's Board is engaging in an ever-growing effort to meet the great reserve of energy which has been gathered during the past year, explaining special matters in detail, and it is hoped that these supplements may be evolved to increase its usefulness to the women whom it represents.

Of all the problems discussed at these meetings, the one felt to be the most important and, at the same time, the most baffling, may be stated. While 70 per cent of all women can be employed to bring all the women of our churches into close contact with the work of the denomination as a whole, in order that the needs of our denominal work, and that it must, in large measure, fail in stimulating the local societies—holding the local board and influence which, if it could be fully aroused, would result in a large gain for our denominational enterprises. We fear that the annual letter is, in many cases, read but once to the local women, and is often referred to during the year.

To supplement this annual message the board has sent out other letters during this past year, explaining special matters in detail, and it is hoped that these supplements may be evolved to increase its usefulness to the women whom it represents. In some of these recent overtures toward a more complete understanding of the local women, overtures which have been made in the past, the board feels that there is a lack of that perfect connection between the central dynamo of denominational power and the switch, the local society, which would receive an invitation to meet with the local society—holding the local board and the women of the local societies. The board has also taken every opportunity of throwing wide open its monthly meetings to the women of the vicinities and has intimated many times how gladly the board would receive an invitation to meet with any local society—holding the local board. The aim of the board is to create an efficient force for the common cause.

A CORRECTION

Dear Dr. Gardner:

According to the report of the Iowa Yearly Meeting, which appears in the Sabbath Recorder of September 26, I am credited with having given a sermon at that meeting on Friday evening from a text which I have never used in a public address, and which I would not know how to use. For the sake of accuracy in records I would like to say that my text on that occasion was from Matthew 22: 42, "What think ye of Christ?"

JAMES L. SAGGS.

THE MOTOR MORE DEADLY THAN WARS

Enough men, women, and children to populate a city the size of Nashville, Tenn., have been killed by automobiles. Over 230 persons were killed by automobiles in the United States during the last eight years. Of, as the National Automobile Chamber of Commerce puts it, more than the total death lists in the American forces during the World War. Specifically, 13,037 persons were killed in the United States by automobiles between January 1, 1919, and January 1, 1927, while the total deaths in our armed forces during the whole of the 514 months some 3,500,000 persons have been injured in automobile accidents, and 26 per cent of the killed and injured were children under 15 years of age. Last year it was estimated that 23,000 persons were killed by automobiles, an increase of a thousand over the year before. In those years some 5,700,000 persons have been killed by automobiles, an increase of a thousand over the year before. In those years it was estimated that 23,000 persons were killed by automobiles, an increase of a thousand over the year before.

"The trouble," explains the Columbus Dispatch, "is that, as these fatalities have increased, we have unconsciously allowed ourselves to become calloused to them. When any considerable proportion of the people become startled by these figures, decided improvement will at once set in."

In New York City, for example, automobiles killed 514 persons in the first six months of this year. The New York Evening World, in fact, is convinced that "killing by automobiles has come to be privileged.

If it in the last six months 514 people had been murdered in this city, it would be conceded that society was in a state of collapse. If 514 people had been killed by subways, the entire country would be shocked at the record. If as many as 514 people had been killed by falling brick or timber where construction is in progress, legislation would be passed at once to meet the grave peril. But since the 514 people killed in New York City during the last six months were killed by automobiles, we take it lightly as something to be expected."—Literary Digest.

HE ATE HIS CAKE

Prince Carol, heir to the Rumanian throne, gave up his rights to royal honors and went into voluntary exile to live the sort of life he chose.

He did not care to be restricted in any way by the high standing, the dignity, and the solemnity of his position. He wanted to live his own way and do as he pleased. He was not willing to submit to that ancient law of aristocracy—"noblesse oblige."

He would not subscribe to the idea that nobility is a birthright, that people of nobility are given an assumption of character.

He is now exhibiting the same traits again by trying to get nowhere by trying to get himself a new way. He does not ask for the throne, he says, but stands ready to obey any call from that direction. In other words, he invites the Rumanians to start a civil war for his personal benefit, and the fact that it would cost hundreds of lives does not seem to bother him at all. He is not worth the price.

You can't eat your cake and have it, Carol.—The Pathfinder, Washington, D. C.
**PROTESTANTISM**

Christian Endeavor Topic for Sabbath Day, October 29, 1927

**THE INTERMEDIATE CORNER**

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent

Sabbath Day, October 29, 1927

**DAILY READINGS**

Sunday—Some value in play (1 Tim. 4: 8)
Monday—Grappling in play (Luke 7: 32)
Tuesday—Playing hard (1 Cor. 9: 26, 27)
Wednesday—Playing fair (1 Cor. 10: 31-33)
Thursday—Foot in the character game?
Friday—Aiming at the crown (1 Cor. 9: 10)
Saturday—Topic: What does Protestantism stand for? (Rom. 4: 1-5; Gal. 3: 23-29)

**STANDARD SOCIALS**

I have been a thoughtful observer of Christian Endeavor socials. Some socials held by Christian Endeavor societies ought not to be called Christian Endeavor socials, because they are contrary to the Christian Endeavor slogan, “For Christ and the Church.” We do ourselves credit when we willingly include in our socials both devotional and educational. It is not necessary to make our socials byoke in order to do this. There is plenty of wholesome play that we do not need to make fools of ourselves in order to have fun.

**SOME QUESTIONS**

1. What is play?
2. In what ways may Christian Endeavorers set good examples as they play?
3. What is the difference between amusements and athletics?
4. What determines the value of a game?
5. How does the way we play reveal our Christianity?
6. How may we improve our play?

**JUNIOR C. E. JUMBLES**

ELIZABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF OCTOBER 29

Make a map on the blackboard of the streets of your town. Locate your churches, your schools, your settlement of the foreign population (if you have one), your poor houses, houses where elderly people who have no one to help them live, houses where invalids live, etc. In your discussion, bring out the different ways the juniors can be a great help in their own town. Perhaps if there is a steep hill leading out of the business section to the homes of some of the people, this might be included on the map, for almost any time of day the juniors might find someone carrying heavy things up this hill and they might lend a helping hand. Make all your suggestions things that children of junior age would be able to do.

**SUGGESTIONS FOR WORK**

One society never closes until it has had one hundred per cent in testimony. That means that everyone always takes part during the meeting and generally does it quite promptly so they can close on time. Does your society have such a fine record? Why not?

**CHRISTIANIZING OUR COUNTRY**

HELEN DAVIS

(Conference Paper—Intermediate)

As interminates we need to build Christian character, so as to be fitted to help Christianize our country.

Character—a mark engraved. A man’s character is what he is, engraved on his face and form, in letters of light, which all men may read but himself.

Emerson says: “Human character does evermore publish itself. It will not be concealed. It hates darkness—it rushes into the light. If you act, you show character; if you speak, you show understanding; if you smile, you show it. You think because you have spoken nothing, when others spoke, and have given no opinion on public matters, on the church, on slavery, on the college, or poor charities and persons, that your verdict is still expected with curiosity as reserved wisdom. Far otherwise; your silence answers very loud.”

How important, then, that we as interminates build for ourselves a Christian character—that we may show all the world for what we stand. What materials are needed for the building of Christian character? Love for Christ, faith in his strength, knowledge, courage, patience, effort, and the will to do. With these we must prepare and train ourselves for this definite purpose.

So many times reference has been made to Colonel Lindbergh, but it seems to me he is a wonderful example of what the building of Christian character can do.

To the children he was not that he was the first man to fly across the Atlantic, but that America was represented by a man of fine Christian character and he can not help but have an influence on the youth of our country. It took a clean life, patience, and courage of years for him to prove himself. He did not do what he did for himself. That is the kind of boys and girls our country needs.

And so, we who are privileged to have perhaps, better training, in character building than many others, because we are interminates, must make the most of our opportunities, that when the time comes for us to go out into the world, we will be prepared to do something toward helping Christianize our country.

Is there a higher goal to keep before us than this—that we build Christ into our lives and make the world better because we have lived?}

**OUR RESPONSIBILITIES AS CITIZENS**

JAMES WAITE

(Plainsfield, N. J.)

As the young people of today will in a few years be running our government, we must take an active interest in it while we are young. There are opportunities to find out who are the best men for office and to support them.

The work of the great problems of democracy is the large number who fail to vote. We need as Christian educators, who through education realize the importance of every vote, we must have great opportunity to help other young people with less education to see their duty and privilege. Those who are not merely to vote but to make our country more nearly a Christian nation fit to be a leader of the world. For we remember that the righteousness of Christians to exceed that of the Scribes and Pharisees.

Are we mindful enough of the laws of our country to obey them and to help others to do likewise?

The liquor situation should command our attention as the biggest domestic problem
now before us. We Christian endeavorers can do much by pointing out to other young people the inevitable harm of drink, because it is the law, but because we believe it is the best law yet framed. We mean to set them good examples.

We can help these young people to be better citizens than our fathers were.

Secretary W. L. Burdick spoke on "Our Responsibilities as Young People of the Country," and the Ashaway Intermediate society $5 for the same purpose.

SECRETARY W. L. BURDICK spoke on "Our Responsibilities as Young People of the Country," and the Ashaway Intermediate society $5 for the same purpose.

THE EVANGELIC QUARTET sang again by request, "Thou of Light the Great Creator," and the Ashaway Intermediate society $5 for the same purpose.

The young people's program in the "big" sessions of the General Conference occurred the evening after Sabbath in the Pawcatuck Seventh Day Baptist church, with an overflow service in the Calvary Baptist church. It was in the parlor of the Calvary church that the service was held. The two church lots join in the rear, one facing one street, the other another street.

The young people's program. Professor Neil Annas gave a delightful or­ gan recital. The Confirmation choir sang the anthem "As I Am A Child," with W. H. Neid­ linger, and the Salem quartet sang "Prayer Perfect." The evening's Scripture lesson from Titus was read by Rev. S. Duane Ogden. Miss Alberta Davis sang as a solo, "I Think When I Read That Sweet Story," then many led in sentence prayers.

A cablagram from Holland, 1 Peter 5: 10, and 3 John 13, 14, brought greetings from our ministers in conference across the water. These verses were read. A telegram from the Riverside Christian endea­

orers invited Conference to meet in Riverside next Sabbath. "The Rainbow Song," by Elizabeth Fisher Davis, was heartily sung, also the "Rainbow Song." Mrs. Babcock spoke briefly on "What the Young People's Board Can Do for Home Missions," suggesting that Chris­

tian endeavorers can sing to "shut-out." Mr. Sayre outlined in a very happy manner the work of the quartet during the summer.

The Young People's Board of Directors, in recognition of the splendid enthusi­

asm in the front rank of temperance work since the organization of the Young People's Board, gave the following awards: The Young People's Board, which she promised to report in full. Miss Edna Coon, the winner of first place in the Oratorical contest, said it was a great inspiration to hear the boys sing as they did throughout the week on various occasions.

President Johnson spoke words of high­est praise for the excellent program just rendered. All joined in singing the prayer and were led to the quartet, who were dismissed with the Mizpah benediction.

Sunday morning the work of the study classes was done, and Mrs. M. Shaw discussed the Book of Jonah. It is a prophetic epic. There are various views in regard to this book from verbal to fiction or parable. A prophet tries to run away. His work is in a foreign land and for a foreign people. Its teaching is that Jehovah is the God of all lands and is interested in all people, which truth Jonah did not wish to admit.

THE SABBATH RECORDER
Miss Anna Crofoot used a map to help us locate the locations of our various missions and gave a few facts in regard to the work in South America, in the islands of Trinidad, Jamaica, and Java, and in China and India.

There are many open doors for us in a denomination, but there is little money and few facts for the Onward Movement and its budget.

Rev. W. M. Simpson's class studied the boards, their authority and work, and the Christian Endeavor, and assisted me in securing the material for the exhibit of Christian Endeavor literature.

Mary Vida F. Randolph of Boston and Miss Lammiehena Bakker of Plainfield assisted me in securing the material for the Onward Movement and its budget.

The second finger is loyalty. The Christian Endeavor, addressed the young people at the church.

Miss Lammechiena Bakker of Plainfield Gates, secretary of the International Society of Christian Endeavor, addressed the young people at the church.

Nothing has been planned to do with a little girl's testimony in Christian Endeavor literature and helps. Perhaps other things have been omitted. I wonder who were there will know many things that might have been said and so will not need to be told: you who were not there can not know the things that have been overlooked.

W. M. Wheeler crying as if her shoe was just to get his shoe back. "Here, let Mary fix it. Shirley." And Shirley rubbed the poor, hurt knee until she stoppedsmarting and Shirley went smiling to her room.

Mary was the pride of the small town of Asheville. No one seemed to question her right to the title, but everyone could tell you what they thought of her in a very few words. "She's a dear." "Oh, Uncle Joe."" Mary from us rushed up three flights of stairs to where an old man was sitting all alone. "I'm going down town this morning on an errand and I'll get your morning paper for you so you need not hobble down there and back."

This was always Mary's greeting and poor old Uncle Joe probably never knew that many times her "errand" was just to get his paper.

Shirley overtook Mrs. Jones, "Whyn't you tell Mary what you want her to do then, Mr. Brown?"

Mary was always in and out of her own home for a month. Mary was rich, no no, that wasn't why everybody loved her. Mary wasn't as full of fun and kind and helpful as Mary and she was always included in every party or picnic or hike. Mary was just thoughtful and kind and helpful of everyone in the town from old Uncle Joe down to poor Shirley, from rich old cranksy Mr. Brown to poor shabby Mrs. Knowles, the washer woman, who made it made to feel as much at home as possible.

As Jesus went about doing good so Mary went about doing good in her home town and so every Junior boy and girl can if they only will be real little missionaries in Jesus' name.
THE SABBATH RECORDER

STORIES SENT BY A LITTLE GIRL
[The following are some charming little stories which were sent by Barbara Evelyn Lancaster of Craig, Colo., who sent such a good letter several weeks ago. Half a dozen of the most noisy girls had tried their patience for a long time, and one day he asked the scholars that he could hear no longer with them and he called the six up for punishment.

The teacher, with his cane in his hand, looked over the faces of the children and asked whether anyone would like to bear the punishment for the naughty girls, and they all go free. For a few minutes no one spoke, and then a little lad was seen feeling his way slowly up the room. It was blind Jimmy, the orphan boy. "I'm willing," he said.

The teacher told him that he must be punished in the place of the culprits; the blind boy said he was willing. When the cane came down on his shoulders he never murmured.

While the teacher told the girls they were forgiven for Jimmy's sake, they rushed to the blind boy, thanking him. He only said, "I don't mind the pain if it will only bring me to Jesus."—Bible Bells.

NOT A CHRISTIAN POTATO
A certain little boy, only seven years old, who was trying hard to be a Christian, was watching the servants. Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nite on the outside; but when cut into pieces, it showed itself to be hollow and black inside with dry rot.

Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you know it isn't good clear through?" was Willie's reply.

This little boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through.—Selected.

NOW YOU ASK ONE
H. V. G.

GAME 18
1. Who converted the Ethiopian eunuch on the way from Jerusalem?
2. Who baptized Jesus?
3. Who said, "O give thanks unto the Lord; for he is good: because his mercy endureth forever?"
4. Who said, "They have taken away my Lord, and I know not where they have laid him?"
5. What did the handwriting on the wall at King Belshazzar's feast say?
6. From what book of the Bible is this, "For God so loved the world, that he gave his only begotten Son?"
7. Where in Daniel's time were the Israelites in exile?
8. How do you spell the book of the Bible for which Phil. (the book with four verses) said he knew that. When the cane flew slowly up the room. It was blind Jimmy, the orphan boy.
9. Give the name of the prophet who was wafted to heaven in a chariot of fire.
10. Who slept on his watch?

ANSWERS TO GAME 17
1. Moses.
2. David.
3. The angel of God with his drawn sword in his hand.
4. Solomon.
5. Genesis.
6. "In all thy ways acknowledge him, and he shall direct thy paths."
7. North.
8. Before his betrayal, in the garden of Gethsemane.

A father promised his small son twenty cents if he would be good the whole week. At the end of the week he asked the little fellow if he had earned the money.

The youngster, looking seriously for a moment said: "I tell you, daddy, just give me a nickel."—Selected.

THE SABBATH SCHOOL

HOSIA W. GOOD, MILTON, WIS.
Contributing Editor

TO THE INTERMEDIATES
A QUESTION.—How many of you in class would like to have or for certain just what heaven is like—where it is, and what it looks like? Now I can not tell you more than what we may all get from the Bible—that it is the place of the blest, where good people go when they have passed out of this life. I do not suppose your pastor can tell you much more than this. All the rest we must take in faith and hope, waiting for the time when we may be so happy as to arrive there and see how it is.

A STORY.—Years ago I had a dear good Christian friend and conwoman who told me that, in a vision, he had seen something of heaven. He told me this when he was very sick and I had called to see him. He said that not long before that time there came a day when his friends thought he was dying. As they stood about his bed weeping, he lost all consciousness and felt that he was nearing heaven. I will tell you now as nearly as I can in his own words:

"I heard much about the river of death, and had come to think of it as a dark and sultry stream, wide and deep, flowing through a gloomy valley, as suggested in a passage of the Twenty-third Psalm, "Though I walk through the valley of the shadow of death, I will fear no evil." But in my vision approached it, I saw the valley not dark and gloomy, but bright and sunny—not at all to be feared. As I came down toward the stream flowing through it, I found the river to be only a narrow brook of clear water across which I was sure I could easily jump. As I came down the gentle, grassy slope on the other side my wife, leading the little boy we had lost. At sight of them I became so happy and eager to get to them and clasp them in my arms that I fairly ran toward the little stream to leap across it, but it disappeared—it became dark all around me, and, opening my eyes, I found myself here in my bed. I can not tell you how greatly I was appointed I was. I began again to feel the pain of my sickness and it took me a long time to come to and see what seemed to me a recall from heaven to earth. "This was to me a beautiful vision, and it left me with a deep and lasting impression of what heaven is like. I do not now fear death, but feel that I shall welcome it when, in God's good time, it comes."

WHICH IS THE BETTER?—This good friend did not live very long after he told me about this vision of his. When he did pass into the higher life, he was not called upon to suffer a like disappointment. And now I am wondering what it is to us—to know while we yet live just what heaven is like, or to take the promises of God as they are given to us in the Book and live in faith and hope, patient to await the full knowledge that will in due time to come to us.

Away back in the days of the prophets, Isaiah said, 64: 4, "For since the beginning of the world men have not heard, nor perceived by the ear, neither have the eye seen any God beside thee, what he hath prepared for him that waiteth for him." Paul says in Rom. 8: 24, "We are saved by hope: but hope that is seen is not hope for what a man seeth, whereof he yet hopeth. But if we hope for that we see not, then do we with patience wait for the manifestation of the glory of God, and it is written in 1 Corinthians 2: 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, all the things which God hath prepared for them that love him."

Now which do you intermediates, think the better for us—those who would like to dwell up in thought as we are in the beginning, with the faith and hope and patience of a time when God will reveal to us the future things which God hath prepared for them that love him.

LESSON IV.—OCTOBER 22, 1877
THE CALL OF THE PROPHET
Golden Text: "And I heard the voice of the Lord, saying, Whom shall I send? and who will go for us? Then I said, Here am I, send me."

DAILY READINGS
FAIRFAX, Va.—Mr. Ben Johnson, president of the Fairfax County Farm Bureau, has been named to the American Farm Bureau Federation, Washington, D.C., National Board of Directors. Mr. Johnson was elected to the national board at its recent session in Orlando, Fl., and will represent Virginia for one year. The national board has jurisdiction over the farm organizations of the member states and determines policy for the federation. Mr. Johnson also was re-elected to the Washington Metropolitan Farm Bureau board of directors for another year in the recent election of officers of that organization.