The Sabbath Recorder

Is this too much to expect?

- If we are already taking the Sabbath Recorder and the subscription is due, we are expected to renew it.
- If we are not taking it, we are expected to subscribe.
- If we believe in its value and worth to us, and we think Seventh Day Baptists do, we are expected to interest others in it.

HELP DOUBLE OUR CIRCULATION

THE SABBATH RECORDER

$2.50 per year

Less than five cents a week.

YOUR CHURCH NEEDS YOU

Your church needs your presence at all its services and in all the activities which it carries on. Your church needs your influence in extending the usefulness of the church and reaching others for God and his Way of Life. Your church needs your prayers in behalf of its entire program. Your church needs you to help promote the Onward Movement. Your church needs you. Do not withhold the best that you can give. Your church depends upon you.

Contents

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Churches at Westfield, New Jersey, August 24-28, 1932.

President—Corliss H. Randolf, Plainfield, N. J.

Recording Secretary—G. Edward Uter, Westfield, N. J.

Mrs. Alice Hunter, Westfield, N. J.

Treasurer—Samuel H. Davis, Westfield, N. J.

The regular meetings of the Board of Directors are held on the third First Day of the month, on the first First Day of the month in the month of January, April, July, and October, at 2 p.m.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—James H. Miller, Runnells, Iowa.

Recording Secretary—George E. Utter, Westfield, N. J.

The regular meetings of the Board of Directors are held on the second Sunday of January, April, July, and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George Michel, Marion, Iowa.

Treasurer—Mrs. Della L. H. Loring, Plainfield, N. J.

Editor Woman's Page—Sabbath Recorder—Mrs. Elmer H. Brown, Iowa City, Iowa.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Donnell, N. J.

Mid-Atlantic—Mrs. Ada T. Schmidt, Millville, N. J.

Central—Mrs. Laura B. Reynolds, New York, N. Y.

Northwestern—Mrs. Karl Sheehan, Columbus, Ohio.

Southwestern—Mrs. E. A. Conant, Galveston, Texas.

Southwestern—Mrs. J. A. Dyer, Galveston, Texas.

THE SEVENTH DAY BAPTIST EXECUTIVE BOARD

President—Mrs. Alice Hunter, Westfield, N. J.

Secretary—George E. Utter, Westfield, N. J.

The regular meetings of the Board are held on the third First Day of the month, on the first First Day of the month in the month of January, April, July, and October.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

UNIONED, 1916.

President—Corliss H. Randolf, Plainfield, N. J.

Recording Secretary—Geo. F. Randolph, Plainfield, N. J.

Secretary—Mrs. George Michel, Marion, Iowa.

Treasurer—Mrs. George Michel, Marion, Iowa.

The regular meetings of the Board of Directors are held on the third First Day of the month, on the first First Day of the month in the month of January, April, July, and October.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.

Recording Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

The regular meetings of the Board of Directors are held on the second Sunday of January, April, July, and October.

SABBATH SCHOOL BOARD

President—Dr. Nelson Ingersoll, Milton, Wis.

Secretary—Mrs. James M. Simpson, Racine, Wis.

The regular meetings of the Board of Directors are held on the third First Day of the month, on the first First Day of the month in the month of January, April, July, and October.
local sums raised, the growing need stirs
amongst our readers that it
impossible to do more than offer a
first aid to the worst wounded on this in-
dustrial scale. Even suppose . . . 100
million dollars," local aid was raised, be-
cause, "this 100 million must still be viewed over
against the ten billion dollars that is gone
from the wage earner's pocket. How long
will the return of prosperity be delayed while we take a hundred dollars away in order to
feed back to our fellow man?"

The Christian Citizen proposes a policy
containing three fundamentals:
1. This must be recognized as a national
emergency.
2. As a national emergency, the burden
of sustaining the nation should be distributed with
some principle harmonious over the entire
population.
3. The analogy for such an equitable and
efficient method is found in the way the federal
government can meet this emer-
gency adequately and fairly. Local aid,
voluntarily given local aid, can only
assuage a part of the worst misery. It is
a national emergency and the nation must
deal with it nationally.

Less Fortunates To many it may seem
that the troubles in our own land are enough
to engross our entire attention and demand
completely our resources. But a brief sur-
vay of the distress of others may make us feel
that our trouble pales into mere twi-
light as compared with the darkness of their
woes. On another page will be found Col-
nel Charles Lindbergh's air survey of
water-soaked and devastated China. This
together with reports that have been coming through the
papers for the past weeks will cause us, one is
sure, to "turn in" on the suffering of others and
let us go up into the house of the Lord.

The writer was for a period of ten months,
at one time from church privileges,
and still recalls the warmth of his personal
experience when he entered again upon the
privileges that brought him back into the house of
God.

There are many who have never known
the joys of "going to church." They may
have lived a whole lifetime without the sound of the bell, yet be strangers, if not
to the church, strangers to God.

What do people go to church? Perhaps the
motives for church attendance are not
fixed and mixed. The sermon may attract,
or the music, or the people, or it may be
fellowship or socializing. Benefits of church going may accrue even from motives
no higher than these.

However, the great call to church serv-
ices should be to worship. Jesus pointed
out to the woman at Jacob's well that "they
that worship must worship in spirit and in
truth." One may physically be in a church
course and at worship time and yet be far
from worship. Perhaps certain ones get
the idea that a worship is to have all the
other objects that help to call their atten-
tion from ordinary things and to fix their
minds on God. But even in a beautiful
restaurant, it is not prayer, nor meals, one may
miss him in a sermon or a hymn.

An essential to worship is reverence. "Be
still and know that I am God." In the
quiet of his house, as people reverently bow
and fix their attention upon him the cares
and anxieties of the week drop away, and
there is temporal gathering, turning of leaves, farness in the house of God
destroy the spirit of, and frustrate the act
of worship. The writer, on occasion, has
felt the injury to the worship service
brought by good people, but thoughtless,
who carried on conversation and whispering
at such time--even after the prelude had
begun. Our habit should be to dismiss ev-
erything from our mind but the thought of
God. But even in a beautiful restaurant,
that the spirit of God is not in question.

Perhaps certain ones get
the idea that a worship is to have all the
other objects that help to call their atten-
tion from ordinary things and to fix their
minds on God. But even in a beautiful
restaurant, it is not prayer, nor meals, one may
miss him in a sermon or a hymn.

An essential to worship is reverence. "Be
still and know that I am God." In the
quiet of his house, as people reverently bow
and fix their attention upon him the cares
and anxieties of the week drop away, and
there is temporal gathering, turning of leaves, farness in the house of God
destroy the spirit of, and frustrate the act
of worship. The writer, on occasion, has
felt the injury to the worship service
brought by good people, but thoughtless,
who carried on conversation and whispering
at such time--even after the prelude had
begun. Our habit should be to dismiss ev-
erything from our mind but the thought of
God. But even in a beautiful restaurant,
that the spirit of God is not in question.

Perhaps certain ones get
the idea that a worship is to have all the
other objects that help to call their atten-
tion from ordinary things and to fix their
minds on God. But even in a beautiful
restaurant, it is not prayer, nor meals, one may
miss him in a sermon or a hymn.

An essential to worship is reverence. "Be
still and know that I am God." In the
quiet of his house, as people reverently bow
and fix their attention upon him the cares
and anxieties of the week drop away, and
there is temporal gathering, turning of leaves, farness in the house of God
destroy the spirit of, and frustrate the act
of worship. The writer, on occasion, has
felt the injury to the worship service
brought by good people, but thoughtless,
who carried on conversation and whispering
at such time--even after the prelude had
begun. Our habit should be to dismiss ev-
erything from our mind but the thought of
God. But even in a beautiful restaurant,
that the spirit of God is not in question.

Perhaps certain ones get
the idea that a worship is to have all the
other objects that help to call their atten-
tion from ordinary things and to fix their
minds on God. But even in a beautiful
restaurant, it is not prayer, nor meals, one may
miss him in a sermon or a hymn.

An essential to worship is reverence. "Be
still and know that I am God." In the
quiet of his house, as people reverently bow
and fix their attention upon him the cares
and anxieties of the week drop away, and
there is temporal gathering, turning of leaves, farness in the house of God
destroy the spirit of, and frustrate the act
of worship. The writer, on occasion, has
felt the injury to the worship service
brought by good people, but thoughtless,
who carried on conversation and whispering
at such time--even after the prelude had
begun. Our habit should be to dismiss ev-
erything from our mind but the thought of
God. But even in a beautiful restaurant,
that the spirit of God is not in question.

Perhaps certain ones get
the idea that a worship is to have all the
other objects that help to call their atten-
tion from ordinary things and to fix their
minds on God. But even in a beautiful
restaurant, it is not prayer, nor meals, one may
miss him in a sermon or a hymn.

An essential to worship is reverence. "Be
still and know that I am God." In the
quiet of his house, as people reverently bow
and fix their attention upon him the cares
and anxieties of the week drop away, and
there is temporal gathering, turning of leaves, farness in the house of God
destroy the spirit of, and frustrate the act
of worship. The writer, on occasion, has
felt the injury to the worship service
brought by good people, but thoughtless,
who carried on conversation and whispering
at such time--even after the prelude had
begun. Our habit should be to dismiss ev-
erything from our mind but the thought of
God. But even in a beautiful restaurant,
that the spirit of God is not in question.
Genuine spiritual revival is the only sure cure for both dissatisfaction and heart-breaking and broken fellowship and unbelief and understanding and divisions and all political manipulation and church strife.

Organization, skill, and astuteness cannot possibly be effective in a spiritual revival. The spiritual life is an instrumentality, a method, for applying spiritual means in bringing to pass desired spiritual objectives. But keep well in mind that organization consumes but does not create spiritual energy.

Organization does not and cannot produce spiritual energy. The spiritual life and energy consumed by organization is of the Lord and not of the organization. The Lord has established the Church through which spiritual energies are created and released. This he does by empowering the witness bearing his people and the preaching of his Word. From him and not from any other source the Church has its life and its spiritual power.

The need is for a revival—not necessarily the "old-time" revival, or of a new kind, but of that quickening of the spiritual nature, that experience of being filled inspired and God directed in our paths best with temptation and doubts. "I do not know much about God yet," replied one of our great religious youth leaders, "but what I do know has changed my life." We grow from grace to grace. When we do know change in our lives—and the more we have come to know the more change will be effected in us. Said one of our missionary evangelists to the answer of another question, "I do not know God because I have talked with him and he has talked to me." We need a revival of practical Bible study.

God is able and willing to bring the revival to quicken men and the Church, but he works through surrendered lives, and only through such. Moody declared, "God was waiting for a man who would let God use him. Moody was himself an outstanding example of a surrendered life, and of God's power. Seeking to add to his splendid building program, he declared God's vision and endurance to carry heavy loads and the ability to achieve victory.

Moody, the youngest of our institutions, carries on with vigor, and her loyal official and faculty see many signs of a larger victory. With a splendid enrollment, her incoming class the largest in all her history, and the personnel of her faculty, a great year is in store. All hail to her president, dean, and other loyal faculty members and trustees.

The word coming from Milton is also most encouraging to us all—especially to us who owe so much to the old alma mater. A letter from an old college mate who has achieved eminent success in government and ministerial service tells of a fourteen per cent increase in registration over last year and a splendid student body loyally supporting the new management. "I believe," says he, "President Crofoot is getting hold of things and will build up the college...and he is sticking to chapel and other things with which the body is a fine group."

Now that is fine. We do not all go to college but we have any children to send. But we believe in our schools. We have confidence in their leaders. We will boost for education—the right kind of education. Our ideas are not all the same, our opinions are not all alike. Good thing. But after all we love and believe in the good and true. We must have sympathy with people whose points of view are different from our own. And meanwhile, with the spirit of Christ within us, we will strive to be loyal and for the highest welfare of our own institutions.

REPORT ON AIR SURVEY OF FLOOD AREAS IN GRAND CANAL AND LOWER YANGTZE RIVER DISTRICT

BY COLONEL CHARLES A. LINDBERGH

On September 21, we made a reconnoissance of the flooded area between the Grand Canal and the Yellow Sea. We found this area to extend from Taichow on the north almost to the old bed of the Yellow River on the north. The total area badly flooded here comprised nearly eight thousand square miles.

On September 22, the city of Hingwa was badly flooded and the surrounding fields were covered with several feet of water. The nearest ground free from flood was over twenty-five miles south of the city.

Literally hundreds of small villages throughout the entire area were standing in water, which in many instances covered all but the roofs of the houses. The people remaining were living in small boats moored in the streets. Many people were fishing in the streets and where the fields had been. In frequent instances the walls of the houses had collapsed.

When we flew over this area the wind had whipped dikes over the fields and the few remaining dikes were being eroded rapidly.

Thousands of refugees had congregated along the dikes lining the Grand Canal and on an unwalled road just south of the flood area. Many had gathered in all of the cities, both within and bordering the flood.

The city of Fowing on the north was badly flooded.

Poison water from the flood waters had almost reached the sea, and in the far northeast section they were only held by dikes which had originally been constructed to keep the water back.

The water was pouring with high velocity through numerous breaks in the Grand Canal into this area and there were no signs of the water receding east of the canal.

On September 22, we flew over the area west of the Grand Canal. In the upper section of the Hwai River the floods were receding and in places the water was within the river banks. Wherever the flood water had drained off, the inhabitants were replowing the fields and repairing what was left of their homes. The crops in the area of actual flood had been completely destroyed.

Much of the area was covered with a mass of "old-time" refugee tents which had been carried on an uncompleted road just south of the Grand Canal. There were, however, high points of land and hills much closer to the flooded area than in the Grand Canal district, and many refugees had constructed temporary shelters just above the water-line.

The second area was west of the Yangtze on the district around and south of Chao Lake. The floods had again caused great damage in hundreds of square miles in this district. The city of Chaohsien, however, was only partially flooded.
FRIENDLY VISITING

(The following items are from letters received by the chairman of the Religious Life Committee with reference to the "Friendly Visitation Movement" being promoted in the churches.)

That circular has had several readings, and is interesting to me. I give you a list of the names of those who have been received into fellowship, as of the month of August, as per the records of our church. It sounds good.

But, with other changes, visiting, neighborly and pastoral, has become very nearly a "lost art" in the country village. I will talk it over with our pastor; maybe he will have some suggestions.

-A New England Layman.

Your communication has been forwarded to me. I think the idea of a general plan of visitation by members of our church among themselves is very good. In a church like — the problem is very apparent. Perhaps very small churches may not find the problem so acute.

The success of the plan will depend on cooperation — leadership back of such a plan. Our pastors and laymen should back such a movement with much enthusiasm.

-A Middle West Layman.

I have been doing some thinking this afternoon. (The afternoon following a conference on the subject at Milwauk, Wisconsin.) Here are the results.

Suppose your organization should list the visiting days of your church society people, and suppose that an appropriate committee should say to a family that was soon to have a wedding anniversary that if they would like to have a wedding anniversary that if they would like to have a window to report calls made, and plan further calls. The places to call, time, etc., are left purely voluntary. It is hoped the calling lists and monthly get-togethers will be sufficient organization. It is hoped the monthly gatherings may, occasionally at least, amount to a general social gathering.

-A Wisconsin Pastor.

NOVEMBER BIBLE STUDY

EPHESIANS

Many Recorder readers have enjoyed following the suggestion to read Galatians during the month of October. After several readings, have been helped by this method of study, and many interesting sermon themes have been taken from the epistle. The recent covering of Paul's letter to the Ephesians is suggested for November. Read the book at one sitting, if possible, and daily throughout the rest of the month. After several readings, go through it with these questions well in mind: What is there, here, for me to believe and live by? Notions of truth, what ought I to do? There is a question of doctrine and duty—two real essentials in Christian living.

THE BATTLE IS THE LORD'S

In Christian work, particularly in that connected with missions, there are many trying and discouraging things. It has always been so. The difficulties, reverses, disappointments, and wrongs perpetrated often cause us to be greatly discouraged. It was so when Elijah was so panic that he fled from Jezebel; with John the Baptist in prison; with Jesus at different times, especially when he cried, "My God, my God, why hast thou forsaken me?" with the apostles when Christ expired on the cross; with the early Christians when Nero put multitudes of them to death to satisfy his brutality; with the Christians in southern and western Europe during the centuries of the Inquisition; and with Christ's followers at all times. These days are full of dark things and the life of every one sincerely struggling to accomplish the purposes of God on earth is full of discouragement.

What is to be done? There is great assurance, comfort, and strength in the position David took when he said in the face of the giant who had armed the armies of Israel, "The battle is the Lord's." This attitude assumes that in our weakness God is able to conquer and that when we have done all we can, we can safely and confidently leave the results with him.

We are often inclined not to do this. We feel we must have the victory come in our own strength. We desire to conquer and that when we have done all we can, we can safely and confidently leave the results with him. We even try to lay our failures onto others. Generally speaking, people are much 'more likely to be good-natured when things go well than when they do not. But if we can bring ourselves to that point of confidence where we can believe that Jehovah and his cause cannot be defeated, we can see our own plans come to naught with calmness and assurance.

"This does not mean that we should slacken our efforts. The Father is depending on us to do our utmost. If we do not, we fail him and retard the triumph of his kingdom. The reason we are discouraged so easily may be because we are not doing our best.

The question is often raised in these days, Are Christian missions going to triumph? Is Christ and his religion to fill the earth or is some other religion, such as Mohammedanism, to be supreme? Sometimes we ask, Will the great and fundamental truths of the Bible for which we and our fathers for centuries have stood prevail? Or to put it in other words, Are our churches and missions in various countries going to grow and increase? We do not need to be discouraged any more than David was. We too can say, "The battle is the Lord's," knowing that ultimately, God will surely triumph, that Christ's kingdom will fill the earth and that if we have done our part we shall share in the victory.

OUR CHURCH IN HAMMOND, Ia.

I have been surprised sometimes, when I have visited with Rev. L. D. Seager, who have never been South very much, to see how many seem to think that Hammond is a small place. They have been surprised to observe, if they were here, what a delightful and really beautiful place Hammond is. They who visited Hammond years ago will remember with pleasure our church and general invitation) and in that meeting discussed the idea and ways of promoting the idea in our church. A number took the opportunity to express their appreciation of such work as has been done by members of the church, especially in time of need of such friendly relations.

A list of families of the church and congregations furnished each one present. A list of nonresident members will be furnished later. We are to meet once each month, report calls made, and plan further calls. The places to call, time, etc., are left purely voluntary. It is hoped the calling lists and monthly get-togethers will be sufficient organization. It is hoped the monthly gatherings may, occasionally at least, amount to a general social gathering.

-A Wisconsin Pastor.

NOVEMBER BIBLE STUDY

EPHESIANS

Many Recorder readers have enjoyed following the suggestion to read Galatians during the month of October. After several readings, have been helped by this method of study, and many interesting sermon themes have been taken from the epistle. The recent covering of Paul's letter to the Ephesians is suggested for November. Read the book at one sitting, if possible, and daily throughout the rest of the month. After several readings, go through it with these questions well in mind: What is there, here, for me to believe and live by? Notions of truth, what ought I to do? There is a question of doctrine and duty—two real essentials in Christian living.

THE BATTLE IS THE LORD'S

In Christian work, particularly in that connected with missions, there are many trying and discouraging things. It has always been so. The difficulties, reverses, disappointments, and wrongs perpetrated often cause us to be greatly discouraged. It was so when Elijah was so panic that he fled from Jezebel; with John the Baptist in prison; with Jesus at different times, especially when he cried, "My God, my God, why hast thou forsaken me?" with the apostles when Christ expired on the cross; with the early Christians when Nero put multitudes of them to death to satisfy his brutality; with the Christians in southern and western Europe during the centuries of the Inquisition; and with Christ's followers at all times. These days are full of dark things and the life of every one sincerely struggling to accomplish the purposes of God on earth is full of discouragement.

What is to be done? There is great assurance, comfort, and strength in the position David took when he said in the face of the giant who had armed the armies of Israel, "The battle is the Lord's." This attitude assumes that in our weakness God is able to conquer and that when we have done all we can, we can safely and confidently leave the results with him.

We are often inclined not to do this. We feel we must have the victory come in our own strength. We desire to conquer and that when we have done all we can, we can safely and confidently leave the results with him. We even try to lay our failures onto others. Generally speaking, people are much 'more likely to be good-natured when things go well than when they do not. But if we can bring ourselves to that point of confidence where we can believe that Jehovah and his cause cannot be defeated, we can see our own plans come to naught with calmness and assurance.

"This does not mean that we should slacken our efforts. The Father is depending on us to do our utmost. If we do not, we fail him and retard the triumph of his kingdom. The reason we are discouraged so easily may be because we are not doing our best.

The question is often raised in these days, Are Christian missions going to triumph? Is Christ and his religion to fill the earth or is some other religion, such as Mohammedanism, to be supreme? Sometimes we ask, Will the great and fundamental truths of the Bible for which we and our fathers for centuries have stood prevail? Or to put it in other words, Are our churches and missions in various countries going to grow and increase? We do not need to be discouraged any more than David was. We too can say, "The battle is the Lord's," knowing that ultimately, God will surely triumph, that Christ's kingdom will fill the earth and that if we have done our part we shall share in the victory.

OUR CHURCH IN HAMMOND, Ia.

I have been surprised sometimes, when I have visited with Rev. L. D. Seager, who have never been South very much, to see how many seem to think that Hammond is a small place. They have been surprised to observe, if they were here, what a delightful and really beautiful place Hammond is. They who visited Hammond years ago will remember with pleasure our church and general invitation) and in that meeting discussed the idea and ways of promoting the idea in our church. A number took the opportunity to express their appreciation of such work as has been done by members of the church, especially in time of need of such friendly relations.

A list of families of the church and congregations furnished each one present. A list of nonresident members will be furnished later. We are to meet once each month, report calls made, and plan further calls. The places to call, time, etc., are left purely voluntary. It is hoped the calling lists and monthly get-togethers will be sufficient organization. It is hoped the monthly gatherings may, occasionally at least, amount to a general social gathering.

-A Wisconsin Pastor.
Doctor Crandall and I came up here to Taingteo because, after our letters had returned, so we are among the few who are left now in this beautiful summer resort of Ilis Huk. I brought with me my faithful little helper, Miss Lok, to rest and a treat, as she has never been farther from her home than Shanghai. Helen Su also came with us, so we are a happy party, and enjoying ourselves immensely.

---

THE SABBATH RECORDER

The membership of our church is small. It was, however, our prayer that others afterwards would join us. The need is so great, and we have never known it. But I have never known a people who are more faithful to the appoint­ments of the church.

We have three farmers in our church society, one family having recently moved among us from Wisconsin. We have two public school teachers—Mrs. R. J. Mills, daughter of Carl B. Gray, of Milton Junction, and Mrs. Powell, head of the primary department in the public schools of Poarchach, who is one of our devoted workers. Until her return Mrs. Mills is our organist.

Our Sabbath school superintendent is W. L. Cook. He is also moderator of the church. In the former capacity he is very resourceful in helping to make the Sabbath school more interesting.

Perhaps that feature of our work that is doing as much good as any other is that of the prayer meetings, held whenever the larger number of people live here. This plan makes it possible to reach a greater number of people, perhaps, than would be reached on Sabbath mornings alone. All of our services, however, are attended by a few, pretty much all of the time, who are not members; and it is evident that the most of them have come because they hear the Word of God come with hungering hearts to meet their spiritual necessities.

S. S. Powell,
Missionary Pastor.

LETTER FROM DOCTOR PALMBORG

Dear Friends at Home:

The time has come for another letter from me, which perhaps is hardly needed, for as summer vacation time has passed for most of us, there must have been quite a number of letters written lately. As so many letters are written during vacation, I sometimes wonder if people may not get the idea that we spend most of our time in vacations! Many of us reserve the writing of letters for such a season, for they do take time and there is so little of that to spare when busy with other work.

The time has come for another letter from me, which perhaps is hardly needed, for as summer vacation time has passed for most of us, there must have been quite a number of letters written lately. As so many letters are written during vacation, I sometimes wonder if people may not get the idea that we spend most of our time in vacations! Many of us reserve the writing of letters for such a season, for they do take time and there is so little of that to spare when busy with other work.

Doctor Crandall and I came up here to Taingteo because, after our letters had returned, so we are among the few who are left now in this beautiful summer resort of Ilis Huk. I brought with me my faithful little helper, Miss Lok, to rest and a treat, as she has never been farther from her home than Shanghai. Helen Su also came with us, so we are a happy party, and enjoying ourselves immensely.

---

THE SABBATH RECORDER

The membership of our church is small. It was, however, our prayer that others afterwards would join us. The need is so great, and we have never known it. But I have never known a people who are more faithful to the appoint­ments of the church.

We have three farmers in our church society, one family having recently moved among us from Wisconsin. We have two public school teachers—Mrs. R. J. Mills, daughter of Carl B. Gray, of Milton Junction, and Mrs. Powell, head of the primary department in the public schools of Poarchach, who is one of our devoted workers. Until her return Mrs. Mills is our organist.

Our Sabbath school superintendent is W. L. Cook. He is also moderator of the church. In the former capacity he is very resourceful in helping to make the Sabbath school more interesting.

Perhaps that feature of our work that is doing as much good as any other is that of the prayer meetings, held whenever the larger number of people live here. This plan makes it possible to reach a greater number of people, perhaps, than would be reached on Sabbath mornings alone. All of our services, however, are attended by a few, pretty much all of the time, who are not members; and it is evident that the most of them have come because they hear the Word of God come with hungering hearts to meet their spiritual necessities.

S. S. Powell,
Missionary Pastor.

LETTER FROM DOCTOR PALMBORG

Dear Friends at Home:

The time has come for another letter from me, which perhaps is hardly needed, for as summer vacation time has passed for most of us, there must have been quite a number of letters written lately. As so many letters are written during vacation, I sometimes wonder if people may not get the idea that we spend most of our time in vacations! Many of us reserve the writing of letters for such a season, for they do take time and there is so little of that to spare when busy with other work.

Doctor Crandall and I came up here to Taingteo because, after our letters had returned, so we are among the few who are left now in this beautiful summer resort of Ilis Huk. I brought with me my faithful little helper, Miss Lok, to rest and a treat, as she has never been farther from her home than Shanghai. Helen Su also came with us, so we are a happy party, and enjoying ourselves immensely.

---

THE SABBATH RECORDER

The membership of our church is small. It was, however, our prayer that others afterwards would join us. The need is so great, and we have never known it. But I have never known a people who are more faithful to the appoint­ments of the church.

We have three farmers in our church society, one family having recently moved among us from Wisconsin. We have two public school teachers—Mrs. R. J. Mills, daughter of Carl B. Gray, of Milton Junction, and Mrs. Powell, head of the primary department in the public schools of Poarchach, who is one of our devoted workers. Until her return Mrs. Mills is our organist.

Our Sabbath school superintendent is W. L. Cook. He is also moderator of the church. In the former capacity he is very resourceful in helping to make the Sabbath school more interesting.

Perhaps that feature of our work that is doing as much good as any other is that of the prayer meetings, held whenever the larger number of people live here. This plan makes it possible to reach a greater number of people, perhaps, than would be reached on Sabbath mornings alone. All of our services, however, are attended by a few, pretty much all of the time, who are not members; and it is evident that the most of them have come because they hear the Word of God come with hungering hearts to meet their spiritual necessities.

S. S. Powell,
Missionary Pastor.

LETTER FROM DOCTOR PALMBORG

Dear Friends at Home:

The time has come for another letter from me, which perhaps is hardly needed, for as summer vacation time has passed for most of us, there must have been quite a number of letters written lately. As so many letters are written during vacation, I sometimes wonder if people may not get the idea that we spend most of our time in vacations! Many of us reserve the writing of letters for such a season, for they do take time and there is so little of that to spare when busy with other work.

Doctor Crandall and I came up here to Taingteo because, after our letters had returned, so we are among the few who are left now in this beautiful summer resort of Ilis Huk. I brought with me my faithful little helper, Miss Lok, to rest and a treat, as she has never been farther from her home than Shanghai. Helen Su also came with us, so we are a happy party, and enjoying ourselves immensely.

---

THE SABBATH RECORDER

The membership of our church is small. It was, however, our prayer that others afterwards would join us. The need is so great, and we have never known it. But I have never known a people who are more faithful to the appoint­ments of the church.

We have three farmers in our church society, one family having recently moved among us from Wisconsin. We have two public school teachers—Mrs. R. J. Mills, daughter of Carl B. Gray, of Milton Junction, and Mrs. Powell, head of the primary department in the public schools of Poarchach, who is one of our devoted workers. Until her return Mrs. Mills is our organist.

Our Sabbath school superintendent is W. L. Cook. He is also moderator of the church. In the former capacity he is very resourceful in helping to make the Sabbath school more interesting.

Perhaps that feature of our work that is doing as much good as any other is that of the prayer meetings, held whenever the larger number of people live here. This plan makes it possible to reach a greater number of people, perhaps, than would be reached on Sabbath mornings alone. All of our services, however, are attended by a few, pretty much all of the time, who are not members; and it is evident that the most of them have come because they hear the Word of God come with hungering hearts to meet their spiritual necessities.

S. S. Powell,
Missionary Pastor.

LETTER FROM DOCTOR PALMBORG

Dear Friends at Home:

The time has come for another letter from me, which perhaps is hardly needed, for as summer vacation time has passed for most of us, there must have been quite a number of letters written lately. As so many letters are written during vacation, I sometimes wonder if people may not get the idea that we spend most of our time in vacations! Many of us reserve the writing of letters for such a season, for they do take time and there is so little of that to spare when busy with other work.

Doctor Crandall and I came up here to Taingteo because, after our letters had returned, so we are among the few who are left now in this beautiful summer resort of Ilis Huk. I brought with me my faithful little helper, Miss Lok, to rest and a treat, as she has never been farther from her home than Shanghai. Helen Su also came with us, so we are a happy party, and enjoying ourselves immensely.

---

THE SABBATH RECORDER

The membership of our church is small. It was, however, our prayer that others afterwards would join us. The need is so great, and we have never known it. But I have never known a people who are more faithful to the appoint­ments of the church.

We have three farmers in our church society, one family having recently moved among us from Wisconsin. We have two public school teachers—Mrs. R. J. Mills, daughter of Carl B. Gray, of Milton Junction, and Mrs. Powell, head of the primary department in the public schools of Poarchach, who is one of our devoted workers. Until her return Mrs. Mills is our organist.

Our Sabbath school superintendent is W. L. Cook. He is also moderator of the church. In the former capacity he is very resourceful in helping to make the Sabbath school more interesting.

Perhaps that feature of our work that is doing as much good as any other is that of the prayer meetings, held whenever the larger number of people live here. This plan makes it possible to reach a greater number of people, perhaps, than would be reached on Sabbath mornings alone. All of our services, however, are attended by a few, pretty much all of the time, who are not members; and it is evident that the most of them have come because they hear the Word of God come with hungering hearts to meet their spiritual necessities.

S. S. Powell,
Missionary Pastor.

LETTER FROM DOCTOR PALMBORG

Dear Friends at Home:

The time has come for another letter from me, which perhaps is hardly needed, for as summer vacation time has passed for most of us, there must have been quite a number of letters written lately. As so many letters are written during vacation, I sometimes wonder if people may not get the idea that we spend most of our time in vacations! Many of us reserve the writing of letters for such a season, for they do take time and there is so little of that to spare when busy with other work.
went to Washington to work for American adherence. Unable to make progress with the government, in the following year she issued a circular on the Red Cross and its purposes, which was given to all members of Congress. A number of friends associated themselves at this time with her efforts, including the Swiss diplomatic representative.

When President Garfield took office in 1881, as Secretary of State, he was opposed in the Senate, by his signature gave the accession of the United States.

On June 9, the Red Cross in the United States dates from the evening of May 21, 1881, when a Red Cross unit in the United States was chosen because it was the

"The American Association of the Red Cross" and elected Miss Barton as its president. Plans for prompt recognition by the government were upset, however, by the tragic death of President Garfield.

In the summer of 1881, Miss Barton, who was a patient at a sanitarium at Dansville, N. Y., organized there the first local Red Cross unit in the United States, known today as the Clara Barton Chapter. This was in 1881, and President Arthur in December, 1881, went to Washington to work for American adherence.

Rocky Mountain Summer Camp reported by Boulder Seventh Day Baptist Church News Letter

The picture on the front page [of the BOULDER] was chosen because it was the view seen by the young people of the Rocky Mountain Summer Camp when on a picnic the last day of the camp and the first day of the Teen-Age Conference. It is the view of Long's Peak as seen from north of Estes Park. Long's Peak loomed up from here and our hearts were thrilled to the depths of our being.

Our pastor made the trip to Cedar Cove Thursday before the group of campers, decorated with the colors of Denver, and Boulder, to take supplies as well as utensils. By early Friday all were assembled for the long anticipated trip. Everyone was impressed by the altitude and the shorter bed times.

The work of reorganization and of drawing up the new charter was led by Miss Mabel T. Boardman, now secretary of the central committee and national director of volunteer service. For the drafting of the charter, the Red Cross Federation accepted American Association of the United States. The new society was called itself the American Red Cross Society. The plans for its organization were set forth in a letter from Miss Barton to John W. Foster, for her secretary of state, and to William H. Taft, who became the first president of the new society. Mr. Taft was at that time secretary of war.

Reorganization on a new plan gave the Red Cross its new life. Miss Barton was chosen because it was the

PASTOR WARREN led us in our prayers and we felt the sacredness that it is the Sabbath day. He said that he was sure that all was that was necessary. He said that he knew that the Red Cross units would like to have us use the sacred day. It was a very impressive service. We all went to bed with those words of advice. The Sabbath was very different from the other days that were spent in camp. We could feel the sacredness that we knew God had planned for his holy day.

The alone period and other activities followed. Lots of the people who had come to spend the week-end left early in the morning. Our first meeting was very impressive and Doctor Bond gave a message of the value of the valley experience as well as those on the mountain top. The camp fire was especially interesting because it was stin unst. Everyone had a special experience and the hill top was ascended and the inspiration of the evening was felt when Pastor Ogden brought the message. We could even see him in the countenances of our companions there. At the close of the service we crossed the stream silently and breakfast was served. The classes were so interesting it seemed as if we couldn't write fast enough to put into our note books what we were learning from God. We enjoyed our exercises with Pastor Ogden. The first day or two we were rather stiff, but with our hikes it soon wore off. Daisy Furrow visited us Sabbath day and left us an emergency kit. Although we had no serious accidents it came in handy. Sunday morning we all had a good time hiking together.

Tuesday the day started with the bugle call. The quiet hour meant so much to everyone. This morning we had "Self Recollection." Luke 9: 23. Luke 4: 1-13. The alternate period and other activities followed. Tuesday’s afternoon activities seemed to mean more than the others, even though everyone always had a good time. We went to Bear Lake. It was a big thrill to all, and we were very enthusiastic. The hill top was ascended and the inspiration of the evening was felt when Pastor Ogden brought the message. We could even see him in the countenances of our companions there. At the close of the service we crossed the stream silently and breakfast was served. The classes were so interesting it seemed as if we couldn’t write fast enough to put into our note books what we were learning from God. We enjoyed our exercises with Pastor Ogden. The first day or two we were rather stiff, but with our hikes it soon wore off. Daisy Furrow visited us Sabbath day and left us an emergency kit. Although we had no serious accidents it came in handy. Sunday morning we all had a good time hiking together.

Wednesday was spent almost the same except that the weather was nice. We went in walking down the Big Thompson Canyon to study the grandeur of those cliffs. Thursday the activities of the day were not altered very much. We were to have a big circle around the fire playing games that required the knowledge of the Bible. We had a stunt night, and a night to tell what camp had meant to each of us.
THE SABBATH RECORDER

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

OUR DUTY AND PRIVILEGE

Perhaps one of the first things a regular Seventh Day Baptist church goer misses when he goes into a Sunday community to live is the atmosphere and presence of the Seventh Day Baptist Church. I might add here in passing that he also misses the ringing of the church bell on Friday evenings just as the Sabbath is being ushered in.

If one is interested in church work, as we would naturally expect a church worker to be, about the first thing he wants to do when he gets located in that new community is to affiliate himself with, and get for himself the greatest possible good from his service to that church.

It really is easy for one to say, "Well, there is no church of my faith here so well, I can just sleep that much later both Sabbath and Sunday mornings." Or, something of that sort. And, indeed, one may feel in a sense that he might be "butting in" as we sometimes say, to offer his service to a church in which he cannot escape, or whether it is impossible to attend church on the day of his preference, he does the next best thing.

I believe that wherever we are God wants us to do something worth while to do—both in and out of the church. I believe he wants us to be joyful and happy in his service, and in the words of Bryant's immortal Thanatopsis—"So live that when thy summons comes to join The innumerable caravan which moves To that mysterious realm where eachackages in the grave." Thou go not like the quarry slave at night, Scoured to his dungeon, but sustained and strengthened by an unaltering trust, approach thy grave like one who wraps the drapery of his couch around it. And lies down to pleasant dreams.

THE SHILOH BIBLE SCHOOL

REPORT OF THE HISTORIAN OF THE SHILOH
BIBLE SCHOOL FOR THE YEAR ENDING
OCTOBER 3, 1931

The Bible school is no longer an organization; it is an institution. It has stood the test of time, and half a century and a half it has played a large part in the religious education of both the old and the young.

As an answer to modern critics and technicians, a book has been published contain-
ing one hundred testimonies of the world's great men. The words of commendation for the Bible school, coming from these laymen, are worthy of notice in that the outstanding thought brought out in the majority of these testimonies is that the Bible school is a great force in developing character.

Never was there a period in our history when children needed the teachings and influences that are conducive to right living more than the present.

Criticism of youth are heard on every hand. Some of them are true but most of them are either exaggerated or without foundation. However, we must not ignore the ones that are true.

So great and so numerous are the influences which seek the lives of individuals that we have come to live almost in a state of fear.

If we would know some of the soul destroying powers which surround the youth of today we should listen to leading authorities who are in a position to know. Justice John A. New York, declares, "All that America holds precious in its social structure is threatened with destruction through depraving literature, plays, and pictures which is the taken possession of the publishing and theatrical fields."

Another supreme court justice of New York, Lewis L. Fawcett, said on May 17, 1930, "My experience during twenty-three years on the bench, in which time over four thousand cases are passed upon yearly, we have convicted of crime before me, of whom but three were members of a Bible school, and.of that I wonder the value of Bible schools to the community."

The statement was made at a meeting of the Bible school workers of the West District of the Cumberland County Council of Religious Education, that there are 13,400-00 children in the United States under twelve years of age who are receiving no religious education. Is it any wonder that the youth of our land are figures in crimes, hold-ups, and other forms of vice?

That we are faithfully working to change this condition is evidenced by the fact that in our county there has been a gain of 685 members in the Bible school. This is very gratifying, and those who have helped to carry out the great program of these schools are worthy of praise.

The District of which our school is a part is leading in a survey to find out the exact stand in regard to church and Bible school attendance in the district, and the workers in this survey held a follow-up meeting in the Shiloh Bible School on Monday evening. The officers, supervisors, and teachers of the school have only the year to conduct the regular sessions, of the school. Specific work has been done along many lines. The young people have been encouraged to attend county meetings and have given helpful reports of these gatherings.

On November 22, 1930, the Thanksgiving spirit was portrayed before us in an interesting talk by Mrs. Mary Loofboro.

Mother's day was recognized with a program in which the Misses Martie and Ruth Harris, David Davis and Lewis Schaible gave special musical numbers.

Temperance has also had a place among the special interests of the school. On June 19, Mr. W. W. Sheppard gave a talk on "The Evil of Liquor." The following week the boys of Mrs. Lura Harris' class gave a playlet on "Cigarettes."

Christmas cheer was brought to the hearts of all through the entertainment given on Christmas eve under the supervision of the Bible School.

Another outstanding achievement of the school this year was in financing the Daily Vacation Bible School, which was held for three weeks beginning July 27, under the supervision of Mr. Neal Mills. The Marlboro school united with our school in this work, and on Sabbath morning following the three-week period the children gave a demonstration under the direction of the teachers. The Marlboro people dispensed with their meeting and came to enjoy this service with the Shiloh congregation.

On September 19, the Bible school session was given over to hearing some of the testimonies of the student body. The above mentioned book of testimonies of outstanding laymen, by the classes of the school, after which Miss Julia M. Davis, John Harris, S. V. Davis, John Bonham, Herbert Davis, and the historian told how their lives had been influenced by the help of the Shiloh Bible School.

The following week promotion exercises were held when the children from the cradle roll, beginners' department, and primary department gave a demonstration of their work and received certificates of promotion.

On October 3, the congregation went to Marlboro for the church service and remained for the Bible school hour, when the members of both schools united in a study of the lesson.

One of the important lines of work carried on by our school is that of the home department. This department was organized in 1894, when Rev. Ira Lee Cottrill was pastor of the church. The first superintendent and teacher of this department was Miss Mary H. Davis, who served from 1894 to 1906. She was succeeded by Mrs. Hattie Hall Ayars, who did the work from 1906 to 1912. Miss Julia M. Davis was then elected superintendent and continued in the work until 1926.

Our present superintendent, Mrs. Anna Smalley, began her duties in 1926 and has served continuously during that time. She has as her assistants, Mrs. Anna Fogg, Mrs. Dora J. Davis, Mrs. Laura Fraser, Miss Mary H. Davis, and Mrs. Ella Bonham.

There are twenty-two members enrolled in this department who are studying the lessons in their homes. During the past year there has been one death among its members. But of Henry H. Hall, who had a record of having studied every lesson from the time he joined the class.

Our congregation is invited to remember with tender sympathy expressed by flowers, the family of Mr. Ward Glaspey, who was called to the Great Beyond last December. All of us are the past and then a look into the future.

We are passing through one of the most trying periods of history. Unrest, depression, greed, selfishness, disrespect for law, and the like are either exaggerated or without foundation. However, we must not ignore the ones that are true.

The general theme of the day will be "Draw nigh to the fountain of our salvation." Let us, the coming year, seek a closer communion with the heavenly Father, that we may create such an atmosphere in our community that we may be a light to others.

The central meeting will be held in Washington, D. C., and simultaneous men's meetings in New York, Chicago, Toronto, Can., and a thousand other towns and cities of the United States and Canada. Meetings of men to observe this anniversary will also be held on this day in various parts of Europe, Asia, and the Southern Archipelago.

The movement was organized as a meeting of men from several Protestant denominations, held in the Fifth Avenue Presbyterian Church, November 15, 1906. It is generally credited with the popularization of the Sunday School and Christian Union, the method now dominant in church finances. It enrolled tens of thousands of American business men as supporters of missions.

The general theme of the day will be "A Better World for All the World."

"Draw nigh to God, and he will draw nigh to you." Keep near to the fountain head, and "with joy shall ye draw water out of the wells of salvation."
As the Thanksgiving season draws on, we again think of the many blessings that are ours. Everyone has something for which to be thankful, no matter how much trouble or grief there may be. However, we should not wait for the Thanksgiving season to be thankful. Every day should be such. Let us carry the spirit of thankfulness with us throughout the year. In the discussion of the topic, we should bear in mind ways by which we can do this.

At this Thanksgiving season we should think of outstanding things in the past year, giving thanks for the good that has fallen upon us. We can even be thankful in times of disaster, such as bad storms, in that the disaster was no worse. Of disaster, such as bad storms, in that the disaster was no worse.

We often hear a man tell about the great success he has had in life, and the wonderful things he has accomplished through his own efforts. He tells of the praise and honor he has received through his achievements. He is a self-made man, and has done all of this himself; nobody has helped him. Such a man should be pitied, for he has missed the vital thing in his life—the recognition of the fact that all gifts come from God. We get even life itself from him. When we fail to recognize this truth, we become self-righteous and proud, and lose the hold on God, if we realize that he is the giver of every good and perfect gift, and give him the credit.

What, then, is our duty to God for all of the gifts he has given us? The answer to this question is found in this verse from our lesson, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncleanness; but in the living God." We must trust him and serve him, and thus use his gifts in his service.

A DRAFT OF AN APPEAL FOR FUNDS FOR FLOOD VICTIMS

(Statement prepared for the National Flood Relief Commission by Colonel G. G. Strobele, Chief Survey Engineer Yangtze River Commission)

The flood now in progress in the Yangtze valley may be said to extend from the sea coast in North Kiangsu Province through the Grand Canal-Huaiilly river country to Chinkiang on the Yangtze, thence up the Yangtze past the populous cities of Nanking, Shanghai, and Hankow to Shashi in Hunan Province, a total distance of 900 miles. From Shashi the flood extends 120 miles to the south embracing the thriving Tinghung Lake country in Human Province and from Kiukiang it extends 100 miles south embracing the rich Poyang Lake region.

The total area seriously flooded in all provinces is estimated by the National Flood Relief Commission to be about 15,000 square miles (this is exclusive of lakes). The area seriously flooded is made up of 10,000 square miles involving a population of 50,000,000 people and rendering disaster to 10,000,000 persons. The Mississippi River flood of 1927 (America's greatest) covered 20,000 square miles of land—only half of that of the Yangtze flood of this year, rendering only 600,000 people homeless and drowning but several hundred.

This comparison gives some conception of the present disaster in China. More accurate figures may be had from an airplane survey already made by the National Flood Relief Commission of the flooded districts will alter these preliminary figures of the present flood to some extent. The flooded area is about the same as that of New York State in America, or of England. If you visualize the area, if you see all the people there were driven from their homes, and if the majority of their homes were utterly destroyed, and an untold thousands were drowned, then transfer the picture to this equally big but much more densely populated area in China and multiply the suffering several fold on account of much denser population, and you have a comparative vision of the suffering that has transpired here in China in this colossal disaster.

The National government has boldly tackled the problem and has organized the National Flood Relief Commission to deal with it. It has been a heavy task, as the initial blow has been the worst suffering may come later when winter comes. Accordingly, when floods have been purchased on long credit from America to be delivered 30,000 tons in October, 60,000 tons in November, 75,000 tons in each of the months, December, January, February, and March, and a final 60,000 tons in April. It is hoped that it is hoped the unfortunate victims of the flood will be helped to stand alone. There are 15,000,000 people who will help themselves to the winter. But not only will food be necessary this winter for the unfortunate. Warm clothing and shelter and help will be equally important. Medicine will be needed for the sick. An appeal is being made for funds to help the world for much needed assistance. A few dollars given now may save a life which, if you do not give, may not be able to survive the rigors of this winter.
Lake Geneva. Mr. Davis had not long been back from his winter sojourn in Honolulu. On the way he had written his account of the general nature the acting editor requested some of them to share with the readers of the Recorder. Mr. Davis graciously furnished them a little later. Though nearly a year has gone by since the first letter was written, it is not therefore of any less value. Another letter will follow later.

**GENERAL LETTER NO. 1**

It is four p.m., Christmas day, 1930. We are sitting in our little cottage at Waikiki Beach, on the doorsteps of our hotel, with the doors and windows open, in our shirt-sleeves, with coconut palms and their fruit and papaya in our yard, and the turtle doves singing in these trees. The breeze got more balmy and divine. We took a nice dip in the ocean before breakfast.

We arrived here last Friday morning—all on board the City of Los Angeles, were up early, eager to get a sight of land. We had not seen any since the Saturday before. About five a.m. we were on deck and to see the lights of Honolulu again, and my, how the city has changed—so many new banks and business blocks since our last visit. We are sitting in our little cottage at Waikiki Beach, and the beautiful Royal Hawaiian Hotel. These hotels are on Waikiki Beach. About five a.m. we were on deck and to see the lights of Honolulu again, and my, how the city has changed—so many new banks and business blocks since our last visit.

A representative of the Honolulu Auto Club came aboard and took all names of those that had autos on the boat. Our cars were taken up to a garage and everything put into readiness to drive. They furnish you with a car and drivers license, saving you all of the trouble getting these yourself.

About three p.m. we had our commander running around the streets of Honolulu. We were soon located out at the beach in this cottage.

I should not have left out the large crowd that awaited us as we came up to the pier. With most of the families of Hawaii (the leper colony island), flashing her warning signal. About one hour later, we could see directly ahead of us, the light from Makapu Lighthouse (on the Island of Oahu, for which we were journeying. This light was on Cocahead, and we soon rounded the point enough to see Diamond Head. I thought this a sentinel guarding Waikiki Beach.

As we came out from breakfast, a "lei" was placed around our necks. We were getting used to them, but now we were getting more distinct. We could see Momoa and the beautiful Royal Hawaiian Hotel. These hotels are on Waikiki Beach. About thirty-eight we were nearing the entrance to the harbor. The good old ship, City of Los Angeles, which had given us such a wonderful trip, "hove to" now, as a large tug was approaching. A ladder was let down, and up the ladder came officers and army men and many others to greet friends and loved ones. Passengers were being decorated with flowers, "leis." One army man was taking his wife in his arms and seeing her baby for the first time. There were tears, there was laughter, there were smiles; it was all exciting.

About nine-fifteen we glided slowly in beside the S. S. Hecate. This vessel, which had just left from San Francisco, was the Dollar Line and was headed for the Orient. I should have stated that as we came up to the pier, a large number of Hawaiian boys were swimming all around our boat, diving for coins. It was good to see old Honolulu again, and my, how the city has changed—so many new banks and business blocks since our last visit.

A representative of the Honolulu Auto Club came aboard and took all names of those that had autos on the boat. Our cars were taken up to a garage and everything put into readiness to drive. They furnish you with a car and drivers license, saving you all of the trouble getting these yourself.

About three p.m. we had our commander running around the streets of Honolulu. We were soon located out at the beach in this cottage.

I should not have left out the large crowd that awaited us as we came up to the pier. With most of the families of Hawaii (the leper colony island), flashing her warning signal. About one hour later, we could see directly ahead of us, the light from Makapu Lighthouse (on the Island of Oahu, for which we were journeying. This light was on Cocahead, and we soon rounded the point enough to see Diamond Head. I thought this a sentinel guarding Waikiki Beach.

As we came out from breakfast, a "lei" was placed around our necks. We were getting used to them, but now we were getting more distinct. We could see Momoa and the beautiful Royal Hawaiian Hotel. These hotels are on Waikiki Beach. About thirty-eight we were nearing the entrance to the harbor. The good old ship, City of Los Angeles, which had given us such a wonderful trip, "hove to" now, as a large tug was approaching. A ladder was let down, and up the ladder came officers and army men and many others to greet friends and loved ones. Passengers were being decorated with flowers, "leis." One army man was taking his wife in his arms and seeing her baby for the first time. There were tears, there was laughter, there were smiles; it was all exciting.
We look forward to the approaching conference on the reduction of naval armament, to be held in Geneva, Switzerland, in February and join the ever increasing number of socially minded institutions and agencies which have squarely set themselves against the continuance of war and for the removal of its causes. We pledge our support to the President of the United States as he seeks to make effective our participation in the conference, and we urge him to see that those representatives of peace-minded America to the conference shall include outstanding representatives of peace-minded America.

WHAT HAPPENS WHEN CHURCHES WORK TOGETHER

They were all seated around the table in the office of the Church Federation—representatives of all denominations, the Baptists, the Presbyterians, the Disciples, the Lutherans, the Episcopalians, and many others.

"Our Methodist Board of Church Extension is thinking of building a new church on Euphony Avenue," announced Rev. Dr. Wesley.

"Well, there's already a Presbyterian Church on Calvin Road, only four blocks west," commented Rev. Dr. Knox. "And a Congregational Church on the Pigeon Square, five blocks east," added Rev. Dr. Bradford.

"Wouldn't it be worth while to ask our survey department to study the situation in the interest of the total cause of Christ in the community?" asked Professor Seeker.

"Heartily agreed," commented Doctor Wesley. "We won't make a move till the survey has been made."

Two months later Professor Seeker and his staff were reporting the results of the survey. "Apparently," he concluded, "there are already as many churches as are needed in the West End, but in Southway Park there is great need for another church." "I'll recommend that we Methodists build in Southway Park, outside of the West End," said Doctor Wesley.

As the group broke up the chairman was overheard to say: "It's a new day in Christianity! Twenty years ago no denomination would have thought it anybody's business where it built a new church. Today, thanks to the progress of church federation, we have learned really to put the principle that we all belong to one great family."
THE SABBATH RECORDER

Next Sabbath day and Sunday there is to be held here, the semi-annual meeting of the Western Association. A Junior service is to be held at 11 a.m., I wish Mrs. Crandall could be there to help us in that service.

I have enjoyed the fine letters received from White Cloud children from time to time most of them. Dear juniors of White Cloud, write—write often.

Sincerely your friend,

MIZPAH S. GREENE.

SERVICE

BY DELMAR E. ELLIS

(Given at the Yearly Meeting at Berlin, N. Y.)

There are many different intensities of service, ranging all the way from the lowest type to the highest type of service. Among the former we have a type of mutual service that occurs among different species of animals that live together. This is called communalism or symbiosis. The service that one species renders may be protection, while that of the other may be locomotion. Then there is the service of men to men, such as occurs in our numerous service stations. We also have in this type the kind of service that occurs among relatives, friends, and neighbors. They find that it is to their mutual advantage to serve each other.

Now we have the highest type of service that man can render—service of man to God.

When we are young we have the opportunity and privilege to choose whom we wish to serve, whether it be that we wish to serve to our own selfish ends or whether we wish to serve God. Did you ever stop to think what this really means? It may mean the difference of whether you become an atheist, a "nonchalant," or perhaps one of the world's most desperate criminals; or whether you become a loving Christian and are entitled to enjoy the happiness and privileges thereof.

It is of utmost importance that we choose and make the right choice while young, that we may live a richer, fuller, happier, and more useful life. Then too, it is easier to choose right while young than to change over after habits are formed. In fact, the happiness of our whole life may be directly and probably with very little chance, one choice alone. (Read Joshua 24: 15.) This is Joshua's example, let us do likewise.

There is something unique in relation to service that I would like to bring out:

1. Servants of Christ become friends.
2. Servants of sin become slaves.

Read John 15: 12-16.

We can see how the former works out in Christian aims and Christian missions. All work together for the same cause. Their interests become mutual and naturally their friendship as well.

I will now try to give a real incident in life that will illustrate the fact that "Servants of sin become slaves."

I know of a certain man who indulges in periodic states of intoxication. While in these states he is partially or sometimes I think, entirely unaware of what he is doing. He will sell for little or nothing the property that he has acquired while in his right mind, or perhaps he will swap it for a few quarts of intoxicating drink. He will go on drinking and drinking until his money is gone. Then he goes back to work to earn some, that he may repeat the cycle.

It is not hard to see how this man is a "servant of sin," a slave of sin, or a servant of sin? of deepening the spirit of unity and service.

I have found an article, "The Law of Give and Take," by Benjamin Russell that shows clearly how Jack "(Legs)" Diamond, a servant of sin, becomes a slave to society and his own consciousness; and how John D. Rockefeller, Jr., a servant of Christ, becomes a friend of the public.

The Law of Give and Take

On a train running out of New York City recently I happened to be in the same car with a notorious gangster, Jack ("Legs") Diamond. Here is a true story of how from a package thief, he became chief of a ruthless underworld organization.

I never saw a man who looked more thoroughly miserable. Just out of the hospital, after one of his numerous recent excursions from bullet wounds, he was pale and sick-looking. But the real root of his misery was obviously much deeper than any bullet can penetrate. He was suffering from that chronic and incurable disease—fear. Drawn, gray, worried, he shrank back in his seat, with a body guard beside him, opposite. His eyes constantly shifted from side to side, every casual passer-by seemed to startle him. Neighbors of mine—men who are so be salaried or lawyers or doctors—seemed to support potential death to Jack Diamond and associates.

A few days later, coming into New York again, in the same car with John D. Rockefeller, Jr., a servant of God, I was a bystander. He was a bodyguard, he strode into the coach with his son while others calmly thought of the comparative isolation of the club car. No full seat being available, he sat down beside another man, and his son found a seat behind him. Smiling at the cheerful, Mr. Rockefeller chatted over his shoulder with his son and passed the time of day with his seat-mate. Occasionally his eyes roamed over the train, but his gaze was one of friendly appreciation of his fellow man, rather than of fear and suspicion. At the 125th Street Station, the former sat and vanished, the latter went back to work to earn some, that he may repeat the cycle.

If we take all the good out of life by letting our selfish greed get the better of us, we will taste the conflict and confusion of life.

So there is a law to the effect that for every man, there openeth a highway and a low. The high soul walks in the highway, but in between on the misty flats, and the low soul gropes in the low. The contrast between the two was inescapable—Diamond, the leech on society, Rockefeller, the great philanthropist—Diamond, whose life is devoted to dragging his fellow men down in order that he may get a few paltry dollars into his own pocket; Rockefeller, who gives most of his time giving away millions to help humanity.

If we take all the good out of life by letting our selfish greed get the better of us, we will taste the conflict and confusion of life.

There is something else in relation to service that is possible for the churches if theY wholeheartedly carry out the plan. Which way his soul shall go.

On Sabbath day, September 19, seven persons were received into the churches four by baptism, two by confession of faith, and one by letter from the Shiloh Seventh Day Baptist Church. The two others were received by transfer of record. They were received from first day churches.

Among those received were a mother, two daughters, a granddaughter, and a sister-in-law. The two others were born one thirteen and the other nine. Two of these persons, a mother and a daughter, came to church even every Sabbath day, a distance of thirteen miles, besides going down to Shiloh and bringing an uncle and an aunt with them.

These people were brought into the church, not as a result of any special effort, but through pastoral visitation, social intercourse, and mutual interest and sympathy. It is possible for such spiritual fruitage is possible for the churches if they whole-heartedly carry out the plan of friendly visitation, as suggested by the Religious Life Committee.

The church recently voted to hold the Sabbath evening prayer meeting at the church instead of in the districts. It is planned to hold these meet-
Again has the death angel visited our circle to summon away the spirit of another sister, Mrs. Naomi Hess.

Resolved, That in her death the Salem sisters, Mrs. J. A. W. Walter, Mrs. L. P. Berkeheimer, and Mrs. J. S. Kagarise, point them to Jesus for comfort.

Resolved, That we tender our sincere and loving sympathy to the bereaved family and point them to Jesus for comfort.

Resolved, That a copy of these resolutions be presented to the family, be placed on record, and one forwarded to the Sabbath Recorder.

Respectfully submitted,

MRS. A. W. WALTER,
MRS. L. P. BERKEHEIMER,
MRS. J. S. KAGARISE

OPEN LETTER

DEAR FRIENDS:

Our bulletin board says that the good ship Empress of Russia is to dock in Yokohama tomorrow, Thursday, in the early morning, making us over twelve hours late in getting to Japan. That will mean that we will be one day late in Shanghai, so at present we have no mark on Monday, October 12. We begin to realize that we are nearing land, as a fishing boat was seen yesterday and another one early this morning.

The first part of the journey was rather rough. One day the doors were locked and we were not allowed on deck. But the steward says, “We cease to play, too, at the proper time and in the proper way. I know the need of play.”

Very sincerely,

HERBERT N. WHEELER.
MRS. LESTER RANDOLPH

The Seventh Day Baptist churches of southern Wisconsin convened at Albion on October 24 for their quarterly meeting. Albion's small church was packed with people at both morning and afternoon services. In the morning President Crofoot spoke on the subject of finance as one of the three most important phases of the Efficient Church which was the theme of the meeting. He used his text "... And he went and hid his lord's money..." as a basis for his talk. He started with a historical survey of the church from 1902 to 1921 and then conducted as a memorial to President W. C. Daland, whose birthday anniversary is this week, he will speak before the Edgerton Kiwanis Club Tuesday. The group next Tuesday.

Mr. Davis is now expected about November 11. He plans to look for music for the glee club on the topic of "the group next Tuesday."

BROOKFIELD, N. Y.

Among those from Brookfield who attended the first of the revival meetings held Sunday night at Leonardsville were Mrs. Sarah Spooner, Sarah Wright, Mrs. Eslee Cook, Mr. and Mrs. L. P. Curtis, Francis Langworthy, Muriel Polan, Frances Polan, Alpha Crumb, and Rev. and Mrs. H. L. Polan. Pastor Polan of the Seventh Day Baptist Church preached Sunday night. Rev. James Messener of the First Baptist Church preached Monday night.

Mr. and Mrs. L. P. Curtis and Mrs. Ed­win Whittord and daughter Belle called on Rev. and Mrs. T. J. Van Horn at DeRuy­ter last Wednesday. Mr. Van Horn is slowly improving from his recent accident that he is supplying his pulpit.

ALFRED, N. Y.

Two assemblies are being planned for November 4 and 5, in which students and friends will be invited to the lecture at Kirby Page, a man of international repute on topics of world relationships. His interests now are centered around students and disarmament.

The news from Battle Creek continues to be encouraging; the return of President Davis is now expected about November fourth.

Dean John Nelson Norwood and Registrar Waldo Pearson were up in the Thursday chapel exercise was conducted as a memorial to President W. C. Daland, whose birthday anniversary is October 25. President Davis was on leave at the time of the exercises.

Professor L. H. Stringer left for Chicago this morning on his annual "music" trip. He plans to call on the Beech, and other organizations.—College Review.

MRS. LESTER RANDOLPH died in her home last Saturday morning. She was the widow of the late L. C. Randolph, former pastor of the Seventh Day Baptist Church here, and had been ill for some time. Two sons, Dr. H. H. and Dr. Victor Randolph, and a daughter, Mrs. Ella Vincent, survive. Funeral arrangements have not been completed.—Jennerus Gazette.

THE SABBATH RECORDER

Miss Helen Nepps, Missappy, Davis, Billy Van Horn, and Margarette, Norman, and John Deane Loofboro to the Seventh Day Baptist Church here will be at Berea over the week-end.—Clarksburg Exponent.

CHARLESTON, W. VA.

Wade Coffman, chairman of the state public service commission, outlined training and public services as advantages of college graduate. Last weekend, the Ruffner hotel here yesterday morning as a part of the annual Salem College breakfast.

The breakfast was in charge of Otho F. Randolph, of Charleston, in the absence of Oscar J. Andre, of Clarksburg, president of the alumni association at Salem. Dr. S. Duane is to serve a large parish paid.

THE SABBATH RECORDER

Lester Crandall and family, Mrs. Colleen Main, Mrs. Nettie Hibbard, and Mrs. E. J. Higbee attended quarterly meeting of the Seventh Day Baptist churches in Albion on Sunday.—Times.

LORSWICK, W. VA.

Rev. E. B. Lord accompanied Helen Nepps, Willa Curry, Evelyn Davis, Billy Van Horn, and Margarette, Norman, and John Deane Loofboro to the Seventh Day Baptist Church here will be at Berea over the week-end.—Clarksburg Exponent.

CHARLESTON, W. VA.

Wade Coffman, chairman of the state public service commission, outlined training and public services as advantages of college graduate. Last weekend, the Ruffner hotel here yesterday morning as a part of the annual Salem College breakfast.

The breakfast was in charge of Otho F. Randolph, of Charleston, in the absence of Oscar J. Andre, of Clarksburg, president of the alumni association at Salem. Dr. S. Duane is to serve a large parish paid.

THE SABBATH RECORDER

Mr. Ogden feels that the new field offers him almost unlimited opportunities for constructive and forward looking service of the sort that will be increasingly effective.

NEWS OF INTEREST

Elizabeth, N. J.—(U. P.)—Rev. Everett T. Tomlinson, seventy-one, for many years in the affairs of the Baptist Church North and one of the most popular authors of historical books for boys, died at his home here yesterday.

Mr. Tomlinson was graduated from William College with the class of 1879 and received subsequent degrees at Colgate and Oxford. He was well known as a teacher and his Greek and Latin textbooks were used in the '80s.

In 1888, he entered the ministry and served as president of the New Jersey Baptist Education Society, executive manager of the American Baptist Board of Education, and executive secretary of the Northern Baptist Convention which during his incumbency amassed a capital of $20,000,000.

Prominently best known for his books and as the most popular American author of juvenile literature. More than two million copies of his books were distributed.

He is survived by his wife, Anna, and three sons.—Courier-News.

MILTON JUNCTION, WIS.

The Milton and Milton Junction Christian Endeavor societies convened at the Baptist Seventh Day Baptist church for their meeting last Sabbath afternoon. The topic was "How to Answer 'Wet' Arguments," Miss Leona Gregoire led the meeting.

The service, attended by about thirty-five young people, was mostly given over to the reading of worth while comments on different phases of dry law enforcement and the "wet" arguments against such enforcement. Several good points were brought out.

A male quartet composed of C. A. Step­han, R. H. Johnson, R. R. Randolph, and T. P. Pickard entertained the congregation. The meeting was closed by the Mizpah benediction.

—College Review.
THE SABBATH RECORDER

LONDON, ENG.

A great step forward was taken at the committee meeting of the Evangelical Sab­
batarian Mission held on Friday evening July 17, when the proposal to organize a pub­nishing company in connection with the mission was carried. The company is called the Evangelical Sab­borarian Mission Press, with its registered office at 186 High Road, London, W.1. Its objects are to pub­
lish, print, and sell books, periodicals, and other means, religious and general literature.

The first publication issued by the E. S. M. Press is "Tales from the East," writ­en by Rev. James McGeachy, superinten­dent of the mission, and pastor of the "Mill Yard" Baptist Church. It consists of stories taken from the Bible and history, for young and old. It contains ninety-six pages, and is well illustrated in­side with 13 colored engravings. The cover is in three colors, and the price is one shilling. We recommend it to all our readers. It would make a seasonable gift for Christmas.

The sale of this book will be a great step forward in thousands the work of the mission, and will arouse their interest in eternal things. Pointing them to the cross of Christ and the blood of Calvary.

Pray that God may use it for his glory.

—Sabbath Observer.

ASHAWAY, R. I.

A memorial service for Miss Helen LeRoy Dunton, in memory of Rhode Island College of Education, whose death occurred at her home in Ashaway October 1, was observed at a regular meeting of the assembly held at Rhode Island College of Education, Providence, yesterday.

A resolution prepared by a committee of the Students' Body, a poem written by Miss Kathleen Kelley in memory of Miss Hill were read by Miss Esther Carroll, president of the college.—Westerly Sun.

WESTERLY, R. I.

Judge Samuel H. Davis of the third dis­ trict court left town on Thursday, July 15, for Stamford, V. W., where he will visit his brother, W. Davis, and other relatives. He expects to be absent about four weeks. Judge Davis left after he had voted at the town election.—Sun.

PLAINFIELD, N. J.

Charles O. Eaton, congressional rep­resentative of the fourth district, will ad­dress the Engineers' Club of Plainfield on the subject of "The Engineer in Public Life" at the Monday Afternoon Club, Plainfield, on Friday at 6:30 p.m.

The occasion will be marked by a testimonial dinner given by the Engineers' Club to Alexander W. Vars who has been secretary of the club for nine years. Mr. Vars was retired last month. Plainfield has been actively engaged in municipal engineering for the past quarter of a century now. Many may obtain reservations from C. A. Dawley, 1234 Watchung Ave., Plainfield, until the all­ment, which is limited because of the accom­modation facilities of the club, has be­come exhausted.—Courier News.

DICKENS STYLE BANK STILL FUNCTION­ING IN ASHAWAY

REAL COMMUNITY INSTITUTION OF OLD COUNTING HOUSE MEMORIES UNCHANGED SINCE 1856 EXCEPT FOR BURGLAR ALARM.

CASHER FORMERLY SCHOOLMASTER

If Charles Dickens could return today he might search in vain for a trace of the old counting houses he was wont to describe in detail and people with his inimitable characters.

And could he return again on a twen­tieth century trip through the United States he might find search for a similar bank­­ ing house in America equally unprofit­able unless he visited a mountain bank in Ashaway, where still standing, as it was in his time, is perhaps the oldest, and certainly the smallest, bank in Rhode Island doing business as the Ashaway National Bank.

A real New England community bank, this institution is unchanged since its estab­lishment in 1856, when the business of three local mills created the need for such a house.

Its appearance, inside and out, harks back through the years. Save for a rural telephone with an enormous bell box, attached to the wall with wires from the alarm connection from the vault to tele­graph poles on the street outside, the inter­ior of the bank is exactly as it was half a century ago when the cashier, first assumed his duties upon retirement as the local schoolmaster.

The bank is built of brick and has a single room. A vault in the basement contains the cash and checks, as it did when Mr. Hill was the cashier.

There are no directors’ rooms, with velvety carpeting and expensive furniture, nor are there offices for the president and cashier as in larger institutions of its kind. An area large enough to hold two people without crowding is caged off as that part de­voted to patrons of the bank. Inside this area is a small vault.

Once in a while, such as when annual statements are being prepared, Mr. Hill might be a cleric-like, but on the average he toils alone in his musty little quarters from one end of the year to another.

The bank’s pride is its vault. A huge cavern opening into secret passages from one corner of Mr. Hill’s office, this vault still holds the village wealth and securities. It is exactly the same as when first installed except that it has been wired for a burglar alarm system con­necting with the state police barracks, a few miles away.

CURIOUS CLOCK ON WALL

Electric circuits and wiring run from the ceiling. According to Mr. Hill, the electricians were so used to wiring for a similar bank­­ ing house in America equally unprofit­able unless he searched all of London in vain for detail and people with his inimitable characters.

And could he return again on a twen­tieth century trip through the United States, he might find search for a similar bank­ing house in America equally unprofit­able unless he visited a mountain bank in Ashaway, where still standing, as it was in his time, is perhaps the oldest, and certainly the smallest, bank in Rhode Island doing business as the Ashaway National Bank.

A real New England community bank, this institution is unchanged since its estab­lishment in 1856, when the business of three local mills created the need for such a house.

Its appearance, inside and out, harks back through the years. Save for a rural telephone with an enormous bell box, attached to the wall with wires from the alarm connection from the vault to tele­graph poles on the street outside, the inter­ior of the bank is exactly as it was half a century ago when the cashier, first assumed his duties upon retirement as the local schoolmaster.

The bank is built of brick and has a single room. A vault in the basement contains the cash and checks, as it did when Mr. Hill was the cashier.

There are no directors’ rooms, with velvety carpeting and expensive furniture, nor are there offices for the president and cashier as in larger institutions of its kind. An area large enough to hold two people without crowding is caged off as that part de­voted to patrons of the bank. Inside this area is a small vault.

Once in a while, such as when annual statements are being prepared, Mr. Hill might be a cleric-like, but on the average he toils alone in his musty little quarters from one end of the year to another.

The bank’s pride is its vault. A huge cavern opening into secret passages from one corner of Mr. Hill’s office, this vault still holds the village wealth and securities. It is exactly the same as when first installed except that it has been wired for a burglar alarm system con­necting with the state police barracks, a few miles away.

Electric circuits and wiring run from the ceiling. According to Mr. Hill, the electricians were so used to wiring for a similar bank­­ing house in America equally unprofit­able unless he searched all of London in vain for detail and people with his inimitable characters.

And could he return again on a twen­tieth century trip through the United States, he might find search for a similar bank­ing house in America equally unprofit­able unless he visited a mountain bank in Ashaway, where still standing, as it was in his time, is perhaps the oldest, and certainly the smallest, bank in Rhode Island doing business as the Ashaway National Bank.

A real New England community bank, this institution is unchanged since its estab­lishment in 1856, when the business of three local mills created the need for such a house.

Its appearance, inside and out, harks back through the years. Save for a rural telephone with an enormous bell box, attached to the wall with wires from the alarm connection from the vault to tele­graph poles on the street outside, the inter­ior of the bank is exactly as it was half a century ago when the cashier, first assumed his duties upon retirement as the local schoolmaster.

The bank is built of brick and has a single room. A vault in the basement contains the cash and checks, as it did when Mr. Hill was the cashier.

There are no directors’ rooms, with velvety carpeting and expensive furniture, nor are there offices for the president and cashier as in larger institutions of its kind. An area large enough to hold two people without crowding is caged off as that part de­voted to patrons of the bank. Inside this area is a small vault.

Once in a while, such as when annual statements are being prepared, Mr. Hill might be a cleric-like, but on the average he toils alone in his musty little quarters from one end of the year to another.

The bank’s pride is its vault. A huge cavern opening into secret passages from one corner of Mr. Hill’s office, this vault still holds the village wealth and securities. It is exactly the same as when first installed except that it has been wired for a burglar alarm system con­necting with the state police barracks, a few miles away.

Electric circuits and wiring run from the ceiling. According to Mr. Hill, the electricians were so used to wiring for a similar bank­­ing house in America equally unprofit­able unless he searched all of London in vain for detail and people with his inimitable characters.

And could he return again on a twen­tieth century trip through the United States, he might find search for a similar bank­ing house in America equally unprofit­able unless he visited a mountain bank in Ashaway, where still standing, as it was in his time, is perhaps the oldest, and certainly the smallest, bank in Rhode Island doing business as the Ashaway National Bank.

A real New England community bank, this institution is unchanged since its estab­lishment in 1856, when the business of three local mills created the need for such a house.

Its appearance, inside and out, harks back through the years. Save for a rural telephone with an enormous bell box, attached to the wall with wires from the alarm connection from the vault to tele­graph poles on the street outside, the inter­ior of the bank is exactly as it was half a century ago when the cashier, first assumed his duties upon retirement as the local schoolmaster.

The bank is built of brick and has a single room. A vault in the basement contains the cash and checks, as it did when Mr. Hill was the cashier.

There are no directors’ rooms, with velvety carpeting and expensive furniture, nor are there offices for the president and cashier as in larger institutions of its kind. An area large enough to hold two people without crowding is caged off as that part de­voted to patrons of the bank. Inside this area is a small vault.

Once in a while, such as when annual statements are being prepared, Mr. Hill might be a cleric-like, but on the average he toils alone in his musty little quarters from one end of the year to another.

The bank’s pride is its vault. A huge cavern opening into secret passages from one corner of Mr. Hill’s office, this vault still holds the village wealth and securities. It is exactly the same as when first installed except that it has been wired for a burglar alarm system con­necting with the state police barracks, a few miles away.

Electric circuits and wiring run from the ceiling. According to Mr. Hill, the electricians were so used to wiring for a similar bank­­ing house in America equally unprofit­able unless he searched all of London in vain for detail and people with his inimitable characters.
On October 10, friends as amendment, appears to conditions preceding the passage of the prohibition act nor for revision of the amendment. The body calling not for changes in the enforcement of the isolated nature of the present-day economic affairs, but are continuing along at our usual business, secure because our local industries are secure.

Besides Mr. Hill, other officers of the bank are Leverett A. Briggs, president, and Walter L. A. Uoyd Briggs, Walter L. Cole, a Hopkinton farmer, vice-president. The directors include Messrs. Briggs, Cole, and Hill, and A. Lloyd Briggs. Walter L. Hill, who constitutes the executive that it should be undertaken in a manner to win the assent of the public. The directors include Messrs. Briggs, Cole, and Hill, and A. Lloyd Briggs. Walter L. Hill, who constitutes the executive that it should be undertaken in a manner to win the assent of the public. It will not suffice to claim that the experiment is "noble" in the face of those who are acknowledging that it is an "experiment" only, and an experiment that has failed. Intelligent advocates must devote themselves to proving that prohibition is now, or may readily be made, more than an experiment and that tested by pragmatic standards it is superior in its results to any proposal which has yet been made for a substitute.

This should not be impossible or very difficult, and it is imperative that it should be undertaken in a manner to win the assent of the common men who constitute the electorate.—The Baptist.

Ours is both the faith of Jesus in this God the Father and a faith in Jesus himself as the eternal Christ. We believe that in Jesus the ultimate realities of the universe were revealed. This is a rigorous faith for an age like ours. Things are in a mess. It is hard to believe in such a God. Only this faith can hold us steady. Without him is black despair.
five sisters—Bertha, Ethel, Dorothy, Edith, and Dora.

When Betty was six months old she contracted the grippe very severely, she was taken to the hospital, and it was not until she was examined by the attending physician that it was discovered that she had serious heart trouble. For the remaining two years of her life her parents did all they could to restore her health, but little hope was held for her recovery.

Had Betty lived, she would have been in the third grade this year, for she had done good enough work to be allowed to skip the first grade. She was much interested in books and her teacher often sent her books from the school, for she preferred school books to story books.

Bety's parents are able to say that they had never heard a cross word from her in two years. It was one of her pleasures to sing to her baby sister her favorite song, "What a friend we have in Jesus." This hymn was sung at the service conducted at the home of Sabrah School Lesson Number 16.

Sabbath School Lesson


November 17—A day, in which we have in Jesus.” This hymn was sung at the service conducted at the home of Sabrah School Lesson Number 16.


The Methodist Church, by Rev. Wm. M. Babcock, D.D., $1.25 prepaid.

Alfred University—The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.

SABBATH RECORDER

RECOMMENDATION FOR ADMISSION TO ALFRED UNIVERSITY

The SABBATH RECORDER is a monthly magazine that has five buildings and an attractive campus. Its graduates have an advantage in graduate and professional schools as well as in educational institutions.

The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.

SABBATH RECORDER

LITERATURE—Sample envelopes, $1.00. Address: S. D. Babcock, President, Alfred, N.Y.

TEMPERANCE—A modern, well-equipped temperance school, with three dormitories for men, and two for women. There are 250 students enrolled.

For catalog and other information address The SABBATH RECORDER, Plainfield.


The Methodist Church, by Rev. Wm. M. Babcock, D.D., $1.25 prepaid.

Alfred University—The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.

SABBATH RECORDER

LITERATURE—Sample envelopes, $1.00. Address: S. D. Babcock, President, Alfred, N.Y.

TEMPERANCE—A modern, well-equipped temperance school, with three dormitories for men, and two for women. There are 250 students enrolled.

For catalog and other information address The SABBATH RECORDER, Plainfield.


The Methodist Church, by Rev. Wm. M. Babcock, D.D., $1.25 prepaid.

Alfred University—The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.

SABBATH RECORDER

LITERATURE—Sample envelopes, $1.00. Address: S. D. Babcock, President, Alfred, N.Y.

TEMPERANCE—A modern, well-equipped temperance school, with three dormitories for men, and two for women. There are 250 students enrolled.

For catalog and other information address The SABBATH RECORDER, Plainfield.


The Methodist Church, by Rev. Wm. M. Babcock, D.D., $1.25 prepaid.

Alfred University—The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.

SABBATH RECORDER

LITERATURE—Sample envelopes, $1.00. Address: S. D. Babcock, President, Alfred, N.Y.

TEMPERANCE—A modern, well-equipped temperance school, with three dormitories for men, and two for women. There are 250 students enrolled.

For catalog and other information address The SABBATH RECORDER, Plainfield.


The Methodist Church, by Rev. Wm. M. Babcock, D.D., $1.25 prepaid.

Alfred University—The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.

SABBATH RECORDER

LITERATURE—Sample envelopes, $1.00. Address: S. D. Babcock, President, Alfred, N.Y.

TEMPERANCE—A modern, well-equipped temperance school, with three dormitories for men, and two for women. There are 250 students enrolled.

For catalog and other information address The SABBATH RECORDER, Plainfield.


The Methodist Church, by Rev. Wm. M. Babcock, D.D., $1.25 prepaid.

Alfred University—The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.

SABBATH RECORDER

LITERATURE—Sample envelopes, $1.00. Address: S. D. Babcock, President, Alfred, N.Y.

TEMPERANCE—A modern, well-equipped temperance school, with three dormitories for men, and two for women. There are 250 students enrolled.

For catalog and other information address The SABBATH RECORDER, Plainfield.


The Methodist Church, by Rev. Wm. M. Babcock, D.D., $1.25 prepaid.

Alfred University—The School of Music provides excellent courses in theoretical and practical music, and offers opportunities for individual study in organ, piano, violin, and voice. Gloria Club and singing groups are special features.

For fuller information, address Jay W. Crofoot, President, Alfred, N.Y.
Is this too much to expect?

- If we are already taking the SABBATH RECORDER and the subscription is due, we are expected to renew it.
- If we are not taking it, we are expected to subscribe.
- If we believe in its value and worth to us, and we think Seventh Day Baptists do, we are expected to interest others in it.

HELP DOUBLE OUR CIRCULATION

THE SABBATH RECORDER

$2.50 per year
Less than five cents a week.