As a streamlined, modern train speeds over the rails, it seems to personify effortless, irresistible power.

In the still, small voice—in the inner light—there is a power even more intense. Harnessed as thoroughly as mechanical or electrical forces—and resorted to as often—it could give us a glimpse of Heaven while we are still on earth.

A good deed done . . . a kind word spoken . . . a practical application of the golden rule—all of these can bring amazing results.

The churches of God have the principal obligation in bringing the world to the understanding and practice of spiritual powers. Your denomination can be a mighty instrument in this direction if it uses its resources to the best advantage.

As a Christian educator this is largely up to you. Use the lesson materials of your official church publishing house, which fit your teaching program exactly. You will get better immediate results in your local church. More than that, you will be helping to keep your publishing agency in sound condition and enabling it to support your world witness.

PROGRESS through COOPERATION

You need your publishing house: your publishing house needs you.

SEVENTH DAY BAPTIST PUBLISHING HOUSE
510 WATCHUNG AVENUE
PLAINFIELD, N. J.
THE SABBATH RECORDER

CONFERENCE, 1949
Have you been saving your pennies, nickels, dimes, quarters, half dollars, and dollars for that trip to Riverside, Calif., next August? Yes, it will require several sawdusts, and also, depending on, of course, where you live and how many will make the trip.

Don't you hear Riverside Calling? We do. Whether we arrive there or not, is truly another matter. Yet, as P. B. Hurley has been sending in, for the Publicity Committee of the Riverside Church, it makes us feel that we'd like to start tomorrow — the Riverside call is so genuine, the fellowship at Conference promises to be so rich, and there is so much to see and do.

But, let us be patient. The Riverside and Los Angeles folks need a little more time to get ready for us, the work of the present Conference year has only well begun, the Conference president needs time to formulate the program for the sessions of General Conference, the Commission expects to hold a midyear and a pre-Conference meeting before then, and very many of us are ready to go, anyway.

So, as we hide our time, being diligently about our Father's business, let us pray and plan for Riverside in 1949.

"Oh, you expect to go to California sometime, but not next year?"

If you are reading the publicity pieces that Mr. Hurley is providing for publication in the Sabbath Recorder, well — you might change your mind.

Remember, Conference at Riverside, August 16-21, 1949. Will we be seeing you?

25TH ANNIVERSARY OF THE SEVENTH DAY BAPTIST MISSION IN JAMAICA, B. W. I.
This issue of the Sabbath Recorder is dedicated to the Jamaica Mission.

Greetings in Christ to all Seventh Day Baptists throughout the Island of Jamaica on the occasion of the twenty-fifth anniversary of the founding of Seventh Day Baptist missions there, which is being celebrated beginning December 19, 1948, and continuing through January 10, 1949.

(See article on page 321 of this issue.)

RIVERSIDE CALLING
We are hoping for a large attendance at Conference next summer. We, selfishly perhaps, want that we may meet more people of the denomination. We want to see, too, that more people may see something of the beauty of our country and our town. We want it most of all that each may receive the inspiration of spiritual uplift which we are sure to get.

We want ministers and laity, one and all.

Just now we are thinking of and entertaining you for your pastor. Have you told him that you are sending him and his wife to Conference at Riverside? If you have not already attended this, will you please do so at the next Church business meeting. It is not good to keep the Pastor waiting until the last minute. He will serve you better now and at other Conferences, too, if you plan together all year for the trip.

Possibly, too, the Conference president may want your pastor on the program. Have you written to your Conference president? If not, you might change your mind.

(P. B. Hurley, for the Publicity Committee.

4751 Park Avenue, Riverside, Calif.

(Continued from page 314)

who insult or mistreat us. Even though we may not be able to do so, we would like to help people whether they are kind to us or not. "Because the love of God is shed abroad in our hearts."

Have we Seventh Day Baptists studied the Word until we have learned that Christ offers us just such blessings as might change the course of life for ourselves — this Forgiveness and Power, this Peace and Joy and Love? If we have, then we have learned the secret of living just what the world is hungering for. Let us not depend on our boards to do all the sharing. Let us find the joy of doing some sharing ourselves. Let us all be "Workmen Approved of God in Sharing the Word."

Loyal F. Hurley,
Conference President.
ONE HUNDRED SABBATHS OF SERVICE

How much are we interested in the spread of the Sabbath truth through tract distribution and an improved Sabbath Recorder?

Tract Distribution
The program of tract distribution is getting into full swing. Individuals and Churches are ordering tracts by the tens, hundreds, and thousands. We are informed that for the period of July 9 to November 9, 14,970 tracts were sent out by the publishing house for the office of the corresponding secretary of the American Sabbath Tract Society. For the period of November 10 to December 6, 13,534 tracts have been sent out, which is only 1,146 tracts fewer sent out during less than a month than were sent out during the previous four-month period. Without question, the seed is being sown for a bountiful harvest of quickened and redeemed lives for Christ and the Sabbath. But seed costs money in these times of inflated prices.

In Faith
The One Hundred Sabbaths of Service Program was conceived and launched in faith. Our faith in it has not weakened in the least. Nor is our faith in the interest and support of our people any less. Nevertheless, if the program succeeds, more money is needed immediately. The treasurer of the American Sabbath Tract Society has furnished the following in formation:

Number of contributions—91
Range of contributions—$36 to $143.32
Total amount of contributions—$946.43
Number of pledges—10
Total amount of pledges—$145.00

Let us have 500 contributions by April 1, 1949. Let us raise the range of contributions. Let us have the first $10,000 (of the $20,000, program—$10,000 each year for two years) paid or pledged by April 1, 1949.

It can be done with the help of God! Then, let us do it!

Please send contributions and pledges to Mrs. Maxwell A. Tift, Treasurer American Sabbath Tract Society 210 Watchung Avenue Plainfield, N. J.

SUPPORT THE DENOMINATIONAL BUDGET

David Livingstone said, “I will place no value on anything I possess save in its relation to the kingdom of God. If anything will advance the kingdom of God it shall be given away or kept, only as by the giving of it or the keeping of it I shall promote the glory of Him to whom I owe all my hopes of time and eternity.”

—From the Budget Committee.

CHURCH NEWS

FIRST HEBRON (Coudersport, Pa.) An encouraging note for our Church is the comparison of our giving to the Denominational Program last year that of 1947. 1948, $833.12; 1948, $137.28.

Hebron Center is to be commended on its increased giving to the budget: 1948, $5.25; 1947, $10; 1948, $41.

May the Lord bless our efforts.

—Church Bulletin.

THE SABBATH RECORDER

"WHO IS MY BROTHER?"

By Socrates Thompson
Alfred, N. Y.


In the closing years of the nineteenth century, America had fought a very short war with Spain and had been victorious. In the peace conference at Paris the American minister was faced with a very difficult situation.

Shortly before the signing of the armis-
tion Admiral Dewey conquered Ma-
nila, and Cuba was won. The Spanish
government found herself too weak to
rule her empire, so at the peace confer-
ce she ceded Cuba to the protectotate
of the government of the United States.
The Island of Guam was offered as war
indemnity, and the American minister
accepted; but when it came to the ques-
tion of the Philippines, they reached an
impasse. When President McKinley got
news that he should have charge of these
Pacific islands, he was in a great plight.
He had not only sent 10,000 of them before
and the minds of the American people
were not fixed on annexing them. Finally,
he is said to have reported to his Metho-
dist brethren in the following words:

"When word came of that we should take
over these yellow brethren, I did not
know what course to take. I am not
ashamed to say I did not know in what
place they lived, and they had not
heard of the Philippines before, and had
to look them up. Then when I found
them, I was more embarrassed, so I spent
sleepless nights in the house with
Cain in prayer for guidance as to what
course to take in dealing with the situa-
tion. Finally it was revealed to me that
the only humane thing to do was to take
these yellow brethren under the wing;
and give them brotherly care."

I refer to this instance because of the
supeptuousness of the God by which we
have just read. When asked for his brother
whom he had slain, he made the bombastic
answer, "I know not. Am I my brother's
keeper?"

I want us for a brief moment to think of
these words in the light of the situa-
tion in which President McKinley found
himself. He could have asked the other
nations if he was his yellow brothers' keep-
er, but instead, he saw the need for them
to shoulder the responsibility for others, and
decided to extend a brother's hand.

This was quite the opposite of what
Cain said of his brother, whom he had
murdered because of jealousy.

I am wondering, this morning, if there are
not many Christians who have side-
ved the responsibility for others, and are
asking the same question Cain asked.
This is also pictured in the account we
have in the parable of the young lawyer
who wanted to corner Jesus. His ques-
tion was, "And who is my neighbor?"
When he was made to tell who was his
neighbor, he was stuck. How many of us
ask these questions: "Am I my brother's
keeper?" and "Who is my neigh-
bor?" Then when we realize who are
our brothers and neighbors, what is our
duty to them? How do we carry out these
duties? We, like Cain, ask if there are
brother's we do, we like Mc-
klnley, extend them the hand of friend-
ish, love, and care?

The story is told of the Japanese nation
in days gone by. There were rivers in
Japan that were constantly carrying away
the people. There were emperors who
rose to power, but each of them when
he got into power simply filled his coffers
and planned to build a more beautiful
palace finally the waters rose so high that
God had given him power over his
brethren, and he was going to use his
power for the protection of their lives.
After building by the hands of men, they
reached the brink of the river. This, it has been
said, was the end to that great menace
to the people's lives.

I believe that when a man has been
called out from the middle of the world he is called out
for the purpose of bringing souls to the
kingdom of God. We are made kings and
priests in the kingdom work of the
Lord. Our job is to give ourselves un-
selfishly to the cause of finding our
brothers. A fine picture is given in An-
drew who, when he found the Lord, went
out and found his own brother. Do we
still ask these questions as did Cain, and that proud young lawyer?

The theme of Seventh Day Baptists for last year was "Go Work Today." It did not say go work where. This throws the field wide open to us to go to work for the establishment of the kingdom of God in the lives of men.

It was the sense of the brotherhood of God's people that moved in the heart of people like David Livingstone, Albert Schweitzer, Susie Bailey, and in our own day, Sarah Becker. If we look at the account we have of Livingstone, we find that he was in a job at a factory in the city of London, and was steadily progressing toward a finer job. Maybe he would some day become the head man of the firm, but with a deep urge for the lives of his brothers in other parts of the world, he set out, not knowing where he was going.

The record we have of his life shows how terrible it was for him, not to speak of those things of which we have no record.

Yet he set out to find his brothers, and he found them and kept them, too.

As we go out from here, let us, each one, be determined to find our brothers and keep them. Let us give not only the establishment of the kingdom of God in the lives of others, so that when He comes we will not ask ourselves the question, "Must I go empty-handed, must I meet my Saviour so, not one soul with whom to meet Him; Must I empty-handed go?"

May we labor to bring souls to Him, so that when He comes, we may each greet Him with a glorious throng for Jesus' sake.

SEVENTH DAY BAPTIST PINS

Seventh Day Baptist pins are available at 75 cents each to individuals, and at 60 cents each, regardless of quantity, to young people's groups for resale at 75 cents each. These pins are of good quality and are the screw-fastener type.

Please send orders to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N.J.

THE SABBATH RECORDER

"READING THE BIBLE AS A BOOK OF RELIGION"

By Benjamin O. Berry

Alfred, N. Y.

The Holy Bible is a compilation of books into one large volume. It has two main divisions, the Old and the New Testaments. The Old Testament deals with the history of the most primitive peoples, and it is the hinge on which the New Testament turns. It is the primary source for the authority of God as Creator, the creation, and religion.

That the Bible has withstood the most meticulous examinations to find out its trustworthiness as a book of life is indisputable. But amid all these examinations, coupled with unconstructive criticism, revisions, and new translations, the cardinal truth of the Bible has not been questioned or lost. Rational investigations have brought to light that the Bible is superior to any other literature, because of its demands upon the moral and ethical standards of people backbone and authority. God. All other kinds of literature fail to offer the highest consummation apart from their using the literary ingredients found in the sacred writings of the Bible.

The strength and importance of poetical writings cannot be overlooked, nor can there be any literary style better than poetry. The Bible challenges every other book for literary ability; in fact, it claims poetry supremacy over other styles because poetry was the first form of writing by literary art found in our Bible. It is no wonder such books as Psalms, Proverbs, Ecclesiastes, the Song of Songs, and Isaiah appeal to most young people. Inasmuch as they stumble over the import of these books, young people, especially students, find them very romantic and therefore read more of them than the other books of the Bible.

A Dr. Munro defines religion in these words: "Religion," said he, "is a deep sense of a higher power, which sense is expressed by profession of faith and worship." By scrutiny, this sense of which Dr. Munro speaks is a hereditary transmission or an emanation which has been handed down from that of the primitiveIsraelites, and the only way we can understand its importance is by reading the Bible which contains their history and story. The keystone of this great heritage, religion.

The Founder of the Christian religion, which religion is the religion of the Jews, from which its Judaeo elements were stripped, commanded the unlimited use of the Bible, when He said, "Search the scriptures; for in them ye think to have eternal life. John 5: 39. Jesus Himself made use of the writings of the Bible when He combated the devil. He quoted from Deuteronomy 8: 3 in defense of the perfection for which He strove. Surely Jesus could not make such a quotation had He not read and read the Bible.

The Bible is a book of life, it is romantic, inspiring, self-explaining, dependable — its applications can fit every situation in life. But very often the Bible is praised, misapplied, and therefore its readers suffer loss. The Bible has everything teachable and conducive to proper education: it offers its readers high ideals by their reading it carefully. The Holy Bible is not a book that people do not read the Bible, and if they read it at all they do not understand it. The only satisfactory answer I can give, from the many instances I have had with some people, is that some people read the Bible with preconceived ideas, and therefore fail to find what the Book elicits. On the other hand, many readers of the Bible do not put sufficient importance upon the words found therein, and the place of the Book in the home.

For the student in high school or college, whose parents are perfunctory in Christian living, the Bible is considered an antiquated, a book without meaning. Such a student, as the one under treatment, will rate his textbooks more important than the Bible, and most likely would not read it. But between for the student of good parentage, having high Christian
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THE LORD'S ACRE
ALFRED STATION

By Nina Davis
1948 Chairman

In the year 1943, under the guidance of Rev. Elmo F. Randolph, and with the assistance of Dr. Doumont Clarke, we decided it advisable to engage in a Lord's Acre project. This was entered into heartily so that in the fall we reaped a nice profit from the sales of our produce. It was decided we would continue to have these sales each year.

Since that time we have had a Lord's Acre each year with a dedication service at the beginning of each project. The sales have proved very remunerative as well as beneficial to the work. This year it was thought best to go on a little larger scale, and by Elmer A. Willard's giving the use of the Bird's Nest business to the island, the D. Burdett Coons, Gerald D. Hargises, Luther W. Critchlow's, and the Wadner Farms money this year be used for the mission money.

Groups have developed there till we have a total of thirty some Churches and groups with over 400 members, and with four leaders and houses of worship. The Second Century Fund school begins a new phase of evangelism there, and has drawn native teachers as well as our American teachers, the Milles, into active service. There is much of challenge in the expanding work of this quarter century in Jamaica as Christians face a world-wide task of extreme urgency.

The twenty-fifth anniversary will be celebrated next Sunday, December 19, and lasting through January 10, it "will include thanksgiving services, a birthday party, fund raising for a special project, evangelistic services, a musical concert, etc."

Nothing would please the Jamaicans more than having a representative from America who could personally receive their thanks for the work done through the auspices of the Seventh Day Baptist Missionary Society. If, in the absence of funds for this purpose in the society treasury, some Seventh Day Baptist vacation in Florida or the Gulf Coast region could visit Kingston during the celebration, we would be only too glad to give our moral support to prevent American missionary interests.

D. S. C.

RICE AND POLITICS IN CHINA

Excerpt from Letter of George Thorngate
Dated November 12, 1948

"I presume you have seen accounts in the news of the possibility of some Americans leaving China. So far this has been mostly confined to the Army and Navy dependents. We hope that the red tide will be toned down before the situation here warrants action on our part. We are trying to make plans for any eventuality, but anticipate no immediate action. The difficulty in getting rice and the high prices asked are the most immediate problems. It may be we shall have to close the hospital for a time. We hope we will not have to do that because we would run the risk of losing the help of the missionaries. We don't want to lose the help of the missionaries.

The system of government and the situation in the mission places are getting pretty serious. The government seems to be trying to do more and more things by itself, and the people are getting more and more dissatisfied. It is a very serious situation, but there is no immediate danger."

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JAMAICANS TO CELEBRATE QUARTER CENTURY MARK

A quarter of a century ago, at this season of the year, the Tract and Missionary Societies united in sending two representatives to the island in Jamaica, B. W. I., where a group of Free Adventists had appealed through Rev. Robert B. St. Clair for aid in developing an independent church work.

After a visit of a month and a half, Rev. William L. Burdick and Rev. Carl A. Hansen had helped establish a Seventh Day Baptist Church with the effective help of the Free Adventist leader, Rev. H. Louise Mignott.

The new Seventh Day Baptist beliefs and polity were explained in the many places visited.

Since that Christmas week in 1925, when Hansen and Burdick returned to the Tract and Missionary Societies, the Chief Elder for Jamaica, Elder Louie Mignott, the D. Burdett Coons, Gerald D. Hargises, Luther W. Critchlow, and a dozen other American teachers, the Millses, immediately began developing in Jamaica the Tract and Missionary Societies. They have been continuously serving missions in Jamaica, with the help of the Free Adventist leader. The Jamaicans have been growing in number and strength. The Church's treasurer says these sales each year.

In 1948, the Church's treasurer said: "Our mission work has been successful. We have proved very remunerative, and are nearing the quarter century mark."

By Nina Davis

The Sabbath Recorder in every home.

The Sabbath Recorder in every home.

The Sabbath Recorder in every home.
MISS MABEL WEST'S OPERATION
Excerpt from Letter of George Thornhage
Dated November 17, 1948

"Things are looking pretty grim in Shanghai at the present time. We will keep you at Westerly posted. The American Consulate is putting a good deal of pressure on people to leave, but we are sitting tight in the hope that military and political conditions will improve.

"Miss West had to have a second operation on her hip. This was done today, and she was resting this evening as comfortably as one can in a cast. She will probably be in the hospital a week at least." (The Wests are considered to be better off in Shanghai under their present living arrangements than anywhere else. We do well to remember that they stayed longer than any others in the compound during Japanese occupation.)

D. C.

POEMS


This collection of poems, seventy or more in number, reveals much of the heart and mind and soul of their composer. Grouped into seven classes, the introduction to each adds much to this revelation of the author himself.

Regardless of individual subject, each of the poems shows a love of nature and a close relationship with God and man. The foreword and sectional introductions give credit to many spots in Lewis, Harrison, and Doddridge counties for the inspiration of various poems.

Dr. Bond was born at Roanoke, Lewis County. He was a teacher in the public schools of that county, and later an instructor in Salem College. He entered the ministry, and is at present dean of the School of Theology, Alfred University, Alfred, N. Y. West Virginia History (A Quarterly Magazine.) Used by permission.

(Notes: Copies of Dean Bond's poems are now available at the Recorder Press, Plainfield, N. J., at $2.50 per copy. Order today before the supply is exhausted.)

THE SABBATH RECORDER

GOD IS NOT FAR

God is not far!
Sometimes with every one of us, an evening star.
Or desert's vast expanse, or sunset's blush,
Or, it may be, a child's cry, or love's first hush
Or, just as soon, impending battle's awful roar,
Though near, though far, throws wide the door
Where God is found;
And in that great strange hour of holy fear
Is born that sweetest consciousness of all.
Dear God, that Thou art near!
—From the Nevada Desert,
in Church Bulletin.

THE OPEN BIBLE

"Thy word is a lamp unto my feet, and a light unto my path"—Psalm 119: 105.

"This book contains the mind of God;
the state of man: the way of salvation.
Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy.

"It contains light to direct you, food to support you, and comfort to cheer you.
It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter.

"Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet"—Paul E. Holdcraft, in Ashaway Messenger, February, 1948.

TEN REASONS ON WHY WORSHIP REGULARLY

Because of

The Example of our Lord. "He went as His custom was."—Selected.

Because of

The Scriptural exhortation that echoes across the centuries, "not forsaking our own assembling together as the custom of some is."—Selected.

Because of

The uplift which comes through worship. Who is not conscious that his

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greatest need in these days is "A Presence which disturbs me with the joy of elevated thoughts"?

Because of

The harmonizing of the soul with the music of the spheres. Our age cries out for those who are "in the spirit on the Lord's Day."

Because of

The aims of Christian fellowship. "Bear, how pleasant and how good that we, one Lord confessing, together dwell in brotherhood, our unity expressing"

Because of

The courage and Christian optimism received. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

Because of

The contribution that worship makes to the building of a peaceful world. "The rich and the poor meet together. The Lord is the maker of them all." World brotherhood can be realized only as it finds its source in our hearts, our homes, our communities, our nation.

Because of

The development of a sensitive conscience. It is when we see the "Lord high and lifted up" that we cry "Woe is me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."—Selected.

Because of

The acquire of a passion to serve. It is the love of God nourished in the sanctuary which leads us to "love our neighbor as ourselves" and to serve in the spirit of Him who "came not to be ministered unto, but to minister."—Selected.

Because of

The glory worship ascribes to God. "Worship the Lord in the beauty of holiness." Our age needs to recover its lost appreciation of the glory and majesty of God.

"O COME, LET US WORSHIP!"

ANNUAL NETWORK TALKS
ON THE BIBLE

Dr. Francis Carr Stifler, Secretary for Public Relations of the American Bible Society, will be heard each Tuesday morning for a period of two months, beginning December 7th, in his second annual series of addresses on the popular "Faith in Our Time" program through the courtesy of the Mutual Broadcasting System. His themes will be as follows: Dec. 7—The World's Oldest Hymn Book; Dec. 14—Four Pamphlets on One Subject; Dec. 21—Make My Christmas Christian; Dec. 28—The Spirit of Forty-four. Jan. 4—Here is Another Letter. Jan. 11—How to Build a Beautiful Home. Jan. 18—Anything Breakable? Jan. 25—A Raider Returns.

Listeners may figure the hour for the local reception of these talks according to their time zone; they may also receive single copies of Dr. Stifler's scripts by writing to the stations over which they receive the program.

Friends of the Bible will find in these broadcasts a means of challenging their acquaintances, near and far, to accept their responsibility for keeping the Truth circulating in a world that so desperately is in need of the Truth.

The American Bible Society confronts us in this its 133rd year, not only the ever-increasing demand from every quarter of our own land for Scriptures in many languages, and the clamor for more and more copies from every corner of the globe, but it is also faced with the responsibility of supplying millions of Bibles and Testaments, or the materials for making them, to countries that once produced their own supply but have not been able to do so since the war — such countries as Germany, Finland, Czechoslovakia, Hungary. The demand in Japan continues to be overwhelming, likewise in Korea, India, and China. There was never so great a world famine of Scriptures and at the moment only the American Churches, through their Bible Society, have the resources to meet the need promptly. What Bible-loving America can fail to do his part in such a crisis? — Contributed.
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THE SABBATH RECORDER

FROM THE BEACON'S TOWER
By Oscar Burdick

"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened."

Matthew 7:7, 8 (RSV)

Salvation He offers to those who ask of Him. It takes an active faith, not a passive one. It demands the asking, the knocking, and the listening back and wondering why the world isn't any better. It is knowing about, believing in, and following Christ and His teachings.

It is feeling the inspiration of His gospel, often through the sensing of Christ in the lives and thinking of the people with whom we associate.

Salvation is not all that we gain by coming to Christ and asking for His guidance and help in life. We have the Sabbath, a day of rest and spiritual refreshment. We can get mental peace through the worship service. Christian ideas can be developed by the Christian fellowship of the church school. The other activities of the Sabbath can be helpful physically, mentally, and spiritually if we choose to make them so.

Mental peace can be one of the great outgrowths of Christianity. Paul has a saying that I feel is good psychology: "Forgetting what lies behind and strain ing toward the goal for the prize of the upward call of God in Christ Jesus."

Philippians 3:13, 14 (RSV)

We cannot change the past. We can only work from it, seek forgiveness. and go on to meet life with a clear mind. Great mental ease can come from the realization that Christianity as exemplified by Christ Himself is something greater and more enduring than the vocations and fine arts we know today.

"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

He who walks closely with God will not be close with God. —Riverside Bulletin

SABBATH SCHOOL ENROLLMENT CAMPAIGN

The following Sabbath schools are on the honor roll for gaining an increase of 10% or more in enrollment for the first year of the Sabbath School Enrollment Campaign: New Auburn, Pawcatuck, and Salem.

The Denver and Oakdale Sabbath Schools should be on the honorable mention list because Denver had a little over 9% increase and Oakdale an increase of 7½%. We congratulate all of these schools.

It is very important for those Sabbath schools which have not already done so, to send me the card giving their report for the first year of the campaign.

A message about the campaign has now been sent to those on wire and has been used by the Independence, N. Y., Sabbath School.

I would like to urge all of the Sabbath schools to send reports of plans for the enrollment campaign, and any other Sabbath school news to me.

When you are out distributing tracts, be sure to invite people to come to Sabbath school.

The Little Genesee Sabbath School is starting plans for a Leadership Training class. The number of such classes already held in our Churches since Conference time is very encouraging.

Correction

A mistake was made regarding the report of the Gentry Sabbath School in the Sabbath School Enrollment Campaign. This Sabbath school was not able to increase its enrollment by 10% and should not have been included on the honor roll. One or two families moved from the community, and this cut the enrollment so that the school was not able to make a gain.

H. S.

SABBATH SCHOOL NEWS
FROM RIVERSIDE

At the annual meeting of the Sabbath school in July we learned that our work is progressing nicely. We averaged 95 in attendance, which was an increase of 125% in regular attendance over last year.

One of our main projects was the sending of clothing and money to the Seventy Day Baptists in Germany. The total amount of weekly collection from July 1947, to July 1948, was $616.60, which makes an average weekly collection of $11.84.

Our work in the primary departments goes steadily forward. There are 29 enrolled with an average attendance of 19. The primary department has presented several programs and fine interest is shown by children and parents.

Additional chairs and supplies are needed. A contest is being held by the older primary group and Bibles are to be given to those completing the work.

At the September 25th meeting, $150 was voted toward the Denominational Budget, and $100 to the Church.

We have 23 members in our home department. The Helping Hand is sent to these people and all other nonresident or shut-ins would like to join our home department, their names should be sent in.

The Sabbath school officers are as follows: Superintendent, R. C. Brewer; assistant superintendent, Ben Kolvoord; secretary, Anne Babcock; assistant secretary, Lucile Malby; treasurer, Ada Sloan; chorister, Ernestine Henry; assistant chorister, Earl Orr; pianist, Arah Kolvoord; assistant pianist, Dale Curtis; primary superintendent, Edna Richards; cradle roll, Maxine Greathaber; nursery, Lilian Babcock; home department, Effie Houston; treasurer, Bob Harlson.

We appreciate the interest shown by the many visitors who make up a substantial percentage of our congregation.

—The Church Chimes

YOUTH FELLOWSHIP NEWS
FROM RIVERSIDE

Something new has been started for the boys and girls. On September 18, 1948, the first meeting of the junior C. E. was held immediately after dinner under the leadership of Mrs. Leon Malby. Many parents have their children learn more Bible stories, more songs and hymns, and more Scripture and to develop the ability to pray aloud before other children.

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A message about the campaign has now been sent to those on wire and has been used by the Independence, N. Y., Sabbath School.

I would like to urge all of the Sabbath schools to send reports of plans for the enrollment campaign, and any other Sabbath school news to me.

When you are out distributing tracts, be sure to invite people to come to Sabbath school.

The Little Genesee Sabbath School is starting plans for a Leadership Training class. The number of such classes already held in our Churches since Conference time is very encouraging.

Correction

A mistake was made regarding the report of the Gentry Sabbath School in the Sabbath School Enrollment Campaign. This Sabbath school was not able to increase its enrollment by 10% and should not have been included on the honor roll. One or two families moved from the community, and this cut the enrollment so that the school was not able to make a gain.

H. S.
OUR WOODCHUCK

One day in the spring my brother and I were out in the farthest pasture after the cows, when a little woodchuck raised up his head right in front of us. He was a much-frightened little woodchuck, for he had wandered far away from the home hole and did not seem to know the way back. I think he must have said, in-ti himself in chuck language, "Oh, dearie me! I wish I had stayed at home. What a fine time I should be having, this very minute, playing peek and hide with the rest of the young woodchucks! Dearie, dearie me!"

He was so tired he could hardly crawl; for he was too little to go so far from home. Indeed, he was just a baby chuck. All at once he heard a sound that made him jump with fright. It was only my voice, but to the little chuck it was very terrifying. He had never heard anything like it before.

"Oh! Oh!" I cried. "Let us catch him. He will make the cutest pet.

The little fellow did not want to be caught. He bit his brother and strangled my brother with all his little might when he caught him. He was angry as well as frightened, but my brother only laughed and carried him off. "My, but he is fierce!" said he, "but he will soon get tame enough and then he will make a fine pet.

The next day we had kept him shut up a few days, he became as tame as a little kitten. We children had great fun with him. How he did grow! We named him Chucky, and the whole family became very fond of him.

One day we forgot to feed him and he ate up some of our garden. Then our father told us sorrowfully that he did not think he could take care of Chucky he would have to take him away from us. We begged hard to keep him and promised not to neglect him again.

Chucky would follow us around just like a little puppy, and tumble around like one, too. He would let any of the family pick him up, but would not often let other people touch him. If they tried it, they would get bitten for their pains.

One neighbor, to whom he seemed to take a special dislike, often suffered from his sharp teeth. Chucky's favorite nap-placing was in a hole which had been worn in the sill of the woodshed door. This neighbor was apt to come in just in time for dinner. He was very near-sighted and, so, shuffled his feet quite but as he came in under the woodshed door.

Then up Chucky would jump and bite his heels. Of course we had to punish him, but we were really glad when that neighbor stopped coming so often. He declared that he would never come again if we did not get rid of "that critter."

When cold weather came, Chucky dug a hole back of the garden door, and slept there all winter. In the spring he came out so thin that we hardly knew him. At first he was very cross and seemed afraid of us, but is soon became as tame and friendly as ever. It did not take long for him to get fat again.

We could not keep Chucky much longer, however, for he began to dig great holes under the house and in many ways was a great nuisance. At last my father carried him off. My brother and I never asked what became of him, but we grieved for a long time over losing him.

Mizpah S. Greene.

THE FOOLISH YOUNG FROG

"Chigaree! Chigaree!" said a little young frog.

As he sat in the mud on the edge of the pond, and grumbled and grumbled with all his might.

"Til you surely would think his a most sorry sight.

And old Grandfather Frog, from the midst of the pool, where the shadows were deep and the water was cool,

Said, "Now what is the matter, you lazy young frog?

That you grumble and growl on the edge of the bog?"

"Chigaree! Dearie me! I'm so very small, I am sure it can't be useful at all.

Though my voice I send out to its greatest extent,

I can scarcely be heard," was the poor frog's lament.

"Chigaree! I wish I could do more useful work.

And I'm so very old, I'm sure I can't do much."
Rev. Leslie O. Greene entered upon his new duties as pastor of the First Sabbath Baptist Church of Indianapolis, Ind., on December 1, 1948.

May God bless him in all his efforts in this city and may the cause of Christ be advanced under his leadership in a manner that will bring joy into the hearts of all who are interested in this work and, above all, may the cause of Christ be advanced under his leadership in a manner that will bring honor and glory to His holy name.

We need the sincere and fervent prayers of all of God’s people for the success of the Indianapolis work — we need the Holy Spirit of God to lead us and guide us in all our efforts, and for this we pray. Unitedly, and God willing, we cannot fail.

During 1948-1949, we hope to buy or build a Church building, to more than double our membership, to become a member of the General Conference, and to become a member of the Northern Association.

Our goal is high and we will strive diligently to reach it. L. L. Wright.

1253 Leonard St., Indianapolis, Ind.

(Editor’s Note: A card from Rev. Leslie O. Greene states that he and Mrs. Greene are temporarily located at 1103 N. Euclid, Indianapolis, Ind.)