

The Sabbath Recorder

*The General Conference
has just closed its session for 1926*

Another year of history is thus completed

Before the Conference of 1927 shall we
not complete the

Denominational Building

and thus reach another great forward step
NOW!

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

PREACHERS

I heard two ministers of God
Proclaim the Word.
One flamed with fire, invective and hot scorn
For those who did not see the light he saw.
"This is God's word I speak—
I read it from his holy Book,"
He cried;
"Take it and believe it or be damned!"
And as I left the sacred house of God
These words came surging through my starving soul,
He does not make me think of Jesus Christ!

The other, not less full of zeal,
But calm and sure,
Revealed to us a God of wondrous love
Whose yearning heart bleeds ever
For the sheep that stray away,
He, too, read from God's Word,
But, as he spake,
Methought I saw the Candle of the Lord
Touch many flickering lamps of dying souls
And lighten them upon a gloomy way.
"He makes me think of One who died for me!" I said.
—William E. Shaw.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
President—Benjamin F. Johanson, Battle Creek, Mich.
First Vice-President—Edward E. Whitford, 3681 Broadway, New York, N. Y.
Vice-Presidents—Edgar D. Van Horn, Alfred Station, N. Y.; Sand C. Maxson, Utica, N. Y.; George M. Ellis, Milton, Wis.; Miss Elsie Bond, Salem, W. Va.; Ellis R. Lewis, Gentry, Ark.; W. Ray Rood, Riverside, Cal.
Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 3681 Broadway, New York City.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.
Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.
Terms expiring in 1929—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.
Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.
Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Northwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erio E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendent—Miss Elisabeth Kenyon, Westerly, R. I.
Intermediate Superintendent—Paul S. Burdick, Rockville, R. I.
ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Albert Rogers, Brookfield, N. Y.
Western—Leonard Hunting, Alfred, N. Y.
Northwestern—Mrs. Talva S. Wulf, DeWitt, Ia.; Miss Dorothy Whitford, Milton, Wis.; Royal Crouch, Centerline, Mich.
Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, Ia.; Rosa W. Palmberg, Liuho, Ku, China; H. L. Mignott, Kingston, Jamaica.

ADDRESSES OF MISSIONARIES IN CHINA
 Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont. Ste. Catherine, Shanghai, China.
 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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VOL. 101, No. 10

PLAINFIELD, N. J., SEPTEMBER 6, 1926

WHOLE No. 4,253

"Our Father, open our eyes to behold wonderful things out of thy law! Open the door of our understanding that we may know the ways in which thou wouldst have us behave! Let thy Spirit be our guide in all things! Teach us today that it is not by might, nor by power, but by thy Spirit that the city is built and the Temple restored! May we learn to depend on thee more than on any earthly power. In Christ's name. Amen."

Conference Matters Of General Interest

The RECORDER could not give in detail all the doings of the General Conference—especially of such a Conference as we have just had in Alfred. When you think of six days with three meetings a day by the general assembly, with special meetings in at least three different buildings at the same hour each day and with committees meeting in every recess, you can understand something of the activities of such a week. And when you add to these all the social functions—the out of door breakfasts with the young people, the banquet, the two meals a day at the gymnasium, and the various parties filling every available hour outside of meeting times—if you have a lively imagination, you may picture for yourself something of the lively times in Alfred for one week.

Then the crowds of automobiles lining every street and filling every available parking place gave the town a very lively appearance. Then the beautiful hills made fresh and green by recent abundant rains and the clear atmosphere of the highlands made Alfred seem like a paradise basking in the sunshine of heaven.

But I began to write about matters of general interest to us as a people, as found in the work of the week.

What seems to me to be of the utmost importance to all our churches is the report of the Commission as amended and approved by General Conference. So I am giving it a place in this early issue. Our churches should know early in the year just what is expected of them and what work is to be supported by their funds. So let everybody

make special study of the Commission's report and begin early to share in the good work it recommends.

You will be attracted by the general theme of the Conference as announced on its program, that of Spiritual Unity.

The officers as announced on the first page of the program were: president, Dr. George W. Post, of Chicago; secretary, Professor J. Nelson Norwood, Alfred; corresponding secretary, Rev. Edwin Shaw, Milton; treasurer Onward Movement, Rev. Harold R. Crandall, New York City; and Conference treasurer, Mr. J. H. Coon, Milton.

THE SCRIPTURAL WATCHWORD

Nothing could be more appropriate for the general theme of the program than was the following text which stood at the head of the first page:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the *Unity of the Spirit in the Bond of Peace.* Ephesians 4: 1-3.

Then at the foot of the last page of this good program was given the text:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the *Unity Of The Faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephesians 4: 11-13.

HERE ON THE LORD'S BUSINESS

Among the words of welcome and in the responses thereto such words as these were heard: "We are here on the Lord's business." Again, "We are glad for the friendships of such a gathering as this." "While we renew acquaintances, we shall not meet the old friends who served here in other days. Such men as Jonathan Allen, Rev. N. V. Hull, Thomas R. Williams, and others have gone to their reward. They

can not greet us here. But we shall make new acquaintances with faithful workers of today, who are here with burdened hearts to do the Lord's business."

In the responses, many good words were spoken, among which were these: "Seventh Day Baptists are so well acquainted that we feel at home wherever any of them bid us welcome. We are here in the cause we all love. Let us stand up to be seen, speak to be heard, and stop when we are done."

THE MUSIC

The music of Conference was a great inspiration. It could not be otherwise with such a leader as Professor A. Neil Annas. He is an expert in such work, and has served our Conferences as leader of the music several times. He had an excellent choir of twenty-five or thirty persons, several of whom were volunteer visitors from other churches who joined with Alfred's young people in making a great chorus of excellent song.

During the Conference there were several pieces of special music which added much to the enjoyment of the congregations. The following people assisted in this way:

Solo singers during Conference.—Mrs. Irving M. Jones, Miss Frances A. Witter, Professor Neil Annas, Mrs. Ivan Tappan, Carroll L. Hill, Miss Eleanor Prentice, Miss Alberta Davis, Professor L. H. Stringer. Duet—Mrs. A. E. Champlin and Miss Eleanor Prentice. Trio by the Stillman sisters: Mrs. Carol S. Champlin, Mrs. Marian S. Greene, Mrs. Hazel S. Truman. Quartet—Pastors Wm. M. Simpson and E. M. Holston, with young men from Brookfield. Violin solo—Miss Leah Jones.

A GOOD PRESIDENT

Dr. George W. Post, Jr., made an excellent president, and at the close of the week's work a well worded resolution of appreciation and thanks for his faithful work was passed amid much enthusiasm by a rising vote, which was accompanied by great applause.

YOUNG PEOPLE'S ACTIVITIES

At one-thirty each day for four days the young people met in large numbers for services of their own. Each meeting had its own program, with capable leaders, and the whole was under the direction of Brother Benjamin Johanson, president of the Young People's Board.

The first meeting in the parish house

was a great meeting. Nearly two hundred young people were getting acquainted and having a very enjoyable social time.

You will find reports of these meetings in the Young People's Department as prepared by themselves. On Sabbath day I attended four of these meetings. One was a full meeting in the church, and after this adjourned there were three others in three places at the same hour. One was for the seniors in the parish house of nearly one hundred fifty young people singing, "I love to tell the story." This was a good meeting, with Brother Osborn in charge.

At the same time in Fireman's Hall there was a meeting of the children—sixty in all—being taught and helped by excellent teachers. From this meeting I went to Memorial Hall, where I found a company of intermediates, about seventy strong, with Mrs. E. D. Van Horn and Paul Burdick as leaders. The topic of this meeting was, "How an intermediate is helped and how he helps." Upon different phases of this question eight boys and girls in their teens, each in turn went to the front and read papers or made brief addresses. There were loyal young people there, and the songs and addresses were indeed inspiring.

I do not see how any one can witness the young people's activities in the General Conference without being filled with hope for our future as a people. When I was a boy no one ever dreamed of any such activities in church work, but we were always taught that "children should be seen and not heard." Today our young people are standing in the front, children and all, taking responsible places in service, and growing more and more enthusiastic for our good cause. In this young people's movement I see great hope for our denomination.

As this intermediate meeting drew to a close, they all sang, "Day is dying in the west," just as the lengthening shadows of a setting sun were pointing eastward in a clear sunset, always suggestive of a new clear day to come, and the "holy, holy, holy" of the song seemed to take on special emphasis, prophetic of our own coming day as a people when these young folks shall bear the burdens of the Lord's work.

Each day at three o'clock Miss Marjorie Burdick had charge of the children. Really

this whole young people's program was like a Religious Day School. It is just the right thing to do.

FIVE "FORMAL" REPORTS

President Post requested the boards to make "formal reports" by presenting them in brief and reading only by topics. These reports were then referred to special committees appointed to consider them and return them to Conference with recommendations. The plan worked well, and each committee spent much time with the report committed to it, before commending it for adoption by the General Conference.

THE BOY SCOUTS

A general write-up of Conference would be incomplete without a good word for the Boy Scouts. They were everywhere in evidence when we arrived in town, to aid delegates in finding their homes for the week. They were gentlemanly and always on the alert for every opportunity to render assistance.

But I must stop here, for the RECORDER forms can not be stretched and I fear there is already more written than can be used. Look for more next week.

Report of Building Fund The Building To September 1

Fund has had a little rest for a few days as people must have been occupied in preparing for Conference and in going to Alfred. But we hope that RECORDER readers are now ready to go on with the good work which they have so well begun. I was asked by an interested man at Conference how soon we would begin the building, and I had to tell him that it depends upon how rapidly people send in their pledges. We must not run in debt and we will have to wait till reliable pledges are given, enough to assure us of sufficient funds in the end to meet expenses. Of course you understand that your pledge notes can be paid by installments, and that the last installment will not have to be paid until May 1, 1928. But enough such pledges would warrant us in going forward just as soon as the pledges are received.

Our last report showed \$23,232.13 received to August 11. Since then the sum of \$664 has come to hand. This makes the present amount on September 1, \$23,896.13.

THE COMMISSION'S REPORT TO CONFERENCE

[The RECORDER gives here the Eighth Annual Report of the Commission as it was amended by the committee appointed to consider it, and approved by the Conference in regular session. The *Year Book* will furnish the details as first reported.—T. L. G.]

To the Seventh Day Baptist General Conference:

Your Commission would respectfully submit the following as its annual report for the year ending with this session of the General Conference.

Soon after the close of the sessions of the General Conference at Salem, W. Va., in 1925, the president of the Conference appointed the standing committees for the year.

The mid-year meeting was again held at Pittsburgh, Pa., at which all the members were present. The minutes of the meeting were published in the SABBATH RECORDER in the issue of January 11, 1926.

The pre-Conference meeting was held in Alfred, N. Y., August 19-23, 1926, all the members again being present. All the definite recommendations and actions of the Commission during the year have been assembled and are here printed in pamphlet form for the information and consideration of the people of the General Conference.

GEORGE W. POST,
President.

EDWIN SHAW,
Secretary.

Alfred, N. Y.,
August 24, 1926.

ITEMS OF INTEREST

The Commission with the approval of the General Conference, and the Tract Society concurring, will employ for the ensuing year as its general secretary, Rev. Willard D. Burdick, at a salary from the General Conference of \$1,200 a year and \$600 for expenses.

At the same Pittsburgh meeting it was also voted, "that it be the sense of the Commission that the *Year Book* should be ready for use not later than December 1 of any year."

The committee, appointed by the Commission one year ago to study the matter of

holding the General Conference at places of the Chautauqua types, submitted to the Commission at its recent meeting information which was received as a report of progress, and it was voted that the Commission appoint a similar committee to make a further study of the matter and report to the Commission at a future meeting.

At the Pittsburgh meeting a committee was appointed with power in reference to a denominational booth at the Philadelphia Sesquicentennial Exposition. The committee reported that when it learned that the floor space alone would cost \$1,875, the project was abandoned.

Data gathered by the Committee on Scholarships and Fellowships were summarized as follows:

Lester G. Osborn—		
Missionary Society	\$200.00	
Memorial Board	200.00	
General Conference	200.00	
		\$ 600.00
Hurley S. Warren—		
Alfred University	\$150.00	
General Conference	200.00	
		550.00
S. Duane Ogden—Memorial Board	200.00	
Verney A. Wilson—Memorial Board	750.00	
		\$2,100.00

Several letters addressed to the General Conference were received by the president from H. E. Samms of Santa Cruz, Jamaica. The Commission gave due consideration to these communications, recommending that the attention of the writer of the letters be called to correspondence already sent him by Rev. Willard D. Burdick. It was also recommended that Rev. William L. Burdick be requested to write an article for the *Seventh Day Baptist Reformer*, a paper published in Jamaica, in which the position of the Seventh Day Baptists as to the matter of eating meats shall be clearly stated.

Attention is called to the attendance of J. Nelson Norwood as a delegate from our General Conference to the Universal Christian Conference on Life and Work which was held at Stockholm, Sweden, in August, 1925, and to his visits with our churches in London and in Holland. Our delegate reported to the Commission at its meeting in Pittsburgh in December, 1925. He has also spoken concerning his trip to the people in several of our churches in New York, Rhode Island, and New Jersey, and he has furnished a series of articles for publication in the *Alfred Sun* and in the *SABBATH RECORDER*.

The Commission has discontinued a committee appointed at the Pittsburgh meeting in 1924 to attend to the sale and distribution of the new edition of the *Seventh Day Baptist Manual*. This action was taken to make it clear that the ownership of the book is to be vested in the American Sabbath Tract Society.

RECOMMENDATIONS

The Commission recommends that the Finance Committee be empowered to authorize the payment from the Contingent Fund of the deficit of \$254.88 in the General Fund of the General Conference, and possible deficits at the conclusion of the Alfred meeting of the General Conference as far as the fund will permit.

The Commission recommends that the balance of \$32.85 now remaining in the Fund to Supplement Pastors' Salaries, a fund that has been discontinued in the Onward Movement budget, be transferred to the Contingent Fund of the General Conference.

A committee consisting of Rev. Willard D. Burdick, Rev. William L. Burdick, and Alexander W. Vars, by direction of the Commission has been giving careful study to the matter of work among colored people by Seventh Day Baptists. In the light of that study the Commission recommends the adoption by the General Conference of the following:

We recommend that the work among colored people of all races be promoted by our people as workers and means permit.

At the present stage of the work we see no occasion to change the present policy of Seventh Day Baptists as to the reception of colored churches into the General Conference. Therefore we recommend that the present policy be continued.

It is the belief of the Commission that when the number of colored churches shall have so increased as to enable them to maintain a separate Conference, and that if it should appear that such an organization would greatly promote the work of the common cause, the matter can be adjusted to the mutual satisfaction of all.

Following up considerable work already done during the year, it is recommended that James L. Skaggs be a committee to study and investigate further the relation

of the theological seminary to Alfred University and to the Seventh Day Baptist denomination, and that such expenses as may be needed be paid from the Contingent Fund.

We recommend that a delegate be selected by the Commission to be sent to the Lausanne World Conference on Faith and Order in 1927, if funds are available.

ONWARD MOVEMENT BUDGET

The Commission has assembled the suggested budgets of the various denominational boards and societies, and has given them careful consideration, and it is recommended:

a. That \$500 be deducted from the item in the budget of the Missionary Society for "R. B. St. Clair (general missionary)" and that the Detroit Church be asked to assume the remainder of his salary.

b. That \$200 be deducted from the item in the budget of the Tract Society for "Revised Edition of the *Seventh Day Baptist Manual*," as \$200 has already been voted for that purpose from the Contingent Fund.

c. In view of the urgent need for more adequate buildings for our mission schools in China, we recommend that the Missionary Board should proceed to erect such buildings, when in the judgment of the board, it is deemed advisable to do so; but with the definite understanding that no obligation be incurred by the Missionary Board beyond that which can be fully met by funds which may be available for that purpose. We suggest that the Missionary Board, if it believes the time is ripe for such action, have plans and estimates made for the proposed buildings for the schools in China, in the hope that at the next General Conference such definite information may prepare the denomination to go forward with such a building program.

d. Since the work on the Pacific Coast is not likely to be started till late in this Conference year, it is recommended that the item in the budget of the Missionary Society for that work be reduced to \$1,250.

e. For the sake of even numbers in totals it is suggested that the item for the Emergency Fund in the budget of the Missionary Society be changed to \$150.

The Commission would submit the following as the Onward Movement budget for the ensuing year, and recommends its adoption by the General Conference:

GENERAL SUMMARY BY BOARDS AND SOCIETIES

Missionary Society	\$18,500.00
Tract Society	8,650.00
Sabbath School Board	3,600.00
Young People's Board	2,200.00
Woman's Board	4,300.00
Education Society	1,000.00
Historical Society	500.00
Scholarships and Fellowships	1,200.00
Ministerial Relief	4,000.00
General Conference	4,500.00
Contingent Fund	1,550.00
Total	\$50,000.00

BUDGET IN DETAIL

Missionary Society	
Expenses	
China:	
J. W. Crofoot	\$ 1,600.00
H. Eugene Davis	1,600.00
H. Eugene Davis, children's allowance	700.00
George Thorngate	1,600.00
George Thorngate, children's allowance	300.00
Susie M. Burdick	800.00
Rosa W. Palmborg	800.00
Grace I. Crandall	800.00
Anna M. West	500.00
Mabel L. West	400.00
Incidentals	900.00
Boys' School	500.00
Traveling expenses	1,900.00
	\$12,400.00
British Guiana:	
T. L. M. Spencer	\$ 1,000.00
Interest on mortgage	100.00
	1,100.00
Jamaica	2,000.00
Holland	1,000.00
Home field:	
Colorado field	\$ 500.00
Southwestern field	2,000.00
R. B. St. Clair (general missionary)	1,000.00
Northern Michigan field	300.00
Little Prairie	500.00
Los Angeles, Calif.	600.00
Middle Island, W. Va.	400.00
Fouke, Ark.	300.00
Stonefort, Ill.	600.00
Exeland, Wis.	200.00
Syracuse, N. Y.	100.00
West Edmeston, N. Y.	100.00
Western Association	500.00
Evangelistic work on the Pacific Coast	1,250.00
Iowa field	400.00
Daytona, Fla.	100.00
Traveling expenses	1,200.00
Emergency Fund	150.00
Contingent Fund	1,200.00
	11,400.00
Administration:	
Corresponding secretary	\$ 1,800.00
Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer	400.00
	2,600.00
Grand Total	\$30,500.00
Estimated Resources	
From—	
Permanent Funds	\$ 9,000.00
Woman's Board	2,500.00
Young People's Board	500.00
Churches for regular work	18,500.00
Total	\$30,500.00
Tract Society	
Expenses	
Sabbath Reform work:	
Holland, "De Boodschapper"	\$ 600.00
Mill Yard Church, London, Eng., "The Sabbath Observer"	100.00
British Guiana, "The Gospel Herald"	100.00
Jamaica, "Seventh Day Baptist Reformer"	100.00

Pacific Coast Association, traveling expenses	75.00	
Committee on Revision of Literature	300.00	
Special Sabbath Promotion work, Rev. A. J. C. Bond:		
Salary	\$600.00	
Expenses	400.00	
Teen-age Conferences	600.00	
Conferences on enlistment for Sabbath promotion	400.00	
	2,000.00	
		\$ 3,275.00
Appropriations for publications (in excess of income):		
"The Sabbath Recorder"	\$ 7,000.00	
"The Helping Hand"	275.00	
		7,275.00
Books, tracts, and general printing including "Letters to the Smiths"; "Bible Studies on the Sabbath Question," Third Edition; "Sabbath History I," Second Edition; "Three Conference Addresses"; "Seventh Day Baptist Hymns and Songs," New Edition; "Church Membership for Juniors"; revised editions of tracts	\$ 2,500.00	
Distribution of literature	350.00	
		2,850.00
Revised edition of "Seventh Day Baptist Manual"	200.00	
Interest on equipment notes	690.00	
Principal account equipment notes	2,000.00	
Miscellaneous:		
Traveling expenses	\$ 400.00	
President's expenses	200.00	
Legal expenses, treasurer, etc.	200.00	
Secretary, salary	\$600.00	
Expenses	300.00	
	900.00	
Denominational Files Committee	150.00	
Life Annuity	1,300.00	
Incidental items	400.00	
		3,550.00
Total		\$19,840.00
Sources of Income		
From Permanent Funds, Memorial Board	\$ 4,400.00	
From Permanent Funds, treasurer	4,200.00	
Collections at Conference, etc.	150.00	
Woman's Board	900.00	
Interest on equipment notes	690.00	
Special for Sabbath Promotion	500.00	
Sale of books, tracts, etc.	350.00	
From the Onward Movement Budget Fund	8,650.00	
		\$19,840.00
Sabbath School Board		
Promotion of religious education	\$ 1,200.00	
Editorial help on "Helping Hand"	75.00	
Editorial work on Children's Page	25.00	
Sabbath School Board's share of "Year Book"	75.00	
Salary of director of religious education	1,600.00	
Expense of director of religious education	400.00	
Membership in International Council of Religious Education	50.00	
International Lesson Committee expense	75.00	
Printing, postage, and other board expenses	100.00	
Total		\$ 3,600.00
Young People's Board		
Work in Jamaica	\$ 300.00	
China School Building Fund	200.00	
Dr. George Thorngate's salary	300.00	
Promotion	200.00	
Life Work Recruit work	50.00	
Field work	575.00	
Board expenses	500.00	
Contingent Fund	75.00	
Total		\$ 2,200.00
Woman's Board		
Salary of Miss Susie M. Burdick	\$ 800.00	
Salary of Miss Anna M. West	800.00	

Contribution to the Tract Society	900.00
Retired Ministers' Fund	250.00
Home missions	500.00
Salary for pastor of the Fouke Church	.00.00
Georgetown chapel	200.00
Boys' School in China	100.00
Girls' School in China	100.00
Emergency Fund	200.00
Board expenses	250.00
Total	\$ 4,300.00
Education Society	
Alfred Theological Seminary	\$ 1,000.00
Historical Society	
General Fund of Historical Society	\$ 500.00
Scholarships and Fellowships	
General Fund	\$ 1,200.00
Ministerial Relief	
General Fund	\$ 4,000.00
General Conference	
General expense	\$ 1,450.00
Printing	900.00
Federal Council	200.00
World Conference on Faith and Order	50.00
Lone Sabbath Keepers' Auxiliary	100.00
Salary of the general secretary	1,200.00
Expenses of the general secretary	600.00
Total	\$ 4,500.00
Contingent Fund	
General Contingent Fund	\$ 1,550.00
Total of all the budgets, less the estimated income from other sources as indicated in the budgets of the Tract Society and the Missionary Society, amounts to	\$50,000.00
APPORTIONMENTS TO THE CHURCHES	
The Commission recommends the following apportionments to the churches, which are the same as last year.	
Adams Center	\$ 1,300.00
Albion	680.00
Alfred, First	3,200.00
Alfred, Second	1,800.00
Andover	275.00
Attalla	50.00
Battle Creek	1,600.00
Berlin	450.00
Boulder	500.00
Brookfield, First	900.00
Brookfield, Second	800.00
Carlton	300.00
Chicago	700.00
Cosmos	25.00
DeRuyter	750.00
Detroit	250.00
Dodge Center	700.00
Exeland	50.00
Farina	1,300.00
Fouke	350.00
Friendship	700.00
Genesee, First	1,400.00
Gentry	200.00
Grand Marsh	25.00
Greenbrier	25.00
Hammond	400.00
Hartsville	100.00
He'ron, First	200.00
Hebron Center	30.00
Hopkinton, First	1,700.00
Hopkinton, Second	200.00
Independence	850.00
Jackson Center	300.00
Little Prairie	50.00
Los Angeles	200.00
Lost Creek	750.00
Marlboro	450.00
Middle Island	150.00
Milton	3,400.00
Milton Junction	1,450.00
New Auburn	250.00
New York City	660.00
North Loup	2,500.00
Nortonville	1,500.00
Pawcatuck	3,750.00
Piscataway	600.00
Plainfield	2,150.00
Portville	40.00
Richburg	200.00
Ritchie	200.00

Riverside	900.00
Roanoke	150.00
Rock Creek	15.00
Rockville	300.00
Salem	1,900.00
Salemville	100.00
Scio	25.00
Scott	50.00
Shiloh	3,000.00
Stonefort	150.00
Syracuse	150.00
Verona, First	750.00
Walworth	400.00
Waterford	400.00
Wellsville	25.00
Welton	600.00
West Edmeston	75.00
White Cloud	400.00
Total	\$50,000.00

WORK OF THE GENERAL SECRETARY

Rev. Willard D. Burdick has continued during the past year in the joint work of general secretary of the Commission and the corresponding secretary of the American Sabbath Tract Society.

His efforts in public address and in written message have been to conserve and strengthen the spiritual interests of Seventh Day Baptists, and to extend our work at home and abroad. To these ends he has visited twenty-six of our churches during the year, has attended associations and other denominational gatherings, has brought denominational interests to the churches through monthly letters to the pastors, and in the Onward Movement department of the SABBATH RECORDER; he has visited groups of independent Sabbath keepers in different places, and has had an extended correspondence with persons within and outside the denomination about matters relating to denominational interests.

With a strong belief in the cause that has brought Seventh Day Baptists into existence, the general secretary longs to have the entire membership of the denomination realize the blessings of the Christian religion and practice the teachings of Jesus Christ; he desires to see the work in the United States so strengthened that adequate leadership in every church shall be secured and the mission field properly supervised, and the calls from foreign lands answered as quickly as possible, the work being largely done by native workers under supervision of missionaries from this country.

Inasmuch as the Sabbath is the chief distinguishing belief of our denomination we should be an example of the benefits arising from the keeping of the Sabbath as taught by Jesus Christ, should be thoroughly

familiar with the Bible teachings about the Sabbath, and more aggressive in our efforts to make known this truth and to persuade people to accept and keep the Sabbath.

The general secretary hopes that the interests of our cause will become of such importance to our people that every person will seek to fill his or her place in the church, and will hear and heed the calls of all who are appealing to us and will give them such sympathy, personal service, and financial help as will make it possible for our denomination to fulfill its obligations to them. He believes that God does not require any more of us in the promotion of his work than we can accomplish, but that it is possible for us to do much more than we are now doing in supplying workers and money to carry on the work that the Lord has given us to do.

The general secretary craves your prayers, your constructive suggestions as to ways in which he can more effectually do his work, and your most liberal moral and financial support of the work at home and abroad.

PERSONNEL OF THE COMMISSION

The Commission as organized at the present time is as follows:

- George W. Post, Jr., chairman, 17 N. Crawford Ave., Chicago, Ill.
- S. Orestes Bond, Salem, W. Va.
- Rev. Alva L. Davis, Little Genesee, N. Y.
- Rev. Gerald D. Hargis, Riverside, Calif.
- Rev. Claude L. Hill, Farina, Ill.
- D. Nelson Inglis, Milton, Wis.
- J. Nelson Norwood, Alfred, N. Y.
- Rev. James L. Skaggs, Milton, Wis.
- Alexander W. Vars, Plainfield, N. J.

The corresponding secretary of the General Conference, Rev. Edwin Shaw, of Milton, Wis., is ex-officio secretary of the Commission. The general secretary is Rev. Willard D. Burdick, of Plainfield, N. J. These eleven persons make up the working body of the Commission.

The standing committees for the past year have been as follows:

- Auditing Committee—Alva L. Davis, J. Nelson Norwood.
- Finance Committee—D. Nelson Inglis, Alexander W. Vars, Claude L. Hill.
- Scholarships and Fellowships Committee—James L. Skaggs, Gerald D. Hargis, S. Orestes Bond.

Place of Holding Conference—Gerald D. Hargis, D. Nelson Inglis.

The term of office of the following expires at the close of the annual session of the General Conference: Alva L. Davis, James L. Skaggs, and D. Nelson Inglis.

OUR PROGRAM

Our program for the coming year very properly includes a more vigorous prosecution of the work already under way.

Evangelism

Let us continue the work of evangelism in all its forms, especially calling attention to the possibilities of the week-end evangelistic efforts when more extended campaigns are inadvisable. Let our churches release their pastors to go to needy fields for several weeks at a time, supporting them there with their prayers and means.

Religious Education

Let us continue and enlarge our work in the religious education of the young. Let us stress in our Vacation Religious Day Schools the thorough grounding of our young folks in the reasons for our existence as a separate denomination.

The Atmosphere of Prayer

"Prayer is the Christian's vital breath,
The Christian's native air."

Let us follow our Lord and Master in frequent formal devotional exercises, and live all the time in the spirit of prayer.

Our Property

Let us consecrate our property to the service of God. Let us continue our campaign to teach that the spread of the gospel by means of finances is an essential part of our Christian life.

The Church Building and the Church Service

Let us remind ourselves again that the conservation and beautifying of our church edifices will help to make us better Christians. Let us remember also that the beautifying and enriching of our Sabbath morning services by good vocal and instrumental music and otherwise will uplift us spiritually and make the church more interesting to more people.

Deeper Problems

But let us not permit these plans to exhaust our united efforts for the coming

year. The plans laid in the past must be carried out. Much routine work must be done. In many ways as churches and as a denomination we must go on this year doing very much as we did last year. But deeper problems confront us, problems we are too often tempted to avoid because of their difficulty, delicacy, or unfamiliarity. We live in a world in many ways new, compared with the world of our fathers. New knowledge mixed with alleged knowledge, new habits of thought, new institutions, new processes, new relationships, have come teeming into human life especially in the past generation, raising all manner of new problems. This is true of the fields of education, of industry, of government, of international life, of social life, of morals, as well as of religion. Life is an unwonted flux. Uncertainties and differences make life appear strangely chaotic. Wise men know not which way to turn. Multitudes of discordant suggestions appear for steering society through the present changes.

It is not strange that this big fact of change has seriously affected us as a denomination. Old problems have been intensified, new ones have arisen. All is not well with us. Our numbers are decreasing, our best efforts fail to produce proportionate results. Some leaders are discouraged. What ails us? Is our traditional standard of Sabbath observance too strict, or not strict enough? Shall we emphasize the "Thus saith the Lord" in spreading the Sabbath truth, or shall we emphasize the spiritual value of Sabbath observance? Shall we say less about the Sabbath and more about the gospel of service, or less about the gospel of service and more about the Sabbath? How can we impress the Christian world with the importance of the Sabbath as well as with its truth? How can we restore the old time conviction on the Sabbath question among ourselves? How can we overcome the swing in the religious world, away from emphasis on forms and observances to a stronger emphasis on Christ's spirit, life, and teaching, sufficiently to convince of the rightful claims of a sacred day? How far should we accept the scientific thought forms and cosmic assumptions of the hour in interpreting the Christian message with its Sabbath truth to our generation?

We believe that failure to grapple openly with these problems is largely to blame for our present denominational ill-health. Many honest and earnest, but contradictory, suggestions are being made up and down the denomination aiming to reorient us and point the way out of our difficulties. We believe that all factions are tackling the same problem, albeit with such divergent voice. We believe that our denominational difficulties have primarily caused these factions and not the factions the difficulties. The factions are but symptoms.

We may well feel denominationally, as we spend earnest effort on our important but relatively minor problems, as Lincoln felt, when he was assigning government offices to importunate place-hunters in 1861. He said, "I feel like a man assigning apartments in a house that is on fire."

Is the time now ripe for a get-together? The Baptists have done it, the Presbyterians have done it, this year, although on a much narrower issue. Can we do it? Can our best minds from different groups lay aside any spirit of controversy that may have been present, any spirit of suspicion, and in the spirit of the Master, get together, find some common ground for loyal united work in the cause they all love, and then put their united abilities to the solving of these deep and insistent problems? What could better fulfil the inspiring motto President Post has chosen for this General Conference?

The Commission believes that these problems can be solved, and it recommends that the General Conference authorize it to make provision, at some convenient time and place before the 1927 sessions of the Conference, to attempt a restoration of our unity and to study our deeper problems.

The destiny, the greatness of America lies around the hearthstone. If thrift and industry abound there and the example of self-sacrifice oft appears, if honor abide there and high ideals, if there the building of fortune be subordinated to the building of character, America will live in security, rejoicing in abundant prosperity and good government at home, and in peace, respect, and confidence abroad.—President Calvin Coolidge.

TENTATIVE PROGRAM—SOUTHWESTERN ASSOCIATION

Thursday Morning

- 10.30 Song service
Address of Welcome J. H. Plemons
Response W. L. Burdick
Moderator's Address
Report of Program Committee.

Thursday Afternoon

- 2.00 Letters from churches
Reports from delegates from sister associations and denominational boards
Tract Society hour
Sermon Rev. L. D. Seager

Thursday Evening

- 7.30 Praise service D. E. Maxson
Sermon Rev. A. P. Allen

Friday Morning

- 10.00 Devotionals
Business
Reports from Conference, under direction of Rev. W. L. Burdick
Education Society hour
Sermon Rev. V. A. Wilson

Friday Afternoon

- 2.00 Praise service, led by Ada Mitchell
Business
Woman's hour, directed by Mrs. Phoebe Mills
Sermon Rev. E. R. Lewis

Friday Evening

- 7.30 Praise service, led by C. C. Van Horn
Sermon, and testimony meeting
T. J. Van Horn

Sabbath Morning

- 10.30 Devotionals
Sermon Rev. L. D. Seager

Sabbath Afternoon

- 2.00 Praise service, led by Elva Scouten
Program, under direction of Sabbath School Board
Missionary hour Rev. W. L. Burdick

Evening after the Sabbath

- 7.30 Praise service, led by T. J. Van Horn
Young People's hour, conducted by Miss Fucia Randolph
Sermon by delegate from Northwestern Association.

Sunday Morning

- 10.00 Song and prayer
Onward Movement, led by T. J. Van Horn
Discussion
Sermon Rev. L. D. Seager

Sunday Afternoon

- 2.00 Praise service, led by Marion Van Horn
Business session
Sermon Rev. E. R. Lewis

Sunday Evening

- 7.30 Praise service, led by Rev. L. D. Seager
Sermon Rev. W. L. Burdick
Closing Conference

MISSIONS

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

MISSIONARY SOCIETY'S ANNUAL REPORT

(Concluded)

VI.—CHINA

In reporting regarding our mission work in China there is nothing better that the Board of Managers can do than give the various reports as sent from China, though these taken together fail to make a complete and comprehensive report.

Report of Mr. and Mrs. J. W. Crofoot

I have no data from which to prepare a report of the first half year, but that is pretty well covered by the reports of the missionaries now in China.

Since leaving Shanghai February 13, it has been our great privilege to visit Palestine, Egypt, and Europe, arriving in New York May 28. We visited our churches in Haarlem, Amsterdam, and London.

Since reaching the United States we have both had parts in the associations at Shiloh, N. J., Brookfield and Alfred Station, N. Y., and I (Mr. Crofoot) have also spoken to congregations at New Market and Plainfield, N. J., Waterford, Conn., and Ashaway, R. I.

After reading the financial reports from China it is my impression that \$500 should be appropriated for the deficit in the current expenses of the Boys' Boarding School.

Girls' Boarding and Day Schools

Just as we were writing our report last year we were beginning to feel the effects of the students' uprising. Our girls, in response to demands and threats, had decided to go on strike. They went out and raised a goodly sum of money for the strikers and then came back ready to go on with the work. Fearing further interference we hastened reviews and examinations, and just as we were finishing a letter came from the Students' Union demanding that all work stop. We were ready to do so. There was a graduating class of six, a particularly fine class we thought, but there could be no

commencement exercises. Later, one afternoon, they all came back, and quietly certificates were given them to the accompaniment of cake and ice cream rather than song and addresses.

The vacation was a busy time with Daily Vacation Bible School, several girls making up grades, and the annual renovating of the buildings.

During the summer there was considerable fear that the student trouble would be carried over into the fall term. Much talk about the anti-Christian spirit was heard. But school opened September 8 with sixty-eight pupils, as many as we could comfortably take. The second semester opened March 1 with sixty-three. Despite the many rumors and threatening prophecies, we have had an uninterrupted year of what seems exceptionally good work. There has been unusually good health among the girls, but the teachers, who are practically the same as last year, have not fared so well. Without exception they have been ill, some of them seriously so.

This year there is a graduating class of five, a fine class, too. Commencement is to be June 24, and the next event not so happy for us, is Miss Anna West's sailing for home, June 27.

During the winter two dear little girls wrote their names for church membership, and the last Sabbath of May, three, one a member of last year's senior class and one of the present junior class, became probationers. But the first week of June must be included in this report. It is too good a story the telling of which to postpone. Through one of last year's graduates, now taking her senior high school work in another school, we came to know of a young Chinese woman who has been much used in personal work among school girls. She came to us on Friday, staying until Sunday afternoon. In that time she gave five earnest addresses, which were listened to with close attention. There were also many personal interviews. The girls have responded in a way to rejoice our hearts. Fourteen have asked for baptism before the end of the term, and as many more have decided to take the first step, among them two of our seniors. This new life in our midst has filled us with joy.

As I write this, June 8, the girls are

celebrating Miss West's birthday with songs, exercises, an original play, and flowers and gifts not a few, in all of which they are showing an appreciation of the good and loving work she has done.

The day school in the city has had a change of teachers, Mrs. Dzau having had to stop and welcome her little son. For the first time in my memory neither of the teachers is a former pupil of our boarding school. Two of this year's class have pleased us by promising to take that school in hand next year. In the fall there were sixty-five pupils with an average attendance of fifty-five. This term totals sixty-three; average attendance forty-nine.

The Zia Jaw Day School has been under the supervision of Mrs. Pau-Waung Pau-tung. She has looked after the school and has, at her own expense, put a baby organ there. There were last fall, fifteen names on the roll with an average attendance of fifteen. There are now twenty-four, which fills the room, and there has been an average attendance of twenty. The tuition of the pupils goes only a short way toward defraying the expenses, but at the annual meeting of the church they voted to stand behind that work with \$100 Mex. That will hardly finish the year.

The woman's society continues to meet the first Wednesday of the month. There has been a more careful organization as a W. C. T. U. They also continue to sew for Liuho hospital. The membership is twenty-one, with about twelve to sixteen usually present. These women also maintain a weekly prayer meeting which goes from home to home and is one result of the "retreat" held in Liuho last fall.

In his Name,

SUSIE M. BURDICK.

Report of H. Eugene Davis for the Year Ending May 31, 1926

The year just past has been vastly different from any experienced by your missionary since entering the work in China. The months just following our last report were tense times in China and especially in Shanghai.

The anti-foreign, anti-Christian feeling was pronounced at the time and has continued, though in a less degree, throughout the year. The present tendency is to give

more responsibility to the Chinese Christians and we have been gratified to see that they have responded nobly to the tasks assigned.

Two "retreats" have been held during the year, one in Liuho early in the fall, and another in Shanghai at Chinese New Year. Both have been of real value to the members of the church. Out of the first retreat came weekly neighborhood prayer meetings, which have continued almost without a break. The retreat in Shanghai emphasized extensive Bible study and many suggestions were made which we hope to carry out in the future.

Since Mr. Crofoot's departure, I have had the responsibility of the Boys' School, but the Chinese teachers have been very faithful and within three weeks we will have finished another term.

The attendance in the Boys' School has been reduced by the anti-Christian movement together with our very poor building. Mr. Crofoot was compelled to borrow \$500 Mex. the first term, and \$400 Mex. more will be required to pay all bills, before the autumn term opens.

An additional piece of land at Da-Zang has been purchased and final payment made. Mr. Crofoot made the deal before he left. More land is available and we feel that, if the schools are to go on, more land should be secured.

Since the first of January I have given half time to the China Association Daily Vacation Bible School. With funds received therefrom I have paid the salary of David Seng, \$70 Mex. per month. Mr. Seng has given full time to the school and has been a very great help in the work with the boys. He wished to work for our mission in Grace High School, but it would have been impossible to employ him as funds have not been sufficient to run the school for the last year without his salary.

The church has received a number of probationers during the year. No baptisms can be reported in this report, but next year will be different, as already in the month of June baptisms have occurred at Liuho and will occur in Shanghai before the close of school.

As a mission we have been blessed with a fair degree of health, and have been wonderfully kept. We acknowledge our debt to God for all his blessings.

Report of Grace Hospital, Liuhoo

During the year there have been both encouraging and discouraging phases of the work. On the whole, however, it seems that the encouraging elements outweigh the others.

Much money and effort have been spent in trying to get the equipment back to an efficient working condition. Many new beds and other furniture have been bought as well as bedding, etc. The quilt-tops from America have been very useful.

Miss Helen Su has severed her connections with the hospital, and now there is no trained nurse here except Dr. Crandall. This has made it necessary to curtail the work of the Nurses' School. In fact, the Nurses' School has been one of the discouraging factors, due to this fact and the attitude of the girls themselves.

A young man, Dzau Sih Ding, formerly teacher at Grace High School, has been engaged to be assistant superintendent of the hospital. His duties will be to look after the hospital interests, manage the observance of polite Chinese customs, have charge of the religious activities of the hospital, receive complaints, and be a generally useful person. He will also be the buying agent.

There is now being built in the compound a six-room house that will accommodate Mr. Dzau and family and will also serve as nurses' home and Dr. Crandall's residence.

An ultra-violet lamp, Quartz Mountain Sun type, has been installed. It is mostly used for tuberculosis, chronic ulcers, and skin conditions. During one month, more than three hundred treatments were recorded.

The dispensary has been moderately active. During the year there have been 6,941 cases seen, of which over 5,000 were new ones. Of these the greatest number were malaria. There were 148 cases of trachoma, 86 cases of pulmonary tuberculosis, twenty attempted suicides (usually by the eating of matches), 220 cholera inoculations, and 146 smallpox vaccinations. An interesting item is tooth extraction, of which there were 224. There were three cases of leprosy. Forty-six required surgical treatment but refused to submit to operation.

There have been fourteen operating room operations and fifteen deliveries. Sacral anesthesia has been satisfactorily used in cases of fistula-in-ano, hemorrhoids,

prolapsus uteri, and ruptured urethra.

Many of the in-patients have had pulmonary tuberculosis. This disease is extremely common in this part of China, but most cases respond very well to treatment. The general management here is hygienic and dietetic, with the use of heliotherapy and tuberculin.

Financially the hospital has done well, having made enough during the year to cover all expenses, including that of new equipment, medicines, ultra-violet lamp, etc., except those incurred in building the new house.

The following list tabulates the more common conditions treated as in-patients:

MISSIONS ANNUAL REPORT	
Pulmonary tuberculosis	43
Injuries	29
Obstetric	15
Eye	14
Tuberculosis other than pulmonary	14
Burns	11
Mental	6
Hookworm	5
Men:	
In-patients	143
Re-admissions	8
Hospital days	3,649
Women:	
In-patients	73
Re-admissions	1
Hospital days	1,516
Total in-patients	216
Total days	5,165
Average number patients per day	14
Average number days per patient	24
Deaths	7
Outcalls	130

GRACE I. CRANDALL, M. D.
G. THORNGATE, M. D.

Report of Dr. Rosa Palmborg's Work in Liuhoo for Year Ending May 31, 1926

The past year has been a pretty busy one for me. I planned no real vacation last summer, but the cholera became so prevalent that it seemed wise and necessary to stop for a couple of weeks, during which I helped a little with the cholera work of the hospital. My own little Bible woman and companion contracted a light case of it from her husband, who was its first victim in the town. His death has really been a release to her, for though he was not a bad man, he was a very inefficient one and mentally unbalanced part of the time.

At China New Year's time, in February, I had an enforced vacation of two weeks'

time through an attack of flu, which left me in a rather weakened condition for some time, though I was able to carry on my work. It was fortunate for me that the time of my illness coincided with my daughter Eling's vacation, for she was a loving and efficient nurse.

My number of women and girls has increased to thirty, though it sometimes seems hard to prepare and take care of work for so many. But they beg so hard to come, I have yielded a little and taken in a few. I have quite a waiting list for vacancies, but no one wants to leave. One of the girls got married, but she comes just the same, though she walks more than a mile to do so. Work with the women begins at half past one, five days a week. About four-thirty I begin calling the roll, and pay each one for the work she has finished. At five o'clock all is changed and we become a school, with every one busily studying. During the next hour I teach four classes, two in the Bible and two in primary catechisms, from which they learn to read. One class of ten in the Bible has learned to read since coming here and they enjoy their new ability. I am taking them through a course in the Harmony of the Gospels. By the time we finish it is six o'clock. I enjoy the teaching immensely, and it seems to rest me after a hard day's work.

I am happy that one of the women is to be baptized next Sabbath, the oldest one, who has been with me from the very beginning. She seems to me to be a sincere Christian, and is also a very bright woman. Several others would be taking the same step but for the opposition in their homes. I am praying that this may in some way be overcome, and that I may see many of them turning to Christ.

Kind friends at home have helped me dispose of the work, and they are the ones who have made it possible to carry it on. I feel more grateful to them than I can express. Financially my balance is \$1,828.70, which is \$218.15 more than it was six months ago, and there is much work for which money has not yet been received.

My Bible woman has been faithfully and fearlessly teaching the gospel and distributing Scripture portions and tracts which she explains, in the surrounding regions, besides teaching the "doctrine" to the women

in the hospital for a short time daily.

Please pray that all our work may be a real factor in the evangelization of Liuhoo.

Report of Evangelistic Work in Liuhoo, by Dr. Palmborg, for Year Ending May 31, 1926

It has been suggested that I write a little report of our evangelistic work and church activities. Sixth day evening and also on Sabbath morning, we have a prayer meeting in the waiting room at the hospital, usually led by Mr. Woo, the evangelist, sometimes by Dr. Crandall or Dr. Palmborg, and occasionally by a visiting missionary from Shanghai. Not many of the church members, aside from those working in the mission, attend these meetings. Some of the hospital patients come, and on Sabbath morning a number of dispensary patients are present.

In the afternoon at two o'clock the Sabbath school meets, and is followed by the church service, in a room belonging to our Shanghai evangelist, Mr. Tong, who, because of some obligation to the church, promised the use of it, free for five years. So far there are only three classes in the Sabbath school, primary, men's and women's classes. The attendance averages between forty and fifty. The primary class is sometimes quite large. It was taught by Miss Helen Su while she was in the hospital, and has lately been taught by Mrs. Tong.

On the first Sabbath of every second month Mr. Davis or Mr. Crofoot have come out and preached and conducted the communion service. On the alternate first Sabbaths Dr. Crandall and Dr. Palmborg have done the speaking. The Shanghai evangelist, Mr. Tong, occupies the pulpit on the third Sabbath of each month, and Mr. Woo preaches on the second and fourth Sabbaths. So the people have a variety of speakers to listen to.

The spiritual condition of the church has been at quite a low ebb, but seems to have been reviving a great deal lately. The retreat conducted by Mr. Davis was a real blessing. The evangelist, Mr. Woo, seems to be greatly improving both spiritually and mentally since he has had a decent little house to live in. We are rejoicing in it. We feel that it would mean a great deal for the awakening and growth of our church

if we also had a decent little church building, and we are hoping, in the providence of God, to have one some day.

The evangelist and Dr. Palmborg's Bible woman teach the hospital and dispensary patients, and in the afternoons they go out into the surrounding country preaching the gospel and selling, or giving away, Scripture portions and tracts. They both report a much more favorable attitude toward Christianity than in the past. Dr. Palmborg has been putting out Scripture posters once a month, written by Mr. Tong, when he comes to Liuho, which he says are very favorably received. Always our prayers are for God's blessings on all these efforts in his name.

VII.—NOT ABLE TO UNDERTAKE SURVEY RECOMMENDED BY THE GENERAL CONFERENCE

At the last session of the General Conference the following recommendation was passed:

"We recommend that before a missionary from this country is placed on the Australian field, it should be visited and a report made to the Missionary Board by at least one of its representatives—preferably its corresponding secretary. We also recommend that at an early date the Missionary Board send a delegation of one or more to make a survey of our China mission field."

This recommendation was before the board at its meeting in October, and as the board desired more information, action was postponed until the next meeting. At the meeting in January the proposition was taken from the table and discussed and the following action was taken:

"It was voted that the burden of work pressing upon us among our churches together with the financial problem, necessitates putting off for a while a special visitation to the Orient for a survey of missionary fields."

Since the last annual report a Seventh Day Baptist Church has been organized in Calcutta, India, and the entreaties of this church and its friends that the board take up missionary work in India and aid them in an extensive manner have been touching as well as persistent. Their pleadings were referred to the Missionary-Evangelistic Committee, and at the April meeting the

board adopted the committee's carefully considered report as follows:

"Whereas, the General Conference has authorized a survey to be made of Seventh Day Baptist needs and prospects in Australia and of our China mission, on account of which further consideration of plans for work in Australia and India has been delayed,

"Therefore, it is the opinion of the Missionary-Evangelistic Committee that, due to a lack of funds and the unsettled condition in some of these countries, the proposed survey should not at this time be undertaken."

From these actions it will be seen that the board has carefully considered the recommendation of the General Conference and that the principal reasons why the recommendation has not been carried out are that there have been no funds to make the survey and that the secretary's services have been needed in the home land, he having been sent away on similar missions to foreign lands for three successive years.

VIII.—ANNUAL REPORT OF CORRESPONDING SECRETARY

In performing the duties of this office the corresponding secretary has endeavored to serve all fields and interests without partiality, and to co-operate in every way with the board, other boards, the associations, the General Conference, churches, and pastors in the promotion of our common cause in all lands. The duties of this office are many and varied and not always easily performed; but in all matters the secretary has received the liberal support and loyal co-operation of the board. The clerical help furnished by the board enables the secretary to give more time to other duties, such as field work and administrative problems.

Reports of the corresponding secretary's activities have been published each quarter and a general survey will suffice here. The secretary has carried on the official correspondence of the board and furnished material each week for the Mission's Department of the SABBATH RECORDER. After the adoption of the annual report last July he supervised its printing and spent several days in revising the list of life members of the Missionary Society, making about one hundred corrections. This spring, at the request of the Sabbath School Board, very

much time was spent in revising one section of the Mission Studies for the Daily Vacation Bible Schools, and in preparing, at the request of the Tract Society, a tract setting forth the relation of Seventh Day Baptists to Adventists.

Besides attending the General Conference, the Southwestern, Northwestern, Eastern, Central, and Western associations, the January Quarterly Meeting of the Churches of Southern Wisconsin, and a conference on evangelism, at Northfield, the secretary has visited a number of churches and delivered missionary addresses elsewhere whenever opportunity offered. During the year he assisted in the ordination of one minister of the gospel and four deacons and has been able to secure some very worth while contributions to denominational enterprises.

IX.—IN MEMORIAM

Since the last annual report two members of the Board of Managers have been called home. These two are professor William C. Whitford, D. D., who died August 12, 1925, and Mr. Herbert M. Swinney, who died May 1, 1926. Both these men have given faithful service in their respective fields of Christian activity and the board wishes to record its appreciation of their work and its sorrow over their departure.

X.—CONCLUSION

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

The whole world is passing through a very trying and uncertain period of its his-

tory, and its hope is that men, one by one, may be brought to Christ. This alone can save the home, State and Church. In the unfolding of human events we have arrived at the auspicious hour. All that has gone before has led to this hour. Christ and his religion are hanging in the balances. His followers can make him supreme in all lives and cause his way of living to purify all human institutions if they will; the means have been placed in their hands. The hour for decisive action has struck.

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

In behalf of and approved by the Board of Managers, WILLIAM L. BURDICK,
Corresponding Secretary.
Westerly, R. I., July 21, 1926.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

HISTORICAL AND TRADITIONAL JUSTIFICATION FOR OUR EXISTENCE AS A DENOMINATION

(Paper read Thursday evening at Conference)

As I was driving over the hills this morning from Olean to Alfred, I was re-impressed with the number of unkept fields, ramshackle buildings, and decaying hamlets littering the landscape, the run-downness of which stood out in bold contrast to the exuberance of the vegetation that beautified hill and valley.

I asked myself, Why are the things of Nature prospering while the things of men are failing in this lovely countryside? What are the potent laws of the universe which control growth and decay alike? No one pretends to know them all, certainly not I who am no scientist. Yet one of the principles determining these vital changes I do know.

Why has the sober-toothed tiger, one of Nature's most terrible slayers, become extinct while much gentler creatures have greatly multiplied? Why does our Lord say, "Blessed are the meek for they shall inherit the earth"? I believe there is a sufficient and satisfactory answer to these questions which we can all agree upon and which has its bearing upon our present discussion.

But to our topic, the historical and traditional justification for our existence as a denomination. If we rephrase it as a question, we can understand that it permits of either of two answers, depending upon the angle of vision of the answerer.

The hurrying, hardened world, which usually inventories the value of a thing according to its size or the noise it makes, answers our question in effect in this wise, "What's the use of keeping up a denomination so small and so insignificant as the Seventh Day Baptist?" I have even heard some Seventh Day Baptists make statements, the general tone of which indicated a similar sentiment. Sometimes I wonder

whether we as a people are not suffering from what the psychologists call "the inferiority complex," believing that because we are small, it therefore follows, as night the day, that we are insignificant.

But you and I are here tonight—and indeed at this splendid Conference—to give a decided affirmative to the question suggested by our topic. Small the denomination undeniably is, but is it as insignificant as the race of unseeing men believe? Zaccheus and all his short-statured brethren would stoutly deny, I am sure, that their smallness indicated their insignificance. Small institutions and organizations have, like small individuals, the right to self-respect and a justifiable pride of their worth. Our denomination might, conceivably, be small and insignificant but its smallness does not make it insignificant.

I recall a friendly argument which I overheard some weeks ago in Denver. An Easterner and a Westerner were discussing the never settleable question as to the relative merits of East and West. The point particularly at issue was the comparative attractiveness of the Rockies and the Alleghenies.

"Just look at your Allegheny Mountains! Why, they are so small you could tuck the whole range under the shoulder of Long's Peak as you'd put a setting of eggs under a hen."

Of course the Coloradoan's remark elicited a laugh which obscured the basic fallacy of his argument—if we may take his humorous overstatement seriously for a moment. Bigness is no criterion of worth.

If you and I will honestly face ourselves and our own thinking we shall be amazed to discover how frequently we tumble into the hoary mistake of assuming that size is synonymous with value. Let us now resolve to eradicate the mistaken idea that our denomination is un-vital, moribund, hardly worth while because it is small. I am insisting upon this point because with a few, I am sure, the notion that denominational smallness and denominational insignificance are co-terminous in meaning, has become, consciously or unconsciously, an obsession.

The only damaging kinds of smallness I know are smallness of spirit, smallness of motive, smallness of thinking, and smallness of purpose.

A fairer basis of estimating the value of a person, an institution, a denomination, is accomplishment, service. Let him who would be great among you become your servant. Even heartless Nature, which Tennyson thought was "red in tooth and claw," has a decided inclination to let a cell, a plant, an animal, which has ceased to serve her supreme purposes, be replaced by such forms of life as do have a vital function. The saber-toothed tiger has disappeared from the earth while the peaceful sheep feed unmolested on a thousand hills. Human institutions appear to follow the same rule. They may cumber the ground for a while after their usefulness has vanished, yet their continued existence is artificial and soon succumbs to what seems to be the law that life is a gift to that which and him who serves.

Now let us ask ourselves for a minute, Has the Seventh Day Baptist denomination made any contributions which have enriched the life of men and women and thus justified its existence? To this question we can answer decidedly "Yes!"

In the first place, the denomination has served—and continues to serve its own. Small though it be, for more than three hundred years God has honored and charged it with the spiritual welfare of thousands of his children. It has gallantly held a sector in the battle line of the Church militant which might not otherwise have been held at all. More folks, proportionately, are Christian today than ever, and yet out of the 125,000,000 souls in the United States, only some 40,000,000 are church members. The Seventh Day Baptists have now, as they have had in the past, plenty of room and reason for existence. It is not too much to assume—since there are plenty of spots in this far-flung America of ours where there are no churches and the Word of God is not known—that many Seventh Day Baptist churches have been and are now serving communities which but for them would be unchurched. In such places, assuredly, our denomination is performing an indispensable service in saving civilization and religion.

Nor is it too much to suggest that without the denomination and its peculiar dynamic many of us might be living in indifference and irreligion, without ideals and without hope. To put the same thought in other

phraseology, we can only surmise what we individually owe our denomination and what it has done for us. Undoubtedly we are obligated to it more deeply than we shall ever know. It has become bone of our bone and flesh of our flesh. Whatever service we may render our fellows is made possible, inspired, and molded by that constant stream of influences springing from the religious training of Seventh Day Baptist churches and homes which has played upon our lives.

This leads me to the still further thought that the distinctive character of Seventh Day Baptist teaching has, beyond question, reached and quickened the religious impulses of a host of people who might not have been quite so good Christians as they were and are without the truths proclaimed by and the atmosphere of our denomination. The distinctive individuality of every man is justified because through it he can make some unique contribution to society. So it is with our denomination. The service which it has rendered the individual soul seeking God is, in itself, ample justification for denominational existence.

A second justification is the contribution, noteworthy and vital, which Seventh Day Baptists have made to human life in the realm of education. We can recall with justifiable pride that our denomination has always stood in the vanguard of the fight for good schools and for mental and spiritual development.

Think of those pioneer schools, of the academies in Shiloh, Milton, Albion, DeRuyter, Alfred, Salem, and Fouke which Seventh Day Baptists founded, which shed illumination abroad and stimulated the higher life in these communities years before our modern public school system was in operation. It is to the everlasting glory of our people that they early caught the vision of an educated citizenry. It is likewise to their credit that these forerunning schools of ours did not restrict themselves, as did the first educational efforts of some religious sects, to the tenets of a church, but instead offered a liberal education calculated to develop competent and well-disposed citizens.

In recalling these beginnings of Seventh Day Baptist education, we naturally remember something of the work and personality

of pioneer Seventh Day Baptist educators like William C. Whitford, the first president of Milton College, who, as state superintendent of public instruction, did much to develop the present system of public schools in Wisconsin; William C. Kenyon, the first president of Alfred, who lighted here the torch of learning for the countryside; and those far-seeing men among the West Virginia hills who conceived and established Salem.

It is inspiring to know that Milton has contributed four superintendents of public instruction to the state of Wisconsin: President William C. Whitford, Professor Edward Searing, and two alumni—J. B. Thayer and L. D. Harvey. Nor do we want to forget that a Seventh Day Baptist College—Alfred—was the second in America to admit women on equal terms with men and into the same classes.

For several months I have wished that some Seventh Day Baptist young man or woman might feel impelled to write, possibly as a senior thesis, possibly as a dissertation for a graduate degree, an account of the contributions of our people to education. I believe it would prove a most inviting and inspiring subject. Such a historian would chronicle, not only the matters which I have just now barely touched upon, but also the service of our people through the educators, administrators, and the almost countless high school and elementary teachers which they have produced. Probably more of our educated young people have gone and are going into teaching than into any other profession.

Thus, through their institutions, their educational program and ideals, their teachers, and their outstanding educators Seventh Day Baptists have made and are making a contribution to our American civilization which is most significant.

A third justification for the existence of our denomination—and I think the greatest—is the great and good men it has produced who have built themselves into human life. We have but to remind ourselves of characters of such sterling worth as Rev. Peter Chamberlen, M. D., who, living in seventeenth century England, was physician in ordinary to three British sovereigns; Dr. Samuel Stennett, a learned Englishman of the eighteenth century and the composer of

the hymn, "Majestic Sweetness Sits Enthroned," which has given help and encouragement to thousands of Christians the globe over. Then coming to the new world, we naturally think of statesmen like Governor Samuel Ward of Rhode Island, a Revolutionary patriot and an important member of the Continental Congress whom a premature death cheated of the honor of signing the Declaration of Independence; and of Governor George H. Utter of our own times, also of Rhode Island, an honored member of Congress at the time of his death.

We must add to the roster of honor the names of such revivalists of power as Alexander Campbell and John L. Huffman, such business men as Ira J. Ordway and J. F. Hubbard, such inventors as Charles Potter and George H. Babcock, such orators as Lester C. Rogers and Abram H. Lewis, and such scholars as Jonathan Allen and William A. Rogers.

And this roll of honor of outstanding Seventh Day Baptists is necessarily very incomplete. Yet I trust I have said enough to convince you—if you needed convincing—that our denomination has contributed, proportionately, its full quota of great men for the service of humanity.

I can not leave this phase of our topic without reminding you also of the contribution which the Seventh Day Baptist people has made to the world through the lives of the many hundreds of stalwart, substantial, God-fearing men and women, who have rendered a quiet, inconspicuous, but indispensable service to their communities, their nation, and the kingdom. Without their lives, too, the world would have been decidedly poorer. It is they who actualized the ideals of the leaders into daily life.

These are the justification for our existence as a denomination, for service and use are pretty nearly the sole justification for life—biological, institutional, and individual, as I suggested at the opening of my paper. I do not cite these facts in any spirit of vainglorying but merely to help us as Seventh Day Baptists to rid ourselves of our inferiority complex and be rightly proud of what our people, few in numbers though they be, have contributed to the common life of mankind. In the face of these contributions, the fact that we are a small de-

nomination loses all its point. With God one may be a majority.

What of the years ahead? The answer to that question lies with us—and with God. If service to humanity justifies our existence for the last three hundred years, service to mankind alone will justify our continued existence in the days to come. Not theological disputation, in which we like the schoolmen of the Middle Ages may seek "to divide a hair 'twixt north and northwest," not elaborate ecclesiastical and denominational machinery which we may exhaust ourselves trying to turn, but living largely, wholesomely, serviceably, and walking humbly before our God—this alone will suffice to guarantee and to justify our future.

Fred Lewis Pattee (see *Tradition and Jazz*, chapter 1) retells an old story from the Latin poet Virgil which I enjoy. It is a part of the description, in the fifth book of the *Aeneid*, of what we today would call a field and track meet. In due course, after the races were over and the boxing-bout done, the archery event was on. There were four entries: Hyrtacus, Mnestheus, Eurytion, and Acestes. The target was a mast of a racing boat or a fluttering dove tied to the masthead; the shooters could take their choice. Aeneas, the hero of the poem, was the sole judge.

The shooting that followed was sensational. Each of the contestants established a new record. Hyrtacus, selecting the mast for his target, clove to a hair the very heart of it. The crowd roared. Surely he deserved the prize already, they thought. Mnestheus, perforce, chose the dove to shoot at, but he would not do anything so ordinary as kill a tied bird. He aimed at the all but invisible string that held the dove and he cut it clean, freeing the captive which instantly bounded into the sky. The bleachers half-heartedly shouted their applause. Then Eurytion put his arrow to the string and drawing let drive and pierced her amidst the very sky. The throng murmured their approval. It was now Acestes' turn to shoot, not for the crowd but for the gods. Lifting his eyes from the solid mast-top, even from the low-lying cloud where the dove had perished, he drew his arrow to the head and did a thing no archer had ever dreamed of before: he launched his shaft with mighty arm straight into the

Olympian blue where dwelt the gods. They, pleased at the daring and the imagination of the archer, caused the arrow, swiftly speeding among the thin clouds, to burst into flame and, like a star unloosed from heaven, to leave behind it a long train of light. Aeneas awarded the prize to Acestes. And the crowd wanted to throw the umpire out.

For three hundred years or more Seventh Day Baptists have been competing in the arena of life. In common with other Christian people, they have not sought to carry off the easy rewards. They have not striven to win the plaudits of the throng by spectacular performance. For their objective they have set, alone, the mark of the prize of the high calling. Throughout their history, our people have been idealists, not content with the easily achievable. Satisfied only with what they esteemed the loftiest conceptions of Christian love and duty, they have launched their shafts into the very midst of heaven where their arrows, bursting into flame, have left a trail of light of high deeds and aspiring purposes. They, like Acestes, have shot not for men but for God.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 19, 1926, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

NOTICE OF ANNUAL MEETING

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," at Alfred, N. Y., Wednesday evening, September 8, 1926, at 8.30 o'clock.

By order of the president.

A. L. BURDICK,
Secretary, Sabbath School Board.

WOMAN'S WORK

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

A PRAYER

Thou, God, who showest the terror of thy power
In rolling thunders and the dreadful hour;
When crashing seas o'erwhelm the vessel frail
And mighty trees are riven by the gale,
Baptize me with the glory of thy might;
Nerve heart and arm with will and strength to fight.

Yet thou art not the God of power alone.
Beauty and joy are round about thy throne.
The gorgeous sunsets flame by thy command.
The tiniest flower and bird are from thy hand.
For thy delight the swallows wheel and dip;
The dew-drops sparkle on the pansy's lip.

Oh, God of moonlight, clouds and gentle rains,
Purge thou my heart 'til naught but love remains!

Vouchsafe me sympathy; enlarge my soul
That I, in thy least works, may sense the whole;

Open mine eyes and grant that I may see
Thy hand in every creature formed by thee.

—G. B. L. in *Clinical Medicine*.

MINUTES OF THE WOMAN'S BOARD MEETING

On August 9, 1926, the Woman's Board met with Mrs. E. E. Sutton in Milton Junction.

Members present: Mrs. A. B. West, Mrs. Nettie West, Mrs. A. E. Whitford, Mrs. W. C. Daland, Mrs. Edwin Shaw, Mrs. E. E. Sutton, Mrs. G. E. Crosley, Mrs. M. G. Stillman.

Visitors: Miss Anna West, Miss Mabel West, and Mrs. Emma Landphere.

Mrs. West read the Scripture lesson and called on Mrs. Stillman to offer prayer.

Minutes of the last meeting were read.

The treasurer's monthly report was read and showed receipts \$69.68, balance on hand \$179.76. On motion this report was adopted.

The treasurer's annual report was read and adopted. This report showed total receipts for the year \$3,667.09.

The corresponding secretary reported two letters written as directed at the last

meeting of the board, one to Eola A. Witter, Alfred, N. Y., and one to Mrs. E. M. Holston, Dodge Center, Minn.

The report of the committee appointed to prepare a tentative budget for 1926-1927 to be sent to the Commission, was read, discussed, and adopted.

It was voted to have the annual reports of the Woman's Board printed for use at the General Conference at Alfred, N. Y.

It was voted to have a missionary exhibit at the General Conference, provided a suitable room can be secured.

The minutes of this meeting were read and approved.

The board adjourned to meet with Mrs. A. E. Whitford on the first Monday in September.

MRS. A. B. WEST,
President.

MRS. M. G. STILLMAN,
Secretary Pro Tem.

ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board reports to the General Conference in a cheerful, hopeful frame of mind, although some of the things we had hoped to see accomplished are still undone. But there is another year coming, and with God's help we shall try again. We hope for a more personal, vital contact with all of the women of the denomination, wherever possible. This of course means associational secretaries, women grouped in societies, and lone Sabbath keepers. We wish the women to feel that the Woman's Board is their vehicle of expression; that it exists for the sole purpose of aiding them in their work of helping to promote the kingdom of Christ upon the earth.

With this thought in mind a mid-year letter, at the beginning of the new year, was sent by the board to as many of the women as could be reached.

The board has also attempted to compile an up-to-date directory of all of the women's societies. They would greatly appreciate the co-operation and courtesy, if each society would send the names and addresses of its officers, each year, immediately following its annual election.

For the year just closing, forty-seven societies reported to the Woman's Board. Of

these, two failed to give the number of members, and one did not tell the amount of money raised and expended.

Of course this was disappointing, for these two items largely indicate the health and vitality of the society. But in the main the reports were satisfactory and illuminating. We hope another year that every society will feel the moral urge to promptly and clearly report when called upon. The service you thus give may seem small, but it will surely be appreciated.

So far as we can ourselves report:

Eastern Association for ten societies, 329 members, amount of money raised (for all purposes)	\$ 217.58
One large society failed to give its membership.	
Central Association, four societies, 75 members, amount of money raised for all purposes	\$ 868.06
Western Association, eight societies, 308 members, amount of money raised for all purposes	\$2,239.02
Northwestern Association, eighteen societies reported, members 581, money raised for all purposes	\$5,115.01
Southeastern Association, three societies, 128 members, amount of money raised for all purposes	\$ 916.70
Southwestern Association, three societies, 38 members, money raised for all purposes	\$ 73.00
Pacific Coast Association, one society, 45 members, money raised for all purposes	\$ 237.43

The largest society in numbers is Circle No. 3, Milton, Wis. They report seventy-four resident and seven non-resident members. The most money, \$1,162, was raised by the Farina Ladies' Aid society.

This society of twenty resident members, ambitiously attempted "several years" ago to raise funds for a parish house, and this year their dreams were realized. They were aided in their endeavors by all the ladies of the church, with special honors to "the Martha class of the Sabbath school," that contributed \$200 of the amount.

Circle No. 3, Milton, leads in denominational giving with \$460.

The Pawcatuck Woman's Aid society follows with \$310. Salem, W. Va., Ladies' Aid reports \$225. Several societies are close to this with slightly lesser amounts.

Has your society reported? If so, thank you. If not, why not?

As this report goes to press, the sad word

comes that Mrs. E. M. Holston, recently a beloved member of the Woman's Board, has joined the vast majority in the great adventure. We sympathize and mourn with her family in this early separation.

For and in behalf of the Woman's Board,
NELLIE R. C. SHAW,
Corresponding Secretary.

Milton, Wis.,
August 17, 1926.

[The treasurer's report shows the receipts for the year to be \$3,667.09, expenditures \$3,557.01, leaving a balance of \$110.08. The report in full will be printed in the *Year Book*.]

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

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CORLISS F. RANDOLPH,
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HOME NEWS

NEW AUBURN, WIS.—Brother C. B. Loofbourrow, of New Auburn, who will be remembered as delegate to the three eastern associations this summer, writes of "splendid attendance at Sabbath morning services" since his return from the East in June. He writes of five baptisms in four weeks and hopes for more soon.—Ed.

I think when life's fretful fever is over we shall find that the royal road to intimacy with God lay through this old undramatic, gainful way of pain. That is why God himself came to us not with argument and barren philosophy, but in an experience, an incarnation. He himself has suffered, and through his pain we are made alive. . . . Some day, it may be here, it may be there, in or out of the body I know not, he will answer me and explain my suffering.—*Harris E. Kirk.*

YOUNG PEOPLE'S WORK

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

WORK FOR THIS YEAR

Christian Endeavor Topic for Sabbath Day,
September 25, 1926

DAILY READINGS

Sunday—Soul-winning work (Dan. 12: 3)
Monday—Bible reading (Acts 17: 10-12)
Tuesday—Help for our church (Rom. 16: 1-13)
Wednesday—Work for our community (2 Kings
23: 1-6)
Thursday—Help for missions (Luke 14: 15-24)
Friday—Religious education (Prov. 4: 1-13)
Sabbath Day—Topic: What work shall we plan
this year? (1 Cor. 3: 6-17)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

As we have just entered upon a new Conference year, this topic is especially appropriate for our consideration at this time. The new year always brings new opportunities for service. Are we going to make use of them?

Two of the daily readings this week suggest work which we might plan this year. The first is soul winning. Do we evangelize as much as we should? We can do this work by helping to support our mission fields and by personal work. Our missions need our moral and financial support. Let us plan to help them. We should be concerned about the welfare of people's souls. We often, when meeting a friend, say, "How are you today?" But how often do we say, "How is your soul today; I am anxious about its welfare"? Our motto is, "For Christ and the Church." Let us strive this year to follow it in our society.

Then let us plan work for our community. Each community has its problems and its needs, and no two communities are exactly alike in this respect. You know the needs of your community better than I, so it is difficult for me to suggest work you should do. But try to improve it wherever improvement is needed, and, above all, ask God to help you in your work.

Battle Creek, Mich.

A NEW CHRISTIAN ENDEAVOR CHART

It seems very fitting in connection with this lesson to introduce to the societies the new "activities chart," which has already been presented to your delegates at Conference. The large wall chart is ready for distribution and may be secured from Mrs. Frances F. Babcock, R. 5, Box 167, Battle Creek, Mich. The price is twenty-five cents. Mr. Allison Skaggs is activities superintendent, and you will probably hear from him soon about it. In the meantime, you can order your chart so as to be ready to go to work on it immediately. The Young People's Board hopes that every society will use this chart.

R. C. B.

SEVENTH DAY BAPTISTS YOUNG PEOPLE'S SCALE OF CHRISTIAN ENDEAVOR ACTIVITIES

Society

- 10 points for observing Christian Endeavor week.
- 10 points for maintaining the RECORDER Reading Contest.
- 10 points for doing some special missionary work.
- 10 points for sending a delegate to the State C. E. Convention.
- 5 points for each committee, other than those mentioned, which is organized and set to work.

Executive Committee

- 2 points for each Executive Committee meeting held.
- 2 points, at each meeting, for a report from the corresponding secretary of all communications received and what was done with them.
- 2 points for each written committee report received.
- 2 points for each new committee plan tried out.
- 10 points for each committee plan, article or report, sent to the Young People's Department of the RECORDER for publication.
- 20 points for each semi-annual report returned to the corresponding secretary of the board by January 15, and July 15.

Individual (Active members only)

- 2 points for each tenth of the active members enrolled as Quiet Hour Comrades.
- 2 points for each tenth enrolled as Tenth Legioners.
- 5 points for each tenth becoming C. E. Experts.
- 2 points for each tenth taking part in the RECORDER Reading Contest.
- 2 points for each tenth completing a study course.
- 2 points for each tenth reading a book in a reading circle.
- 5 points for each tenth taking the Class B Life Work Recruit Pledge.
- 10 points for each Class A Life Work Recruit.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, September 25, 1926

DAILY READINGS

Sunday—In church attendance (Ps. 84: 1-12)
Monday—In benevolences (Acts 20: 35)
Tuesday—In participation in church work (Rom. 12: 1-8)
Wednesday—In care for others (1 John 3: 14-19)
Thursday—In soul-winning (Matt. 4: 18-22)
Friday—In hospitality (Rom. 12: 9-21)
Sabbath Day—Topic: Living up to Christ's standards in my church life.

What is meant by a "standard"?

What parts of the pledge lead us to do our duty to our church?

Are these things which Jesus did and which he would have us do?

Many years ago, when a king was fighting a battle, he would set up a pole with his emblem upon it, at some place where all the army could see it. This would be the rallying point for his forces. It was called a *standard* because it *stood*, or was supposed to do so, in one place until victory or defeat should come.

From that, the word has come to refer to anything to which we look for perfection. At Washington are kept standard weights and measures, which the grocer may compare his scales and quart measures with, to find if they are correct.

Jesus is our standard for all our actions. If he was in the habit of going to church on the Sabbath (see Luke 4: 16) it sets a standard for us. If he engaged in earnest prayer (Mark 1: 35) in the midst of his busiest period, it shows us what we ought to do.

The daily readings will suggest other standards for our guidance, while the Christian Endeavor pledge has been drawn up by wise leaders to show us young people the standard we should strive to reach and maintain in our Christian life and work.

FIDELITY TO GOD

ELLIS C. JOHANSON
(Conference Paper)

In one of our American colleges, founded long ago in piety and faith for the furtherance of the gospel, a professor recently made a "senior chapel address," frankly skeptical of God and immortality, the key-

5 points for each member present and taking part in each meeting for a month.

Special

(Write in any special work done which is not included in this list.)

Lookout Committee

- 5 points for each new active member received.
- 2 points for each new associate member.
- *5 points for systematically welcoming strangers at the C. E. meetings.
- *10 points for some graphic record of attendance and participation in the C. E. meetings.
- *5 points for conducting a special pledge meeting.
- 2 points each for presenting some feature of the pledge at the consecration meetings.

Prayer Meeting Committee

- 2 points for each pre-prayer service conducted.
- 5 points for each novel feature introduced into the meetings.
- 5 points for conducting a monthly consecration meeting with roll call.
- 5 points each for a ten minute drill on church polity, denominational history, Bible verses, etc., once each month.
- 2 points for each leader notified at least two weeks before the meeting he is to lead.

Missionary Committee

- *10 points for each study course conducted.
- *10 points for each reading circle conducted.
- 2 points each for conducting the regular missionary meetings.
- 5 points for each letter written to missionaries.
- 10 points for doing local missionary work, or arranging a missionary social or play.

Social Committee

- *5 points for systematically inviting and welcoming strangers to the socials.
- 10 points for each "Standard" social held.
- *10 points for each pageant or entertainment given.
- 5 points each for reporting socials, pageants, or entertainments to the social fellowship superintendent.

Music Committee

- 2 points for appointing, at least a week ahead, a pianist and music leader for each meeting.
- 2 points for each number of special music provided.
- 2 points for each new song learned.
- *25 points for maintaining an orchestra, quartet, chorus, etc.
- *10 points each for singing to shut-ins, at hospitals, etc.

(Explanation.—The chart may be checked up at each Executive Committee meeting, marking all the points earned since the last meeting, thus, if two new active members have been received, place a 10 in (), if three pre-prayer services have been conducted, place a 6 in (). Items marked * may be taken twice each year, as most committees are elected for six months. Study courses, etc., should be credited upon completion.)

note of which was sounded in the words, "God becomes progressively less essential to the running of the universe."

This quotation appeared in a current secular magazine. Strange, is it not, that a chapel originally intended to glorify God and religion should be turned into a forum for denying them! This is dangerous doctrine all too prevalent in certain scientific circles today; but the danger-point does not lie where it is commonly supposed. We have allowed ourselves the comforting assurance that science can not explain the origin of the universe; that it can never disprove the existence of God. Of course it can not! The real conflict lies in another sector. It is not a question of the validity of the theory of evolution. It does not involve, primarily, old and new theologies. The professor has the issue rightly stated, Is God becoming progressively less essential in the running of the universe?

The trend of thought which has led to this conclusion can be explained. Much of religion in the past, and even at the present time, has centered itself about the selfish desires of mankind. There are notable exceptions, to be sure. The Hebrew prophets caught a grander view. But, generally speaking, religion has been used as a means of gratifying human want. It consisted of a system of rituals, ceremonies, and sacrifices, for the purpose of entreating a deity for every conceivable want under the sun. From rain out of heaven to safety on land and sea, from good crops and large families to relief from pestilence and success in war, people considered themselves absolutely dependent on a higher being. Only a few days ago, a tribe of Hopi Indians held a ceremonial snake dance for four successive days, pleading for rain. History affords innumerable similar examples. The reason is obvious. God gives them everything. To them, he is all-important, all-essential.

During the last few decades, science, which is another way of supplying human needs, has entered as a competitor of religion. Science shows us how to make the soil productive, irrespective of rain, for it has built dams and irrigation systems. Science teaches us how to live healthy lives, how to conquer disease and contagion—even how to fight wars without God. We do not

pray for daily bread any more; we go out and work for it. We do not ask for light and heat, because science has told us that the sun will continue to give light and heat for a million years. In fact, this new benefactor seems to supply all the requirements of mankind. Gradually, men are coming to rely less upon religion and more upon science. This is what the professor meant in his statement that "God is becoming progressively less important." We must not minimize, however, the usefulness of science as a servant of mankind; but when it becomes purely materialistic and ignores spiritual values, it is leading us astray.

Where, then, in this modern view of life does religion find a place, or will it quietly but effectively be displaced? Is science all-sufficient? To learn the laws of nature and to control those law-abiding forces, is that enough? That depends upon the nature of our ideals. If our ideals consist of Fords and Buicks, pleasures, a luxurious home, self-gratification, wealth, we will naturally turn to science, which is an overwhelmingly successful competitor of religion in that field. If our constant prayer is, "My will be done," then science furnishes the easiest and surest means of gratifying that desire. But surely, true religion never has been merely or chiefly a means for realizing man's selfish purposes; it has rather given him a purpose in life greater than that of self-gratification. Religion's greatest value is not found, primarily, in securing gifts from it, but in giving one's life in sacrificial service to it.

When that spirit takes modern form, it appears in men like Peter Velthuysen, who gave his life as a missionary on the Gold Coast of Africa; or teachers like Jonathan Allen, William C. Whitford, W. C. Daland, and others who gave their lives, unsparingly, in consecrated service for young people. Science, alone, fails to produce men like these. What a sacred opportunity is presented to the Christian college and Christian professor to instill into the young people of today, the ideals that have guided these men.

Let me close with the words of a modern prophet, "Never, in all man's history has faith in God been more essential to sane, wholesome, vigorous, and hopeful living

than today, amid the dissipating strain and paralyzing skepticism of modern life. God becomes progressively more essential! And unless we can recover him and learn, anew, loyalty to the Highest . . . our modern society, like that other group of bedeviled swine, is yet likely to plunge headlong down a steep place into the sea."

MRS. E. M. HOLSTON

Helen E. Clarke was born September 17, 1867, at Walworth, Wis., and died in Dodge Center, Minn., August 16, 1926, aged 58 years, 10 months, and 29 days.

Her childhood and early married life were spent in Walworth. She has testified many times that from her earliest memory she considered herself a Christian, but it was at the age of sixteen that she made a public confession, was baptized by Rev. A. McLearn, and united with the Walworth Seventh Day Baptist Church.

On November 30, 1893, she was married to Edward M. Holston. Mr. Holston was then engaged in teaching, but later they moved to Milton Junction, Wis., where for fourteen years they were engaged in the printing and publishing business. Mrs. Holston learned the printer's trade and filled a large place in the conduct of the business, both in an editorial and mechanical capacity.

In her religious life Mrs. Holston was especially interested in children and taught children's Sabbath school classes from the time she was sixteen till failing health compelled her to give up the work she loved. She was also intensely interested in foreign missions and prepared a great deal of material on the subject of her work with children.

During her residence in Milton Junction, she was honored by her denomination by being elected to the Woman's Board of the General Conference. When her husband was ordained to the gospel ministry she filled with great credit to her husband, to her church, and to the community in which she lived, the place of the minister's wife.

Deceased was the eldest of four children born to Mr. and Mrs. Oliver Perry Clarke, and her death causes the first break in the family circle. The aged parents, who reside in Walworth, celebrated their sixtieth wedding anniversary the second of June this

year. Besides these, she leaves to mourn their loss her husband and daughter, Doris; a sister, Mrs. G. E. Dangerfield, of New Auburn, Wis., who has been untiring in assisting in the care of Mrs. Holston during the last weeks of her life; and two brothers, Dr. C. P. Clarke, of Rochelle, Ill., and M. J. Clarke, of Walworth, Wis.

Funeral services were held in the home in Dodge Center, after which the body was sent to Walworth where final services were held in the Walworth Seventh Day Baptist church, conducted by Rev. Erlo E. Sutton of Milton Junction, Wis. The texts used in this service were 2 Corinthians 5:5; Revelation 21:4, and Revelation 22:5. The body was laid to rest in the Walworth cemetery.

"She is not dead but sleepeth" and the good she did will continue to bless the world through the lives of those influenced by her.

E. E. S

SONG OF CONSECRATION

(Tune "The Morning Light is Breaking,"
Key B flat)

To thee, beloved country,
Forever grand and free!
From ocean unto ocean
Immanuel's land to be,
To thee we pledge allegiance,
For thee our souls are strong;
With heart to heart united
In prayer, in work, in song.

Our land that's now triumphant
O'er foes that have oppressed,
This pilgrim-land of nations,
Today so richly blessed,
Will heed a world that's calling,
The curse of drink o'erthrow;
Will bring a glad tomorrow
In righteousness to glow.

The dawning day is glorious,
The world-wide sky grows bright:
We hail the holy radiance
Of prohibition's light!
O God of nations, hear us,
Our trust is all in thee;
To thee we'll give the glory
In psalms of victory!

—Anna A. Gordon.

Self-realization is the primary law of life. It is not selfish to cultivate one's faculties or to utilize one's opportunities. Faculties and opportunities are possessed only as they are developed and used, and without cultivation shrivel and disappear.—Francis W. Peabody.

CHILDREN'S PAGE.

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

INDIA

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
September 25, 1926

DAILY READINGS

Sunday—Aiming high (1 Pet. 13, 14)
Monday—A new life (Col. 3: 8-10)
Tuesday—Growing like Jesus (Eph. 5: 1, 2)
Wednesday—Organizing churches (Tit. 1: 1-8)
Thursday—Growing in numbers (Acts 16: 5)
Friday—Fruits of the Spirit (Gal. 5: 22, 23)
Sabbath Day—Topic: Radio messages from India
(Isa. 9: 2, Missionary meeting)

The following is a true story taken from the "Everyland."

Sometimes the missionary gets a glimpse of the way the light will shine when the gate is wide open or broken down. But that very light that gladdens the heart of the patient worker sometimes brings a hard problem of its own, as this story shows:

In one mission school for boys there were Animists (spirit-worshippers), Hindus, Mohammedans, and Christians. There they had to have two messes, one for Hindus (caste, caste!) and one for non-Hindus. But some of the less strict Hindus were always asking the missionary to combine the two messes. This he refused to do as long as there were those who could not conscientiously make the change.

Finally all the Hindu boys came to him and said: "Sahib, please combine the messes. Every Hindu boy in the school is here and asks it."

The sahib's heart leaped for joy, but still he must be "square."

"Boys," he said, "do you realize what you are doing?"

"We think we do," they said.

"Are you willing to take the consequences and stand by your decision, no matter what others may say or do?"

"We are ready," said the boys. "So," said the sahib, "I took out the partition between the two messes, the Hindu cook was dismissed, and the two messes were one."

(For centuries you know, it has been considered worse than death for a Hindu to "break his caste" by eating with anyone not a Hindu, or to eat food not prepared by a Hindu.)

"Why," asks the sahib, "why did these boys of orthodox Hindu families, in a country where caste has been the supreme law for twenty-five hundred years, wish to change? India is entering a new day. Men are thrown together as never before, and they are learning from the personal contact that the old distinctions have now become harmful and hateful. They have learned that Mohammedan boys and girls from the rude hill tribes have as good brains, as fine spirits, and as splendid capabilities as the Hindus have. They have come to respect and love their companions and to realize that there is no real difference between them. They are also learning that if the land is to be what they want it to be, these false distinctions which exalt one and debase another, no matter what his character may be, must be abolished."

Now that was very encouraging, so where did the missionary's hard problem come in? Let the missionary himself tell about it:

"But when the long vacation came, some of our Hindu boys found that the home folks did not share their belief. I made a journey of one hundred miles in order to try to persuade one boy's father to let the boy remain in the school. I succeeded in that, but even then the problem was not settled. The man's mother, an old, old woman, had to be consulted, and it was uncertain whether she would give her consent to the boy's return.

"But," says the missionary, "even though the boy may not return to us now, a door has been opened, and something has been planted which must bear good fruit in the days to come."

R. F. D. No. 1, Westerly, R. I.

SEMI-ANNUAL MEETING

The Semi-annual Meeting of the Michigan-Ohio Seventh Day Baptist Churches will be held at White Cloud, Mich., on September 24-26, 1926.

NAOMI BABCOCK,
Secretary.

Lone Sabbath Keeper's Page

TASKS OF THE LONE SABBATH KEEPER

REV. R. G. DAVIS

(L. S. K. Program, General Conference)

May it not be truly said that the lone Sabbath keeper should show as much interest and be as actively engaged in the work of the kingdom, as though he were situated in a Sabbath-keeping community? It can not be said that he is less responsible for the improvement of his opportunities; and he may be surrounded with even greater advantages for missionary effort. His work may differ from that of other members of his faith, but if favorably located, he will find opportunity for Christian service.

In his immediate community he may find much work to do, but the tasks enjoined upon him may extend over a much larger field. His call to service can not be said to admit of his making personal choice of work to be followed, but there should be readiness of mind to follow the Lord's direction, and also a desire to faithfully discharge the duties of life as they are made known to him. As a worker, he should constantly endeavor to follow the example and teaching of Jesus whose life is given as a pattern for Christians to imitate. For light and instruction in matters relating to his religious career, the Bible is an open Book that should be carefully and faithfully followed to insure the success of his efforts. The need of going there for help was recognized by the Savior when he said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." There is a golden thread of truth extending through the entire volume, concerning Christ and his service for the world, that bears a most vital relation to the Christian religion. It is therefore important that he who labors in the gospel shall understand this particular line of thought, that he may have a clear conception of the truth that makes men free.

God has designed that his children shall not walk in darkness, and he has made every necessary provision that they may be instructed and thus prepared for the work he

would have them to do. The lone Sabbath observer, as a representative of his faith, is as much in need of understanding the Word of God, as those who reside in a Sabbath-keeping community. The position he occupies, as an isolated member of the church, calls for a high standard of Christian attainment, that he may successfully defend the truth as he finds it in the Bible.

His services, to be efficient and carry weight of influence, must proceed from a pure motive, unbiased by any selfish consideration. They should proceed from the heart, as an expression of love and true devotion to the interests of the cause of our Redeemer. Such a condition of heart will follow a complete surrender of all to God, from a life in which Christ has come to dwell and bear control. When Jesus said to his disciples, "Without me ye can do nothing," he expressed a great truth, that we fear is often too lightly regarded. There never has been and never can be a Christian without Christ, and those who reject him as the divine Son of God are taking an untenable position and depriving themselves of the fellowship of saints.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Jesus is not only the way and the truth, but he is the life, and he said, I am come that they might have life, and that they might have it more abundantly. It is therefore through this more abundant life that men are enabled to perform their tasks and to triumph over difficulties. Whatever has been the Christian achievements of a lone Sabbath keeper in the past, he has nothing of which he may boast, being only the instrument used to accomplish the divine purpose. It may be truthfully said that under the most favorable conditions no one can advance a single step toward the goal of perfection without Christ. He is at the head of every movement that counts in the work of the kingdom. Back of every attainment in a Christian career, or achievement to stand the test of the ages, is Christ who is the way, the truth, and the life. The lone Sabbath keeper, who must often perform his task under trying circumstances, should realize his dependence upon Christ for strength and support. If he feels a lack of the divine Presence, he should faithfully prepare his heart to receive the heav-

only guest. To do so he may be required to give up a chosen profession not consistent for a Christian to follow or to confess wrongs committed against others or possibly to subdue a stubborn will; whatever there may be in the life that exalts itself against the principles of righteousness must be driven out. When he has fully performed his task of preparation, the Lord Jesus will come in, and a most blessed relationship will be the result. As he comes to know the realities of the Christian experience, he can say with the great apostle Paul, "I can do all things through Christ which strengtheneth me." Throughout the length and breadth of the land there is need of consecrated workers who can say from the depths of the heart, "The Lord is my Shepherd, I shall not want." In every city and hamlet as the lone Sabbath keeper goes about the ordinary duties of life, he will meet persons who take an active interest and talk freely of the Christian life, and some do not hesitate to speak of the Sabbath, expressing the belief that the seventh day should be kept according to the commandment. Under the writer's observation, some have borne testimony that this truth was brought to their attention, not through human agency, but by the influence of the Holy Spirit.

In many sections, interest in the Bible Sabbath is gradually increasing; and the people are becoming more enlightened on the subject. There is evidence that this truth is winning its way to the hearts of believers, for here and there, little groups of Sabbath keepers are springing up, expressing joy that they have been brought into the light. Even individuals who make no profession along religious lines express the belief that the Sabbath of creation should be observed. Such persons, if brought to experience faith in Christ, would beyond a doubt accept this important truth and honor the Sabbath day. There are signs that many are pondering this question in their hearts, and may we not feel assured that at some future day, perhaps not far in the distance, the Sabbath of Jehovah will come to be recognized on the authority of the Bible? From observation we doubt not that God is working through various agencies to accomplish such an end, and thus establish for his everlasting kingdom a people who keep

the commandments of God and have the testimony of Jesus Christ.

Such conditions as we now witness may prove of great advantage to those isolated Sabbath observers who seek to advance the truth and thus aid the work of the kingdom. For almost two and one-half centuries Seventh Day Baptists have been advocating and proclaiming this truth in America. Seventh Day Adventists and others have also done much to enlighten the people along this line. The seed has been sown, and now there are signs of approaching harvest. May not our scattered brethren and sisters in Christ rise to the situation and work loyally to hasten the day of triumph? If we would therefore be used of God in bringing about such a result, we must ourselves be loyal to the day we profess to believe God requires us to keep. To do otherwise is to darken counsel and destroy our own influence as Christians.

If the lone Sabbath keeper is in business, he will be brought in contact with those who take no thought for his religious views. If he allows them to have their way, he will soon be drawn into the habit of answering business calls on the Sabbath. If he remains steadfast and unwavering, the average person will soon refrain from calling on that day. As a Christian light bearer, he can not be too careful in his attitude toward all religious considerations that count for, or against, a good influence. Among the features to be considered, both in business and religion, is the question of honesty. Under modern conditions of trade, he is in danger of following and adopting methods that are not consistent for a Christian, simply because they are customary, or of exacting more than is just because others do the same. If he belongs to an association for the promotion of business, he will probably be tempted to do as others say, for the sake of harmony, if for no other reason. It should be remembered that under no circumstances is the Christian justifiable in following a rule that his conscience assures him is wrong. All those endeavoring to serve Christ should bear in mind that dishonesty is everywhere spoken against in the Scriptures, and we are expressly told that extortioners shall not inherit the kingdom of God. It is beyond a doubt in the daily trans-

actions of life that the real character asserts itself.

Do as well as he may, the lone Sabbath keeper need not expect to escape criticism, but by carefully observing those ideals found in the gospels and elsewhere in the Bible, he may be assured of success regardless of what his critics may have to say. With the gospel fires kept burning upon the altar of his heart, it will not be found so great a task, after all, to remain a loyal and devoted Christian. But to look for and expect an easy time while serving Christ in this present evil world is to entertain a false hope, that has often brought bitter disappointment. Nothing is made clearer in the teachings of Christ than the Christian's crown of rejoicing is yet in the future.

Jesus said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." He also said, "If they have persecuted me, they will also persecute you." Yet in view of the many things he has said to comfort the hearts of believers, should not we cheerfully and willingly bear the reproaches of those who revile us and persecute us during the few days we have to stay in this world? To remain loyal and true to Christ and his Sabbath, requires unwavering faith, especially for the isolated brother or sister who must depend upon others for employment; but by the help of Christ it can be accomplished, and this most trying situation is being successfully met by many of our people. It may not always be possible to secure the kind of employment one may wish to follow, but such cases afford a grand opportunity to practice self-denial, one of the virtues so commendable in the sight of God. It often happens that choices we would like to make, conflict with the work the Master has laid out for us. Sabbath-keeping Christians should not covet a position that would lead them into Sabbath desecration. It should not only be our high ideal but the chief aim of our lives to hold religion first in all our considerations. To accept the task the Lord lays upon us in a meek and contrite spirit is to follow the example of our Savior and honor the profession we have made of him. Of the lone Sabbath observer what more is required, than to do with his might what his hands find to do? As to the work required of each individual,

he must decide for himself according to the light given unto him.

With our cities becoming populated with people from almost every country on earth, there is grand opportunity right at our doors to teach and labor among these people and in a most effective way present the claims of the gospel. With so many nationalities among us, hungering for the Bread of Life, should there not be a greater effort made to labor among them? By these people who are our neighbors today, the light of truth may in turn be carried by them to their own country. By faithful effort among them even one Sabbath-keeping Christian might under favorable conditions accomplish much, for we are assured the race is not to the swift, nor the battle to the strong. God may use one consecrated soul to bring thousands into the light. By personal interview with others, he may be able to speak the right word to awaken interest in some heart or to place a well chosen tract in the hand of some individual who may in time be greatly benefited by its contents.

For the encouragement of the apostles and disciples to whom Jesus gave the gospel commission, he said, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations . . . and lo I am with you, alway, even unto the end of the world." To the apostle for the Gentiles, he said as an encouragement, "My grace is sufficient for thee, for my strength is made perfect in weakness." If the lone Sabbath keeper is trusting in the One, all powerful and all sustaining, he need not fear the storms that may gather and rage about him or hesitate to go forth in the gospel service.

Another means of rendering service may be found in the use of the pen. Many a person has become successful as a writer of religious thought. The books and articles produced by such individuals have been eagerly sought and read the world over. Such a gift may be utilized to great advantage in religious work everywhere. Useful books have often been written under the most trying circumstances and by persons deprived largely of Christian associations. In this way the afflicted have even contributed and rendered excellent service in the cause of our Redeemer. As a means of expression the use of the pen furnishes a large

field of usefulness that is open to all classes and conditions of men who have a worthy message to present to the world. Those who have only ordinary ability may do something for the Master in this way, if they have a mind to write, for they may at least send a cheering letter to some one crushed with sorrow or shut in by the hand of affliction. Such a gift may be used freely by the lone Sabbath keeper to cheer the lonely and scatter the sunshine of God's love in every quarter of the earth. By this means he may strengthen the ties of friendship or co-operate with other workers at a distance. It may serve to rescue a soul that would otherwise be lost to the kingdom of God.

Even the humblest child of God may give the cup of cold water, a service the Master assures us shall not go unrewarded; and often the little acts of kindness count most, such as contribute to the personal comfort and happiness of others. To thus engage one's thoughts and efforts in the spirit of Christ, without any thought of gain, is a most fruitful source of joy and happiness to those who are so exercised. The ministry of our Savior was replete with acts of kindness; and for the temporal, as well as the spiritual needs of those who follow him, he showed great consideration. Chief, as it would seem, in thought and deed, was his great care for the sick; and so far as we know, he allowed no opportunity for healing to pass unimproved. Everywhere in the land today there is sickness and suffering. The world is languishing under the condition sin has brought into existence; and what is needed to cure the many ills to which humanity is heir, is the healing touch of the Son of God. Human skill and human panaceas never have and never can accomplish the work of restoration. But with the presence of Christ in the person of the Holy Spirit, even the lone Sabbath observer may be wonderfully used of God in the accomplishment of his divine purpose. He may speak with the afflicted and point them to the Lamb of God which taketh away the sin of the world, and thereby gain the inheritance of a blessed immortality. As he goes on errands of mercy, he should not forget to pray for the healing of the sick; and it was the apostle James who said, "The prayer of faith shall save the sick." He may also administer to

the needy by the use of his goods and thereby gain the approval of the King of kings and Lord of lords. For the encouragement of such effort, Jesus makes use of the following declaration: "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me: Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:34-40.

*Des Moines, Ia.,
R. F. D. No. 4.*

"WITH ME IN PARADISE"

If I had sat at supper with the Lord
And laid my head upon that saving breast,
I might have turned and fled among the rest—
I might have been that one who left the board
To add the high priest's silver to his hoard.
Had our Redeemer stooped to wash my feet,
Would I have washed my neighbor's clean,
and sweet,
Or thrice denied the Christ I had adored?

Long have I grieved that I was not Saint
Paul
Who rode those seas and saw the tempest toss
The ships he sailed in when he heard the call
To preach the risen Christ and gain through
loss.

Tonight I envy most among them all
That thief who hung repentant on his cross.
—Alexander Harvey.

An exchange tells of a colored minister in the South who wrote the following standing notice for the town's paper:

"Mount Moriah Baptist Church, the Rev. John Walker, pastor. Preaching morning and evening. In the promulgation of the gospel, three books are necessary: The Bible, the hymn-book, and the pocketbook. Come tomorrow and bring all three."—*Selected.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

TWO MORE PAPERS FROM THE BROOKFIELD VACATION SCHOOL

GREAT ACHIEVEMENTS OF THE CHURCH
ALBERTA SIMPSON

It is said that the Church has developed the old spirit of democracy, which means that it has in it the spirit of "brotherhood"; that the distinctions of wealth and poverty were to pass away. This was well illustrated when a poor man was kneeling at an altar and the Duke of Wellington came in and knelt beside him. The poor man was so embarrassed by having so famous a personage as his neighbor that he started to rise, but the duke drew him back, whispering, "We are all equal before the throne of God."

The reason there was a reformation, led by Martin Luther, in the sixteenth century was to get away from the errors of the Roman Catholic Church. At the risk of his own life Luther proclaimed the equality of men before God. This reformation gave to the world the Protestant Church.

The Church has honored women and the home in the lands where Christian churches are found. It is very sad that in many lands women have not had equal rights with men. Wherever Christianity is, the home is a place of love and companionship; whereas in non-Christian India, mothers have for centuries thrown their babies into the Ganges as a sacrifice to their gods. Less than one per cent of the women of India can read and write. The Church is gradually improving the condition of women in non-Christian lands.

The Church has caught the spirit of increasing the sacredness of life. When Jesus came to the earth the Roman government was at the height of its glory, and one could travel from the Euphrates to the Atlantic and not find a hospital, asylum, orphanage, or any other charitable institution. Jesus accused certain people of washing the outside of the cup but leaving the inside un-

clean. He meant that they made a profession of goodness while their thoughts and desires were impure.

It is a notable fact that only in Christian lands are there high standards of business integrity. The Church is always fighting against alcohol, vice, gambling, and all other forms of immorality. Just by making laws and punishing offenders is not enough. The only cure for injustice and crime is the spirit of the Master in the hearts of men.

Through all the ages the supreme task of the Church has been to keep alive in the hearts of men the nearness and the reality of God. Just as the Church has all along been helping man to find God in a more perfect way, so will it help us today.

The Church is facing forward. It is aware of its responsibilities. Different denominations are uniting in the world movement of education and evangelization. They are making provision for all kinds of Christian work, both at home and in foreign lands. They are asking and receiving funds for the calling forth and training of thousands of workers. The years that lie just ahead will see great victories for righteousness. The Church—our church—will have an important share in this program. May we not glory in the privilege of doing our part in the great work?

THE CHURCH OF THE PAST
FRANCES LANGWORTHY

It is always interesting to study the origin of a nation or of a family; so we may be interested in a brief outline of the history of the Christian Church. It was founded soon after Christ died. He had prepared his followers for the starting of the Church by what he taught them that would help them build up the Church. Christ put love, loyalty, and enthusiasm into the hearts of his followers. They told of Jesus and his love. His gospel spread like a great fire, so that it reached out until many pagan towns heard of Christ and his love. Even Rome and Greece had many Christians.

The first church consisted of about one hundred twenty members, who gathered at Jerusalem in an upper room. In the congregation there were Peter, John, James, and other disciples. Peter did the preaching. On the day of Pentecost about three thousand people joined the church. After-

wards many thousands came into the church from both rich and poor, high and low families.

The Romans tried to destroy the Christian people, and they had many trials to endure. So it was hard to keep the church alive. Christians were thrown into the arena there to be torn into pieces by wild beasts. One woman was put to death because she believed in Christ. She was required either to give up being a Christian or be burned to death. She was so loyal to Christ that she would not yield, even to save her life. It was a great test of loyalty to hold to her religion as this woman did.

Long ago when people believed in idols, they even threw their babies away in sacrifice to their idols. Christians sent missionaries to teach such people that it was not right to do that way. These missionaries taught the people about Jesus and his love.

Now and then we find people who criticize the Church, saying it has no power or influence for good. Sometimes persons belonging to the Church do wrong, but the Church is not to be blamed for it. None of us would like to have our home in a place without the Church and its good influence. We ought to be glad that Christian people of the early days had the courage to keep the Church from being destroyed by its enemies.

Lesson XII.—September 18, 1926

OBEEDIENCE TO LAW. Leviticus 26: 3-5, 14-20.

Golden Text.—"Drink no wine nor strong drink, thou, nor thy sons with thee." Leviticus 10: 9.

Sept. 12—Obedience to Law. Lev. 26: 14-20.

Sept. 13—Warnings Against Disobedience. Lev. 26: 21-26.

Sept. 14—Warnings Against Disobedience. Lev. 26: 27-33.

Sept. 15—Blessings Following Obedience. Deut. 28: 1-6.

Sept. 16—Blessings Following Obedience. Deut. 28: 7-14.

Sept. 17—Daniel's Fearless Obedience. Dan. 1: 8-21.

Sept. 18—The Woes of the Drunkard. Prov. 23: 29-35.

(For Lesson Notes, see *Helping Hand*)

What the party seems to need is a political machine that will go nicely on dry land and not skid on the wet spots.—*Rochester Times-Union.*

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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MARRIAGE

KELLOGG-GLASPEY.—In Shiloh, N. J., May 8, 1926, by Rev. Eli F. Loofboro, Mr. Charles R. Kellogg of Dunellen, N. J., and Miss Emma C. Glaspey of Shiloh.

DEATH

HOLSTON.—Helen Clarke Holston passed from life August 16, 1926, at Dodge Center, Minn.

A more extended obituary will be found in this number of the Recorder.

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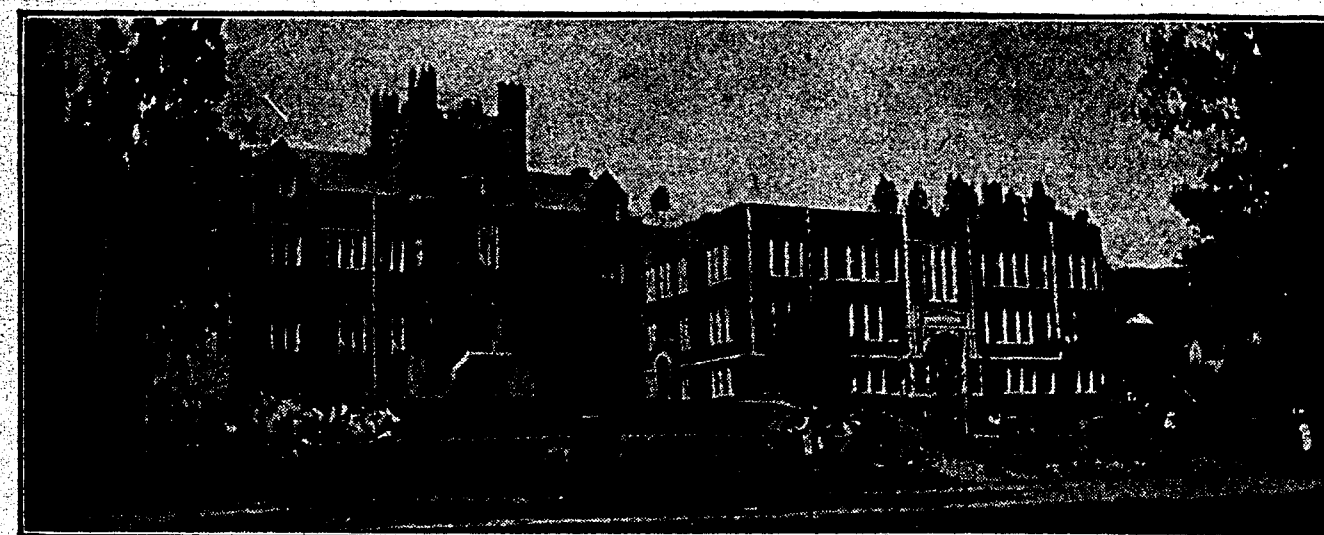
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F. J. HUBBARD, Treasurer
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TO A GOLDENROD

John Philo Trowbridge

Gold of the meadow and the sunny glade!
Thou lustrous rod the hand divine hath made!
No king-borne scepter holds one half the power
Thou wieldest silently this holy hour.
Above, beneath, and all around my seat,
Where thou art blooming I delay my feet.
I bow in glad submission to thy sway,
I wait thy touch on this autumnal day,
I see thee beckon with thy tossing plume,
I hear the near-by bee that hums her tune,
I feel the breeze that softly fans thy crest,
I scent the odors flowing from thy breast,
And mid it all I bend a willing knee
And thus rejoice to worship God with thee.
Interlaken, Mass.

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