

The Sabbath Recorder

The Denominational Building

Send your contributions now.

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

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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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.
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Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.

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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.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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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. Palmborg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhu, Ku, China.

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The Sabbath Recorder

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VOL. 101, No. 11 PLAINFIELD, N. J., SEPTEMBER 13, 1926 WHOLE No. 4,254

*"O Lord our God, give us power to walk in the narrow way that leads to life! May we be strong enough to face the path at its steepest, may we be so single-minded that we shall ignore the allurements of the easier, broader way that leads to destruction!
 "Make us faithful in the discharge of our duties as members of thy church! May we pray for it, give toward its maintenance, accept such duties as are suggested, and give ourselves to them in a way to win thy blessing and merit our own self-respect! In Christ's name. Amen."*

The Inspiration Needed In All the Churches

As the evening shadows gathered at the close of the first day of Conference, the great audience completely filled the house to hear Rev. James L. Skaggs' sermon on spiritual unity, or "Oneness with Christ." This sermon appears on another page of the RECORDER.

When the great congregation joined with the choir in singing, "How firm a foundation ye saints of the Lord," every one seemed to feel the spirit of the words:

"Fear not I am with thee; Oh, be not dismayed, For I am thy God and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand,
 Upheld by my righteous, omnipotent hand.

"When through fiery trials thy pathway shall lie, My grace, all-sufficient, shall be thy supply; The flame shall not hurt thee; I only design Thy dross to consume and thy gold to refine."

I could not help wishing that the enthusiasm and uplift of this song could be felt in all the churches. It may be that the delegates can carry some of the holy fire to their home meetings and so help all our dear people to draw nearer to God.

What a blessing would come to our good cause if the spirit that prevails in these great meetings could be carried home by the delegates until every church could feel its wonderful uplift!

Historical Society On Wednesday morning, after the business hour, in which were given reports of the Memorial Board, by William C. Hubbard, the report from the Federal Council Com-

mission by Dean A. E. Main, and other items of business, the program of the Historical Society was given, with Professor Corliss F. Randolph in charge. Brother Randolph's reference to our history as a people, recalling something of the deeds of loyal and prominent men of the past and speaking of their blessed influence in the years gone by, was most appropriate. And his forceful reasons for our great need of the new denominational building as a place for the safe-keeping of our historical libraries and our sacred relics were most timely. The audience could not help seeing something of the good results in many ways that should follow the completion of this denominational home.

After his address he introduced Brother Frank L. Greene, who spoke of Alfred's early history, beginning in 1812 when three men walked into the wilderness and established the first homes here. The church was organized as a branch of Berlin. There was much applause at the close of this service, and the congregation united with enthusiasm in singing this appropriate song:

"Faith of our fathers, living still, In spite of dungeons, fire, and sword, Oh, how our hearts beat high with joy Whene'er we hear that glorious word! Faith of our fathers, holy faith, We will be true to thee till death.

"Faith of our fathers, we will love Both friend and foe in all our strife, And preach thee, too, as love knows how, By kindly words and virtuous life; Faith of our fathers, holy faith, We will be true to thee till death."

The Lone Sabbath Keeper's Auxiliary gave an interesting program on Wednesday afternoon. The service was in charge of Rev. Angeline Abbey Allen of Fouke, Ark., who read a paper, "United Though Scattered." There were other papers by Lois R. Fay, Dr. Josie Rogers, Mrs. Helen Ingham Edwards, and Mrs. Milton Barrett, all of which will appear in the Lone Sabbath Keeper's Department in due time. One from Brother Riley G. Davis appeared in the last RECORDER.

Something like one thousand loyal lone Sabbath keepers are worthy of recognition in our annual gatherings, and their programs are always interesting and helpful.

THE WOMAN'S BOARD

On Wednesday evening the Woman's Board held its session under the leadership of Mrs. Allen B. West. After the address by Anna M. West regarding the work in China, the remainder of the hour was occupied by a pageant entitled "The Gift of Life." It was prepared by Miss Ruth L. Phillips, and was under the direction of Mrs. Dora K. Degen and Mrs. Harriet Van Horn.

There were thirteen characters, and four "Episodes," with music by congregation, all closing with the song, "Joy to the world, the Lord has come." It was to represent great Bible truths; but my pen is not able to describe it. It should be seen to be appreciated. Evidently this accounts for the presence of the largest audience in all the sessions. The ladies will tell the story of their excellent Conference work in the Woman's Work of our RECORDER.

Within the memory of many of us such a thing as a Woman's Board and a woman's program was not known in our Conferences. When I remember the work of those times and compare our Conferences then with what we see today, it does not seem possible that any one could make himself believe that we have not made good progress as a people. With all our shortcomings, and with all our losses, we still have great reason to hope for our future.

The Seminary Banquet On Tuesday between the afternoon and evening sessions, the recess hours were taken up with a special banquet in the parish house, with Dean Arthur E. Main presiding. The excellent luncheon prepared by the ladies' society was enjoyed by all, and so was the feast of good things in after dinner speeches.

There were sixty guests present, composed of all who had taken theological studies in Alfred, and some of their friends and relatives. The question of the hour was "How can we get more young men to enter the ministry?"

There were several brief and lively practical addresses, and much enthusiasm was manifested by both those who have labored

in the ministry and by their wives. Among the essential things given for turning young men's minds and hearts toward the minister's calling is a more spiritual atmosphere, first in the homes and then in the churches. When fathers and mothers seem more favorable toward the ministry as a calling for their boys, when spiritual things are exalted in the home rather than worldly ambitions and material gains, there will be a better outlook for candidates for the ministry. The spirit and attitude of some parents toward the "preachers," making it doubly hard for their pastors, can not fail to react upon their boys and set them against the noble calling. Wise, sympathetic pastors can do much toward leading young men to choose the ministry as a life work.

The excellent spirit that prevailed in this banquet will not soon be forgotten by those who attended. As time to close drew nigh, Rev. Edgar Van Horn took the floor and spoke of the love for Dean Main as cherished by his students. When he touched upon the right thought, in came a young lady by the side door with a beautiful bouquet as a love offering to their old teacher; whereupon every one sprang to his feet and the room was filled with the applause.

When all were again seated, Edgar continued his address a little further, until just in the nick of time in came the lady again, this time with a beautiful loving cup as an expression of love to a good teacher from his old students. This pretty nearly downed the dean. For once he was at a loss to find words to express his feelings. Then all arose and sang, "Blest be the tie that binds," and congratulations were in order.

Annual Reports Abbreviated In order to save space in the RECORDER only the main reading matter will be given in the write-ups of the meetings.

The treasurer's reports in full, with their lists of figures showing the sources of their receipts, will appear in the *Year Book* of Conference. The RECORDER publishes only the totals of receipts and expenditures and the balances on hand.

Owing to the importance of the Commission's budget for immediate attention and for prompt action by the churches, all the *budget* items were given.

Please do not fail to study the budget

until you are familiar with its contents and understand just what is required of your own church in order to carry out its excellent plans.

The Tract Society Thursday was the American Sabbath Tract Society's day at Conference, both morning and afternoon. The morning from ten to twelve o'clock and the afternoon from two-forty until four o'clock were given to this program. President Corliss F. Randolph had charge, and in his opening address he spoke of the important work of the society, with its interests interwoven with those of the Missionary Society for the service of our Lord and Master Jesus Christ.

He paid a handsome tribute to our loyal fathers of early years and assured the people that the Tract Society cherishes a warm sympathy for all the other denominational boards. He was thankful for the spirit of brotherhood and sympathy existing between them all. He spoke of the need of completing our denominational home, plans for which have now been under way for ten years, and subscriptions for which are now being made. This when completed should strengthen our confidence in the final triumph of the Sabbath truth and should show to the world something of our respect for the faith of our fathers.

A denominational home is everywhere highly prized by other denominations, and it is to be regretted that Seventh Day Baptists have neglected this important matter so many years. When any people have such a building to which they can point as headquarters for the causes it loves, there is a wonderful psychological effect which is most helpful.

Our people *need such a home* as is contemplated in this movement. And I have faith in our people, believing that they will go on with it now. We are well able to see it completed. It would be a disgrace to let it go by default now. To go right on with this good building work will be paying loyal tribute to our past and will express our confidence in our future.

During this meeting a telegram came from our faithful treasurer, Mr. Frank J. Hubbard, who was unable to attend, and the corresponding secretary was instructed to

make a suitable reply expressing our heartfelt sympathy and love for Brother Hubbard. His brother, William C. Hubbard, vice-president of the Tract Board, read Frank's annual report and made touching reference to his brother's good work for so many years as treasurer.

Secretary W. D. Burdick's annual report is given in full in this RECORDER, excepting the pages of figures and particulars in the treasurer's report. All these you will find in the *Conference Year Book*, which is already being set up in this office, and we hope will be ready for you soon.

I know you will be interested in the splendid report of the publishing house, with its record of a *net profit* of \$3,947.39 for the year. So I am giving you that, and asking you to wait for the minutes to see some of the particulars.

The Tract Society's budget is given here so you can see what is expected from the churches for Sabbath Reform work.

If you study the treasurer's report with its summary of receipts amounting to \$46,746.66, its report of receipts for the building funds, and its statement of the permanent funds, you will secure some idea of the amount of work required to care for the finances of the society.

If any one thinks the American Sabbath Tract Society has not been active enough during the year, he will see by the report that the board has done all that could be expected in view of the funds given for Sabbath Reform work. The board would gladly have done more if more money had come to hand from the people.

In the afternoon session Rev. A. J. C. Bond stirred the hearts of all by his address regarding the opening doors for Sabbath Reform work. The revival of interest in the Sabbath among the Hebrew people is quite significant. Brother Bond's forward look is hopeful. He will let his own pen tell you as the weeks go by.

Furthermore, I hope that Rev. E. D. Van Horn and Professor J. Nelson Norwood will also give you their addresses on "Training for the Ministry" and on "The Seventh Day Baptist Community." I could not do justice to either of these addresses if I were to try.

Neither can I tell you the good things said on Thursday evening by Professor Esle F. Randolph on "What Are the Forces Disintegrating Our Individual Churches?" and by Dean John Daland on "The Powers Destroying Our Denominational Vigor"; and by Dr. Paul E. Titsworth on "Historical and Traditional Justification for Our Existence as a Denomination." I wish you might be able to read them all as given by their own pens. As to the closing address of this meeting by the editor, you already have that in the RECORDER of August 30.

This meeting closed a great day in Conference.

The Missionary Society At Conference

The main portion of Friday, after some necessary business was attended to, was given to the program of the Missionary Board. In the absence of the president, Rev. Clayton A. Burdick, of Westery, R. I., Deacon Ira B. Crandall, vice-president, presided. Brother Crandall has been an active member of the board for more than fifty years.

This good meeting began with the song, "Love divine, all love excelling," a very appropriate one for the occasion. Dean Arthur E. Main led in the devotional service.

In Secretary William L. Burdick's introductory remarks, he spoke of the fact that one third of the world's population is in turmoil. India, Africa, and China are in trouble, and the outlook in China is far from normal. Things in Europe are far from peaceful.

Christian missions are the only movements that can save the world and civilization. We must meet the crisis. Indeed we must have *results* in mission work. The day is past when we can go on year after year without converts. There must be *immediate* results. We must learn how to bring things to pass. A story is told of one who repaired a machine for good work by three hammer strokes. His bill was \$150! When asked to itemize it he said, "One dollar is for the blow with the hammer, and \$149 is for *knowing how* to do it." Oh, that we knew how to secure proper results in our work!

There is a very great need of mission work in our home fields. But our greatest

need is not money, but men—more faithful workers. Fifteen or twenty are greatly needed in our home fields. Something must be done. We need to get right with God and with everybody else and furnish Christian workers for mission fields.

If we do not do something like this, I fear we must give up in China. Oh, let us arise, enter the doors that are open to us, and be like Christ to the needy people! Tremendous responsibility is laid upon us, with Jamaica pleading for a white man to lead; with a colored church in Washington, D. C., owning a house of worship worth \$40,000, knocking for admission; and with calls for help from every field.

After the address by Anna M. West on matters in China, Rev. Samuel H. Davis, treasurer of the Missionary Board, made a strong appeal for funds to help the schools in China, and urged our home churches to release pastors for some mission work at times, the churches paying their salary while absent and letting the board pay their traveling expenses.

He thinks churches would build themselves up by thus taking on the work of church services while pastors are absent, and at the same time they would help feeble churches in mission fields to grow stronger.

His plea for China was later granted by the Conference.

MISSIONARY SERMON BY REV. A. L. DAVIS

Little Genesee's new pastor, Rev. Alva L. Davis, preached an excellent missionary sermon in the afternoon of missionary day.

His text was from Jeremiah 1:11, "Jeremiah, what seest thou?" The almond tree blossoms in mid winter and is a symbol of life and power. It is a tree of quick growth and stands for life amid its wintry surroundings.

Referring to the spirit of evangelism, Mr. Davis said that God loves the whole wide world with a love that crosses deserts and mountains to give the gospel to every creature. And the spirit of the gospel of Christ demands world-wide evangelism.

Millions of souls are dying in sin with no hope, and the demands for missionary work are imperative. Seventh Day Baptists can not escape the call of God. It appeals to us from South America, India, and China; and somehow Seventh Day Baptists

seem indifferent to the calls that reach our ears at this very hour!

Yet we are not without hope. God will lead out of darkness again, as he has done before. Many old Seventh Day Baptist men are gone and no prophet seems left to call us back to God. What *shall* we do? Let every worker awake and do his duty. It is night now, but the morning cometh. Go forth to your work as though you knew the Lord God liveth.

In a strong, clear plea for a revival of the missionary spirit and for true evangelism, he laid upon the hearts of his audience the sad condition of a world in darkness and sin, and gave a clarion call for real Christian service. It was an excellent appeal and our churches would do well to lay his message to heart.

Then followed Rev. Jay W. Crofoot, in one of his enlightening addresses regarding the China field. He expressed his joy over being again in Alfred, where he had lived longer than in any other place before going to China. He had seen many beautiful things in far away lands, but the hills of home are very beautiful too, and he is glad to be among them again.

Speaking at some length upon the lines between different races, the rising tide of color and race prejudices, found even in America, Mr. Crofoot thinks the first practical step toward world-wide evangelism would be to convert many men of *our own country*. Some even here would keep all other races out. We ought to think of men as individuals rather than as classes or races. The world is growing small and is bound together by strong ties. And other countries have as good right to decide who shall enter their land and become citizens as has the United States.

There is need of a change of heart toward the races of the world. If we can not destroy race hatred then race hatred will destroy the race!

Christian missions are the only remedy. The real thing means sacrifice, consecration, love for the lost, and the spirit of Christian brotherhood. Men must learn to deny self and to learn what the cross means. This will show that Christianity is the real thing.

Missionary day was a great day, and I wish all our churches could feel the uplift of the spirit that prevailed there.

Conference Sabbath On Sabbath eve Rev. George B. Shaw led a great conference meeting, in which two hundred fourteen persons took part. You do not need to be told that this was a great meeting. The Christ spirit prevailed and all hearts were touched.

On Sabbath morning, after the communion service which was held in one of the college buildings at nine o'clock, there were two large preaching services at ten-thirty. Rev. Loyal F. Hurley preached in the church, and Rev. Claude L. Hill preached in Memorial Hall. Both sermons were regarded as timely and excellent. Brother Hill emphasized our great need of revival, and Brother Hurley set forth the beauty of a forgiving spirit.

YOUNG PEOPLE'S PROGRAM

In the last RECORDER I wrote of the young people's activities in meetings outside the regular Conference hours. Here let me say a word about their regular program in Conference. It came on the evening after Sabbath, and although they will report in their own department the good things they did, I wish to commend the entire general impression of this meeting. The audience was large. The choir was full. The quiet hour was conducted by Hurley Warren in a unique and impressive way. The room was partially darkened while Carrol Hill sang a solo, and several brief prayers were offered while all the audience sat with bowed heads. The impression was indeed solemn. The first thirteen verses of the second chapter of 2 Timothy were read, showing that Paul was the young man's friend. Over by the door in one corner a quartet sang the chorus of the old wayside cross in response to the solo part by Neil Annas. Whoever heard this song under the conditions of this quiet hour, will not soon forget the impression it made.

Then voices were heard singing, "Which way shall I go?" which deepened the effect of this whole scene and prepared the way for the great chorus by the choir when the lights were turned on, "Pray for the peace of Jerusalem."

Then the meeting was ready for the regular program. Ivan Tappan had charge and

several prizes were distributed, which had been won by individuals and societies during the year. One pennant was for the winner in the SABBATH RECORDER Reading Contest.

The young people will tell you all about these matters and give you their papers in due time, on their page of our paper.

The Sabbath School Board at Conference The Sabbath School Board had an excellent program in Conference. President D. Nelson Inglis of Milton, Wis., presided; and the time from two until four o'clock on Sabbath afternoon was filled with interesting addresses. After appropriate remarks by President Inglis, Rev. Erlo E. Sutton spoke of advanced steps in religious education, and Rev. William M. Simpson showed several books containing excellent courses of study, full of suggestions for practical work. He expressed the hope that some good book reviews may be given in the SABBATH RECORDER now and then.

Mrs. Dora Kenyon Degen spoke of substitutes for Bible study by which interest in the Bible might be aroused. Miss Ruth Phillips had an excellent paper on the worship period in Sabbath school, and Rev. Edgar D. Van Horn spoke of the problems that confront us in Sabbath school work. He thinks one great problem would be solved if we could inspire the parents in the homes to create a spiritual atmosphere for their children. It is sad that the children in many of our homes never hear prayer and Bible reading. How to secure so desirable a condition is indeed a problem.

Then there is the problem of disrespect for law and how loyalty can be secured. The fact that some boys and girls outgrow their teachers reveals the need of better preparation for teaching.

We hope to see in due time, all these papers in the Sabbath School Department of our paper.

Inspiring songs added much to the interest of this good meeting. Professor L. H. Stringer of Milton sang that wonderful song about the two men who went up to the temple to pray, in a way that stirred every heart.

The report of the closing day at Alfred will come next week.

MISAPPREHENSION CONCERNING DETROIT AND THE BUDGET

ELDER R. B. ST. CLAIR

Owing to the comment abroad concerning Detroit and the budget, I think it advisable to make a brief statement of the case as I view it.

In 1920, there was one other Seventh Day Baptist in Detroit besides myself, Brother J. Hampton Biggs, now of St. Petersburg, Fla. I made representations to the Alfred Conference of 1920 concerning the situation in Detroit, and in November, Dr. John C. Branch, then state evangelist, arrived in the city. Together we canvassed the situation and, after holding certain meetings, organized a Seventh Day Baptist Church. This church was officially recognized at the Shiloh Conference of 1921.

Although having been in the ministry for some years prior to 1920, I was at that time engaged in business, and gave my services on the Sabbath days to the First Detroit Church free of all charge. The interests of the church grew, and I was several years later placed on a part-time pay by the Missionary Board, receiving \$600 per annum. At the commencement of church activities in Detroit, all money over local expenses was given to denominational funds. I developed a missionary and denominational conscience in the minds and hearts of the Detroiters and, consequently, they gave in excess of the apportionment. The need of urging more support throughout the denomination for our general funds seemed to be apparent. We conceived the idea that the reports of the financial contributions of the infant church at Detroit would act as a spur to others, and we accordingly gave publicity to these reports. This was not done in a spirit of vainglory, as some have thought, but solely to encourage others to pay their quota and to gladden the heart of the Forward Movement director.

All the time, up until now, the outside interests have received sole consideration. I suppose I am the financial leader at Detroit and it is far easier for me to raise money for others than for myself. We hope to develop another leader at Detroit to take care of the local needs.

In 1924, at Milton, the following was adopted by Conference:

Believing in the real value of such work as Rev. Robert B. St. Clair is doing from the *standpoint of vocational needs*, and from the *standpoint of extending our influence to people with whom we are not now acquainted*, as well as in *other missionary lines*, the Commission recommends his full-time employment in *these capacities* by the Missionary Society. (Italics ours.)

From this wording both the Detroit Church and the writer gathered the impression that the work of R. B. St. Clair was for the denomination as a whole and this work has been carried on as follows:

1. The Vocational Committee's program.
2. Extending the influence of Seventh Day Baptists to new people, especially to Australia, Jamaica, and India, where hundreds of people are waiting at the portals of our denomination ready to enter the door when opened. This work of correspondence has been very heavy, extending frequently until long past midnight, but the results have been most gratifying. The Calcutta Church, now officially recognized by Conference, is a source of profound satisfaction. The new Seventh Day Baptist primary day school of thirty-five pupils in that city cheers our hearts.
3. Missionary efforts in Canada, Michigan, and in various portions of the American union.

Detroit still continued to raise money for the denominational funds. These have been given in excess of the quota. The situation at Detroit made it advisable to select the funds concerning which there was general agreement and to concentrate on these. Otherwise it may have been that the amount raised would have been much less than that which we were privileged to report. Practically every fund has received contributions as the books of the Onward Movement treasurer will witness. These, however, have been reported as "specials," owing to an old custom prevailing in the denomination. "Specified" would be a better word, I think, as, excepting \$2, all money was designated not for the special, but for the general work of our various boards. Detroit has given "specials" to Jamaica and India, but these have not passed through the hands of the Onward Movement treasurer.

By a recent action, Detroit Church is invited to contribute to the support of the

writer a sum larger by far than that which it has ever contributed under our financial leadership to the denominational funds. This amount can not be realized, especially when regard is had to the fact that this is entirely a new departure. A smaller amount undoubtedly can. The amount paid the writer is really less than the minimum that one can live upon in a city of 1,500,000. To reduce this, would only mean that a return in part to the business abandoned would be necessitated, with a consequent weakening of the work as outlined by Conference.

In addition to the above, Detroit has inaugurated a church building campaign, realizing that permanency and real growth can only be had under such conditions. The time, therefore, for the request to the Detroit Church is most inopportune. Detroit will, however, do what it can as the principle is right even though the amount suggested is excessive. Likewise the writer will endeavor to do his bit. If it can be done, all right. If it can not, why it can not, and that's the end of it.

It seems as broad as it is long for Detroit to raise the money on a strong appeal for missionary purposes and place same in the hands of the missionary treasurer as it would be to retain the money in Detroit.

The honor of the denomination in a city of the size and importance of Detroit demands that its representative be able to be present at all interdenominational gatherings, to reside in a proper location, etc., and this is now being done. If, however, the amount of support given during the past two years is not forthcoming, much of this important home work will be curtailed, not from choice, but from necessity.

I regret that it is necessary to make these observations, but owing to the fact that a certain committee did not relieve me of the embarrassment of so doing, I have been forced both at Conference (where it appears the situation never did become fully understood) and in these columns to explain, rather than to stand idly by and permit the work to suffer.

Be like the bird, that halting in her flight
Awhile, on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she hath wings.

—Victor Hugo.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

September 16-19, Northwestern Association at Farina, Ill.

September 24-26, Semi-annual Meeting of the Michigan-Ohio Churches at White Cloud, Mich.

The Onward Movement treasurer received in July \$753.90, in August, \$1,831.44, making a total in the two months, \$2,585.34.

DENOMINATIONAL FINANCES

The denominational societies and boards were out of debt on June 30, but there was a small deficit in the General Fund of the General Conference. By action of the General Conference, on the recommendation of the Commission, this indebtedness was paid from the Contingent Fund, and so the various interests helped by the Onward Movement budget began the present year out of debt.

How has it happened that these interests were out of debt at Conference time the past two years when the denominational budget lacked several thousand dollars of being paid in full? The first reason is that many hundreds of dollars were paid directly to the treasurers of the various societies and boards, and so could not be reported by the treasurer of the Onward Movement. The second, and the most important, reason is that some of the societies did not do all of the work that they had planned to do, because of a lack of workers.

In the SABBATH RECORDER of September 6 you will find on pages 293 and 294 the appropriations of our boards and societies for the work as planned for this Conference year. The budget amounts to \$50,000, the same as last year. You will also find the quotas of the churches, which are the same as last year.

Please remember that the budget of \$50,000 was found by assembling the bud-

gets of the various interests to be helped by the Onward Movement; that this budget was recommended by the Commission to the General Conference, and was then adopted by the Conference. This means that the Commission and the General Conference desire the societies and the boards to do the work this year that they have planned. To realize this we must have the needed workers, your sympathetic support, and your financial help.

SOME IMPRESSIONS OF THE SOUTHEASTERN ASSOCIATION

Another person has kindly consented to write the account of the meeting of the Southeastern Association held at New Milton, W. Va., September 2-5, and these lines are written in anticipation of that article which will tell of a splendid meeting.

The heavy rains before the opening of the meeting made the attendance on Thursday and Friday smaller than it otherwise would have been, but the house was well filled on Sabbath day.

The church, parish house, parsonage, and the gardens never appeared neater; it seemed to me; and the hospitality of the people, both in their homes and in serving dinners and suppers at the parish house, was never more generous and whole-hearted.

A splendid group of young people was present and assisted in the work and in the meetings.

One of the most impressive of the meetings was the impromptu vesper service that was held as the sun went down on the night after the Sabbath. Pastor A. J. C. Bond led in this service, standing near the steps of the church with the people in a semi-circle about him. It was such an impressive and beautiful service that some of us wished that we might have similar services on Sabbath eve and Sabbath night at our associational meetings whenever weather conditions are favorable.

The meetings closed at noon on Sunday, and immediately after dinner the visitors began leaving for their homes, for rain began to fall. Not many were able to reach the paved roads before the rain fell in torrents—but we had beautiful weather for the meetings and a splendid program and spiritual refreshings.

STATEMENT ONWARD MOVEMENT TREASURER, AUGUST, 1926

<i>Receipts</i>	
DENOMINATIONAL BUDGET	
Adams Center	\$ 30.60
Alfred, First	179.70
Alfred, Second	129.32
Carlton	10.00
DeRuyter	55.00
Dodge Center	14.50
Farina,	117.00
Fouke	16.00
Independence	32.00
Little Prairie	3.50
Marlboro	21.50
Milton	95.32
Pawcatuck	200.00
Plainfield	225.75
Richburg	10.00
Roanoke	10.00
Rockville	20.00
Salem	518.75
Waterford	64.00
	\$ 1,752.94

SPECIAL	
Missionary Society:	
Rockville	\$ 3.50
Mrs. C. W. Snyder, Jackson Center, Ohio	2.50
	\$ 6.00
Tract Society:	
Rockville	\$ 3.50
Denominational Building:	
Alfred, First	\$ 4.00
Mrs. Mary McBurney, Jackson Center, Ohio	20.00
Farina Woman's society	25.00
S. Crosley and mother	5.00
W. J. Crandall, Farina, Ill.	10.00
Carlton Ladies' Aid Society ..	5.00
	69.00
	72.50
	\$78.50
Total for budget	\$1,752.94
Total for special	78.50
Balance August 1, 1926	18.90
Total receipts	\$1,850.34

Disbursements	
Missionary Society	\$ 635.00
Tract Society	366.60
Sabbath School Board	122.40
Young People's Board	74.80
Woman's Board	146.20
Education Society	34.00
Historical Society	17.00
Ministerial Relief	136.00
Scholarships and Fellowships	40.80
General Conference	153.00
Contingent Fund	52.70
Balance September 1, 1926	71.84
Total	\$ 1,850.34

HAROLD R. CRANDALL,
Treasurer.

3681 Broadway, New York City,
September 1, 1926.

REPORT OF CONFERENCE VOCATIONAL COMMITTEE

To the Seventh Day Baptist General Conference:

The Vocational Committee feels as if it were "bringing coals to Newcastle," when it comes to Alfred, N. Y., to present a Report on Vocational Work.

Probably, however, the atmosphere of a town where since 1812 the Sabbath of Jehovah has been honored, and where post office, drug store, bank, and all other places of business are closed by sunset of the sixth day and not opened again until the Sabbath of Christ is ended, will be conducive to awakening a yet larger interest in the work which we have in hand.

The work of the chairman of this committee has been defined by the General Conference of 1924 as follows:

"Believing in the real value of such work as Rev. Robert B. St. Clair is doing from the standpoint of vocational needs, and from the standpoint of extending our influence to people with whom we are not now acquainted, as well as in other missionary lines, the Commission recommends his full-time employment in these capacities by the Missionary Society."

Your chairman has endeavored to carry on the three lines of work indicated by the General Conference, and is pleased to report that extensive correspondence has been conducted with overseas points, especially British India, where already three Seventh Day Baptist churches have been raised up, one of which, that of Calcutta, is already recognized by our General Conference. Hundreds of precious souls in India, Australia, Great Britain, and elsewhere are as a result of these efforts either enrolled as members of the Seventh Day Baptist Christian faith or are pressing for admission to our ranks. A Seventh Day Baptist day school of thirty-five is now being operated in Calcutta.

In the home land, too, we have pursued the same tactics, and a report from Richmond, Va., indicates that a company of twenty-five loyal Sabbath keepers will shortly organize as a Seventh Day Baptist Church of Christ. In Canada, considerable interest has been exhibited in our faith, especially from persons residing in the provinces of Manitoba and Saskatchewan.

In Detroit the pastoral work has been maintained and a church-building campaign inaugurated, wherein the Detroit Council of Churches allocates to us a very desirable section with the proviso that Methodists, Presbyterians, Congregationalists, Disciples of Christ, Reformed, Baptists, Episcopalians, and other council members will refrain from building within a certain radius of the proposed Seventh Day Baptist edifice. This action upon the part of our first day friends is highly commendable.

The vocational work is that of the entire denomination and is consequently world wide, like Wesley's parish. Before we report on the home land, we desire to call attention to a new feature of our work: that of aiding our good Seventh Day Baptists of Evangelist V. J. Benjamin's company in southern India. These people manufacture the finest of hand-made lace, samples of which will be exhibited in the Vocational Committee's room. We invite you to examine same and, if possible, advise with us concerning the successful prosecution of this and other branches of our work.

This southern Indian group desires to follow its vocation and likewise to observe the Sabbath of the Bible. We are anxious to help out in any possible way. During the past year this committee has sold directly or through interested friends a shipment of lace goods from our Seventh Day Baptist brethren, and another shipment is shortly expected. The committee wishes to express its sincere thanks to the ladies of the Battle Creek Church, also of the Welton Church, and to such individuals as Miss Anna Maltby, of Adams Center, N. Y., who so materially aided the chairman in disposing of these articles. With the proceeds derived, Evangelist Benjamin not only supports himself, but engages in extensive evangelistic work. In scores of places he reports open doors. As with all other workers of our faith in India, he is bewildered by the many calls coming from all directions inquiring about the faith and practice of Seventh Day Baptists.

The chairman had not only the aid of the friends in India in view, but he likewise desired to provide an occupation for some of our people in America and elsewhere. The committee offers liberal commissions to

those who will sell these goods. This at once helps to solve two problems, providing remuneration for the work in South India and giving employment, with Sabbath privileges, to Seventh Day Baptists elsewhere. An Australian, Brother A. G. Sampson, a member by the way of the Detroit Church, was the first brother to respond to the call. He and another Australian Seventh Day Baptist have ordered a consignment from Evangelist Benjamin and intend to follow the vocation of lace salesmen. Let many in America go and do likewise. Brother Sampson also sent, in addition, a very material contribution to the work in India.

Concerning the home work, your vocational chairman wishes to report that, acting upon the advice of one of the members of the committee, the Jackson Center folks were constrained not to proceed with the food factory enterprise. Very little discouragement is needed in a matter wherein capital is required, and the advice given was sufficient to cause our project to be at least temporarily abandoned. The chairman still believes as he did at the time he rendered his last report to the General Conference, and he hopes that the day will not be far distant when at Jackson Center and other points factories will be successfully operated. Enterprises such as these appear indispensable to the life of certain of our churches, and it seems as if our people must squarely face the conditions which obtain.

Routine correspondence has been carried on and advice has been given as to desirable locations. An effort has been made to get some of the applicants to locate in Cincinnati where, under "Golden Rule" Nash, a five-day-per-week factory is operated. Meanwhile the great Ford industries have gone on a similar basis, but owing to a temporary depression in automotive trade, we have not encouraged inquirers to seek employment with Mr. Ford's organization. It is hoped that ere many months, conditions will have become so improved that many Sabbath keepers can obtain employment in the Highland Park or River Rouge plants of Mr. Ford. Both of these are in the suburbs of Detroit.

In bringing this report to a close, we wish to mention two instances, typical no doubt

of many others, wherein the committee aided in carrying out the wishes of the General Conference.

One of these occurred last autumn and related to a brother residing in Des Moines, Iowa, whose attention was drawn to Seventh Day Baptists by a first day minister. This brother was an independent Sabbath keeper and had never been identified with any other Sabbath-keeping church. Immediately we started a correspondence with him and arranged for a meeting between Rev. Riley G. Davis, of Des Moines, and himself. Brother Davis wrote, highly recommending him and, upon written profession of faith, the brother was received into Detroit Church. He remained the balance of the spring and summer in Des Moines where he eked out a rather miserable existence, employment for Sabbath keepers being practically negligible, and forcing him at last to the place where he must either give up the Sabbath or work for fifty cents per day and a loft in which to sleep after a long day's work was finished. Let it be said to the everlasting credit of our brother that, although not a Seventh Day Baptist of ten generations' ancestry, he did not deny the faith, but held fast to the Savior and his sanctified day. Again we say, Go thou and do likewise. Learning of our brother's sad trial, the Detroit Vocational Committee raised the money (\$40) necessary to bring him to Detroit, where now he is in possession of a good paying position and giving work as a carpenter-foreman to other Sabbath keepers. He is likewise a faithful attendant at church and Sabbath school and engages in evangelical work among Hebrews and Gentiles. It should be added that one hour after his arrival in Detroit, the chairman had secured a temporary position for him, in connection with which he worked that afternoon, and that another Seventh Day Baptist arranged for him to start work in the Packard factory the following morning. This brother can not too highly praise the Detroit folks for their generosity in advancing to a stranger such a sum of money, which, it should be said, he has repaid in full. He claims that this is a much-needed example of practical Christianity and opines that Seventh Day Baptists are mighty fine folks.

Another instance is of an independent Sabbath keeper residing in St. John, New Brunswick, Canada. In this blue law Canadian town, Sunday work was not permitted and Sabbath rest was not encouraged. Consequently this brother, who had been in touch with us through a paper published by the Detroit friends, was forced to take work at thirty cents per hour, and not many hours at that. He naturally ran deeply into debt. The chairman took the matter up with the Detroit Church and about \$40 was wired to him. He came on to Windsor, Canada, and through intercession with the chief inspector of the Immigration Department, he was permitted to enter the United States, and, finally, an order from Washington provided for his permanent stay here. Later on, he acquired a lot and built a home for himself, and now his wife and daughter have come over from New Brunswick and are domiciled with him. His debts are paid and the family appears to be getting along nicely. A number of Seventh Day Baptist C. E. meetings have been held at his home and the treasurer reports that the collections are always the heaviest at that point. In many other ways, his good wife and daughter co-operate in the work of the Detroit Church. The brother in question has been one hundred per cent in his attendance, not having missed a service in over two years' time. This should have been mentioned in a previous report, but the incident of the Des Moines man brought it to mind, and it was thought advisable to mention it now, the information being "news" to about every one within the sound of my voice.

The chairman wishes to express his appreciation of the splendid work of Committee-man Simpson of Battle Creek in co-operating in the work of the committee and also to thank all other committeemen for their loyal support.

This committee bespeaks the earnest prayers of this General Conference and of every Seventh Day Baptist on the six continents and isles of the seas.

Respectfully submitted,

ROBERT B. ST. CLAIR,
Chairman.

"May the pastor refer to you as an example of Christian fidelity?"

MISSIONS

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

MONTHLY STATEMENT

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society
August 1, 1926, to September 1, 1926

Dr.	
Balance on hand August 1, 1926	\$22,437.86
Mabel L. West, return May salary	41.67
Washington Trust Company, interest credit...	8.51
Onward Movement, Missionary Society	629.00
Rockville Church, Missionary Society	3.50
Mrs. C. W. Snyder, Missionary Society	2.50
	<hr/>
	\$23,123.04
Cr.	
G. Velthuysen, July salary	\$ 83.33
T. L. M. Spencer, July salary	83.33
H. Louie Mignott, July salary	35.00
Wm. L. Burdick, July salary and office ex- penses	157.20
Wm. L. Burdick, clerk hire	33.33
L. J. Branch, July salary	25.00
C. C. Van Horn, July salary	41.67
Ellis R. Lewis, July salary	100.00
R. B. St. Clair, July salary	125.00
George W. Hills, July salary and traveling ex- penses	66.40
Angeline P. Allen, July salary	25.00
D. Burdett Coon, July salary and traveling ex- penses	152.95
L. D. Seager, July salary	66.66
J. W. Crofoot, July salary and traveling ex- penses	124.70
Wm. A. Berry, missionary work	25.00
Anna M. West, July salary	66.67
Ellis R. Lewis, July traveling expenses	32.55
American Sabbath Tract Society, 300 Reports to Conference	49.90
Treasurer's expenses	28.00
	<hr/>
	\$ 1,321.69
Balance on hand	21,801.35
	<hr/>
	\$23,123.04

Bills payable in September, about \$ 1,400.00
Special funds referred to in last month's report now
amount to \$20,563.94, balance on hand \$21,801.35, net
balance \$1,237.41.

S. H. Davis,
Treasurer.
E. & O. E.

Be ye therefore followers of God, as dear children!—*Ephesians* 5: 1.

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and he who is so watchful, so pitiful, so loving, so forgiving. Why can not we, slipping our hand in his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—*Phillips Brooks*.

ANNUAL STATEMENT OF THE BOARD OF DIRECTORS OF THE AMERICAN SABBATH TRACT SOCIETY

In presenting this, the eighty-third Annual Statement of the Board of Directors of the American Sabbath Tract Society to the Seventh Day Baptist Denomination in General Conference assembled, we desire to express our gratitude to God for his presence and help during the year that has closed, and to implore his blessing to rest upon the work that we have attempted to do.

The annual statement consists of a review of the work of the year by the corresponding secretary, the report of the business manager of the publishing house, the report of the treasurer, the proposed budget for the year 1926-1927, and concluding words by the corresponding secretary.

General Review of the Year

OBITUARY

There has been one death in the membership of the Board of Directors during the year, William C. Whitford, who died at the Steuben Sanitarium, Hornell, N. Y., August 12, 1925.

The positions of service that he filled attest the high regard in which he was held in the denomination. He was professor of Biblical languages and literature in Alfred University for thirty-three years; editor of the *Helping Hand* for twenty-seven and a half years; treasurer of the Seventh Day Baptist General Conference for twenty-seven years; and president of the Seventh Day Baptist Education Society for fifteen years.

The account of the service held in his memory at the last General Conference appeared in the *SABBATH RECORDER* August 31, 1925.

REPRESENTATION AT DENOMINATIONAL MEETINGS

The American Sabbath Tract Society has been officially represented at most of the denominational meetings during the year, and at many of the yearly and quarterly meetings of the churches.

The corresponding secretary, in his work as the denominational general secretary, has visited several churches where he has had opportunity to bring Tract Society interests before the people in public addresses and

private conversation. During the year he has visited twenty-six churches, speaking in nineteen of them. He also spent several days in the city of Washington, visiting an independent colored Sabbath-keeping church and calling on other Sabbath keepers.

LITERATURE

Denominational Papers

Five papers are issued as Seventh Day Baptist papers. None of these is self-supporting, and the deficits are wholly or in part paid by the American Sabbath Tract Society.

The *SABBATH RECORDER*, the denominational paper, is financed by the Tract Society. This is the nineteenth year of Dr. T. L. Gardiner's service as editor.

The issue of the *SABBATH RECORDER* on April 26 was a Sabbath Rally Day number, with special reference to the history of Seventh Day Baptists in this country before 1776.

Last fall the Tract Society commended the plan of the Young People's Board for a "RECORDER Reading Contest" and for securing new subscribers for the paper, believing that interest in the paper and obtaining new subscribers to it can best be secured through local interest and efforts.

Realizing the importance of having the denominational paper taken in all newly organized Seventh Day Baptist churches, the Tract Society offered the paper for half rates to the leaders in the Jamaica churches. These leaders generally receive no compensation for their services, and as they have but little special training for leadership and only a short acquaintance with Seventh Day Baptists, and having to devote much of their time to work to support themselves and their families, they welcome the help and the encouragement that they receive through the *SABBATH RECORDER*.

The Tract Society sent \$600 to aid in publishing *De Booschapper*, printed in the Dutch language in Amsterdam, Holland. Rev. Gerald Velthuysen is the editor.

The *Sabbath Observer*, with B. Andrew Morris, editor, is published by the Mill Yard Church, London, Eng. This society pays \$100 a year towards its publication.

The same amount was paid to help publish the *Gospel Herald*, in Georgetown,

British Guiana, of which Rev. T. L. M. Spencer is the editor.

Rev. H. Louie Mignott, Kingston, Jamaica, received \$75 to aid in publishing the *Seventh Day Baptist Reformer*.

Sabbath School Supplies

The denominational Sabbath school helps are edited by the Sabbath School Board, and the printing is done at our publishing house and is financed by the American Sabbath Tract Society.

The *Helping Hand*, for adult classes, is issued quarterly, with Rev. Erlo E. Sutton as editor, and Rev. M. G. Stillman and Hosea W. Rood as associate editors.

By an arrangement made between the Sabbath School Board and the Tract Society the lessons in the first quarter of 1926 were a series of Sabbath Studies, prepared by Rev. A. J. C. Bond.

The stock of the Junior and the Intermediate Graded Lesson quarterlies was sufficient to supply the demand of the past year, so that none had to be printed.

New Literature

The Sabbath post card, by Rev. George B. Shaw, has been translated into the African language, and several hundred copies have been sent to Timothy Inteka, in Nyasaland, British Central Africa.

Five hundred copies of the Sabbath lessons prepared by Rev. A. J. C. Bond for the *Helping Hand*, were bound in cloth, and sell at seventy-five cents a copy.

Five thousand copies of a tract, "Origin of Sunday as a Christian (?) Festival," by Rev. G. E. Fifield, D. D., have been printed. The tract has been received with much favor, outside of our denomination as well as within. L. A. Dalhouse of Jamaica, British West Indies, writes that the "tract is a fine little sword to cut away the Sunday screen hanging over the glorious Sabbath truth."

The Seventh Day Baptist Calendar and Directory

The calendar for the year 1926 is a sesquicentennial number. The directory relates to nearly every department of our activities—the officers and dates of the meetings of our various boards, the General Conference, the associations, and

yearly and quarterly meetings; the opening and the closing dates of our schools; our publications, etc.

The twenty pictures of churches and people are of historical interest, four of which are of churches that were organized before 1776, and that have had a continuous existence to the present.

Special Sabbath Promotion Work

The Special Sabbath Promotion Work of the American Sabbath Tract Society has been under the direction and leadership of Rev. A. J. C. Bond, who continues to give part time service in connection with his work as pastor of the Plainfield Church.

Early in the year we asked the pastors of the denomination to preach at least two Sabbath sermons during the year, the first preferably in November, and the second on Sabbath Rally day, May 15. Many responded favorably to the call.

Mr. Bond held six Teen-age Conferences in our churches during the year—at Verona, N. Y., July 6; New Market, N. J., July 8; Ashaway, R. I., July 16; Farina, Ill., November 12-15; Salem, W. Va., November 21, 22; and Battle Creek, Mich., December 11, 12. He also visited several other churches in the interest of these conferences.

In four of the conferences he was ably assisted by Pastor S. Duane Ogden, and a score of other pastors and ministers attended the various meetings, some of them assisting in the programs.

Probably three hundred young people came under the influences of these meetings, listening to the several addresses on the Sabbath question; singing together, "We young folks are Seventh Day Baptists" and other stirring songs; and meeting and getting acquainted with each other as Sabbath-keeping young people.

The Tract Society is in hearty sympathy with the movement to hold these Teen-age Conferences, and is encouraging our leader in Sabbath Promotion to hold several more this coming Conference year.

During the year Mr. Bond has visited independent churches of Sabbath keepers in Irvington and Elizabeth, N. J., speaking in each of these churches.

He has been in correspondence with the Jewish Sabbath Alliance of America, and upon invitation attended and spoke at a

meeting of "The Jewish Council for a Five-Day-Working-Week," held in New York City, on May 9, presided over by Rabbi Bernard Drachman.

He has written several articles for the SABBATH RECORDER in the interests of Sabbath truth and has spoken at several of our annual meetings in the interest of Sabbath Promotion.

The Sabbath lessons prepared by Mr. Bond last year, were printed in the *Helping Hand* the first quarter of 1926, and five hundred copies were bound in cloth.

A large amount of literature in the interests of Sabbath truth is being printed this summer, and a committee has been chosen to send some of this to a large list of selected names, and new literature and revised editions of books will be offered for sale.

We ask a generous purchase of this literature and a careful study of the same, and that the denomination put forth unusual effort to place this literature in the hands of as many thoughtful people as possible.

The Denominational Building

In harmony with the action of the last General Conference, the American Sabbath Tract Society, through its Building Committee, prepared plans and secured estimates of cost for the completion of the denominational building. The approximate cost will be \$75,000.

The committee chosen to raise the funds for the building is Dr. T. L. Gardiner, Frank J. Hubbard, and Rev. A. J. C. Bond.

The committee reported on June 30 that the subscriptions amounted to \$20,968.63.

General Correspondence

An extended correspondence has been carried on by the corresponding secretary with persons interested in Sabbath truth and the work of Seventh Day Baptists. Many inquiries have come from persons in the United States concerning the beliefs and literature of our people and the location of our churches.

Several general letters and many personal letters have been sent to the leaders of the churches in Jamaica; used Bibles, copies of SABBATH RECORDERS, tracts, and other literature have been sent to Jamaica and other countries; and some money, placed in the

hands of the corresponding secretary to be used as needed, has been spent to purchase Bibles, pay SABBATH RECORDER subscriptions, buy clothing, and aid in building churches.

In response to calls from British Guiana, three large boxes of literature were sent by freight to Rev. T. L. M. Spencer for sale and for free distribution on that field.

Letters received show a wide-spread interest in Sabbath truth, and that in many places there are individuals or groups of people who wish to unite with Seventh Day Baptists.

In Port of Spain and Princetown, Trinidad, there are groups of Sabbath keepers under the leadership of a white preacher, who declares himself a Seventh Day Baptist and that he teaches nothing but Baptist truth.

In Jamaica a company of twenty-four persons have accepted the Sabbath and are known as Seventh Day Baptists.

The names of inquirers in this country are frequently sent to pastors or missionaries nearest to them, that they may visit them or correspond with them, and occasionally the corresponding secretary supplements the correspondence with a personal visit to the person or the group.

The correspondence part of our work has increasingly large possibilities in it for developing our work as a society.

Suggested Budget for the Year 1926-27

Expenses	
Sabbath Reform Work:	
Holland, "De Boodschapper"	\$ 600.00
Mill Yard Church, London, England, 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	400.00
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	\$20,040.00

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
Sales of books, tracts, etc.	350.00
From the Onward Movement Budget Fund	8,850.00
	\$20,040.00

CONCLUSION

For many years before the organization of the American Sabbath Tract Society there was a growing desire in the denomination that we organize for the purpose of issuing a "denominational periodical and such other publications as the circumstances might seem to demand."

In 1831, after the adjournment of the General Conference, some of the members of the Conference met together and approved the following resolution: "Resolved, That we recommend the formation of tract societies in the several churches and societies in our connection for the encouragement of publishing and circulating tracts which may be written in accordance with our views of Bible truth; and that these societies become auxiliary to a General Tract Executive Committee, which shall be annually appointed by the General Conference for procuring, examining, and publishing such tracts, as, in their opinion, may be thought useful in promoting the views of this General Conference, and that the American Seventh Day Baptist Missionary Society's Executive Committee be the committee for the year ensuing."

Growing out of this the Seventh Day Baptist General Tract Society was organized in September, 1835, and began the publication of tracts.

At the anniversary of this society, in 1843, it was reorganized under the name of

the General Sabbath Tract Society, and a constitution was adopted. Its object was declared to be "to promote the observance of the Bible Sabbath, and the interests of vital godliness and sound morality, by the circulation of religious tracts."

At the anniversary meeting of this society in 1844 the constitution was amended by substituting the word *American* for the word *General* in the title, and from that time to the present the organization has been known as the American Sabbath Tract Society.

Thus for more than eighty years the American Sabbath Tract Society has represented the concerted efforts of the denomination to promote the publication and circulation of its religious literature, and to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality.

That the society has done much good work along these lines is evident to all who are acquainted with our denominational history; that it might have done more had sufficient money, workers, and suitable material for tracts and books been provided, is equally evident; and that its field for service, both within and outside the denomination, is more extended today than ever before, is known by those who are most familiar with the work.

It is true that there continue to be many unfavorable conditions retarding the work that the society was organized to promote, but there are many things that encourage us and stimulate us to a greater and more united effort.

It is impossible to escape the claims of the Sabbath. It is revealed to us in the Bible, and it is grounded in our need of it for our physical and spiritual well-being.

Remarkable changes are taking place in the popular mind about the claims made for the keeping of Sunday. Many have found out that the Bible does not teach the observance of Sunday, and that in the keeping of Sunday the Protestant Church still clings to the teachings and observances of the Roman Catholic Church. Over against these convictions is the increasing consciousness that the Bible Sabbath is the seventh day of the week.

Then, too, there is encouragement that the Jews may have an important part in the promotion of Sabbath truth and Sabbath

observance. The Jew has often sacrificed the Sabbath for his business interests, but many of them continue to love the Sabbath, and they are working for laws that will permit them to open their places of business on Sunday, so that they may close them on the Sabbath.

The Jews are also active in organized effort for a five-day-working week, which if generally accepted, will make it easier for those who are convinced that the seventh day is the Sabbath, to accept it, with the assurance that they will have an equal chance to obtain work with those who keep the first day of the week.

With these changing opinions concerning the Sunday and the Sabbath there are coming to us, more and more, calls for our literature, and information, and aggressive Sabbath Reform work.

To answer most helpfully these calls, we need to be genuine Christians ourselves—Sabbath-keeping Christians. The Sabbath truth enforced by the living example of true Sabbath keeping, makes unanswerable the claims that we put forth of the obligation and the value of keeping the Bible Sabbath.

And in addition to our being genuine Sabbath-keeping Christians, we need to be thoroughly conversant with the teachings of the Bible about the Sabbath, both for our own enlargement of life and that we may teach others correctly. While we should be the equals of all others in the knowledge of the other great truths of the Bible, we ought to be specialists in teaching Sabbath truth.

The realization of the object for which the American Sabbath Tract Society came into existence and continues, depends very largely upon the responses from the denomination in the way of workers and financial support.

Are there discouragements in attempting to promote our work? Yes, but let us magnify the encouragements rather than the discouragements!

Never before in our history have the calls for help come to us in such numbers and insistence. What an encouragement!

Other people need the sympathy, love, and help of Seventh Day Baptists—and of Seventh Day Baptists at their best. What an encouragement!

God, Jesus Christ, the Holy Spirit, the

Church, the Sabbath,—all are to encourage and help us to live the Christian life, and help us win others to God and the keeping of his commandments. What encouragement!

Seventh Day Baptists have had no small influence in the struggle for religious liberty and the cause of the Sabbath in this country. We are needed today, and in the years ahead, as much or more than ever before, to exert a helpful influence for pure Christianity—both as to doctrine, to church and denominational government, and to rational Christian service.

The foregoing annual statement was approved by the Board of Directors at Plainfield, N. J., July 11, 1926.

WILLARD D. BURDICK,
Corresponding Secretary.

Countersigned:

ARTHUR L. TITSWORTH,
Recording Secretary.

Annual Report of the Publishing House
FOR THE YEAR ENDING JUNE 30, 1926
To the Board of Directors of the American Sabbath Tract Society:

The publishing house presents herewith its annual report for the year ending June 30, 1926. The first part of the report will deal with the work done for the Tract Society and denomination. It was for this that the publishing house was founded and in which Seventh Day Baptists are most interested. We hope to see the denominational work increase year by year until it occupies the plant more nearly to its full capacity. In the meantime, however, the commercial work is an important asset, as it brings a profit to the society and relieves the denominational work of about four-fifths of the overhead expenses.

[Here follow four pages of figures—*Year Book* size—of particulars regarding the kinds of work, receipts, and disbursements, all of which will be found in the Conference minutes for your study. This itemized statement closes with the following item regarding *net profits*. The remainder of the report we give in full.—T. L. G.]

The statement shows a net profit for the year of \$3,947.39. Of this amount \$2,841.79 has been added to the plant in permanent equipment (not replacements), and \$1,105.60 has since the close of the year been turned over to F. J. Hubbard, treasurer of the Tract Society.

LIST OF PLANT ADDITIONS	
Miller automatic job press and equipment	\$ 936.87
Type, galleys, chases, etc.	616.06
Linotype matrices, etc.	234.50
New typewriter	84.00
Bindery equipment (punches, etc.)	39.91
Cash paid account of Miehle press (total cost \$7,209.09)	930.45
	<hr/>
	\$ 2,841.79

It may be of interest to compare the work done this year with that of last, and the following table will give the figures:

	GROSS SALES FOR THE YEAR ENDING JUNE 30, 1925, AND JUNE 30, 1926	
	1925	1926
Commercial Sales	\$32,895.99	\$47,728.54
Denominational sales	1,215.37	845.65
Tract Society printing	12,387.96	12,119.61
Sundry sales	128.00	170.80
	<hr/>	<hr/>
	\$46,627.32	\$60,864.60

This increase of over \$14,000 in sales has been handled with but little more overhead expense and resulted in a profit of \$3,900, whereas the smaller amount in business in 1925 was done at a loss of \$1,600.

PLANS FOR THE FUTURE

The addition of a Miehle automatic press unit in March has made it possible for the publishing house to handle a higher grade of cylinder press work than heretofore, and also to undertake larger runs. Also, with two cylinder presses there will be no conflict between denominational work and commercial, as the Cottrell cylinder will be reserved for use of the SABBATH RECORDER, *Helping Hand*, etc., on the regular publication dates.

New chases have been purchased for the Cottrell press, and the SABBATH RECORDER is now being printed in thirty-two page forms instead of sixteen, which will mean a saving of over 100,000 press impressions per year on this publication alone. The same proportionate saving will be made in printing the *Helping Hand*. The press can easily handle the larger forms, but up to the present it has rarely been used to capacity.

A new stitcher is being added to the bindery to take care of the larger books—like the *Year Book*—which have heretofore been bound in Newark or New York. Better service to our customers will result.

With the additional equipment and a better organized working force the publishing house should be able to give prompt service to all denominational work and wishes to

(Continued on page 342)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE BUSINESS OF GOING TO SCHOOL

The enthusiasm of school promotion is past. Removed from that occasion by a three-months' period, parent and child face a new school year. There arises the alternative, back to school or get-a "job." If the child is young, there is no choice; if older, and beyond compulsory attendance laws, then the question of returning to school is before them. Such considerations as additional income for the home; inclination and capabilities of the child; the general value placed on education; the accessibility of school privileges, on the one hand, and the cost of going away to school, on the other, and such items will be determining factors.

History might record many a story of the parting of chums. One goes to work; the other continues in school. One follows the lure of "ready money"; the other the investment of time for future returns. The one has a set vision and uninspired hope; the other an enlarging horizon and increasing appreciation of service. The one may be held by the deadening influence of routine; the other moved by a desire for greater initiative, the satisfaction of independent thinking, and the thrill of being creative. Their parting, based on similar hopes, may lead them poles apart.

Every community boasts one or more large industries—factories for building citizenship. This business is somewhat seasonal, running at capacity usually from nine to ten months in the year. Sometimes, unfortunately, operations are as low as four, five, and six months.

With the beginning of the year come promotions in business. Similarly, with the beginning of the new school year, the schools pass around their opportunities for a higher grade of learning. In business there is a ceaseless evolution to produce men and women of training and experience for higher places of leadership in that business. It is so in the schools.

With the promotion in business comes added earning power. Figures are not wanting to demonstrate the same results from increased school training. To quote Dr. Everett Lord, of Boston University, "Labor begins its activities at the age of fourteen and arrives at its maximum earning power at thirty. This average is \$1,200. From this point on it dwindles and falls below the point of self-support at fifty years. A high school graduate begins activities at the age of eighteen and catches up with the laborer in seven years. At the age of forty he has an earning power of \$2,200. The college graduate begins activities at the age of twenty-two. In six years, or at twenty-eight years of age, he equals the earning power of the high school graduate at forty. The average earning power of the college graduate at sixty is \$6,000."

Parents owe it to their children to set a proper valuation on the advantages that adequate education bestows and to exercise care in the selection of the type of schooling that will best fit their needs. No effort should be encouraged to get away from the discipline resulting from work, but to get back to it. Idleness and misdirected energy are a menace to development. Education acquired at the expense of the will-to-work is superficial—a handicap. That schooling which is well spiced with a liberal supply of toil as an avocation will prove the most effective.

Let our boys and girls acquire their education in this environment and the business of life will take care of itself. They will be better citizens, more able workers, and will hold to more wholesome ideals.—*Better Schools League.*

The spirit of unity and freedom from old denominational differences in the United Church of Canada has been handsomely shown in the call extended by St. James' Church at Montreal to Rev. George Laugh-ton, D. D., of Central Congregational Church, Winnipeg.

St. James is the cathedral of former Methodism in Canada, a large and imposing church occupying a city block. Dr. Laugh-ton was a Congregationalist until his church was merged in the United Church of Canada.—*Record of Christian Work.*

ONENESS WITH CHRIST

REV. JAMES L. SKAGGS

(Conference Sermon)

Text: John 17:20-23.

The purpose of Jesus was to change men into a likeness to himself in spirit and character. It is clear from his teachings that he was not interested in mere professionalism in religion. He was surrounded by that sort of thing and he condemned it. He was not interested in men saying, "Lord, Lord," and then failing to do his Father's will. The demands which he made of his disciples called for an experience and a type of life radically different from common human experience.

The radical change in the life of Paul will always stand as an example of what Jesus expected of those who came to believe in him and entered into a fellowship with him. Paul spoke from and reasoned from his own experience when he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." He believed that the application of that gospel must produce a profound and far-reaching experience in the life of man.

Jesus expressed the goal of discipleship in prayer, as recorded in the seventeenth chapter of the Gospel of John: "Neither for these only do I pray, but for them that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto thee; that they may be one even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me."

The gospel of Jesus was a transforming power and it carried men who yielded themselves to it in one direction—into oneness in spirit and character with Jesus. It meant the bringing of men into a common spirit, a common brotherhood.

The followers of Jesus brought together into groups were likened to a human body. The body hath many members and yet it is one body. If one member suffers, all suffer. No member can say to another, "There is no need for you." So men were to be brought

together in Christ, and dominated by one spirit they would form a harmonious body.

In our day of machinery, we might liken it to a well-built machine. There are many parts. Each performs its own function. It may be a printing press, an automobile, a threshing machine—the parts well made, properly related, work in a harmony and an effectiveness which is indeed marvelous in our eyes. But take away a very small part or disconnect a wire, and the machine is worthless; that is, it will no longer perform the work for which it was designed.

If we should examine the history of the Christian Church, what would we find? Would we find that professed disciples of Jesus have always lived in happy appreciation of each other? Would we find that professed disciples in their relationship were patient, forbearing, not given to strife, contention, violence? Well, if we should start into such a study we would come upon some very ugly facts. We would find professed followers of Jesus whose hearts were hard as flint, whose minds were full of bigotry and conceit, and whose hands were full of blood. We would find every degree of contention, strife, bickering. We would find disciples spending their time and energies in strife among themselves, apparently forgetting or being blind to the plainest teachings of Jesus.

Then to what conclusion would we come concerning the Church and discipleship? We remember the word, "He that hath not the spirit of Christ is none of his." By that standard must men and attitudes be judged. Men are not to be judged wholly by what they say. Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." And again he said, "By their fruits ye shall know them." As fellow men we have to be careful in our judgment of each other. For with what judgment we judge, we shall be judged. If we recognize wrong in another we ought to recognize it in self. We need to guard our own hearts when we are about to pass judgment on the spirit and conduct of other men. If we look upon the past and conclude that much of the professed discipleship has been false or at least extremely faulty, then what of our own

today. Are we better than our fathers in the faith?

The most charitable judgment upon the Christian Church would have to be that its affairs have not run smoothly. There has not been oneness with Christ in spirit. The prayer of Jesus has not been answered. What is the trouble?

Set the parts of a machine in a wrong relation and it is dead or it will wreck itself. And such is the danger in human life and society in the Church and outside of it. We had a most violent illustration of this fact in the World War. And the fact is evident continually in the friction of races and nations, in capital and labor, in the political life of all countries, in religion, in the failure of the individual to adjust himself harmoniously and happily in his environment.

A pitchfork was thrown into a corn shredder out on a Wisconsin farm last fall. It did not belong in that relationship to the machine. There was a crashing, smashing noise of breaking parts. And there was no more shredding. All hands must wait until new parts were secured and put in place.

Human society is something like that. Someone converts himself into a pitchfork. He may be necessary to the best efficiency of the working group but he gets in wrong. There is a crashing and smashing. People are hurt. Feelings are wounded. The peace, harmony, and efficiency of the group are destroyed. No one can do anything until time and grace heal the wounds.

The thing the world is needing today is something by which human life can be controlled, can be brought into a harmonious working relation. There must somehow be a possibility of men organizing themselves together so that there will not be any serious friction, in such a way that each man shall function, that all together they shall present a force more powerful than any material thing that can be constructed.

But thoughtful people may at once raise the question, Can that be done? Many people are so unreasonable! Some are so wicked! They have no concern for other people. They go smashing and crashing through the crowd intent only on having their own way, even though they leave a trail of blood and anguish behind them.

How can such discordant elements be brought into a harmonious, effective, happy, powerful association?

We find some individuals, some small groups, thus related in harmony and in power. What is it that thus enables a small group to get along happily and to present itself as a definite force, as a unit of power? Is it not a common spirit; common likes and dislikes; a common purpose?

When Jesus looked out upon the world it was with a vision of a kingdom in which all men would thus be brought together, in which all men would be moved by a common spirit, a common purpose. And we must remember that Jesus was no stranger to the conflicts in human life. Even as it is today, there was strife, political, racial, international, industrial. And the nature of man has changed little if at all. Even then as now the tiger and the bear lurked in the hearts of men. Men are still filled with fear, with greed, and with lust. They still war, rob, and look with unpitying eye upon their victims.

Jesus knew the evil of men's hearts, and how the beast in man, untamed and undisciplined, would always make trouble and if possible impose its will on the weak or unresisting.

Jesus had seen these characteristics even in the religious life of his day. Had he not seen it in Judaism? Had he not seen one sect set against another? Was he not then facing death on the cross through religious bigotry and hatred?

But among his disciples there was to be no bigotry, no conceit, no strife or contention. Indeed, the love and peace and unity existing among his disciples were to bear testimony to the divinity of Jesus himself.

We hear him pray, "Neither for these only do I pray, but for them that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me."

Who can fail to catch the tone and mean-

ing of these words? They clearly indicate that in the last hours of his earthly ministry his consuming desire was that his disciples should be united in him, that strife, division, contentions, might fade from sight in the spiritual union of man with man and man with God. His disciples were to be different from the common run of humanity. His disciples were to be born again—born of a spirit of love, a spirit of fellow-feeling, a spirit of mutual service. Here was to be a new relationship of men.

It was this new spirit, new association which he had in mind when he said, "Resist not him that is evil, but whosoever smiteth thee on the right cheek turn to him the other also. And if any man would go to law with thee and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go with him one mile, go with him two."

The disciple was to be even over generous in his relationship with violence and greed. By his forbearance and generosity he was to destroy the very foundations of violence, contention, and greed.

Jesus made love the basis of relation between man and God and between man and man, for he said in reply to a question as to the "great commandment of the law": "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."—*Matthew 22: 37-40.*

It seems clear that Jesus recognized the problems of human association. And, further, it is clear that he believed he had a solution—the solution—of the problem. The conditions of greed, strife, personal ambition, which obtain generally in the world should not appear among his disciples.

Now it is not to be supposed for a moment that Jesus expected his disciples would always be in agreement in all things. So far as I know he never made the acceptance of creeds or details of intellectual belief or opinion a test of discipleship. When he found a man with a responsive soul, he said, "Come, follow me," or "Go home to thy

friends and tell them how great things the Lord hath done for thee."

And there was another occasion when John said to Jesus, "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."—*Mark 9: 38-42.*

Apparently the most important thing with Jesus was that the affections of the individual should be set upon him and that the individual should be united with him in the work of bringing in the kingdom of God among men. We have noted in passing that these elementary requirements have not always been made central in the teaching and emphasis of the Church, but we find them when we look upon the teachings of Jesus.

In spite of the disappointments which we often experience, there is no other light shining upon the path of human destiny than that of the gospel of Jesus. Where that gospel of love, good will, brotherhood becomes firmly established among men, we have peace and power. It brings into the hearts of men the Holy Spirit of which Jesus spake, "Ye shall receive power when the Holy Spirit is come upon you." Under that influence we find men working together and presenting a conquering force in the world.

"Ye shall have power when the Holy Spirit is come upon you." It is this life-giving, power-giving, Spirit which our churches need. It is this which our denomination needs. It is this that all Christendom needs.

May divine grace be given us as we try to realize the power of the gospel of Jesus in our lives. Can we not as individuals and as a group yield ourselves that this prayer of Jesus for spiritual unity may have its answer in us?

WOMAN'S WORK

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

The longer on this earth we live
And weigh the various qualities of men.
The more we feel the high, stern featured
beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding ample recompense
For life's ungarlanded expense
In work done squarely and unwasted days.
—James Russell Lowell.

WOMEN AT CONFERENCE

Wednesday evening, August 25, the Woman's Board presided over by its president, Mrs. A. B. West of Milton Junction, Wis., presented a fine program.

The address of Miss Anna West, who is home from her work in Shanghai, China, was much appreciated. She took for her subject, "The Curves in the Road," of which she had recently had some experience in this part of the world, and it seemed very appropriate when she compared the surprises and changing view of one traveling over a rough and crooked road to the unexpected results that cheered our missionaries when their seemingly unfruitful efforts were crowned with success. Miss West is optimistic and hopeful for the future of the work in China.

Her talk was followed by an impressive pageant of four episodes, "The Gift of Life," written and arranged by Miss Ruth Phillips, which demonstrated how a home with no Sabbath, no family altar, and no loving home ties could be transformed to one of peace and joy when "Inspiration" and "Instruction" introduced the "Spirit of the Sabbath," who taught them how to observe the Sabbath as God designed that it should be observed. At this point representatives of foreign lands entered and knelt to claim the benefits of Christian training. Each episode was introduced by appropriate hymns and all of the characters were well sustained.

M. F. W.

PROGRAM OF THE WOMAN'S BOARD WEDNESDAY
EVENING, AUGUST 25

At 8 o'clock

MRS. A. B. WEST, *President*
Address: Anna M. West, Shanghai, China
PAGEANT, "THE GIFT OF LIFE"
By Ruth L. Phillips
Under direction of Mrs. Dora K. Degen, and
Mrs. Harriet Van Horn

Prolocutor Mr. W. E. Phillips
Heralds Ogareta Ehret, Frances Vars
Sabbath Mrs. Carrie B. Saunders
Attendant Mrs. Martha B. Place
Life Mrs. Arlotta B. Mix
Mother Mrs. Hazel S. Truman
Father Dr. Paul C. Saunders
Young woman Miss Ruth F. Randolph
Young man Mr. Stockton Bassett
Children Harriet Saunders, Kenyon Clarke
Worship Mr. Hurley S. Warren
Inspiration Mrs. Maybelle S. Warren
Instruction Miss Mary K. Rogers

Episode I—The Court of Life
*Hymn—"The Dawn of God's Dear Sabbath"
No. 94, Verses 1, 4
Anthem by Choir—"Seek Ye the Lord" Roberts
Episode II—The Church
*Hymn—"Light of Life, Enlighten Me"
No. 118, Verses 1, 5
*Hymn—"Safely Through Another Week"
No. 100, Verses 1, 3
Episode III
*Hymn—"Another Six Days' Work is Done"
Verses 1, 5
Episode IV
*Hymn—"O Day of Rest and Gladness"
No. 98, Verses 1, 4
*Hymn—"Joy to the World, the Lord has Come"
No. 167, Verses 1, 4
*All hymns are to be sung by choir and congregation.

ANNUAL STATEMENT OF THE BOARD OF DIRECTORS OF THE AMERICAN SABBATH TRACT SOCIETY

(Continued from page 337)

co-operate with individuals and boards to that end. In this connection it asks your co-operation in placing orders for general printing during the summer months when the plant is not so busy and to allow as much time for completing other work as would be required by any commercial plant.

We invite inspection of the publishing house at any time and hope that Seventh Day Baptists generally will take an active interest in its work. Constructive criticism is welcomed. We are here to work with you and for you. Please feel free to make use of such service as your denominational publishing house can render.

Respectfully submitted,
L. HARRISON NORTH,
Business Manager.

YOUNG PEOPLE'S WORK

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

WHAT IS EDUCATION?

Christian Endeavor Topic for Sabbath Day,
October 2, 1926

DAILY READINGS

Sunday—Education and wisdom (Prov. 1: 1-6)
Monday—The learning of our time (Dan. 1: 1-5, 17-20)
Tuesday—Education by observation (Prov. 24: 30-34)
Wednesday—A wise teacher (Matt. 13: 1-3, 51, 52)
Thursday—Teach others (Tit. 3: 8-15)
Friday—Use knowledge in daily life (Matt. 7: 24-29)
Sabbath Day—Topic: What is education? How get it? How use it? (Rom. 12: 1-3; 2 Tim. 2: 15. Consecration meeting.)

SOME BIBLE HINTS

"To gain education we must give ourselves wholly to it and pursue it with unswerving aim (verse 1).

"The attractions of the world must not lure the youth who wishes to attain an education. There is no easy way (verse 2).

"Humility is necessary; a willingness to find the facts and follow them wherever they lead (verse 3).

"Education is gained by thoroughness in study. Half knowledge is a dangerous thing. Master your subjects (verse 15)."

—*Endeavorer's Daily Companion.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In a lecture which I heard recently the speaker said that a progressive man is never satisfied, and the one who is satisfied never gets anywhere. How true that is. The progressive man is always striving for something better, and education helps him to attain it.

The best way to get an education is by hard work. I have often said that the person who works his way through college knows how he got his education. We must work hard if we would win. Then, too, in order to get an education a person must know how to apply himself to his task and overcome difficulties. He must persevere

and not give up. He must have stick-to-it-iveness which will enable him to attain it.

After having attained an education we must use it for service and not for selfish ends. We must use it to do good work in the world and to make it better. This is the work which men like Dr. Eliot of Harvard have done. Let us honor such men who have been real educational emancipators.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, October 2, 1926
LIVING UP TO CHRIST'S STANDARDS IN MY HOME (EPH. 6:1-9. CONSECRATION MEETING)

What do we know of Jesus' home life? What do we know of his attitude toward his parents? (See Luke 2: 51.) Of his early attitude toward God? (See Luke 2: 40.) Toward God's house? (Luke 2: 49.)

Did he continue to show high regard for his mother? (John 19: 26, 27.)

How should we treat our parents? (Ephesians 6:1-3.) How should parents treat their children? (Ephesians 6:4.)

What should be our attitude toward brothers and sisters? (1 John 4:20.)

How may brothers and sisters live happily? (Psalm 133:1.)

For temperance in the home, see Daniel 1:8.

For forgiveness in the home, see Genesis 45:4, 5.

For a strong home tie, see Ruth 1:16, 17.

For prayer in the home, see Acts 12:12.

For Bible teaching in the home, see 2 Timothy 3:14, 15.

We have just returned from the Conference at Alfred, filled with new enthusiasm and inspiration. I wish that more of our young people could have attended, although a very large number were present. The oratorical contest, the fellowship breakfast, and the young people's programs Sabbath afternoon and evening were especially enjoyable. Music was furnished on a number of occasions by a male quartet, three of whom were intermediates from Brookfield.

The intermediates had one meeting, on Sabbath afternoon, in which talks were given by young people on the topic: "How an

Intermediate is Helped, and How He Helps."

The goal award this year goes to Milton, and they also won the RECORDER Reading Contest for intermediates. Now let us see what we can do next year toward setting a still better record for Intermediate work—"For Christ and the Church."

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session at eight o'clock. The president called the meeting to order.

Egmond Hoekstra led in prayer.

Members present: Dr. B. F. Johanson, L. E. Babcock, Ivan O. Tappan, Frances F. Babcock, Egmond Hoekstra, Russell Maxson, Mrs. C. H. Siedhoff, Mrs. Ruby Babcock, Allison Skaggs, E. H. Clarke, Marjorie Willis.

Visitors: Lloyd Simpson, Dorothy Maxson.

The corresponding secretary presented a report which was received as follows:

REPORT OF CORRESPONDING SECRETARY FOR JULY, 1926

Number of letters written, 85.

Correspondence has been received from the following: Mr. and Mrs. Hurley Warren, Carroll Hill, Hamilton Whipple, John Reed Spicer, Leland Burdick, Miss Margaret Davis, Mrs. Lester Osborn, Leland Hulett, Miss Sylvia Babcock, Miss Gladys Hulett, Miss Ruth Randolph, Ralph Brooks, Frances Ellis, Leon Maltby, Duane Ogden, Robert Randolph, Miss Virginia Bond, Roy Randolph, Miss Emily Randolph, Donald Van Horn, Miss Fucia F. Randolph, Miss Elisabeth Kenyon, Miss Elizabeth Hiscox, Mrs. Don Stearns, Mrs. E. D. Van Horn, Rev. James Skaggs, Rev. C. L. Hill, Pres. Paul E. Tittsworth, Edgar Maxson, Miss Virginia F. Randolph, Leonard Hunting, Rev. A. J. C. Bond, Rev. H. C. Van Horn, Miss Greta Randolph, Miss Dorothy Whitford, United Society of Christian Endeavor, Miss Huldah Wolfe, Rev. Wm. L. Burdick, Rev. W. D. Burdick, Rev. Wm. Simpson, Miss Iris Sholtz, Miss Annie St. Clair, Miss Bertrice Baxter, Rev. Paul Burdick, Miss Hazel Langworthy, Davis Printing Company, Miss Stella Crosley, Rev. C. B. Loofbourrow, J. Nelson Norwood, Kenneth Hulin, Miss Alberta Severance, Miss Miriam Horner.

Annual reports have been received from the following societies: Westerly, Rockville, Plainfield, New Market, Shiloh, Marlboro, Waterford, Adams Center, DeRuyter, Alfred Station, Lost Creek, Gentry, Riverside, North Loup, Dodge Center, Welton, New Auburn, Milton, Milton Junction, Farina, Battle Creek.

Societies reporting not holding meetings at present are: New York City, Hebron, Little Genesee, Nortonville, Albion, Garwin.

Societies organized or reorganized since the last Conference are: Waterford, Verona, Alfred Station, Gentry.

Conference programs and reports are about ready for the printer and will be sent in this week.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

Correspondence was read and discussed from the following: Bertrice Baxter, Rev. Paul S. Burdick, Hurley S. Warren, Leonard Hunting, Rev. William L. Burdick.

The treasurer presented a budget for 1926-1927, which was discussed at length.

It was voted that this budget be adopted as follows:

Field work:	
Teen-age Conferences	\$100.00
Field secretary	300.00
Assistant field secretary	100.00
Conference expense	75.00
	\$ 575.00
Promotion	200.00
Board expense:	
Printing	\$ 75.00
Postage	150.00
Conference expense	175.00
Supplies	100.00
	500.00
Dr. George Thorngate	300.00
Jamaica field	300.00
Girls' building, China	200.00
Life Work Recruit work	50.00
Contingent expense	75.00
	\$2,200.00

The Goal Committee presented a report in the form of a new Standard of Activities. After an extended discussion it was voted to adopt it.

Moved that the society entering the greatest number of persons, according to mileage, in the oratorical contest at the pre-Conference meeting, be awarded a Christian Endeavor shield. Motion carried.

The Nominating Committee presented a report of progress, which was received.

Voted that the secretary send the congratulations of the board to Mr. and Mrs. Hurley Warren, both members of this board.

Considerable discussion followed on several matters of general interest.

The minutes were read and corrected.

The meeting adjourned.

Respectfully submitted,

MISS MARJORIE WILLIS,
Recording Secretary.

Battle Creek, Mich.,

August 4, 1926.

YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

As it was my very great privilege to attend Conference, I will try to pass on to those of you who were not there, some of the good things which we enjoyed. I know from experience how anxious one is to hear all about Conference just as quickly as possible, so I'll try to give you a general idea of the young people's activities, this week, and go into more detail about some of the meetings later. Some of the papers presented have already been published, and others are at hand or promised, so you will have a chance to read them.

The pre-Conference program began at 3 p. m. on Monday, with a Quiet Hour service in charge of Hurley Warren, denominational Quiet Hour superintendent. He read from Isaiah 6, after which there was a short prayer service. Several short talks were given on the theme, "The Call, the Claim, and the Conquest of the Church." The closing feature of the afternoon was a sermon by Rev. Claude L. Hill of Farina, Ill. He summed up the subject as follows: The call is to come into personal contact with Christ, away from the things of the world and from uncertain things. It is a call to do the things Christ did. The claim of Christ and the Church is for a heart of love which will lay all on the altar. The conquest is world wide. We need to pray that God will thrust out laborers into the needy fields. Special music was furnished for this meeting by Miss Caroline F. Randolph and Miss Virginia Bond.

The service Monday evening was an oratorical contest. The speakers were limited to a certain number of words, but were allowed to choose any subject they wished in connection with Christian Endeavor. The speakers and their subjects were:

"An Endeavor is Trustworthy," Albert Rogers, Brookfield.

"Fidelity to Christian Endeavor Principles," Ellis Johanson, Battle Creek.

"Seventh Day Baptists at Conventions," Virginia Bond, Plainfield.

"Lord, Teach Us How to Pray," Alfred Perry, Verona.

"Church Attendance," Alberta Simpson, Brookfield.

"Importance of Enthusiasm in Christian Endeavor," Elizabeth Ormsby, Alfred Station.

"Triangles," Mary Wells, Nile.

The judges were Rev. L. F. Hurley of Adams Center, Rev. E. D. Van Horn of Alfred Station, and Professor H. O. Burdick of Salem. Ellis Johanson won first place, Elizabeth Ormsby, second, and Mary Wells, third. Brookfield won the C. E. shield offered to the society having the most contestants in proportion to mileage traveled.

On Tuesday morning the young people held an early morning prayer service. This was in charge of Professor H. O. Burdick of Salem. The discussion centered around the question, "Where are you going?"

The fellowship social, Tuesday afternoon, was in charge of Leland Burdick of Little Genesee. After a few moments of "mixing," during which each person tried to shake hands with as many others as possible, fifteen representative people were presented to the group and a prize awarded to the one who could name the largest number of them. Miss Marjorie Burdick of Plainfield won the prize, a C. E. pin. Other games were played with a vim, including one called "Brag and Blow," in which Lester Osborn and Carroll Hill received highest honors. The social closed with a brief devotional period. On Friday afternoon, the Young People's Board invited the ministers and their wives to a standard social which was conducted in a similar manner. In naming the seventeen young people who were presented to the group, Rev. J. L. Skaggs and Rev. H. C. Van Horn were equally proficient.

Wednesday and Thursday afternoons were given over to committee conferences, Mrs. Maybelle S. Warren discussing the work of the Prayer Meeting Committee; Mrs. Frances F. Babcock, the Missionary Committee; Miss Marjorie Burdick, the Social Committee; and Mrs. Ruby C. Babcock, the Lookout Committee. Some of the practical plans presented will appear in later issues of the RECORDER. The attendance at these meetings ranged from one hundred to one hundred seventy-five young people.

About two hundred fifty people were in attendance at the fellowship breakfast at the "Ledges," even though the start was made at five-thirty in the morning. I will tell you more about this later.

Rev. August E. Johansen, of Chicago, led the Senior Christian Endeavor meeting

Sabbath afternoon. The thought of the meeting centered around the question, "What does it mean to be a Christian?" The meeting was very informal, as the leader, by a series of related questions, emphasized points leading to the conclusion that a Christian life is a life guided by the principles which Christ laid down for us, a life of love and good will, controlled by a consecrated intellect and good common sense. Lester Osborn led the singing and added much to the meeting by his skill as a song leader.

Three members of the Brookfield boys' quartet were at Conference, and with the assistance at various times of Carroll Hill, Rev. E. M. Holston, and Rev. W. M. Simpson, they sang at many of these meetings. Their songs were greatly enjoyed by every one.

Sabbath night was young people's night of Conference. The Quiet Hour service in charge of Hurley Warren was a very beautiful one. After a solo by Carroll Hill, Mr. Warren read Second Timothy 2: 1-15. Mrs. Warren played softly on the pipe organ during the reading. This was followed by the song, "The Old Wayside Cross," Professor Neil Annas singing the solo, with a quartet composed of Carroll Hill, H. O. Burdick, Ellis Johanson, and Paul Davis, on the chorus.

After an anthem by the Conference choir, Mrs. Frances F. Babcock presented the awards for the year's work. The young people were led in their rally song by its author, Mrs. Elizabeth Fisher Davis.

The rest of the program was as follows:

"Fidelity in Confession of Christ," Miss Anna Crofoot.

"Opportunities of Fidelity," Leonard Hunting.

"Fidelity in Every Day Life," John Reed Spicer.

"Fidelity as God's Standard for Us," Miss Elizabeth Austin.

"Fidelity to God," Ellis Johanson.

"Fidelity to Christ and the Church," Miss Virginia F. Randolph.

Solo, Mrs. Ivan Tappan.

"The Case Against War," Benjamin F. Johanson.

Mizpah benediction.

As some of these talks have already appeared in the RECORDER and others will do so soon, I will only say that they were all excellent. We are especially pleased to know that the six points against war, stated

by Dr. Johanson, were adopted by Conference as expressing the attitude of that body toward the war problem.

The last of the young people's meetings occurred on Sunday afternoon and was a symposium on the question, "What Shall I Be?" The speakers were Dr. George Post, Jr., L. H. North, Orra Rogers, Rev. George Shaw, and Dr. Boothe C. Davis. There is not space to tell about these talks, this week, but you will hear more about them later.

R. C. B.

YES, WE MIGHT BE WORSE

The blue-spectacled citizens who are sure that Young America is rapidly going to the dogs by way of the auto, the movie, and the radio may do well to take a look at American youth as they are seen by the youth of another nation. In New York is published a little monthly for and by Filipino students. In a recent issue one of these students contrasted the young man of the Philippines with the young man of the United States in the following illuminating words: "In the Philippines money and work are two separate things. A man who works shows he has no money, and a man with money despises work. Here in America money and work are inseparable. A young man who is too lazy to work is sneered at in spite of his money. Not long ago the newspapers throughout the country were wild in their praises for the grandson of John D. Rockefeller who won a scholarship at Yale. This young man worked at night and earned part of his college expenses. Just imagine what a Filipino student would do if his grandfather had even a tenth of Rockefeller's money. The first thing you would notice of him would be his pleasure rides in every spare hour."—*Presbyterian Advocate*.

SEMI-ANNUAL MEETING

The Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches will convene with the church at New Auburn, Wis., October 8, 9, and 10, 1926.

MRS. A. M. NORTH,
Recording Secretary.

CHILDREN'S PAGE

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

PLANS FOR OUR SOCIETY

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
October 2, 1926

DAILY READINGS

Sunday—Prayer plans (Dan. 6: 10)

Monday—Soul-winning plans (Dan. 12: 3)

Tuesday—Sunshine plans (Acts 3: 6-8)

Wednesday—Missionary plans (Ps. 96: 1-3, 9)

Thursday—Pledge-keeping plans (Ps. 116: 14)

Friday—Attendance plans (Heb. 10: 25)

Sabbath Day—Topic: What plans have we for our society? (1 Cor. 15: 58. Consecration meeting)

Our plans and aims for our society work should always be high, so that we will always be striving to attain them. The work would not be one half as interesting if we could always attain the desired goal every year and be perfect in everything; it takes long hard work to do this and no society is ever so perfect that it can never be any better.

We should always try to make our meetings better, more interesting and more helpful. Our testimonies should improve from year to year and special emphasis should be put on the sentence prayers. These not only make the meetings better but form a valuable training for the juniors themselves.

Although memory work is not the most important phase of Junior work, yet it should find its place in every meeting. At no other age will the members learn more easily, and memory work at this period in their lives will be remembered in after years. This year our goal calls for the memorizing of one hymn and one Bible passage each month. No one can ever learn too many Bible passages. The hymns chosen for this year all have real meanings in their words and are the kind that have stood the test of ages and will be sung for years to come. They are hymns that they will enjoy singing more the older they grow, for they will grow to mean more and more to them.

We should always strive to get more boys and girls interested in our work so that they will become trial and then active members. There is nothing in the church that

takes the place of the Junior society, for it is a training school in conducting religious meetings, studying missionary work, doing missionary work, as well as participating in sunshine and social activities and in learning business methods.

Our socials should have the one idea of teaching the boys and girls that they can have thoroughly good times and yet play games that are well pleasing to their Lord and Master. Thus every social should have some religious part to it; they should always close with prayer and the C. E. benediction. The juniors will soon distinguish between their Junior "good times" and the others they enjoy.

Our Junior work as well as all Christian work should be missionary work of some kind. In order to interest the juniors in giving to missions we must teach them what missions are doing and why they are needed, for where the interest is there is the heart—and money, too. Our task this year is to raise money with which to purchase Bibles and Testaments to be sent to our foreign mission stations. What better work can juniors do than to send our Holy Word to those who have it not? What real missionaries they will become by so doing!

The Quiet Hour habit can be formed between the junior ages of six to thirteen years better than any other time. Boys and girls who now make it a habit of their lives to spend not less than five minutes in prayer and Bible reading will rarely depart from it as they grow older. Children can love their Bibles as much as the older folks can.

Above everything else is the one aim of Junior Christian Endeavor—to train boys and girls to become Christians for Christ and his Church. This should always be the first and foremost thought in every superintendent's mind, and nothing should ever stand in its path of success. We need trained Christian leaders and workers today more than ever before, and there is no better place to begin this training than in our Junior societies.

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

"It is safer for parents to take their children to Sabbath school—rather than to send them,"

Lone Sabbath Keeper's Page

UNITED THOUGH SCATTERED

(Address for Lone Sabbath Keeper's Hour at the General Conference, Alfred, N. Y.)

In the farewell prayer of Jesus, tender, touching, "Holy Father keep them in thy name which thou hast given me, that they may be one, even as we are one," he prayed for his disciples, because he was about to go to his home to dwell with the Father; and they were in the world, adding, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth."

It is no small task to seek to unify the efforts of three thousand people living in all the states of the Union—many men of many minds. The ideas of a man in the mountains of California, of a city of Iowa, of Northern Wisconsin or Minnesota, of southwest Texas, or Florida; or of a woman of New England, of South Carolina or Kentucky, or of the State of New York may differ as to the details of the practice of the religion of Christ; yet they may be, and mostly are, one in spirit, because it is one spirit which dwells within them.

Many letters have come to the secretary, and this note almost universally runs through all: the desire to *do* more, to *give* more. Thoughts of self are almost entirely left out. It is seldom that one even expresses loneliness. They all seem to be happy because they are busy, doing work for the Master. One in Maine wrote: "We often wish for more means. There are so many calls one has to divide his mite into many mites here and there. . . . hoping the work may prosper this year, and every year. ———"

From Wyoming: "Hope we can do more as time goes on. Our hearts are in the work. None of us belong to the Seventh Day Baptists, but we want to do our part in the work." This one enclosed an offering in money. One who lives in the mountains far from any church or other Sabbath keepers, a minister who is a convert to the Sabbath, is doing what he can by writ-

ing, and hopes that the health of his wife will soon improve so that he can be among people and preach to and teach them face to face.

Very many are doing missionary work without salary. Some are printing and distributing tracts at their own expense. Many are helping in church and Bible school work of other denominations—letting their light shine for the Sabbath as they work. Some of these are leaders, conducting Sunday schools in remote regions, or have organized, and are leading, Christian Endeavor societies. Even though these meetings may be upon the first day of the week, because more people can be reached then, these L. S. K. missionaries seem to be more highly esteemed and respected because they observe all the laws as best they can. If one is a well balanced Christian and keeps all of God's commandments faithfully, he will bring souls out of darkness into light to Christ and his Sabbath.

Living among and working with other people who are sincere, devoted Christians broadens one and helps us to realize that other Christian virtues are quite as commendable as keeping the Fourth Commandment. "Thou shalt not covet." It may be that some strict Sabbath keepers care a little too much about money, are anxious for worldly gain, coveting a neighbor's property, and are stingy with the Lord.

No doubt the most of you remember at the time of the launching of our "Forward Movement" the sighs that went up and in some cases even groans, at the idea of paying ten dollars per member to denominational work outside of local church funds. One well-meaning minister said that it would be a hardship to many families which had three or four children in the church, as it would mean forty to sixty dollars for them to pay. But this amount is small compared with what other denominations are doing.

The Inter-Church World Movement did many things while it lived its short life. It uncovered some things. It enabled churches and individuals to discover themselves. At one of the sessions of its convention, in Chicago, various denominations made known their attitude toward the movement, reporting their new forward movements (of different names, though all with the same purpose—advancement) and also reporting the amount of their budget. One denomination

had pledged \$18 per member, one \$20, one more than \$40. The report of this last was cheered and commended. The leader upon the platform said: "If they do it, if they raise this amount, it will put them in the class with the ———" (naming a denomination noted for its zeal which was not represented in the convention). Then the representative of another denomination—not Sabbath keepers—said that his denomination voted to endorse the Inter-Church World Movement and would do what they could beyond what they were doing, but that they already were giving *sixty dollars per member!*

There I sat, ashamed, because of our paltry ten dollars per member. No denomination reported as small an amount as that. I wondered what was the matter with Seventh Day Baptists. They are no poorer than other people.

I pray that no lone Sabbath keeper will rob God in tithes and offerings. If every Seventh Day Baptist would become a pledged tither and would give liberally besides, would there not result a great unifying interest, and would not the work prosper and go forward by leaps and bounds? Consecrated Christians who are liberal givers often pray more earnestly for the work than before they gave so much. Consecrated money and earnest prayer will accomplish great things—bring unmeasurable results. Do we believe God's promises? "Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts." Malachi 3:10, 11. Read from the seventh verse, please. There is the rebuke for not obeying God's ordinances, and the admonition to return. After the question, "Wherein shall we return?" Jehovah's answer, "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye rob me, even this whole nation."

Sometimes it seems hard to do what our Lord would have us do, but he gives so

much joy as a recompense for our obedience that we wonder, after we have served wholeheartedly for awhile, that we ever considered Christian duties irksome.

"Oh, it is hard to work for God,
To rise and take his part
Upon this battlefield of earth,
And not sometimes lose heart!

"He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

"Or he deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

"Ill masters good, good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.

"Ah! God is other than we think;
His ways are far above,
Far beyond reason's height and reached
Only by childlike love.

"Workman of God! oh, lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

"Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

"For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!"

ANGELINE ALLEN,
General Field Secretary,
Conference Auxiliary for L. S. K.'s.

FINANCIAL REPORT OF GENERAL SECRETARY OF L. S. K.'S

Balance on hand from last year	\$ 1.50
Received from the Seventh Day Baptist General Conference	100.00
Total	\$101.50
Expended:	
Postage and stationery	\$25.00
Sent Lois R. Fay for postage	10.00
American Sabbath Tract Society for printing	8.75
Traveling expenses to visit L. S. K.'s	52.75
RECORDER subscriptions	5.00
Total expenses	\$101.50

ANGELINE PRENTICE ALLEN.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

PROBLEMS OF THE NEW CHURCH MEMBER

DORIS SPOONER

(Vacation Day School Paper)

Everyone has his problems. Young persons sometimes think that once they have decided to become Christians and have joined the church, all difficulties and problems will be removed; but they are much mistaken. Jesus himself was not free from some of the problems all must meet. In fact, it is likely that when one joins the church his problems will, for a time at least, be multiplied; for many questions will arise which must then be decided, many problems which must be settled.

We shall be tempted, and harm comes from yielding to temptation. We may often avoid temptation, and by practicing right habits of self-control and resistance gain increasing power over temptation. Yet in spite of all we can do we shall be liable to yield and do wrong. When we do so we should repent, even though we sin and prove ourselves unworthy. God will still love us and wish us to come back. Though the wrong we have done can not be made right, the Father is willing for us to have another chance.

Some people think that to become a Christian one must have a certain kind of feeling—strong emotional experience. But people differ in their feelings as they do in their tastes. Religion is not a matter of emotion, but of right living. The best way is to do the right and let the feeling take care of itself.

Some young people join the church from a social group, yet are not much interested in religious matters. We need our inner circle of close friends who believe as we do, yet at the same time we should be friendly with others. Some persons feel that if they profess Christianity and join the church they must refrain from many things that otherwise would not be wrong. But let us remember this; the church asks us to re-

frain from nothing not harmful, at least under certain conditions whether or not we belong to the church. The play side of our nature need not be disregarded. The young church member needs to drop none of the pleasures of life that are good and wholesome.

What shall we do on the Sabbath? We should, unless we have some good excuse, go to church. The Sabbath should be to us a day of rest—a day of change from other days. Games, good reading, stories, singing, walking, or riding together are right if carried out in the right spirit. No unnecessary labor should be done on the Sabbath day.

Many young people are backward about speaking or leading in religious meetings in their church. They are likely to feel that others can do much better than they; or they may hesitate because of bashfulness.

Conscience is the feeling in us that urges us to do what we believe to be right, and rebukes us if we do what we believe to be wrong. It is a safe guide, if intelligent and trained. Young people should carefully study the life and teachings of Jesus in order to have a trained conscience—a dependable guide.

Brookfield, N. Y.

Lesson XIII.—September 25, 1926

REVIEW: EARLY LEADERS OF ISRAEL

Golden Text.—"Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." Hebrews 12: 1, 2.

Sept. 19—The Childhood and Education of Moses. Ex. 2: 1-10.

Sept. 20—The Passover. Ex. 12: 21-28.

Sept. 21—The Giving of the Manna. Ex. 16: 11-18.

Sept. 22—Jethro's Wise Counsel. Ex. 18: 13-24.

Sept. 23—The Ten Commandments. Ex. 20: 1-21.

Sept. 24—The Tent of Meeting. Ex. 33: 7-16.

Sept. 25—Jehovah's Wonderful Works. Ps. 105: 1-8.

(For Lesson Notes, see *Helping Hand*)

A noted bishop said: "We have the telescope for seeing far, the microscopic for seeing fine, the spectroscope for seeing the dark lines of many material substances in the light, the stethoscope for perceiving—not by the eye—the internal state of the breast, and various other scopes for perceiving various other things. What we need most of all is a deoscope for seeing God in nature."—*Selected.*

DEATHS

SHEFFIELD.—Gladys Marie Sheffield was born October 4, 1906, in Clarion, Iowa. She was the fourth child of John D. and Kate Kraft Sheffield.

At the age of nine years she came with her parents to New Auburn, Wis., which place has since been her home. On July 12, 1919, she was baptized into the fellowship of the Seventh Day Baptist Church of New Auburn, Wis.

More than a year ago she was attacked by that dread disease tuberculosis, and although all that loving hands and medical skill could do was done, she fell asleep on July 19, 1926. Four sisters, her mother, and one brother have preceded her to man's eternal home.

Farewell services were held in the Seventh Day Baptist church of New Auburn, Wis., on July 21, 1926, conducted by her pastor, C. B. Loofbourrow, and the body was laid to rest in the village cemetery. C. B. L.

WILLARD.—Lydia Allen Willard was born at Alfred, N. Y., on December 7, 1845, the daughter of Deacon George W. Allen and Lydia Saunders Allen.

There she grew to womanhood, graduating from Alfred University in the class of 1866, after which she spent several years in teaching. In 1873 she was married to Warren W. Willard of Little Genesee, N. Y., where they made their home.

When a young girl she was baptized by Elder N. V. Hull and united with the First Alfred Seventh Day Baptist Church. After removing to Little Genesee, she transferred her membership to the church here. She loved her church and was a regular attendant when health would permit.

Her strong Christian character, her devotion to her family, her love of all that is beautiful in nature, her loyalty to her church, make her memory a precious one, to be long cherished by all who knew her.

She was called from this life August 15, 1926. She leaves to mourn their loss, her husband, Warren W. Willard; two sons, George A. Willard, of Fremont, Ohio, and John A. Willard, of Ridgway, Pa.; two daughters, Mrs. Burr L. Root, of Bolivar, N. Y., and Mrs. Vern E. Stevens, of Wellsville, N. Y.; also nine grandchildren, one great grandchild, and many friends.

Funeral services were held from her late home, August 18, 1926, conducted by her pastor, Rev. A. L. Davis.

Interment was made in Wells' Cemetery, Little Genesee, N. Y. A. L. D.

COON.—Mrs. Marion Colegrove Coon, daughter of David and Eunice Colegrove, was born at Wirt, N. Y., January 11, 1845, and died at Milton, Wis., Monday morning, August

16, 1926, at the age of 81 years, 7 months, and 5 days.

Mrs. Coon was the second of four sisters: Lorinda Colegrove, Mrs. M. E. Bigelow—who died but five months ago—and Mrs. Teresa Lawton of New Auburn, Minn., who survives the other three. Mrs. Coon moved with her parents to Utica, Wis., when but seven years of age and grew up to young womanhood while a resident of this place. She attended the common school and later Albion Academy. She was baptized at the age of sixteen and became a member of the Utica Seventh Day Baptist Church.

On July 12, 1862, she was married to Mr. George G. Coon and moved with him in a covered wagon to Transit, Freeborn County, Minn., during the period the early settlers were having trouble with the Indians. There were seven children from this union: Walter, Eunice, Nettie and Ida—who died in early childhood—and Durwood, Nellie and Minnie—who, with the devoted husband—were at her bedside during her last hours.

After living in several Minnesota communities Mr. and Mrs. Coon moved to New Auburn, Minn., where they resided on their farm more than forty years. In 1915 they moved to Milton, but spent the winters of 1916 and 1917 in Florida. In 1922 they rented their village home and went to live with their daughter, Mrs. Byron E. Coon near Milton, from whence Mrs. Coon passed on peacefully to the heavenly home Monday morning.

In the absence of her pastor, farewell services were conducted from the home on Wednesday afternoon, August 18, by Pastor J. H. Hurley, of Albion, and the body was placed in the Milton Cemetery. J. H. H.

WILLIAMS.—Rhoda Jane Saunders Williams, the oldest child of Anson Perry and Mary Jane Williams Saunders, was born February 17, 1854, at Darien, Genesee County, N. Y., and died at the home of her daughter, Mrs. Ruth Sanford, of Little Genesee, N. Y., August 11, 1926.

In 1864, the family moved to Alfred, N. Y., that the children might have good church and school privileges. At the age of sixteen she began teaching school, and so helped herself through college, graduating in 1877. She went to Battle Creek, Mich., in 1878, to take a course in nursing.

In 1882, she was married to Rev. Orville Dewey Williams. A few years later they went to Idaho—he as missionary and pastor at Taney. She taught select school, tutored, and was community nurse until her fourth child was born, when home cares filled her life. Later, they went to Boulder, Colo., where, in 1902, Mr. Williams died. The following year she went to Alfred, N. Y., to help her children work their way through school.

Her life was largely one of giving, like her Master, to help others. She spent four or five years in Fouke, Ark. Miss Fucia Fitz Randolph, principal of Fouke Academy and Graded School, spoke very appreciatingly of her work there. Said she: "The people of

Fouke all loved her very much. She first went there in 1916 when her daughter Inez was a teacher in the school, and was matron of the hall. So great was her interest in Fouke that in 1918-1919 she served the school as teacher. From 1919 to 1921 she was matron at the hall again, doing everything she could to make it home for us teachers. She was interested in all we did and in all the activities of the school and church, and was ever watching for opportunities to give to those in need. In the years since she has always remembered the cause at Fouke with gifts that made our work lighter and with helpful letters of appreciation to the workers there. Fouke has lost a dear friend and supporter."

Some five or six years ago, her children being through school and scattered, she bought a home near Little Genesee, N. Y. Declining health made it necessary for her to break up her own home, and, since January she has made her home with her daughter, Mrs. Ruth Sanford.

In early life she was converted and united with the First Alfred Church. At the time of her death she was a faithful and respected member of the First Genesee Seventh Day Baptist Church. She is survived by four children: Allen James Williams, of Buffalo, N. Y.; Mrs. Inez W. Hammond, North Creek, N. Y.; Mrs. Ruth Sanford and Miss Bessie A. Williams, both of Little Genesee, N. Y.; and by two brothers, Rev. E. P. Saunders, Alfred, N. Y., and De Alton Saunders, Greenville, Tex.

The funeral was held from the home of her daughter, Mrs. Ruth Sanford, Sunday afternoon, August 15, 1926, conducted by her pastor, Rev. A. L. Davis. Words of appreciation were spoken by Miss Fucia Randolph. Appropriate music was furnished by Mrs. Edna Sanford, Miss Gladys Hulett and Mrs. Ferris Whitford.

Burial was made in Alfred Rural Cemetery.

A. L. D.

POTTER.—Lela Carrie Potter, little daughter of Harry and Tillie Greene Potter of Hershey, Neb., was born in North Loup, September 23, 1925, and died at Ord, August 16, 1926, at the age of 10 months, and 23 days.

The parents had taken her to many doctors in Topeka, Kansas City, Omaha, North Platte, Lincoln, and many other smaller towns for consultation and medical care and had tried to do everything within their power to do away with the affliction the little one was bearing, but all to no avail, so it was finally decided that it was best to operate. At 10.40 on Monday the operation was performed at Ord. She was not able to rally but passed away at 1.30. The little one leaves to mourn her loss, her father, mother, the families of both, and a host of sympathizing relatives and friends.

The funeral was conducted by Pastor Polan, at the Seventh Day Baptist church, Wednesday, at 2 o'clock.

Mr. and Mrs. W. J. Potter, three daughters, and one son came by auto Tuesday from Hershey, and were in attendance at the funeral.

Music was furnished by Mrs. Esther Babcock and Ruth, who sang some beautiful duets—one "The reaper and the flowers."

H. L. P.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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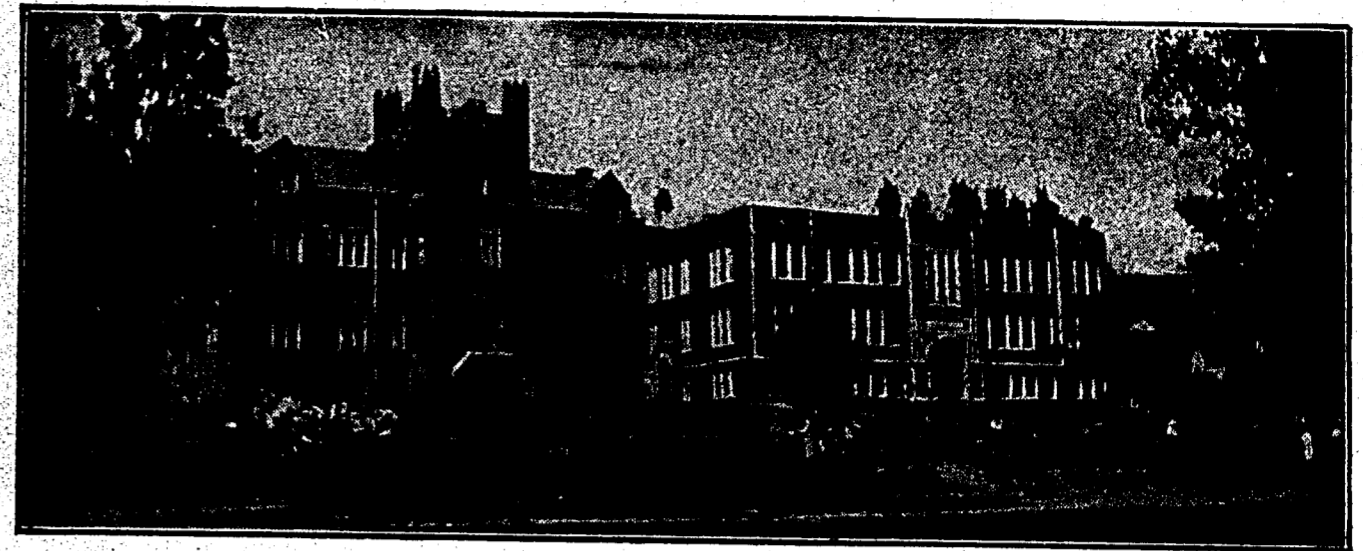
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