

The Sabbath Recorder

FOR THE UNITED STATES

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large; and finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation! Grant our supplication, we beseech thee, through Jesus Christ our Lord! Amen.—George Washington.

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1491 B. C.

A Denominational Building

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle." Exodus 35: 21 a.

"So the people were restrained from bringing.

"For the stuff they had was sufficient for all the work to make it, AND TOO MUCH." Exodus 36, 6b, 7.

A. D. 1926

Our Denominational Building

Shall history repeat itself or shall we be outdone by a people that lived in the days of King Tut?

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

SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA
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 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
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The Sabbath Recorder

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VOL. 101, No. 12 PLAINFIELD, N. J., SEPTEMBER 20, 1926 WHOLE No. 4,255

"Almighty God our heavenly Father, we turn to thee with confidence, knowing that thou art our helper and that thou wilt always stand by our side! Give us power to face the responsibilities of life in the spirit of Jesus!"
"Have mercy upon us! Cleanse our hearts from defilement, and grant that from them may flow streams of gracious influence which shall make life noble and worthy of thy love and grace! Amen."

The Last Day At Conference The last day of the General Conference, like the other five, was well filled with good things. It took from nine-thirty to ten forty-five to attend to the reports of the committees and other matters of business.

The Conference assured Brother Holston and his daughter of our warm sympathy and of our prayers that the comforts of God may sustain in their time of bereavement from the loss of the wife and mother.

Among the business matters was the recognition of a colored Seventh Day Baptist Church in Washington, D. C., that owns a good house of worship and keeps the Bible Sabbath.

At eleven o'clock Rev. August E. Johansen, Chicago's new pastor, was introduced to the Conference, and preached an excellent sermon. He expressed sincere thanks for the privilege of meeting our people and was glad to receive the recognition given him by the General Conference.

His text was the words of Christ, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Mr. Johansen's excellent sermon will appear in full in next RECORDER, so I will make no effort to report it here.

Mr. Cavert, secretary of the Federal Council, was present and received a welcome among us. He spoke of three needs of American Christianity today:

1. We need an advance in *personal* life. There will never be any better society, or state, or nation until there are *better men*. No golden conduct can come out of leaden motives. There can be no substitute for personal life in Christ. Real inner spiritual

life is needed more than mere intellectual life. This is the verdict of history.

2. Discipleship includes every realm of life—political, social, religious, business life, and all. It will not do to believe in peace and act as though we believe in war! We greatly need a spiritualized civilization and co-operative efforts for making a better world. The Federal Council is a good illustration of this kind of work. In it there is hope for good will between nations and good will between the races of men.

3. American Christianity must have Christian co-operation in our efforts to secure a united Faith and Order Movement. There are great realms wherein Christians can unite and enjoy liberty and union. We must study larger world maps and learn how to have unity in diversity.

THE EDUCATION SOCIETY

The Education Society, with Rev. Edgar D. Van Horn presiding, held a strong program in the last afternoon of Conference, from two-forty to four o'clock.

The problems in China regarding Religious Day Schools and other mission work there were set forth by our missionary, Rev. Jay W. Crofoot. He was followed by President B. C. Davis of Alfred University, who spoke pleasant words regarding the general spirit of friendship between our three colleges. Each one has its own problems. Brother Davis had proposed to leave Alfred off the program, since the meeting was to be held there; but the trustees did not think best to do so.

He spoke of the need of competent trustees for so great a work and expressed the regret that there were no more of our own young people preparing for teachers in our colleges. Alfred is listed as a first class college and has a good standing as to character. There is less drinking among the boys and less cigarette smoking among the girls than in some other schools. Five hundred students had enrolled last year. The debts had been paid and additions to the endowment had been secured.

Salem College was represented by its

president, S. Orestes Bond. He spoke of the high spiritual and intellectual standard prevailing there, and the effort to serve the denomination. Thirty-eight years ago the college was born. It had a humble beginning. The property is now worth \$200,000, and the endowment is \$130,000. There have been more than one thousand graduates in all. Last commencement there were one hundred four graduates, of which thirty-five were in the classical course.

Six years ago we had three hundred students, and last year we enrolled nine hundred thirteen. Salem is contributing to the religious education of the world.

MILTON COLLEGE

President Alfred E. Whitford of Milton College said he was named "Alfred" after the university here and that Milton has the same problems to solve that confront the other schools. He spoke of the blessed influence of godly men who had served Milton as teachers, and dwelt at some length upon the beautiful personality of Professor Albert R. Crandall, who was beloved by all who knew him and admired for his influence as a Christian man.

Milton greatly needs \$300,000 for added endowment and \$200,000 for new buildings, heating plant, and equipment.

One of the vice-presidents of Milton, who announced himself as an outsider—a minister of the Methodist Church—paid a high tribute to the college and its complement of teachers, and spoke good words for its work. He laid its burdens on the hearts of his hearers and urged its friends to stand by it in its time of need.

At the close of the Education Society's meeting the final business of the Conference was attended to and we were ready for the FAREWELL MEETING OF THE LAST EVENING

This was a great meeting and made a splendid ending for a very good General Conference. Rev. E. A. Witter led in the devotional service, reading the Psalm beginning, "Behold how good and how pleasant it is for brethren to dwell together in unity." Reference was made to the six days during which we had been together here in our Master's work and wherein the spirit of unity had been so marked in the various sessions.

The congregation was requested to make the song, "Jesus lover of my soul," their

prayer as they sang it. This they did, and the devotional effect was beautiful as they sang such strains as, "Safe into the haven guide, . . . cover my defenseless head, . . . make and keep me pure within, . . . and safe into the haven guide, oh, receive my soul at last." As this impressive prayer in song died away, Claude Hill's voice was heard giving thanks to God for his abiding Spirit and help during our days together. Then Loyal Hurley followed, pleading for God's blessing in the work of the Master as the days go by. Brother Witter closed this devotional service by a fervent prayer of thanksgiving for the privilege of working together in efforts to solve the problems that confront us in our work as a people.

As this impressive service closed, the choir and congregation united in the song, "Abide with me, fast falls the evening tide. . . . I need thee every passing hour, oh, abide with me."

It is seldom that we witness such an impressive meeting as this in any of our gatherings. Then came the closing sermon by President B. C. Davis, in harmony with the spirit of the Conference from beginning to end, on the subject of Christian unity. It was a masterly plea, and will appear soon in the RECORDER. The song that followed, "Nearer my God to thee," was sung with the fervency of prayer, and then came the closing words of fellowship and good wishes.

President Post called the president-elect, Brother Benjamin F. Johanson, to the platform, and delivered into his hands the work for the new Conference year. Both his words and those of Brother Johanson were touching, and the greeting extended by the people to the new president was full of good cheer, assuring him of loyal help.

Then came resolutions of thanksgiving and appreciation for generous entertainment as follows:

As delegates and visitors attending the Seventh Day Baptist General Conference at Alfred, N. Y., August 24-29, 1926, we wish in an official way to express our appreciation to all those who in any way have contributed to the comfort and enjoyment of our stay in their midst. We as individuals have given our sincere thanks to individuals for the loving care so generously bestowed upon us during these delightful days, but we desire as a group to emphasize our gratitude, not alone to individuals and specific committees and officials, but to all as a group. And may we all, guests

and hosts alike together, never forget to render thanksgiving to our common Father, the Lord our God.

Sincere thanks and congratulations were extended to President Post for the faithful and impartial way in which he had served as presiding officer and for his untiring efforts to prepare the excellent program for these Conference days.

To this expression he responded in well chosen words with his thanks for hearty and helpful co-operation on the part of all.

Kindly words of love were sent to Dr. Post's father, Dr. George W. Post, Sr., assuring him of our love, and that we have not forgotten his good services as president some years ago.

Then came the closing song, "God be with you till we meet again," and the General Conference of 1926 was a thing of the past.

After Twenty Years Twenty years ago this month the New Jersey Liquor Dealers' League held its annual session in Elizabeth, N. J. In that convention the state organizer reviewed the situation in view of the activity of the Anti-Saloon League as a prohibition society. He spoke of the growth of the league, which he referred to as rapidly gaining sympathy throughout the nation, and assured his hearers that it had come to be an enemy to the liquor business, not merely on paper but in actual fact.

He read the signs of the times as he saw them in the facts that the league's methods were "both new and plausible" and that religious bodies were co-operating in the efforts to secure prohibition. Churches were giving the use of their pulpits to these "endless chain people," whom he called persistent "beggars," "specious talkers," and "hard workers," who would destroy the liquor business if they could. He warned the wets that this well organized temperance army was a foe which must be met and conquered if their business was to succeed.

New Jersey was then, as now, the stronghold of the brewers and distillers, and its advocates seemed confident that they could hold the ground against the "specious talkers" of "religious bodies" even if they did "work night and day."

Only twenty years have passed since the days of that Liquor League Convention, and

although some liquor is still sold by outlaws and bootleggers, we find a wonderful change for the better, even in this stronghold of the wets. Never was the Anti-Saloon League stronger than it is today. But the Liquor Dealers' Protective League is a thing of the past and the *Living Issue* of the Anti-Saloon League has this to say: "The Wholesale Liquor Dealers' Association; the Hotel and Innkeepers' Association; the New Jersey Federation of Liquor Interests; the Associate Mercantile Association; the New Jersey State Brewers' Association; and the Manufacturers' and Merchants' Association" have all gone out of existence!

This is not all. The official paper of these organizations, of which the man who made that address twenty years ago was editor, had to go out several years ago for want of sufficient support.

Meantime, in spite of these powerful wet influences, this state has passed several local option laws, and repealed certain liquor control laws according to the solicitation of the temperance people, as well as some good prohibitory laws. Much progress has been made. There can not be a legal saloon in the state. One can not exist here except as an outlaw against the Constitution.

Yet the Anti-Saloon League still lives and prospers stronger than ever. It is the ally of the churches, as "well equipped" as ever, and able as of old to secure "the co-operation of the churches."

When you think of the Eighteenth Amendment, passed by an overwhelming majority in the nation, and remember how impossible it is to secure its repeal, you may take courage and expect that in a little more time even the wet strongholds in some sections must submit to enforcement of law. What will another twenty years do for the good cause? Certainly the prohibition movement is not likely to go back. Forward is the watchword!

A Good Thing for a Boy There lies before me a letter written by a boy. The writing looks like that of a young lad and tells Brother Hubbard, to whom it is written, that since Eling of China sent the little shoe to be filled with children's offerings, he has been receiving the dimes which his "daddy and mamma" have in their change whenever

they come from town, to put in the shoe for the Boys' School.

He sent a draft for \$49, all of which he had collected and saved in this way in a year and a half. He has now started in on a second year of this kind of work.

This letter brings more than the \$49 for missions, although that is a good deal. It brings inspiration and hope for our future when we see such loyalty to our good cause manifested by a growing young man in these years of worldliness and pleasure seeking. A thousand such boys—self-sacrificing and enthusiastic for the Master's work and filled with the missionary spirit—would make a wonderful asset for the denomination and insure our growth and success in the years to come.

Again, this letter with its gift of \$49 shows something of what our people might do by a little painstaking effort, and that too without burdening themselves, and at the same time be educating the boys and girls for consecrated and useful lives after the fathers and mothers are gone.

Consecrating their dimes in this way by the parents of a boy in the farm land of the great Northwest did not seem like very much; it made no heavy burden as time after time they handed them out to their boy for missions; but see what one year and six months of such giving amounted to!

This is not all. That kind of encouragement and education for their boy was the most valuable part of the entire transaction.

A Correction Brother Lester Osborn calls my attention to the statement in the write-up of Young People's Work, of September 6, regarding his being leader in the Senior C. E. meeting, and explains that he only led the music and that Brother B. F. Johanson had charge of the meeting. He requested that this correction be made.

Please Do Not Fail to Read In this issue William L. Burdick's Article will be found the excellent address prepared by Secretary Burdick of the Missionary Society for the Conference program of the American Sabbath Tract Society. Owing to the shortness of time, the Tract Society could not complete its program without infringing on the program which was to follow. So Brother Burdick's address was crowded out.

I hope it will please all RECORDER readers

as much as it does the editor. And I trust it will receive careful attention enough to make up for its not having a chance in the Conference. Please give it careful attention.

THE AMERICAN SABBATH TRACT SOCIETY IN ITS RELATION TO SEVENTH DAY BAPTIST MISSIONS

REV. WILLIAM L. BURDICK

(Prepared for the program of the American Sabbath Tract Society at the recent session of the General Conference.)

The privilege of speaking on this program, in this presence, is not one of my own choosing. Furthermore, I did not accept the invitation because I have any advice to give the American Sabbath Tract Society. Those who compose this board are Christian men, giving much time and earnest thought to the matters committed to them and viewing the work of the society in its relation to all other work. We have confidence in their judgment as well as in their unselfish purposes and Christian character.

It is of vast importance that men and institutions get a proper perspective of truth, themselves, their work, and all things; and it is just as important that we as a denomination get a true view of the relative value and importance of different lines of work, institutions, and organizations. I think right here lies one cause of our failures in the past. One day near the close of Christ's earthly ministry, as he stood looking down on Jerusalem, tears flooded his eyes and he exclaimed, "If thou hadst known, even thou, at least in thy day, the things which belong to thy peace! but now they are hidden from thine eyes." The Jewish nation did not have a true perspective and is perished. Of how many individuals and denominations may this not be said, "If thou hadst known, even thou in thy day." The things of secondary importance are put first and the vital things last, or crowded out entirely. Professed Christians may make more of science than the Bible, churches may make more of the soup kitchen than the prayer meeting, and denominations may be so lacking in vision or so lopsided in judgment, or both, as to choke the organizations upon which their growth depends, while giving chief time, thought, and energy to organizations that have only a secondary importance.

The program of this session, if I understand it, has for its purpose the securing of a true perspective regarding denominational matters, and anything that will aid in this is very vital.

The subject assigned me is, The American Sabbath Tract Society in Its Relation to Seventh Day Baptist Missions. I believe that Christian missions are the colossal task of the ages, transcending all other human undertakings, as the Atlantic Ocean transcends the little pool of water out here by the library. I believe that the place of this society among our boards and institutions is second to none and that it has only one compeer. I believed this thirty years ago and the verdict of these years proves it.

The subject before us may be considered as a question, and then it would read, What Is the Relation of the American Sabbath Tract Society to Seventh Day Baptist Missions? The answer to this question rests upon three other questions, namely, (1) What is the nature of Christian missions? (2) What is the nature of Seventh Day Baptist missions? (3) What is the nature of the work of the Tract Society?

1. What is the nature of Christian missions? People would answer this variously. Many of the answers would mean the same thing when sifted, and some of them would be far apart. I was reading in the last issue of a British missionary magazine, one of the foremost in the world, that missionary societies exist for the missionary; and doubtless there are those who, in their thinking, get no farther than the missionary. According to this view missions exist that missionaries may have jobs and be well cared for; a foreign mission is a place where nice white people are colonized and all their bills paid, and home mission work is the supporting of men on certain fields in the home land. But the truth is Christian missions have for their object results, radical results, far-reaching, beneficent, and everlasting.

It would seem that others get no farther in their thinking about missions than the conception of bringing to the so-called heathen the education, comforts, practices, and arts of Western civilization. Say they: Are not the heathen very illiterate, illiteracy in some countries being as high as eighty or ninety per cent? Are not many of them

clothed in rags and hungry, never knowing what it is to have a full meal? Are they not destitute of books, magazines, and libraries? And are they not suffering with diseases without medicines, skilled physicians, and nurses? Yes, all these things are true and Christian missions bring the blessings of education, books, magazines, medicines, doctors, and nurses; but these are the by-product of Christian missions. These alone never transform human lives and human society; these leave the heart as lonely as the desert and as foul as can be.

What then is work of Christian missions? One hesitates to try to state it, for no words can adequately express it. It is no longer said to be the work of saving men from hell, nor bringing them the blessings of Western civilization, nor giving them any material thing. The new conception of Christian missions centers around two ideas. First of all it centers around the person of Jesus the Christ. The message here is that God the Father is like Christ and that all men should yield themselves in complete abandon to him and that all things human—business, pleasure, and all organizations and institutions—should conform to him. God is like Christ, and all things should and must ultimately conform to him. Stanley Jones says, "The greatest news that has ever been broken to the human race is that God is like Christ." "If the finest spirits in the human race should sit down and think out the kind of God they would like to see in the universe, his moral and spiritual likeness would gradually form like unto the Son of man." I can emphasize what I mean by an illustration. Last month I listened to a sermon from the text "Come and see" (Christ's answer to two disciples as to where he dwelt), and about two thirds of the sermon was given to telling what the preacher himself had done in this and that place. I cried out in my spirit, "O brother, do stop talking about yourself and talk about Christ, stop telling what you have done for Christ and tell what he has done for you, and if he has not done anything for your poor sinful soul get out of the pulpit." It was all too plain that he was preaching himself, not Christ. The new conception of Christian missions at home and in foreign lands makes Christ supreme. But it is not new. It is the New Testament

conception. "If I be lifted up I will draw all men unto me." "I determine to know nothing among you save Christ and him crucified." "We preach not ourselves, but Jesus Christ the Lord, and ourselves your servants for Jesus' sake."

The second idea in Christian missions is inseparably connected with the first, and is that men are invited to come to Christ, to have their hearts cleansed and their sins washed away; that they may have him as their guide, friend, comforter, and helper; and that in him they will find peace, joy, satisfaction, and a continuous experience of transformation. The missionary's invitation to men is not to join the church; it is to come to Jesus. The work of minister and missionary is not to sway men by rhetoric, eloquence, and learning; it is to sway them by the power of the Holy Spirit, promised by Christ and the Father; it is not to tell what they have done for Jesus, but to tell what Jesus has done for them. This is the mission of the Christian missionary whether home or foreign. The Christian's message to the world is to come to Jesus and be like him.

2. Our second question is, What is the nature of Seventh Day Baptist missions? All that has been said about missions in general applies to Seventh Day Baptist missions. It is the duty and privilege of Seventh Day Baptists to join with all other followers of Christ in Christianizing the world. What then is peculiar about Seventh Day Baptist missions? The Bible Sabbath.

Here is where our mission work differs from that of most other denominations. We have always joined with the Episcopalians and other Protestants in renouncing the dominance of the pope and Papacy; we join with the Presbyterians in protesting against the Episcopacy of the Episcopalians and Greek Catholics; we join with the Baptists in rejecting the rule of the Presbytery and any ecclesiastical authority, accepting no interference, knowing in religious matter no authority save Christ and the Bible, and bowing in spiritual allegiance to Jesus only. But we go one step farther than the Baptists. We accept and follow Christ and his teachings regarding Sabbath.

Some years ago I stated our position, as above, to Dr. MacGillery of Toronto, and

he exclaimed, "How vital!" It is very vital in the world, for religion can not prevail without the Sabbath. It can not prevail either in the individual life or human institutions, and the Sabbath can not prevail without the authority of the Bible back of it. Take away the Bible and its authority and the Sabbath gradually becomes extinct, and without the Sabbath religion gradually becomes extinct. Therefore the Sabbath is an indispensable means of grace. No man ever kept up a vital relation with God very long without conscientious Sabbath observance.

Let me say in this connection that Roman Sunday and Mohammedan Friday conscientiously observed, are a thousand times better than the seventh day believed intellectually but not conscientiously observed.

Returning to the situation, we may state it thus: We are called upon to evangelize the world, but vital religion can not prevail without a Sabbath, and the Sabbath must have the Word of God back of it. Seventh Day Baptists are the heralds of the only Sabbath that has Christ's teaching and example back of it. This is our particular mission. It is not as some would have us believe our only mission. We are called to be the heralds of the Bible Sabbath, together with world-wide evangelization. The Sabbath without world-wide evangelization is nothing, and world-wide evangelization without the Sabbath of the Bible will fail. Oh, that Seventh Day Baptists might get a vision of the importance of their position and work!

3. This brings us to our third question and to the heart of the subject, namely, What is the nature of the work of the Tract Society?

What does its constitution say? "And its object shall be to promote the observance of the Bible Sabbath and the interest of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians." "To promote the observance of the Bible Sabbath." This connects the Tract Society inseparably with our mission work and world-wide evangelization, as already described. The society has as one of its works the establishing of the Bible Sabbath without which the Christian religion itself, to say nothing of the great mis-

sionary program of the church, is ultimately bound to fail.

"To promote vital godliness and sound morality." This also connects the Tract Society vitally with the missionary program of the church as well as with that of Seventh Day Baptists. This is apparent now as never before. One of the greatest hindrances missions encounter today is a lack of vital godliness and sound morality at home and abroad. This is not saying that missionaries are lacking in godliness; but the fact remains that semi-godliness saps missionary zeal; and what is worse many of the practices of the so-called Christian nations are stenchful, a reproach to Christ and a stumbling block to non-Christian nations and non-professors at home. Heathen nations are turning to Christ; but they repudiate the Christianity of America and Europe, and Western civilization with it. It begins to look as though the entire missionary program will collapse unless the godlessness and hypocrisy of Western nations and professed Christians can be reformed. The Tract Society stands for such a program.

The Tract Society has as one of its chief objects the printing of religious literature, and the importance and tremendous value of this in any missionary program is recognized everywhere.

From these considerations it is seen that the American Sabbath Tract Society is vitally connected with Seventh Day Baptist missions and every branch of the life and work of the denomination, as well. The late William James, who possessed one of the greatest minds America ever produced, said that for one to know any subject perfectly one must know every other subject, because every subject of the realm of knowledge is vitally related to every other subject. For the same reason, if one denominational organization produces full capacity amount, every other worthy organization must. All are vitally related. They are like the members of the body. If any fail, it affects all. If any organization of the denominational body becomes diseased or ceases to function or becomes useless, like the appendix in the human body, it should be cut out, because it is related to all the others and affects them.

Every organization among us stands, or

should stand, for the entire program of the denomination, and the kingdom of God for that matter. A good many times during the last thirty years I have heard this or that organization spoken of as though it were the only one doing a certain kind of work. The Missionary Society is represented as the only one doing missionary and evangelistic work, and the Tract Society as if it were the only one working for Sabbath Reform. Such talk has always pained me, because it is not true. Every worthy organization among us is working for missions and evangelism; and if it is not so working, it is not worthy the name of Christian; and every organization among us is engaged in Sabbath Reform, or it has no place among Seventh Day Baptists. It is true that the Missionary Society is appointed to perform certain functions pertaining to our missions; but saying this does not mean that other organizations are not doing mission work in deed and in truth. And it is true that the Tract Society is appointed to do certain lines of work in Sabbath Reform; but it does not follow from this that other organizations are not working for Sabbath Reform.

Seventh Day Baptists have been operating in this country for just two hundred sixty years. For three generations we have been organizing by the founding of societies and institutions. Owing to changing conditions, some of these have proved themselves of permanent value to our work, and some have not. The American Sabbath Tract Society is one of the institutions that has proved not only its value, but has demonstrated that it is indispensable to all our work. I am missionary secretary and stand here to declare that the Missionary Society could not have done the work it has done without the American Sabbath Tract Society and the co-operation of its officers.

The work on our hands as a people is very great and its problems are most perplexing; but, by the united effort of all our boards, the loyal support of all our churches and people, and by the guidance and power of the Holy Spirit, the work will go forward by leaps and bounds.

"However propitious the seasons, there is never a harvest without seed. Are you constantly sowing good seed?"

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

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

October 8-10, Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches at New Auburn, Wis.

A NEW CHURCH

There have been a few Sabbath keepers in and near Athens, Ala., for several years. It was my privilege a few years ago to meet some of these people in their homes.

Elder J. Franklin Browne and Elder Verney A. Wilson began special meetings with these people on August 21, and a "wonderful meeting" resulted, with five converts. A church of thirteen members was organized, and a Sabbath school started to meet every week. The church chose as its elder one of the members, Brother Emmett Bottoms, and at the celebration of the Lord's Supper on Sabbath night he was consecrated to the service.

Brother A. T. Bottoms, the person who sends me this information, cordially invites any of our people who are driving to Florida over the Bee Line Highway to stop with his family. The highway passes his home at Athens, about twelve miles south of the Tennessee state line.

TWO NEW BOOKS

The American Sabbath Tract Society had two new books at Conference this year. *A Manual of Seventh Day Baptist Church Procedure* (Revised), is a book of exceptional value to us, both within the denomination and to such as desire to learn about Seventh Day Baptists. The following from the "Preface to Revised Edition" shows its value. "There is no book in existence, to the knowledge of the editors, devoted to the history of the ecclesiastical manners and

customs of Seventh Day Baptists, during the three centuries of their existence as a separate denomination of English-speaking Christians, other than this manual; and the editors have sought, with the most exacting and scrupulous care, to introduce nothing into either the first edition or this that is not either of their own personal knowledge or adequately attested by duly accredited records."

I hope that a review of the book will be given in a later issue of the SABBATH RECORDER.

The manual will be sent from the publishing house for \$1.

Letters to the Smiths, by Uncle Oliver, is a book of ninety-six pages, in which are eighteen letters, selected from the very interesting and practical letters that Uncle Oliver has sent through the columns of the RECORDER to his numerous nephews and nieces of the Smith family. While the letters were prepared especially for young people, they contain many helpful words for parents who have the interests of their sons and daughters upon their hearts.

The book is sold at twenty-five cents, paper covers, and fifty cents, bound in cloth.

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING

The eighty-third annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 12, 1926, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss Fitz Randolph in the chair.

Members present: Corliss Fitz Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Laverne C. Bassett, Ahva J. C. Bond, L. Harrison North, Mrs. David E. Titsworth, Nathan E. Lewis, Arthur L. Titsworth.

Visitor: Dr. George E. Grosley of Milton, Wis.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

The recording secretary stated that notice of the annual meeting had been published in the issue of the SABBATH RECORDER of September 6, 1926, but through an error the date was stated as the nineteenth of September instead of the twelfth.

The annual report of the Board of Directors prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion was presented and adopted.

The special annual report of the treasurer of the corporation, as required by Section 3 of Article IV of the constitution was presented and adopted as follows:

*To the American Sabbath Tract Society (N. Y.),
Plainfield, N. J.*

GENTLEMEN:

In accordance with the requirements of section 3, article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1926:

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. Y.) is as follows:

In the Permanent Fund in the hands of the treasurer	\$54,765.24
In Life Annuity Gifts	16,683.50
	\$71,448.74

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:

Tract Society Fund	\$ 1,140.22
George H. Babcock Bequest (15%)	43,885.58
Sarah P. Potter Bequest.....	1,000.00
Eugenia L. Babcock Bequest (two-ninths)	10,000.00
Mary E. Rich Fund (one-half)	1,125.00
Edward W. Burdick Bequest (approximately 7%)	580.00
Eugene K. and Francelia Burdick Fund (one-half).....	6,000.00
	63,730.80
	\$135,179.54

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

Bequest of Amanda P. Hamilton, Alfred Station, N. Y.	\$400.00
Denominational Building Endowment:	
Gift of Franklin F. Randolph and family, New Milton, W. Va.	25.00
	\$ 425.00

(Note: The Permanent Fund shows a further increase of \$100 due to the transfer to it from the "Life Annuity Gifts" of the Philomela T. Woodward Annuity Gift, the life interest of the donor having terminated during the year.)

Life Annuity Gifts:

Mrs. Eslie L. Rogers, Brookfield, N. Y. (additional)	\$100.00
Gertrude E. Richardson, London, Eng.	241.75
Emma C. Weeks, London, Eng.	241.75
Helen A. Titsworth, Alfred, N. Y.	100.00

Mary C. White, Sioux City, Ia.	500.00
Phebe E. Witter, Leonardsville, N. Y.	200.00
Emergene Cottrell, Alfred, N. Y.	150.00
	1,533.50

\$ 1,958.50

Following is a summary showing investment of funds in the hands of the treasurer:

Mortgages	\$64,400.00
Liberty Loan bonds	3,539.89
Tract Society equipment note	100.00
Stock—Ashaway National Bank	50.00
Deposited in banks	3,358.85
	\$71,448.74

F. J. HUBBARD,

E. & O. E. Treasurer.

Plainfield, N. J.

September 1, 1926.

Attest:

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J.

September 1, 1926.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss Fitz Randolph, 83 Jefferson Ave., Maplewood, N. J.

Vice-presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding secretary—Willard D. Burdick, Plainfield, N. J.

Recording secretary—Arthur L. Titsworth, 231 East Sixth Street, Plainfield, N. J.

Assistant recording secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, 109 West Fifth Street, Plainfield, N. J.

Directors—Corliss Fitz Randolph, Maplewood, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Willard D. Burdick, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Otis B. Whitford, Plainfield, N. J.; Harold R. Crandall, New York City, N. Y.; Frank A. Langworthy, Plainfield, N. J.; Laverne C. Bassett, Dunellen, N. J.; Ahva J. C. Bond, Plainfield, N. J.; Holly W. Maxson, West New York, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn,

Alfred Station, N. Y.; Theodore J. Van Horn, Dunellen, N. J.; Nathan E. Lewis, Plainfield, N. J.; Cortland V. Davis, Plainfield, N. J.

By vote Irving A. Hunting, Asa F. Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1927.

Minutes read and approved.

Adjourned.

CORLISS FITZ RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING

The fifth annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 12, 1926, at 2.30 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss Fitz Randolph in the chair.

Members present: Corliss Fitz Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Laverne C. Bassett, Ahva J. C. Bond, L. Harrison North, Nathan E. Lewis, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Arthur L. Titsworth.

Visitors: Dr. and Mrs. George E. Crosley of Milton, Wis.

The recording secretary stated that notice of the annual meeting had been published in the issue of the SABBATH RECORDER of September 6, 1926, but through an error the date was stated as the nineteenth of September instead of the twelfth.

The annual report of the Board of Trustees prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion was presented and adopted.

The special annual report of the treasurer of the corporation, as required by Section 3 of Article IV of the constitution was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.),
Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of section 3, article 4. of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1926: The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.), is as follows:

General Fund—	
Cash on hand	\$ 3,439.16
Less notes outstanding	1,200.00
	\$ 2,239.16
Maintenance Fund—	
Cash on hand	\$ 498.18
Amount loaned publishing house account new printing press	5,000.00
	5,498.18
Building Fund, New—	
Cash on hand	\$ 7,948.80
Amount loaned publishing house account new printing press	1,278.64
	9,227.44
Denominational Building—	
Site	\$18,500.00
Building	43,019.73
	\$61,519.73
Less depreciation (3%)	1,845.59
	59,674.14
	\$76,638.92
Less equipment notes outstanding	
	\$11,500.00
Cash on hand account same	3,476.30
	8,023.70
	\$68,615.22
Those responsible for the publishing house at Plainfield submit the following statement:	
<i>Assets</i>	
Current:	
Cash (including petty cash and postage deposit)	\$ 4,254.14
Accounts receivable	6,540.35
Materials, work in process, etc.	7,016.47
	\$17,810.96
Deferred:	
Unexpired insurance	\$ 140.79
Miscellaneous	131.91
	272.70
Fixed:	
Plant (appraised value)	\$34,975.25
Less depreciation	8,463.02
	26,512.23
	\$44,595.89
<i>Liabilities</i>	
Current:	
Accounts payable	\$ 2,314.89
Bills payable (Tract Society for Miehle press)	6,278.64
Accrued payroll	550.43
Accrued interest on equipment notes	189.94
Reserve, accounts receivable	482.22
	\$ 9,816.12
Fixed:	
Capital	\$25,975.37
Surplus	8,804.40
	34,779.77
	\$44,595.89

For summary of receipts and disbursements see the annual report of the treasurer.

F. J. HUBBARD,
Treasurer.

E. & O. E.

Plainfield, N. J.,
September 1, 1926.

Attest:

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J.,
September 1, 1926.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss Fitz Randolph, 83 Jefferson Ave., Maplewood, N. J.

Vice-presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding secretary—Willard D. Burdick, Plainfield, N. J.

Recording secretary—Arthur L. Titsworth, 231 East Sixth Street, Plainfield, N. J.

Assistant recording secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, 109 West Fifth Street, Plainfield, N. J.

Directors—Corliss Fitz Randolph, Maplewood, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Willard D. Burdick, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Otis B. Whitford, Plainfield, N. J.; Harold R. Crandall, New York City, N. Y.; Frank A. Langworthy, Plainfield, N. J.; Laverne C. Bassett, Dunellen, N. J.; Ahva J. C. Bond, Plainfield, N. J.; Holly W. Maxson, West New York, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn, Alfred Station, N. Y.; Theodore J. Van Horn, Dunellen, N. J.; Nathan E. Lewis, Plainfield, N. J.; Cortland V. Davis, Plainfield, N. J.

By vote Irving A. Hunting, Asa F. Randolph and William C. Hubbard were elected the Committee on Nominations for the year 1927.

Minutes read and approved.

Adjourned.

CORLISS FITZ RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

REPORT OF THE SOUTHEASTERN ASSOCIATION

HARLEY H. SUTTON

The fifty-third session of the Southeastern Association was held with the Middle Island Church, September 2 to 5, 1926. The Spirit of God was manifest in all sessions and every one attending was greatly inspired and blessed, especially the people of the Middle Island Church and community, who have been without a pastor for some time. The delegates coming from Conference brought the spirit of that gathering, adding to the life of each session of the association.

The moderator, Roy F. Randolph, called the first session to order Thursday morning, and after song and prayer service the address of welcome was made. The response was given later. The moderator in his address exhorted every one to be cheerful and smiling throughout the whole time of the association. There were but few present for this session, but every one felt greatly benefited and blessed by the sermon preached by Rev. John T. Babcock. His theme was "Do You Know Jesus?" He pointed out that we have been thinking in terms of others in the nation and the world and that in the beginning of this association we should look to ourselves and see if we can say that we know Jesus. This would not be a selfish idea but the kind of introspection we need.

Rev. H. C. Van Horn, pastor of the Lost Creek Church, and Rev. John T. Babcock, pastor of the Berea Church, as delegates to sister associations, made reports in the afternoon session, bringing the blessings of these associations and the courtesies shown them. Mrs. Lena G. Crofoot and Rev. Erlo Sutton, as delegates from sister associations, were voted the courtesies of the association, and they brought greetings and many helpful thoughts from those associations.

The sermon of the evening was preached by Rev. H. C. Van Horn. Being a Christian means more than attending church once a month or once a year. Attending church means very much to the Christian. It means more than living a moral life, although that means much to the Christian. It means having been born of the Spirit of Christ

and showing that Spirit in our lives every day.

Friday morning, after letters from the churches were read, the young people gave a program, Miss Greta Randolph having charge. Papers written on topics relating to Christian Endeavor were read by some of the young people.

Rev. Erlo Sutton presented the interests of the Sabbath School Board. He emphasized the work of religious education in our Bible schools and Vacation Religious Day schools. The hope for advancement of this work in the future is very good, he said. It brings to us the opportunity of evangelism of the highest type. It is the kind of evangelism that saves not only the soul but the life of our children for the kingdom of God. Many young people have been taken into our churches as a result of this work. He also urged that we make the standards of work in religious education to be placed on a par with our public school work, so that our children will not hesitate to take up the work. He also emphasized the fact that if our religious education requires as much mental work as the standard of public schools, it will add to the spiritual knowledge and power of our children.

The sermon of the morning was given by Mrs. Lena G. Crofoot, delegate from the Central and Western associations. Her theme was "The Love of God." She made all who heard the message feel the greatness of God's love. She told how Christ showed that love, as he was the patient Christ, the observing Christ, and the ever abiding Christ.

Rev. W. D. Burdick, in his report of the work of the Tract Board in the afternoon session, said that the board is the servant of the denomination and that the board had done all that could be done with the money in hand. He told of the work being done in distributing literature to help in the work of Sabbath Promotion.

Rev. A. J. C. Bond spoke of the Sabbath Promotion work. He gave words of encouragement to those who are loyally keeping the Sabbath by saying that one of the first needs of Sabbath Promotion is to have a body of people who are living this truth, and that those who are holding up our churches are of this type. He stated that the Jews may have a lot to do with bringing

the Sabbath question to the front, as they have such a large part in the business of our country. Both Rev. Mr. Burdick and Rev. Mr. Bond spoke of the hope that the world may yet turn to the Bible Sabbath and that the great disregard for Sunday is a challenge to us as Seventh Day Baptists to hold up the Sabbath loyally at all times.

Rev. George B. Shaw, pastor of the Salem Church, had charge of Bible study for a period each afternoon of the first three days. He explained the work he is doing in Salem College as teacher of Bible study. He explained the value and importance of having a comprehensive working knowledge of the books of the Bible. He said that his work is a survey and preliminary to further study. It teaches how to locate passages of Scripture relating to subjects we desire to use. The Bible should not be a closed book, especially to Christians, was the idea presented by Brother Shaw. Every one felt greatly blessed by this study, and the desire for a better knowledge should be kindled in every heart of those who followed him in these lessons.

Rev. A. J. C. Bond, delegate from the Eastern Association, in his sermon of the evening led those present in the great thought of keeping the doors of our hearts open for Jesus to enter. We must not live in the back part of the house of our lives, where we can not hear him knock. We must not keep any chamber of our heart locked against him, but let Jesus have full sway over our lives, which leads to real happiness and makes it possible for us to render full service for him. Mr. Bond led the conference meeting at the close of his sermon, in which many promptly testified for Christ, making it a meeting very rich in the Spirit of God, and every one felt greatly blessed by this service.

On Sabbath morning V. B. Lowther, superintendent of the local Sabbath school, had charge of the Sabbath school lesson. The topics of the lesson were taken up by some of the ministers.

Rev. Erlo Sutton preached the sermon of the morning to the largest number present of any session of the association. His theme was "The Bible, the Church's Book." The Bible is the textbook of Christians and we should know it as we do our texts in school work. We must have trained teachers to teach the Bible to our children was

his plea. The way we can teach our children of God is through the work in religious education. He also emphasized that the children be taken to Sabbath school and not sent.

Rev. W. L. Burdick presented the work and needs of the Missionary Board in the afternoon session. He said that we need workers and money, but we need workers more than we need money. We have an urgent call from abroad, at Georgetown. There are many other fields needing workers very badly. There are some churches in the home land without pastors. There should be men in training to take the places of the older men who have been working so faithfully for our denomination and who will in time have to give up their work. The cry for workers is great. We pray that God will give us workers, for the harvest is truly great.

Just as the sun was setting, closing the Sabbath day, a small crowd met in the church yard for a vesper service, led by Rev. A. J. C. Bond. Some beautiful hymns were sung. Brother Bond told of some experiences in his life, which made the Sabbath seem closer and mean more to him. He called on some others for remarks of this type. The Sabbath Rally song was sung. All present felt that it impressed the importance and beauty of the Sabbath day upon them.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," was the text of W. D. Burdick's sermon Sabbath evening. He showed that riches, worldly honor, morality, drunkenness, and impurity would not fulfill the same promise as godliness in this text. He showed that the wages of sin must be paid, and that the sinner must suffer for his sins. He made it clear that godliness alone would give us success in this life and promise us life eternal.

The business session Sunday morning was well attended. Every one present took part or was much interested in the business transacted.

Rev. W. D. Burdick in his report of the Onward Movement showed that if every one of our eight thousand members would pay two cents a day, in a year we would raise more than the \$50,000 budget. He also said that weekly payments are easier and furnish

money for the workers when needed. He also said that none of the boards was in debt, but that they had not done all the work they might have done if they could have had more money.

There were many of the members of the neighboring churches of Sunday believers present for the sermon, making a crowd almost as large as the one on Sabbath morning. Rev. W. L. Burdick delivered the sermon. His theme was taken from the parable of the good Samaritan. He said that this parable answers three very important questions: What is the most important time? It is now. Who is the most important person? It is the one nearest to you. We must learn that it pleases God for us to serve all his children regardless of color, class, or creed. And what is the most important thing to do? Is it not to do them good with whom we come in contact? If we do these things we may know that we please God.

After lunch those who had come from a distance in cars hurried away before the storm which was coming on. With good-byes and farewell greetings, those who were leaving made the local people feel how much the association had meant to them, and I am sure that the spiritual life of all who attended the meetings was rekindled with fire from above and that the result will be seen in their work in years to come. We pray God that it will bring in the future a great fruitage for his kingdom.

THE LIGHT OF FAITH

When the dark days come and the clouds
grow gray

All men must brave them as best they may,
With never too much repining;
And bravest is he, when the shadows fall,
Who sees in the gloom of his darkened hall
The light of his faith still shining.

In those lonely days when his heart shall ache
And it seems that soon shall his courage
break,

There is only one place to borrow;
One place to go for the strength he needs,
He must bind with faith every wound that
bleeds,

And cling to his faith through sorrow.

For truly forlorn is the man who weeps
When his dead lies buried in floral heaps
And friends his path are lining;
And a pitiful creature he's doomed to be
If he can not look through the gloom and see
The light of his faith still shining.

—Edgar A. Guest.

YOUNG PEOPLE'S WORK

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

HOW TO PULL TOGETHER

Christian Endeavor Topic for Sabbath Day,
October 9, 1926

DAILY READINGS

Sunday—Help in prayer (Exod. 17: 8-16)
Monday—Co-operative work (Mark 6: 7-13)
Tuesday—United minds (1 Cor. 1: 10)
Wednesday—Without jealousy (1 Thess. 5: 12, 13)
Thursday—With mutual deference (Phil. 2: 1-3)
Friday—With divine aid (Matt. 18: 19, 20)
Sabbath Day—Topic: How to pull together (Mark 2: 1-5; 1 Cor. 3: 1-9)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"For we are laborers together with God." In order to pull together successfully our minds must be united in the work which we are doing. There may be slight differences of opinions among us regarding certain phases of our work, but we must unite on the essential points. Paul tells us that if there are envyings, jealousies, and divisions among us we can not accomplish anything. We must forget these and pull together.

Then, too, if we pull together we must learn to give and take. In our society work we must be willing to take suggestions from others, as well as to give them. Our work will go smoothly, and the society whose members follow this principle will prosper.

We can not pull together unless we learn to respect the other fellow's opinion. One reason why people grate upon each other is because they fail to do this. In their estimation their ideas are right, while the other fellow's are wrong. This is a very unchristian spirit and one which we should try to overcome.

In all our work we must ask God to help us. Let us ask him to guide us and help us to be united in our efforts.

"Nothing useless is, or low;
Each thing in its place is best.
And what seems but idle show,
Strengthens and supports the rest."

Let us each be in our place and do our best.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, October 9, 1926

LIVING UP TO CHRIST'S STANDARDS IN MY
SCHOOL LIFE (MATT. 5:14-16)

YE ARE THE LIGHT OF THE WORLD

Do you remember, when you were several years younger than you are now, that you picked out a boy or girl a little older than you were whom you admired? You thought, "If I can only be like him (or her) I shall be glad." That older person was your ideal. If he proved to be true and good you were glad. If he failed in some testing time you were disappointed.

Now you are the older person and someone younger than yourself is looking up to you as an ideal. Will you prove true and set the sort of an example a Christian should? "Ye are the light of the world." You who are Christian endeavorers should set an example in your school life that can be safely followed by others. Let us think of some of the ways in which you can do this.

Speech. If Jesus were going to school with us next week, we would be careful not to use any naughty expression that would give him pain. Yet he says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Honesty. If Jesus would not cheat in an examination or tell a wrong story to avoid some punishment, then I must not do so either.

Obedience. Jesus, it says, was subject unto his parents. Likewise he would be obedient to his schoolmaster. Our teachers are doing a great deal for us, and some day we shall appreciate it even more than we can now. Let us honor them by doing the things they want done, and doing it cheerfully.

Gentleness. Did you ever, by being rude or careless, accidentally hurt a boy or girl smaller than yourself? How sorry you felt. Once I learned a Bible verse that helped me a great deal. It was, "Be gentle unto all men."

MORE ABOUT CONFERENCE

THE EARLY MORNING PRAYER SERVICE

On Tuesday morning the young people met at six-thirty for a prayer service. This was to have been an out-of-door meeting, but because of threatening rain it was held in the parish house. The meeting was in charge of Professor Harold O. Burdick of Salem College. After a brief song and prayer service Carroll Hill read a Scripture lesson from Romans 14.

Mr. Burdick's talk was a series of thought-provoking questions, interspersed with illuminating comments. Following the general question, *Where are you going?* came a series of questions something like this. Where are you going in your ideas about the denomination? What are you doing? Where will you find your place? Are you fitting yourself for it? Are you doing the little things or are you waiting for something big? What are you doing in your own church? Where are you going in your thinking about the Sabbath? What per cent of our young people are true to the Sabbath? If they leave it, why? Have those who left for gain, really gained? Where are you going in your ideas about missionary work? Where are you going with your money? With your talent? If you can do one thing better than another, are you going to give that to Christ? Where are you going with Christ? Are you trying to take Christ with you, or are you going with him? If you are not a Life Work Recruit, why not? Where are you going with others?

After a brief testimony service, Miss Anna West from our Girls' School in China spoke to us. She called our attention to the slogan of Wellsville, "The biggest town for its size in the United States," and asked us the question, "How big are you?" She brought out the thought that true humility is the secret of bigness, and asked us if we were big enough to acknowledge the contributions of other people to our lives and of other races to our civilization. She spoke of some of the contributions of the Chinese to civilization, and left us considering whether we think in world terms or are bounded by our own narrow interests.

The meeting closed with a sentence prayer service.

The Brookfield boys' quartet sang several very appropriate selections during this meeting.

THE FELLOWSHIP BREAKFAST

On Friday morning of Conference week, the young people had another morning service—the fellowship breakfast. Notwithstanding the early hour, five-thirty, about two hundred fifty people were taken by autos to the "Ledges," a few miles from Alfred, to be the guests at breakfast of the Alfred and Alfred Station Christian Endeavor societies. The location was ideal, a little stream with an almost straight up and down cliff on one side and a fine level place on the other. Here the breakfast, consisting of bananas, rolls, baked beans, doughnuts, and coffee, was served. While breakfast was being prepared, groups of the young people sang songs and gave yells. Central and Western association groups were most in evidence, but others added to the general good cheer.

After the breakfast a program was presented in charge of Rev. William M. Simpson, Life Work Recruit superintendent. The Brookfield boys' quartet sang several songs, and short talks were given by Hurley Warren, Duane Ogden, and Carroll Hill.

It was an inspiration to be a part of such a group of Seventh Day Baptist young people and to join in the fun and fellowship.

R. C. B.

THE CALL OF THE CHURCH TO CHRIST

FRANCES A. ELLIS

(Pre-Conference Paper)

The Church grew out of a fellowship which was begun by Christ.

Matthew 16: 15-18—He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona; for flesh and blood have not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 28: 18-20—And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing

them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

Thus we see that the call was, and is, to carry on from where he and his disciples left off.

HOW IS THE CHURCH FAILING TO MEET THE CALL?

Something is wrong, because so many Church members are indifferent and numerous young people are failing to heed the call to the Church. Is it the fault of the Church?

Dissatisfactions such as these cited below, which have been given by different students, are worthy of serious thought.

1. The Church is in the hands of a few powerful individuals.
2. Denominational narrow-mindedness exists. There is grave danger from divided factions within our various churches.
3. The attitude on social problems—war, race, and industry—is not Christ's attitude.
4. The Church is inclined toward snobishness, with warped ideas of love and charity.
5. It is building up itself rather than serving.
6. Church members are hypocritical; religious one day a week, anything the six remaining days.
7. Youth's part is insignificant, and the Church is not open to its criticism.
8. Formality and tradition plus footnotes (twisting of the Bible to fit one's desires without disturbing the conscience) play too important a part in our religion.

There are numerous other problems similar to these, which can not be discussed here, but are food for serious thought.

HOW MAY THE CALL BE ANSWERED BY THE CHURCH TODAY?

1. Absolute *sincerity* in the pulpit and in the audience.
 2. *Broadmindedness*—forgetting petty differences by becoming interested in problems (community, State, and international) which open avenues for real service.
 3. *Honest consideration* of all criticisms of the Church.
- Christ and his followers taught in the synagogues, presenting a new social and

spiritual revolution of thought. They broke with the synagogues—the churches of their day—only when thrown out. What new thought lies in this for us, students who have been raised within the Church, but dislike its customs, petty beliefs, and spirit?

We young people are largely responsible for the way in which the Church heeds the call of Christ today and in the future. Are we to take our responsibility lightly like the man who said to his friend, "You know, when I was young I thought I'd do something big and make lots of money."

His friend, rather taken back, retorted, "Well, I don't see that you ever had much of it."

"Oh no," the man lightly replied, "I found it easier to change my mind."

(With apologies to Bruce Curry for the poor manner in which I handled many of the ideas I obtained from him.)

Milton, Wis.

A LETTER FROM THE CORRESPONDING SECRETARY

DEAR SEVENTH DAY BAPTIST YOUNG PEOPLE:

The Young People's Board is going to follow the policy used the last two or three years of sending out bulletins containing suggestive work for 1926-1927.

We hope your delegates to Conference brought to you the enthusiasm shown among the young people at Conference and that you may enter this year's work with more zeal and earnestness and have wonderful success. The young people had an important place at Conference this year, and Conference voted us more time next year. We also feel honored for our president, Dr. B. F. Johanson, is to be president of the 1927 Conference at Westerly, R. I. Let us all rally to his support and have a larger delegation of young people than ever before.

I want to introduce to you Miss Margaret Davis, Little Genesee, N. Y., our new Social Fellowship superintendent. You will receive a bulletin from her soon and she will appreciate your heartiest co-operation. We also have a new superintendency this year, "Activities." Allison Skaggs, Battle Creek, Mich., is superintendent of same, and he will write to you soon telling about this work. This takes the place of

the "Efficiency Chart." The Young People's Board has had printed "Seventh Day Baptist Young People's Scales of C. E. Activities," price twenty-five cents. Be sure your society purchases one, as it will be a great aid in charting your activities for the year.

We are fostering the RECORDER Reading Contest again this year, and we would like to have each society enter this contest. I am enclosing a bulletin concerning it. We hope each bulletin sent will be read before your C. E. society and taken up at your Executive Committee meetings.

Your corresponding secretary,
FRANCES FERRILL BABCOCK.

Battle Creek, Mich.,
September 7, 1926.

SABBATH RECORDER READING CONTEST

DEAR ENDEAVORERS:

The RECORDER Reading Contest is to be conducted similarly to last year's plans. Every society is urged to begin this contest at once, for a good beginning is half the battle. Following are the plans:

1. The contest will open at once with the RECORDER dated September 27, and close with the one dated June 27, 1927.
2. A superintendent of RECORDER reading is to be appointed in each local society, who shall take and keep the records at each C. E. meeting, receive and forward all subscriptions, and make reports of contest to Young People's Board January 1 and July 1, 1927.
3. The contest will be based on mileage—the Senior society making the highest number of miles, based on active membership, to receive an emblem at Conference; the Intermediate society making the highest number of miles based on active membership to receive a banner at Conference; the three individuals in the denomination (active C. E. members) making the highest record in miles each to receive a choice of C. E. emblems not to exceed \$5 in value, and the next two highest to receive gold C. E. pins; the Intermediate C. E. member in the denomination who makes the highest number of miles will receive a choice of C. E. emblems not to exceed \$5 in value, and the next two highest to receive a C. E. pin each. The Tract Society offers a free sub-

scription to the SABBATH RECORDER for every three subscriptions to same secured by a society.

4. Only C. E. members will contest and mileage will be credited as follows: (a) five miles for each page of any issue (within set date) of the RECORDER read by the C. E. member, reporting; (b) an additional five miles for each report of a board meeting read by member reporting; (c) for each page read by others than C. E. members five miles, and for each board report read by others than C. E. members five miles, all to be credited to the *total society* mileage; (d) for each renewal of RECORDER subscription one hundred miles; (e) for each new RECORDER subscription two hundred fifty miles; (f) for reading RECORDER from cover to cover twenty-five extra miles; (g) for individual record of reading done and subscriptions obtained, mileage will be credited *only* for reading done and subscriptions obtained by *member reporting*.

Reports are to be made by contestants at C. E. prayer meetings.

Reports of total mileage for the societies will be on the percentage basis. Therefore the total number of miles reported by all members, divided by total number of active members in the society will be the number of miles for the society which should be reported.

The names of the five individuals in the society having the highest number of miles together with the total number of miles earned by them should be sent in with report January 1 and July 1, 1927.

The awards to the societies will be made on average of active membership June 30, 1926, and June 30, 1927. It is our plan that the small society will have as good a chance of winning as the large, wherever located; the individuals will have equal opportunities to win highest honors.

Will corresponding secretaries present this matter at once to their societies, and as soon as the contest is launched report the same to

FRANCES FERRILL BABCOCK.
Battle Creek, Mich.,
R. R. 5.

"Home is the first most important school of character."

FAITH OF THE WOMEN OF THE BIBLE

ELSIE L. CROOP

(Paper read at Central Association, at Brookfield, N. Y.)

If I were suddenly to ask you about the works of the women of the Bible through faith, our minds no doubt would turn to those of Ruth, Rachel, Miriam, Pharaoh's daughter, and others as familiar; and in trying to elaborate on their works we would find (or at least I did) that our knowledge was centered wholly on certain incidents, such as the constancy of Ruth to Naomi, the cunning deception of Miriam, which we are forced to approve of, in being able to secure her own mother to care for her brother Moses; and the charity of Pharaoh's daughter who, being practically a heathen, had a heart so tender that it melted with compassion for an innocent child, and caring not for the wrath of her father, sees her duty in rescuing Moses.

But time would not permit me to consider all of these, so let us refresh our memories concerning those less familiar.

Eve is known to us as the first woman, and we picture her as the companion in Eden. But in reality Eve is shown to us in three phases—first the wife, second the swift and subtle leader of a man, and last as a mother. Can we find faith in any of these stages of her life? I can imagine, and a great deal can be left to our imagination, that Eve exemplifies faith in the last phase of her life—the mother. For her pride her first born has slain her second born, and she becomes practically childless, for the first born has become a fugitive and a wanderer, exposed to threatened death at every turn. But she is not yet deprived of her hope; once more she has a son upon her knee and she calls him Seth, which means to establish or appoint, thinking no doubt that he had come in the place of his brothers to carry out the promise which was in them and failed. So we leave Eve (the mother) with the child on her lap, expectant, bearing her sons with high hopes of mastery and watching them die, lost but still heroic. Did she not have faith?

Now just a brief word in regard to Sarah. Surely if Abraham was the father of the faithful, Sarah must have been the mother. God called, and Abraham and Sarah came, faith showing itself as obedience. Yet I

read somewhere that faith is not a manly, but a womanly quality! "However, at this time faith was new, and Abraham and Sarah were called upon to enact a life of faith upon a public stage."

After the death of Sarah, Abraham was desirous of securing a wife for his son Isaac and sends forth his servant for this purpose. From among the women drawing water from the well at Nahor the servant looks with approval upon Rebekah, and going to her home tells his story to the mother of Rebekah, who apparently approves also; and they called to Rebekah and said, "Wilt thou go with this man?" And she said, "I will go." Why was there no hesitation in her reply? Unquestionably it was this: she saw the hand of God in it. Her decision rested upon a religious basis. "She stands before us a woman of caste," says one critic, "not a caste of birth, of station, of wealth, or even of learning, but the caste of religious faith." And so for Rebekah, all other offers fade and the figure of the Hebrew Isaac stands before her triumphant. A beautiful pattern of faith is the Rebekah of early life.

In Joshua we read the story of Rahab, the harlot; and fearing that we think of her in this light entirely I would refresh your memory concerning her. Joshua sent two spies to view the land "even Jericho." Rahab hid them on the roof of her house so that the king of Jericho was unable to find them, thus admitting that she believed the Lord God to be a God in heaven and in earth, and she asked in return for this refuge only protection for herself and family. Perhaps we do not need to draw a lesson of faith from such types as this; nevertheless the fact remains that the Scriptures present Rahab as an example of one who was saved by faith and also one whose faith was illustrated by its fruits in works.

In James we read: "Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." Concerning Rahab, one critic has written, "With our eyes fixed on Rahab the harlot, hope springs in our hearts for all the lost and outcast world. Surely nowhere has God left himself without a witness. The heathen may

be turned unto him, for even in such polluted hearts the cry after him is not silenced, the possibility of faith and love is not quenched."

Faith is wonderfully exemplified in the life of the Shunammite woman. The Bible says, "She was a great woman," no doubt a woman of wealth who preferred to live in the rural section around Shunem rather than enjoy the life of the court or capital. It was into this home that Elisha in his journeying would always stop, and the Shunammite woman "perceiving him to be a man of God" consulted her husband about building a special room for him in the wall, no doubt having an entrance of its own from outside, so that the prophet might come and go as he chose. This was done and Elisha, desiring to recompense her to some extent, and she caring naught for any public distinction that he could gain for her, promised her a son. With the fulfilling of this promise we can imagine her eager delight over this late-born child. Infinitely better than being spoken of to the king was this precious piece of humanity, and when at the age of twelve he was suddenly stricken ill and died in her arms, how great must have been her anguish. But she is immediately possessed with one thought, that the boy was a gift of the prophet Elisha and surely he would not let him go, on the threshold of manhood. This faith works in her with wonderful power and brings her to a calm determination to seek Elisha. So placing the boy on the bed of the man of God, she starts on her mission to him. Elisha from Mount Carmel sees the woman from afar off and sends his servant to inquire about her husband and child. Surely she shows exalted faith, a faith which could not be affected by the accident of death. Although her heart within is breaking, to these inquiries she replies that "All is well." But the keen eye of the prophet sees the suffering within and sends his servant to learn of the conditions there; but the mother, knowing too well how fruitless this errand would be, refuses to go without Elisha; and was not her faith rewarded when he called to her, "Take up thy son"? And the rapture of recovery helped in a way to explain the mystery of loss.

We admire the humility and faith of John who could say of Jesus, "He must increase

but I must decrease"; but even more remarkable is the faith and humility of Elizabeth, his mother, who had the grace to allow that her son was destined to take second place, himself but the forerunner of a greater One, his fame but to fade and vanish. Would this be the attitude of the mothers of today? This, however, was Elizabeth's duty, and she yielded to it without a shadow of complaint. Remember that Elizabeth was a high-born woman, married to a member of the Jewish nobility. Mary, the mother of our Lord, was of royal lineage also, but evidently her family had been reduced to humble circumstances; so when Mary came to visit her kinswoman, Elizabeth, prior to the birth of John, we can readily see the relative positions of the two, yet Elizabeth welcomes her visitor with a cry of joy; then thinking of the honor bestowed upon her in that Mary has come to visit her, she says, "Whence is this to me that the mother of my Lord should come to me?" And so I think it was Elizabeth's faith that led her to take up humility, but it was her humility that made her faith possible. The faith that shines so conspicuously in her own character Elizabeth also recognizes in her kinswoman. She blesses Mary for believing and accepting the amazing promise that had been made to her, and the interchanging of each other's confidences strengthened their faith.

And now let us pause for a moment before the Canaanite woman of whom Jesus himself said, "O woman, great is thy faith." One writer says concerning this, "The incident of the Canaanite woman stands by itself without parallel in gospel story. The time, the place, the nationality of the woman, her conduct, and the treatment she receives are all unique." Jesus was now away from the familiar scenes of his labor seeking a quiet place to rest on the border of Tyre, or perhaps actually over the border in a heathen territory. But the quiet he sought for was an impossibility for his fame as the Great Healer had spread even to this distant city, and the Canaanite woman prompted by the urgency of a mother's heart enters into the presence of the Jew stranger crying at his feet, "Have mercy on me, Lord, Son of David, for my daughter is vexed with a devil." She is pleading for the restoration of her daughter and yet begs for compassion on herself, and no

doubt it is her own distress that is visible to Christ as she lies before him. Her addressing him as the Son of David shows a faith that had not yet fully found expression even among our Lord's most intimate companions, for this was previous to the confession of Peter. But this heathen woman grasps the title she has heard somewhere and unhesitatingly offers it to him; and he possibly recognizes in it more than empty flattery, realizing how little there had been as yet on which to feed her faith. Still regardless of this, for the first time in his life he turns a deaf ear to her appeal, an action almost unbelievable to us; yet he gives us his own reason; he was "sent only to the lost sheep of the house of Israel." His earthly mission was to the Jews only. The woman is very persistent and the story goes on to say that she came and worshiped him saying, "Lord, help me," and Jesus said, "It is not meet to take the children's bread and cast it to the dogs." This retort would have silenced some women of a more retiring temperament, but not so with the courageous woman of Canaan. She discovers an opening in the wall through which she can creep and receive of his blessing; and, assuming that she is not a stranger to him but a humble child, yes even a dog, she replies, "Truth Lord, yet the dogs eat of the crumbs which fall from their master's table." Thus while her method reveals a fine perfection of her wit, it also shows the modesty of her spirit, and this modesty is a sign of her amazing faith. We are not surprised then that Jesus at once yielded to the plea of this woman; indeed it must have been a pleasure in those depressing times and failing hearts to discover the faith that revealed itself in the Canaanite woman's apt reply. Delighted he exclaims, "O woman, great is thy faith; be it done unto thee even as thou wilt." She has received just what she sought, and her daughter was healed from that hour.

And so in closing I would quote from an old textbook:

"I thank thee, O Lord, for the image of Eve, that image of motherhood outside the garden. I impress her picture on the hearts of all parents. Let there not only be a devotion to the might of Cain but to the weakness of Abel.

"Grateful are we indeed for the portrait of Sarah, a primitive vision of a mistress of the home. May the world never outgrow this picture, cherish her by chastity, protect her by purity,

defend her by fidelity, keep her by constancy of heart. Then shall her evening and her morning be one cloudless day.

"We thank thee again for Rebekah's insight. Help the mothers of our land to adapt their children to the calling suited for them. Have they a boy of dreams gazing ever toward the starlight to find a ladder between earth and sky, let them not send him to break stones in the quarry.

"Blessed is the thought indeed that hope of salvation is held out for the Rahabs of this earth—a brand plucked from the burning, the first convert to the congregation of the Lord from the wicked and heathen world.

"O Lord, we need more Shunammite women, the richest possession of a countryside, those who are never so happy as when they are among their own neighbors, visiting the sick, having motherly concern for the poor, rich in benevolence, strong in their religion.

"Bless the humble spirit of Elizabeth. Her's is a much needed characteristic. Her joy as a mother was lost in the sacred mission of John. In all his ministry it is beautifully manifest that this burning and shining light was kindled under maternal wing at Hebron as well as fanned into brilliancy by the wings of inspiration in the wilderness that it might be a herald-star of the Sun of Righteousness.

"And last, O Lord, enlist into thy Service more Canaanite women of whom it can be said, "Great is thy faith." Nothing could be more humble than her plea for the crumbs that the very dogs are not hindered from taking. If only we could see it we should admit that self assertion is always the greatest possible barrier to the reception of the grace of Christ. The lower we place ourselves before him the stronger is our plea. Out of obedience and devotion arises an habitual faith which makes him, though unseen, a part of all our life."

"In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail."

Thirty responses from residents of thirteen states were received by a blind man in Kansas when he offered to give away his copy of the New Testament in American Braille. A family of three blind sisters received the book.

Fortunately, the American Bible Society to whom the letters of the twenty-nine disappointed applicants were referred, was able from special funds, to supply each person with two or three of the five volumes which comprise the New Testament in this system for the blind. This involved an expense of over five hundred dollars.—*Bible House.*

CHILDREN'S PAGE

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

FOUR TORCHBEARERS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
October 9, 1926

DAILY READINGS

Sunday—John's torch (John 1: 6-9)
Monday—Paul's torch (Acts 26: 17, 18)
Tuesday—Many torch-bearers (Acts 8: 4)
Wednesday—Peter lights a torch (Acts 10: 44-48)
Thursday—Making new torch-bearers (Acts 16: 32-34)
Friday—The torch in Rome (Acts 28: 23)
Sabbath Day—Topic: Four men who carried the torch (Matt. 4: 18-22)

The torchbearers which we are to study about today are the first four disciples—Simon Peter, Andrew, James, and John. Immediately after Jesus spoke to them they left everything and followed him.

They daily learned the great lessons of life at the feet of Jesus, as they followed him from place to place. His teachings they hid in their hearts and obeyed in order that they might please their Master.

When Jesus left this earth it was to these men as well as the other disciples that he left his great commission, "Go ye into all the world and preach the gospel to every creature." It must have been wonderful to them to think that Jesus felt that he could trust them with the work that he had started. He must have had great faith in them. He wants to have just as great faith in us today, for his command is just as much for us today as it was to his disciples then.

When Jesus calls for us to give our hearts to him, for us to obey him in all things, for us to tell others about him, for us to live as he lived, for us to be Christian missionaries, teachers, ministers, Junior superintendents, soul-winners, will we be as willing followers as were his first disciples? Jesus is depending on us. What will our answer be? "Here am I, Lord, send me?"

The one great lesson which we are to learn today from these four torchbearers is to be *willing followers.*

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

A STATEMENT

Editor, the Sabbath Recorder,
Plainfield, N. J.,

DEAR SIR:

The enclosed statement adopted by the Bible Defense League we would like to get before as many people as possible. Therefore we are sending you a copy of it.

The statement will speak for itself and expresses the feeling of the officers and league members in their desire for "spiritual unity."

Yours very sincerely,

LESTER G. OSBORN.

Verona, N. Y.,

September 5, 1926.

RESOLUTIONS ADOPTED BY THE BIBLE DEFENSE LEAGUE

The Bible Defense League hereby conveys to the Seventh Day Baptist General Conference and to all the agencies of our denomination the assurance that our purpose is to stand by them loyally in their efforts for spiritual unity and Christlike love and good will in the promotion of the kingdom of Jesus Christ and the furtherance of the message of those who keep the commandments of God and have the faith of Jesus.

Our purpose is to perform a constructive work in defense of the teachings of the Bible, giving historical and scientific proof of the truths contained therein, and thus combating materialism, which not only eliminates a personal God and a divine Christ from the work of creation and redemption, but also does away with everything supernatural in the Christian religion. We do not purpose to carry on this work in such a way as to overlap or to conflict with the regular agencies of our denomination in their work except in matters of vital concern left untouched or inadequately dealt with, but to do a distinct work that will preserve the declining faith of especially our young people, some of whom lose their vision of Christ and forsake the Sabbath under the popular liberalism.

We have malice toward none and charity toward all, and seek to express no personal animosities nor to settle personal scores.

August 29, 1926.

It is the best thing for a stricken heart to be helping others.—H. H. K.

Lone Sabbath Keeper's Page

CO-OPERATION NECESSARY TO LOYALTY

MRS. HELEN INGHAM EDWARDS

(Conference Paper)

Owing to the fact that the request to my parents to appear on this program was delayed in reaching them; and then, of course, was further delayed in being relayed to me, I feel that I should apologize for attempting to fill a place on your program, after so hurried a preparation.

It seems to me a very significant coincidence that the International Sunday School Lessons should have been so arranged that the study of the Ten Commandments should be the text for study, the Sabbath preceding and the one during Conference week. For it is because we believe in observing all these commandments that we are assembled here as a representative group of Seventh Day Baptists.

It is peculiarly significant that we stress the observance of these God-given laws, especially the fourth commandment, during this lone Sabbath keeper's hour. For as we well know, it is in the obedience to this commandment that we stand unique among the many religious denominations and sects of the world.

Perhaps we, who are classed as lone Sabbath keepers and are scattered over many parts of this country, need to be reminded that we must be loyal to our religious beliefs, particularly those for which we especially stand. But the fact that we are here either in body or in spirit, at this hour and in this Conference, proves that we are trying to be loyal to our denomination.

Granted then, that we are loyal lone Sabbath keepers, I should like to suggest that we in our loyalty to our faith seek to work together—to co-operate—to have a oneness of purpose in our devotion to our beliefs. To my mind, loyalty requires co-operation in order that the purpose of our devotion be accomplished.

But, you will say, in this age of *super-organization*, perhaps of *over-organization*, we need not to dwell on the necessity of co-operation. We see it in the commercial

world, in the world of industry; we are coming to see it in the agricultural sections; we see it in the civic and community centers. That spirit of working together for a common good is stressed in our Rotary clubs, our Kiwanis, our Lions' clubs, our women's clubs, our Altrusa clubs, our business and professional women's clubs, and others too numerous to mention, both in town and country. The motto of the Rotarians, "He serves best who serves most,"—in other words, a spirit of helpfulness, of working together unmindful of self—could also be the motto of many a family where the spirit of co-operation has made a beautiful home life.

That willingness to forget personal aims or prejudices and work for the school, the team, or the organization, is stressed as the chief aim of athletics in seats of learning as well as in local groups. The ability to work harmoniously with one's fellow man or fellow woman, I have seen as an actual necessity in my experiences recently, not only in club and civic work, but in business affairs as well. To put a community "on the map," to go "over the top," in a drive, or to win the "boss's" favor and so get a promotion, you must not only be loyal to your town, your club, and your company, but you must be willing to work with others. You must co-operate in your devotion to the cause, whatever it may be.

But nowhere, it seems to me, is this spirit of co-operating, of forgetting self and adjusting ourselves to others, more necessary than in church life. 'Tis there we wish most to stress the Christ life and exemplify the words of him who said not only, "Love the Lord with all thy heart, with all thy soul, and with all thy might," but "love thy neighbor as thyself." If, of course, we love our neighbor as ourselves, we can work, pray, and play with him in sweet accord. And as the Psalmist said, "Behold how good and how pleasant it is for brethren to dwell together in unity."

But, you say, how can we as scattered Seventh Day Baptists, have church unity? In the first place, we can be one in spirit with our various churches, or the particular ones to which we personally belong. We can work with them so far as possible through correspondence, through financial contributions, and through as frequent attendance as possible. We can show more

interest in our RECORDER, perhaps through subscribing more generally or being more willing to contribute articles when called upon to do so. We can show more interest in our denominational leaders and in their plans. If not possible to attend the annual Conference, we can probably arrange to be present at the quarterly meetings in our particular association. We can urge that the home missionaries or our pastors visit us whenever possible, then make them feel that their coming was worth the effort. We can answer promptly all letters sent to us by our secretary, church clerk, or others. I would suggest that we get up a round robin letter to go the rounds of every L. S. K. in the particular association in which it is started—each person to contribute to the epistle—then send it on. In it we can tell of our experiences as though to a friend, even though perhaps we are not personally acquainted. For are we not brothers and sisters in Christ working together to advance his truth, even though many miles may separate us?

Let us, then, be loyal to our faith but learn in our loyalty to forget self, to co-operate for each other's good and for the common cause. Let us work, as Paul said to the Ephesians, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, under the measure of the stature of the fullness of Christ."

Hammond, Ind.

HOME NEWS

INDEPENDENCE, N. Y.—As we are well along on the last half of the year, I think it is time Independence was heard from.

From some angles, things look rather discouraging here; several families, including the pastor's, have moved away, which makes quite a difference in the size of our congregation.

Our Ladies' Aid has still been doing its bit.

The annual business meeting was held January 11, at the home of Mrs. Floyd Clarke. The following officers were elected: president, Mrs. Ethel Clarke; first vice-president, Mrs. Euphemia Crandall; second vice-president, Mrs. Grace Greene; third vice-president, Mrs. Nona Potter; secretary, Mrs. Floyd Clarke; treasurer, Miss Anna

Laura Crandall; also a special Finance Committee, to raise money for repair work, as we are trying to repair our church.

There was \$357.09 raised last year. The treasurer reported a balance of \$237.29. We gave \$75 towards the Onward Movement, also have given \$40 toward shingles for the church.

Our Finance Committee has been raising money by having ten-cent teas and selling Anna Elizabeth Wade's products. They also had a box social.

While some of our members have left us, we have had three new ones. We still serve a fifteen-cent supper, or during the winter a dinner, each month except December and June, at which time the community gathers for a social time. Our Finance Committee has a list with the date of each member's birthday, and plans to send birthday cards to remind us it is time to pay our offering.

MRS. R. A. CLARKE,
Press Committee.

R. D. No. 2, Andover, N. Y.,
September 7, 1926.

NORTH LOUP, NEB.—Rev. Leslie O. Greene preached and led prayer meetings while Pastor H. L. Polan was away to Conference.

The Seventh Day Baptist parsonage is about ready for the plastering and will be pushed rapidly to completion. It is built on the bungalow plan and will make a neat and attractive residence when finished.

At Sabbath school several of the boys and girls told how they had earned their dollar for the parsonage fund. There is to be an honor roll and each of their names is to be placed on it, so get your dollars ready and have your name on the honor roll. The going away of so many to their school work leaves several of the Sabbath school classes without teachers; so new ones must take their places.—*The Loyalist*.

I have somewhat against thee, because thou hast left thy first love.—*Revelation 2:4*.

We sometimes find the same lack in the church of the present day. There is zeal for the truth, there is continuous and persevering labor, but that which the Lord values most is wanting, the tender, fervent love to himself.—*Andrew Murray*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

ANNUAL REPORT OF SABBATH SCHOOL BOARD

From July 1, 1925, to June 30, 1926

(Presented by D. Nelson Inglis, President.)

The Sabbath School Board of the Seventh Day Baptist General Conference herewith presents its fifty-third annual report, and in doing so acknowledges its gratitude to our heavenly Father for his protecting care and patient forbearance in the efforts that have been made to do the tasks that are assigned to it.

The report consists of a statement of the activities of the board during the year, the condition of its publications and field work, and includes the annual reports of the director of religious education and the treasurer, and also the proposed budget for the coming year.

For the most part the work has been carried on very much as in the two last preceding years, except that since March 1, 1926, we have been fortunate in having the services of a director of religious education who has taken over the field work and has had full direction of this summer's Vacation Religious Day School work.

FINANCIAL STATEMENT

We are glad to report again that, while the budget for the year has not been fully met, we have had sufficient funds to carry on the work as outlined one year ago. This is largely because there was a working balance on hand at the beginning of the year, and that the board was unable to secure the services of a field worker until late in the year and so salary and expenses for such worker were not called for and also that, while a considerable larger number of Vacation Religious Day Schools were held in 1925 than ever before, many of them were entirely self-supporting.

PUBLICATIONS

Owing to the fact that there was a sufficient supply of all numbers of both the junior and intermediate courses of graded

lessons printed to last for several years, and that we have been drawing from this supply this year, the Sabbath School Board's publications have been confined to the *Helping Hand* and the maintaining of two departments in the SABBATH RECORDER. In this is included the special course of Sabbath Lessons prepared by Rev. Ahva J. C. Bond, and made a regular issue of the *Helping Hand* and used in the first quarter of 1926.

It is interesting to note that instead of there being a falling off of subscriptions to the *Helping Hand* because of the advance in the subscription price, the average number on the subscription list this year has been larger than in any previous year during the last decade. It is also true that there is a larger amount in unpaid subscriptions this year than in former years. The Sabbath School Board was gratified at the almost universal use by the Sabbath schools of the special Sabbath Lessons. Many favorable comments have been received from those using the lessons.

Helping Hand

Editor-in-chief, Rev. Erlo E. Sutton. Associate editors: Hosea W. Rood, Rev. Mazzini G. Stillman. Special editors: Rev. Edwin Shaw, D. D., Rev. James L. Skaggs, Rev. Ahva J. C. Bond, D. D. Subscription price 15 cents per quarter, 60 cents per year. In lots of ten copies to one address, 50 cents per year.

The average number of paying subscribers for the year was 3,386; 150 more than last year. There were also 15 free copies sent out. The cost of production was \$1,807.77, \$36.08 more than it cost one year ago. One thousand five hundred twenty-nine dollars and eighty-four cents was received on subscription; \$54.86 is still due on subscriptions, while \$89.50 has been paid in advance subscriptions. The deficit on the publication at the end of the year was therefore \$277.93. There were 3,500 copies of the regular issue of the Sabbath Lessons printed, which was made a regular issue of the *Helping Hand*. In addition to these there were 500 cloth bound copies printed separately at a cost of \$303.84, 400 of which are still unsold.

Graded Lessons

1. Intermediate Course. Editor, Rev. Edward M. Holston. Subscription price, 15 cents per copy per quarter.

No part of this three-year course has been printed this year and the only cost connected with it has been for bookkeeping and postage. This expense was \$6.55. There was received on subscriptions \$109.78, and \$21.10 is still due on subscriptions. The net receipts were \$103.23. There were sold 271 copies of the four parts of the first year, 353 copies of the second year, and 149 copies of the third year of this course, making a total of 773 in all.

2. Junior Course. Four years. Editor, Mrs. Harriet C. Van Horn. Subscription price, 15 cents per copy, per quarter.

Two hundred ninety-three copies of the four parts of the first year of the course were sold and 364 copies of the second year; 244 of the third year and 328 of the fourth year were sold, making a total of 1,229 copies of all parts disposed of. There was received on subscription \$173.18; \$21.10 is still due. The necessary expense was \$13.58, making the net receipts \$159.60. There are enough copies of all parts of both *Intermediate* and *Junior Graded Lessons* to supply the demands for the coming year.

Other Helps

Outside publications for teachers' helps, in addition to those already in stock, have been bought and supplied as needed. The cost of such helps has been \$58.69. There has been received from the sale of such helps \$69.58, and there is \$26.15 worth of these helps in stock.

The statement shows that there was expended for Sabbath school helps during the year \$1,886.59, and that \$1,882.38 was received on subscriptions and for the sale of the same, leaving a net deficit of \$4.21, to offset which are the unpaid subscriptions and stock on hand amounting to about \$550. From this, however, should be deducted the value of the graded lessons that were sold and which had been paid for in previous years.

Miss Ruth Marion Carpenter has continued to edit the "Children's Page" in the SABBATH RECORDER, and Mr. Hosea W. Rood (Uncle Oliver) has served as Contributing Editor of the Sabbath School Department of the SABBATH RECORDER.

FIELD WORK

Early in the Conference year Rev. Leslie O. Greene was employed for several weeks to work on the Southwestern field. In addition

to supervising Vacation Religious Day Schools, he visited several societies, holding special meetings and conferences and in other ways strengthening the Sabbath schools. His work was highly appreciated in all the places he visited. No other field work was done until in March, 1926, when Rev. Erlo E. Sutton began part time work for the board.

The Sabbath School Board's programs at the various associations were placed in the hands of the associational vice-presidents.

Beginning July 1, 1926, the board has the full time service of Rev. Erlo E. Sutton as director of religious education. His first annual report is included with and made a part of this report.

As in the past recent years the most outstanding feature of the board's work during the year was in connection with the Vacation Religious Day Schools. During the vacation of 1925, 26 Vacation Schools were held, which were participated in by 30 Sabbath schools. In several instances the schools, while promoted and supervised by the board or by Seventh Day Baptist Sabbath schools and teachers, were in reality community schools. There were 20 accredited supervisors employed in conducting these schools and they were assisted by 116 other teachers. The total enrollment of pupils was 1,198, with an average daily attendance of 921. One hundred forty-four pupils were in the kindergarten department and 46 were in the high school department. Vacation schools were held in each of the associations. There were 76 weeks of school held and the approximate cost was \$1,550, which was met by appropriations from the Sabbath School Board and by the participating Sabbath schools. Nearly one half of the schools were self-supporting.

A detailed account of the Vacation Schools held in 1925 will be found in the statistical tables of the Sabbath schools.

THE FIELD

The opportunities for aggressive field work and Sabbath school promotion is limited only by a lack of funds and workers. Many promising fields are open if it were physically possible to enter them. There are in our denomination a goodly number of young people, particularly young ladies, who are qualified to do constructive work along the lines of religious education, pro-

vided that the way is opened to them. Is it not possible that our mission leads us in this direction?

The board still continues its membership in the International Council of Religious Education and pays its apportionment of \$50 per year for the maintenance of that organization. It sent as delegates to the Quadrennial Convention of the International Council of Religious Education, held at Birmingham, Ala., in April, 1926, Director of Religious Education Erlo E. Sutton and the secretary, A. Lovelle Burdick.

DIRECTOR OF RELIGIOUS EDUCATION

For some time the board has been without the services of a regular paid employee, but late in the year we were able to enter into an arrangement whereby Rev. Erlo E. Sutton became the regular authorized agent of the board under the title of Director of Religious Education of the Sabbath School Board. Under this arrangement he began work by giving the board one-half time from March 1, 1926, to June 30, 1926, at which later date he entered into full time service. Director Sutton's work includes not only the full direction of all field work but he becomes the editor-in-chief of the *Helping Hand*, member of the International Lesson Committee and the representative of the Seventh Day Baptist Sabbath School Board as a member of the International Council of Religious Education.

REV. WILLIAM CALVIN WHITFORD, D. D.

Early in this Conference year the board lost, by death, its most prominent member. Rev. William Calvin Whitford, D. D., passed from earth to the higher life on August 12, 1925. Dr. Whitford had been a trustee of the Sabbath School Board for many years, and had given to the problems of the board earnest consideration and mature judgment. For the last thirteen years he had been a member of the International Lesson Committee and was held in high esteem by his colleagues on that committee, where his advice and ripe scholarship were highly appreciated.

But his greatest service, without question, was in connection with his position as editor-in-chief of the *Helping Hand*, a position which he filled with great credit to himself and benefit to the denomination for twenty-seven years. His death was a severe blow to the Sabbath School Board, and

while we bow in submission to the Allwise Providence that has removed him from so important a work, we can not refrain from expressing our sorrow at his passing and our deep appreciation for the valuable services which he so freely rendered through a long series of years.

BUDGET

The Sabbath School Board presents the following budget for the Conference year of 1926-1927:

Promotion of religious education	\$1,200.00
Editorial work on <i>Helping Hand</i>	75.00
Editorial work on Children's Page	25.00
Sabbath School Board's share of <i>Year Book</i>	75.00
Salary of Director of Religious Education	1,600.00
Expenses of Director of Religious Education	400.00
Membership in International Council of Religious Education	50.00
International Lesson Committee expenses	75.00
Printing, postage, and other Board expenses	100.00
Total	\$3,600.00

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION

March 1, 1926, to July 1, 1926

The director of religious education began his work with the board on half time, March 1, 1926. The first month was occupied in the preparation of the manuscript for the *Helping Hand* for the quarter beginning with July, and in writing letters to practically all the Bible schools of the denomination relative to the holding of Vacation Religious Day Schools during the summer.

Under the direction of the board, the director visited the churches of the Southwestern Association, reaching the parish of the Little Prairie Church April 1. Here a week was spent in visiting in the homes of our people and in holding services in the church over the week end.

From Little Prairie, Ark., he went to Birmingham, Ala., where on April 9, 10, 11, he met with the International Sunday School Lesson Committee on which he represents the Seventh Day Baptist denomination. Following the meeting of the Lesson Committee, he met with the Executive Committee of the International Council of Religious Education as your denominational representative. As far as his work with the Executive Committee would permit, he attended

the Quadrennial Convention of the International Council of Religious Education which was held in Birmingham, April 12-19.

Sabbath day, April 17, was spent with the faithful Sabbath keepers at Attalla, and while no regular service was held, an informal meeting was held in the Wilson home at which time the work of the board and other denominational interests were discussed. Verney A. Wilson, who is in college at Birmingham and is preparing himself for the ministry, and his family were present and added much to the interest of the meeting.

April 21-27 was spent in Hammond, La., where the director not only spoke in the interests of religious education, but preached each night while in the city. The days were spent in visiting and calling and in taking care of accumulated correspondence.

From Hammond the director went to Fouke, Ark., where he labored from April 29 to May 5. Here, five public services were held. The service on Sunday evening was a union meeting, all the churches of the village uniting. Your representative was asked to speak at this service on the theme, "Religious Education," which he did before a large, attentive audience.

On the way to Gentry a stop between trains was made to look up a Sabbath-keeping Baptist minister and the director felt well repaid for his walk of six miles to find his man. At Gentry five public meetings were held in which the director endeavored to present the claims of religious education as well as to preach gospel sermons.

After spending part of one day and the night at his home in Milton Junction, the director attended, as your representative, the Annual Convention of the Wisconsin Christian Education Council, which was held in Oshkosh, May 12-14.

Since May 15, material for the *Helping Hand* for the fourth quarter of 1926 has been prepared and plans made for holding twenty-six Vacation Religious Day Schools with the possibility of others later.

Since July 1, the director has been giving full time to the work of the board, and finds that since beginning his work, March 1, he has delivered thirty-one sermons and addresses in connection with the work, written one hundred sixty letters, mailed about

one hundred copies of the report of Religious Day Schools and Syllabus for 1925, and traveled three thousand three hundred eighty-six miles.

Respectfully submitted,
ERLO E. SUTTON.

SUMMARY OF TREASURER'S REPORT

The treasurer's report shows that \$2,905.12 had been received from various sources during the year, and that \$1,826.72 had been expended, leaving a balance of \$1,078 in the treasury.

The various items will appear in the *Year Book* of Conference. The Religious Day Schools reported \$818.02 received and expended.

Permanent Funds

Henrietta V. P. Babcock Bequest, \$1,000, invested in real estate mortgage and Wisconsin Mortgage and Security bond.

Hocker Fund, \$525, invested in Cheesebrough bond and in certificate of deposit.

Invested Funds

Two thousand dollars invested in certificates of deposit in the bank of Milton.

Lesson I.—October 2, 1926

ISRAEL JOURNEYING TOWARD CANAAN

Numbers 10: 11-13; 29-36

Golden Text.—"Come thou with us, and we will do thee good." Numbers 10: 29.

DAILY READINGS

Sept. 26—Israel Journeying Toward Canaan. Num. 10: 29-36.

Sept. 27—Israel Loathes the Manna. Num. 11: 4-15.

Sept. 28—Israel Supplied with Quail. Num. 11: 31-35.

Sept. 29—The Sin of Aaron and Miriam. Num. 12: 1-8.

Sept. 30—Moses' Prayer for Miriam. Num. 12: 9-16.

Oct. 1—The Journey of Faith. Heb. 11: 13-16.

Oct. 2—Jehovah Our Refuge. Psalm 34: 1-8.

(For Lesson Notes, see *Helping Hand*)

The great aim is to form a moral public opinion that will make the threat of war as obsolete and ridiculous as dueling. Anyone who imagines that by any number of conventions and agreements and self-denying ordinances the world is going to substitute a more humane method of war for inhuman, lives in a fool's paradise. The hope of the future is getting rid of war itself.—*Lord Oxford*.

OUR WEEKLY SERMON

"AS THE STARS"

ELDER G. E. FIFIELD

(His last sermon before his death, preached in Battle Creek, Mich.)

Scripture reading: Isaiah, fortieth chapter, omitting verses 16 to 25.

Text: Daniel 12:3. *"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."*

God, in seeking to communicate to us as human beings, could reasonably do no other than to speak to us in our human languages; and our human languages were born of our human experiences. Primarily, in point of time at least, we are physical beings; and our early experiences are physical and have to do with physical things; and so it comes to pass that the words of our human languages are physical words; ninety per cent of them, almost all of them primarily, have to do with physical experiences and with physical things.

And so, as we have so often seen, when God, a Spirit, seeks to speak to us in these physical languages of spiritual things, he has to use physical things as images of spiritual things; and, as we have seen in our studies here for years, God has thus used almost every conceivable physical thing on this earth. It would puzzle you to think of one he has not so used. Trees, rocks, vines, weeds, soil, clouds, rain, water, fountains, rivers, seas, food, drink, clothing, air, life, death, sickness, health, blood, breath, hands, feet—all these and countless others are physical things God has used to teach us spiritual lessons. Many of these he has used so frequently in a spiritual sense that the word itself has come to have a spiritual meaning. The language itself, originally physical, as were the people who used it, has come to be in part, at least, spiritual, as have the people who use it. If some truly spiritual philologist would write a book on the transformation and spiritualization of the languages under the influence of spiritual religion, it would be a book of the greatest interest to all Christian students.

But God does not confine himself to the physical things on this earth. He transcends the earth and uses the sun, moon, and stars in the heavens. The sun in its power to light and warm the earth, holding the worlds in the power of its mighty attraction, causing the fruits and seeds to grow, and filling the earth with food and gladness, has always spoken to men of God and the Sun of Righteousness with healing in his wings. The moon, too, is often used in the Word as a symbol of spiritual things. And what shall we say of the stars in their courses? From the earliest dawn of history until now, there is evidence that men have gazed on them and felt the power and presence and the eternal, unchanging reality of God. The wise men of the East who worshiped the infant Jesus, are not, by any means, the only ones the stars in their courses have led to worship God.

Go out of doors on a starry night and contemplate the stars until you feel their mystic power to lift your own heavy laden heart above the world and its petty perplexing cares into the realms of the supernally grand and divinely permanent, peaceful and unchanging. "The undevout astronomer is mad." Skepticism and frivolous unbelief can not hold up their heads in the presence of these grand and silent messengers of God. I remember when I was in an observatory at Oakland, Calif., with a company of friends, the astronomer in charge said, "I like to show you around for you are serious and earnest." He opened a door on the other side of which was a motto—"This is no place for frivolity, you are in the presence of God." He said, "When foolish, frivolous people come in I show them that motto. The other day such a company was here, and when I had showed them Vega, one of the most beautiful stars, a young man said, 'Well that looks like a ham sandwich, now what more have you to show us?' I said to him, 'Nothing, until you come in a more serious frame of mind.'"

More than all other of his created works the stars have spoken to us of the greatness of God and the splendor and unflinching permanence of his watchful care and constant power. Men once taught the geocentric theory of the universe. They thought this earth was the center. The sun and moon and stars revolved around it and were

made simply to give it light and heat and to decorate the blue dome over head.

Under the guidance of Copernicus, Kepler, and others, men rejected the geocentric theory and came to believe in the heliocentric theory of the universe. They taught the sun, not the earth, was the center. Instead of the sun going around the earth, the earth revolved on its axis and went around the sun.

Men are now on the road to what might be called the theocentric theory of the universe. We know that the sun is only one of the stars, the center of this little system of worlds we call the solar system. *But* there are as many of these systems as there are stars, or suns, countless millions of them. And while, as with us, each family of worlds revolves around its own holding central sun, all these millions of worlds and system of suns and worlds the systems of systems of suns and worlds are also in motion, revolving around some far off center which astronomers have fixed somewhere in the constellation of Orion. And since God has created and numbered all these and knoweth them all by name and upholdeth them all by the Word of his might, for that he is strong in power not one of them falleth; what is more reasonable than to believe that the great center of centers is the heaven of heavens, where God in a special sense is, and where the angels have their home?

Only one thing, I think, prevents all people from seeing this. Many have ceased to think of God as a personal being, having in any sense a local habitation. But the Bible everywhere teaches this. No one can go beyond me in believing and in teaching the omnipresence and the immanence of God; but according to the Bible, God is omnipresent, and his presence is immanent, by his Spirit. "God is in heaven and thou upon earth, therefore let thy words be few." But "whither shall I go from thy Spirit, or whither shall I flee from thy presence?"

At least this is true; the stars, more than any other created thing, speak to us of the vastness and eternity of God and the things of God. Even our sun, the center of this little system, is two hundred ninety-three million miles away. Light travels one hundred twenty-three thousand miles a second, yet it takes eight minutes for light to come from the sun to us. Other stars or suns,

whose distance has been measured, are so far that it takes hundreds and even thousands of years for their light to reach us. Others, millions of them, are so far away we can not measure them—so far away that it takes hundreds of thousands of years for their light to reach us. And yet in the mighty abysses of unfathomed space they shine steadily on through God's eternity, steadily exerting their attraction to hold their worlds in their courses. Oh, the wonder and greatness and splendor eternal of the unchanging God. When we come back to the things of earth and to the cares and trials and petty disappointments of our little lives, with their hopes and fears, joys and sorrows, how small they seem? God is infinite here as in the great things; he is infinite and infinitesimal. How different the lesson from what many get from the stars is Isaiah 40.

God has often used the stars to give us hope in despair and courage in discouragement. Genesis 13, 14, and 15:5. Picture it. Abraham had just had a battle with five kings and had overcome them but had refused to take any of the enrichment of their substance. Yet he knew he had made them his enemies, and he knew they would not forget. After the victory there came a time of discouragement, when he was thinking things over. He was a lonely, childless man, and to be childless was the greatest affliction. "Here I am, growing old, with many enemies, and no one to continue my name after me—no one to fight for, no one to make life worth while." Have we not all felt so at times? Then God spake to Abraham, "Go out at night. Tell the stars, if thou art able to number them. So shall thy seed be."

Moses, a few hundred years later—Exodus 32:13, and chapter 33. He had come down from the mountain with the law; he had had a wonderful experience in the presence of God and found the people naked, dancing around a golden calf, in one of those unspeakable orgies of Apis worship they had learned in Egypt. It seemed utterly useless and not worth while to bring to such God's pure law. What is all his life work worth in leading them up from Egypt and in bringing the law to them; what is it worth? God will destroy them in their sins. Then he threw down the tables of the law and broke them.

Then he thought of this promise to Abraham and of its fulfillment so far, and he besought God to spare his people. "Spare thy people, oh Lord, or if not blot me out of thy Book." I will not accept thy blessing in the place of them. And what did this all lead to? The forty days with God and the greater revelation of his glory in the thirty-third chapter.

Coming back directly to the text, the Scripture is the eternal Word of God, eternally applicable in principle at all times, but often it has special application at special times. It is so with this text. Read verses one and two, also verse four. This has special application now at this closing of the age, this time of transition. And why? Because the conflict of the ages is coming to the climax here. Satan is to be working with all power and signs and lying wonders. And yet the gospel of Christ is to shine away the darkness of the kingdom of darkness until the earth will be lighted with his glory. But many times, as often in the past, it will seem as if the error had triumphed. Christ himself was a martyr, and they that will live godly in Christ Jesus shall suffer persecution. Often the child of God seems to have a thankless task. The more spiritual his message the fewer those who hear—the more deaf ears. Christ realized this.

All the heroes of the faith were men and women of whom the world was not worthy. It persecuted them and rewarded their persecutors. Surely, it seemed to them many times their sun was to set in darkness. Their lives were to go out without earthly recognition or reward—not in Scripture times only, but in recent years. Read the history of Judson and of Cary and of modern missions. It will seem so in the coming conflict near the end.

Is there anything more eternal, more permanent and more abidingly beautiful than the stars? The glory of the Christian is not confined to this life; his is the eternal life, and his glory is spiritual and eternal. "He shall shine as the stars forever and ever." And this, like all other Scriptures, is interpreted from the physical to the spiritual. The stars are physical objects, with a physical glory; but God is spiritual and looks not on the outward appearance but on the heart. God's glory is not the physical glory of clouds and rainbows about the throne, at least, not this only. Exodus 33. So of the

glory of the Christian character. "The beauty of the Lord our God shall be upon us"—Christ's beauty. So with us. The spiritual beauty of the stars and their constant, abiding nature are taken to show the spiritual and unchanging glory of the redeemed.

And this abiding glory as of the stars will not come to us in any arbitrary unnatural way. When Rome canonizes her saints, she does it physically, externally, noisily, and usually some five hundred years after they are dead. Perhaps she martyred them when they died. But God canonizes his saints silently, spiritually, internally, when no one is looking, when they themselves do not understand what is being done to them. Mostly they see the shadows and do not see "the bright light in the clouds." That comes later. Psalm 90:17.

Christ is the Light of the world, the Sun of Righteousness with healing in his wings, but he said, "Ye are the light of the world." We are the stars, the lesser lights. How many men, lost at night on the trackless ocean or on the pathless desert or in the woods, have been guided safely home by the stars. It is thus in life's deserts and on our storm-tossed ocean that God would use us in guiding men home to him and to the Father's house. And as we do this, we shall shine to them as the stars.

Can you not imagine a man lost and wandering, starving and perishing with thirst on some desert? Hope is almost gone, and he is ready to lie down and die; then he catches a glimpse of some familiar star, and by this is led home to safety and food and water and comfort and affection. Would not that be the star of stars to him ever after? Would it not mean to him more in its shining than all the others? Even so as we are wise in the things of God and turn men to righteousness, to them we shall shine as the stars and forever.

I remember hearing a story illustrating the song we are to sing in closing, "Let the Lower Lights Be Burning." You recall when electric lighting first came into use, they had the powerful arc lights set on high towers. Only a few were needed to light a whole city. Still they kept the little gas lights burning. A man trying to find a place in a large city wondered at this, but soon discovered these "lower lights" were needed to find the numbers on the houses.

"Let your light so shine that others may see your good works and glorify your Father who is in heaven."

There is a story of two Irish women. One, Annie, had a son killed in the war. Mary, her friend, came to visit her and asked if she knew where Henry was. Annie said, "I know he is in God's hands, but more important for you and me it is to know where God is, to find God for ourselves." So they knelt down and Annie prayed, poured out her heart to God, and as she prayed she put her hand on the head of the doubting Mary. Mary sprang up saying, "He has done it. I felt God's hand on me. It thrilled me from head to foot. It felt like your hand, Annie, but I know it was God's." Annie said, "Yes, Mary, it was God's hand and it was my hand. God uses any hand he can control to point the way and to guide men to him."

One last illustration in closing, which shows the other side of this. Oh, that men would yield themselves to God's guidance! About three years ago a large ship was coming down from Skagaway, Alaska, with four hundred seventy-five miners and a crew of about fifty on board. Overtaken in a storm, the ship sent out the S O S call, as men send out this call for help in the storms of life when *their* boat is on the rocks. In answer to the call many boats came, small and large; but the captain of the large steamer said, "We are all safe and comfortable here and we do not know how seriously the ship is injured, just stand off and wait a while and as the tide rises perhaps we will come off the rocks." So the boats waited; but the storm grew worse, until one by one the smaller and then the larger of the boats that had come to help were compelled to seek their own safety. Then the large ship began to break up and with terror sent out another S O S call; but the ships that had come to help could not reach her, and the last wireless message came saying, "We have only time to say good bye." When the storm subsided so the boats could reach the large ship, all that was visible of the steamer and the more than five hundred men and women she had carried was one spar still standing above the waves. They all might have been saved if they had answered the first call when help was offered them; but they said, "We are

comfortable now, wait a while." "Today is the accepted time, today, if ye will harden not your hearts, hear his voice." We know not what the storms of tomorrow may be, tomorrow is not ours, only today.

DEATHS

CALL.—Isabelle A. Roan was born in Hornell, N. Y., July 27, 1883, and died in the Robert Packer Hospital in Sayre, Pa., following an operation for goitre.

She was the youngest child born to William and Melissa Ormsby Roan and grew to womanhood on her father's farm on Hartsville Hill.

Having been born and reared in a Christian home she consecrated her life to Christ at the early age of thirteen, following a revival conducted by Rev. George B. Shaw in the Hartsville Seventh Day Baptist church on the hill. She was baptized and united with this church, of which she remained an honored member to the time of her death.

On June 20, 1905, she was united in marriage to William W. Call, and with him established her home on his farm near the head of Purdy Creek. It was here that she spent the few short years of her happy married life. She was a Christian woman of strong convictions and many admirable traits. She was widely known in the community and loved and respected by a large circle of neighbors and friends.

She is survived by her husband and two children, Bernice L. and Richard H., one brother Cyrenus; and one sister Flora, who resides on the old homestead.

Funeral services were conducted from her late home by Rev. Edgar D. Van Horn of Alfred Station, N. Y., assisted by Rev. Miss Broadhead of Hartsville Center, who payed a fine tribute to her Christian qualities. Music was furnished by a male quartet consisting of Milo and Francis Palmer, Lynn Langworthy, and Pastor Van Horn. A large crowd attended the funeral and many beautiful flowers attested to the high regard and esteem in which she was held. The body was laid to rest in the Pierce Cemetery in Railroad Valley.

E. D. V. H.

KELLER.—Mrs. Tacy Clair Keller was born in the town of Alfred, January 18, 1845, and died in Alfred, N. Y., at the home of her daughter, Mrs. Lute Emerson, July 22, 1926.

She was the seventh daughter of Mr. and Mrs. Lee Clair.

Early in life she was baptized and united with the Hartsville Seventh Day Baptist Church, where she retained her membership to the time of her death.

On January 1, 1862, she was united in marriage to William Harrison Keller and went with him to make her home on Hartsville Hill, where they lived many years. To this union were born seven children, two of whom died in infancy. Those living are Mrs. Nellie Willard of Hornell, N. Y.; Mrs. Olive Emerson of Alfred, N. Y.; and Clair of Shingle House, Pa. She is also survived by one brother, David Clair of Glenwood

Hill, N. Y.; and one sister Mrs. Delilah Hardy of Andover, N. Y.; three half sisters, Mrs. Walter Ormsby of Alfred Station, N. Y.; Mrs. Alice Vance of Pittsburgh, Pa., and Mrs. Charley Austin of Alfred Station, N. Y.; and two half brothers, Leonard Clair of Alfred, and Will Clair of Nile, N. Y.; three grandchildren, Clyde Willard of Alfred Station, N. Y.; Mrs. Margaret Larkin of Almond, N. Y.; and Kathleen Keller of Shinglehouse, Pa.; one great granddaughter, Kathryn Larkin.

While Mrs. Keller was devoted to her home and family and cared little for the more public activities of life, she was ever ready to respond to the call of need in homes of sickness or sorrow, and her faithful ministries on these occasions won for her the affectionate regard of a large circle of friends.

Since Mr. Keller's death, January 13, 1922, she has been in gradually failing health, often longing for the time to come when she could go to the home of happy reunions.

Funeral services were conducted from the home of her daughter, Mrs. Lute Emerson, by Pastor Van Horn of Alfred Station, and the body was laid to rest in the Alfred cemetery.

E. D. V. H.

LAWRENCE.—Henry D., eldest son of William R. and Catherine Davis Lawrence was born at Chestnut Hill, Pa., August 8, 1907, and lost his life in an automobile accident near his home at Marlboro, N. J., on August 19, 1926.

At the age of eleven years, Henry, together with eight of his young companions, was baptized by his pastor, the late Rev. A. G. Crofoot, and united with the Marlboro Seventh Day Baptist Church. Henry was a true Christian boy and a loyal supporter of his church, having held several offices of trust in the Christian Endeavor society and Sabbath school. He was one of the assistant superintendents of the latter at the time of his death. At the Christian Endeavor meetings, at which he was usually present, his voice was always heard in prayer and testimony.

Being the eldest of six children and of such a kindly and dependable disposition, he filled a large place in the home and will be greatly missed by his mother, father, sisters, and brothers who remain to mourn their loss. Besides these mentioned, the blow came exceptionally hard upon the aged grandparents, Deacon and Mrs. Henry L. Davis. His tragic death came as a great shock to the entire community, and the beautiful floral offerings together with the largely attended funeral service, which was held from his boyhood home on August 22, attest the high esteem in which Henry was held by his friends and associates.

Words of comfort were spoken by his pastor, Rev. Rolla J. Severance, and his body was laid to rest in the Shiloh cemetery.

R. J. S.

Colonel Thompson in the Philippines was amazed to find the local scientists extracting sugar from the nipa palm. Some day the scientists will be getting blood out of turnips and the war-debt problem will be solved.—*New York Times*.

THE SABBATH RECORDER

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L. H. North, Business Manager

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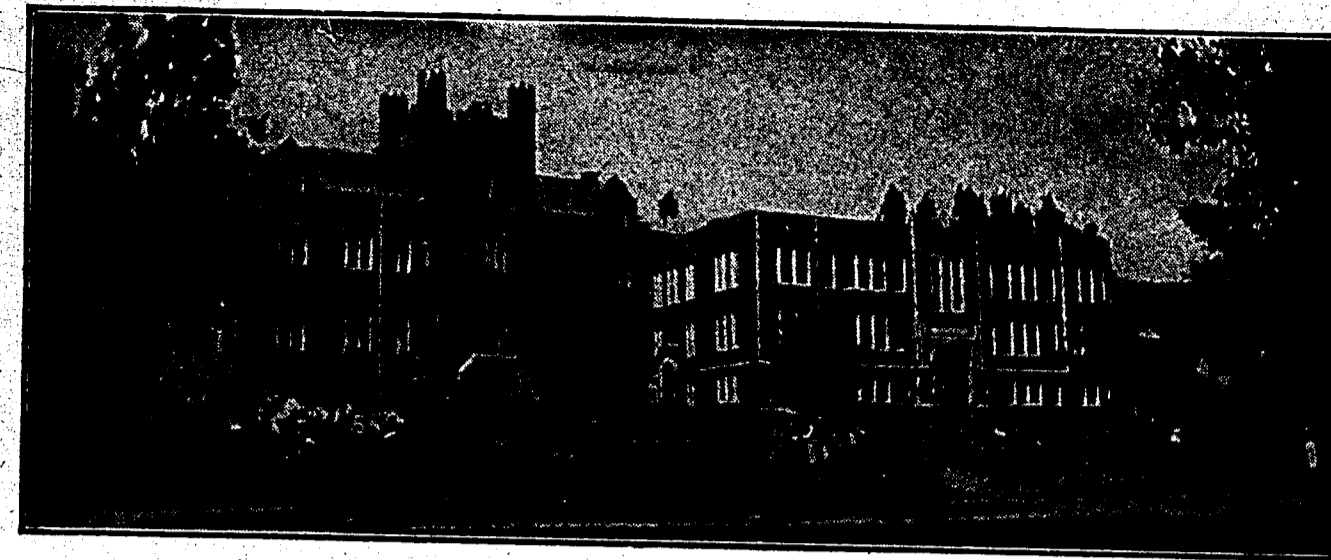
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"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle." Exodus 35: 21 a.

"So the people were restrained from bringing.

"For the stuff they had was sufficient for all the work to make it, AND TOO MUCH." Exodus 36, 6b, 7.

A. D. 1926
Our Denominational Building
*Shall history repeat itself or shall we
be outdone by a people that lived
in the days of King Tut?*

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THE need of our country is not to lift marble to the fortieth story of some new office building, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations. When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built an ocean-liner or man-of-war. Robert Stevenson did much for England when he built the lighthouses which send their radiance each night over the tossing waters of the channel. But we owe far more to his grandson, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death. The men who deepen the quality of our living are the real benefactors and educators of the world.—W. H. P. Faunce.

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