

Keep Climbing

Watch the aeroplane as it climbs to the zenith accompanied by the roar of its powerful engines—then all is still. The engines have been shut off but still the plane seems as high as ever. But no, it is gradually coming down. It has lost its power and without that nothing can make progress.

Power—funds—must be had for the

Denominational Building

Will you do your part, now?

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

The Sabbath Recorder

THE AIRMAN

George I. Sill

Where rude Atlantic roars and dashes brine
Against the cliffs immovable,
I soar aloft,
And westward speed as with an eagle's wing,
O'er mountains that long years ago,
Were heaved from out the earth
By Nature primitive;
O'er lovely lakes whose limpid waters sweet,
At last are mingled with the waves that break
Upon a foreign strand;
Above the mighty forests dark,
Whose trees wave branches in the gentle breeze
And whispered tribute pay;
Above a thousand vales and plains
Where flowers look up and smile.

The day departs,
Night's jewelled robe descends
And hides from sight my planet home:
I am alone,
An atom in the awful vast where stillness dwells,
And yet a soul, a sentient part
In one great entity.

The stars grow dim,
The banners bright of morn appear,
And sullen darkness flees;
The banished sun again in majesty enthroned,
Begins his daily reign:
And now my eyes behold Pacific's broad expanse,
Transmuted by the royal sceptre's touch—
A sea of burnished gold.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.
President—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
First Vice-President—President Paul E. Titworth, Washington College, Chestertown, Md.
Vice-Presidents—Frank E. Peterson, Leonardville, N. Y.; Fred Maris, Nortonville, Kans.; Herbert C. Van Horn, Lost Creek, West Virginia; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, DeWitt, Ark.; Benjamin R. Crandall, San Luis Obispo, Cal.
Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 3681 Broadway, New York City.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

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Terms expiring in 1926—Alva L. Davis, Ashaway, R. I.; James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.
Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.
Terms expiring in 1928—George W. Post, Jr., Chicago, Ill.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

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Recording Secretary—Arthur L. Titworth, Plainfield, N. J.
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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Central—Mrs. Jay S. Brown, Brookfield, N. Y.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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

The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 16, 1926

WHOLE No. 4,250

"Our God and Father, we rejoice in the liberty, the peace, the rich fulness of life, which are possible for us because of the godly souls of former generations! Help us to be worthy of our heritage, and to pass it on untarnished!"

"Our God, give us spiritual discernment whereby we may know where and how to build spiritual habitations! If we have been working on false foundations, show us our error and give us strength to correct it before the tempests of life begin to assail! In Christ's name. Amen."

"The Glorious Cross" When, in our churches, we sing "In the cross of Christ I glory," or "Jesus I my cross have taken," and similar songs, I wonder if we fully realize their wonderful meaning? When we speak of the cross of Christ, the tendency is to think only of the cross Jesus bore, so heavy that one Simon had to help him bear it, after the Master fainted under the load.

To the disciples and to Jesus that cross was only the instrument of death—the gallows of a disgraceful execution. We can only imagine the agonizing distress of the thorn-crowned and scourged victim who fainted under its load, and who was uplifted in torture for hours until death came to his relief. We talk about the cross; we sing about it; we promise to bear it, but do we after all find the true cross and fully realize its meaning to us?

This instrument of death has become a symbol of life to us, and if we fully comprehend its meaning there is untold inspiration and help in these songs we sing. One of the inspiring scenes in a great tabernacle of modern revival meetings was an immense illuminated cross, high above the great audience where every one could see it. Frequent reference was made to the cross in the strong appeals to sinners. They were sometimes urged to take up their cross and follow their Master, and were told to humble themselves "at the foot of the cross." They sang "Jesus keep me near the cross," and many came forward to make their consecration pledges. The stirring scenes of those great meetings were full of inspira-

tion, and the churches were quickened in spiritual life.

Ever since the days when Paul determined to glory in the cross, and announced his purpose to know nothing among them but Christ and *him crucified*, the word "cross" has been the key note of successful evangelism.

SEARCHING FOR THE TRUE CROSS

Much depends on our finding the true cross and upon the way we bear it. When I was in Jerusalem, our guides took great pains to show us where and how the three crosses of crucifixion day were found hidden in a cave under the Church of the Holy Sepulchre, and to describe the strange manner by which the true one of Jesus was determined. I could not keep from thinking of the low and utterly inadequate conception those people had of the true meaning of the cross.

Their mere physical conceptions seemed only to hide the true cross rather than to reveal it. The real cross of Christ was not the physical suffering, but was the *soul* agony he endured—and that too before he reached Golgotha. Can you think of the real distress of the innocent and loving Jesus, as he stood facing that mob in Gethsemane and was forced to ask if they had really come after him as they would for a *thief*? How his loving heart must have suffered from the very thought of being treated as a robber to die among thieves!

Then came that treacherous kiss of Judas. What a shock of sorrow that must have caused the Savior! Then his treatment in the judgment hall and experience with Pilate must have crushed his very heart. And oh, the soul agony that came in the darkness of that hour when it seemed to him that he was forsaken of God!

Then when you recall that Jesus had been living, as it were, under the shadow of the cross during the years since he left the carpenter shop, you will begin to understand something of the true cross he bore and to see that the cross of wood was but a small part of the true cross. Indeed he had long

regarded himself as "The Lamb of God, slain from the foundation of the world."

OUR CROSSES

It is highly important that we shall understand the meaning of the term "cross" when we use it so much. Have we found our true cross? We can not bear Christ's cross today. If we bear any it must be our own, and we must learn what the term means to us in real spiritual things. I have stood on Calvary where Jesus died. I have walked the entire length of the *Via Dolorosa*, but the "way of the cross" is not there now. I have seen the Jews wailing over the foundation stones laid by Solomon; but they were not looking nor sighing for the cross. Many of those multitudes had traveled hundreds of miles to see where their Savior's cross had been borne, but I greatly fear that most of them had failed to find their own true cross.

Blessed is the one today who succeeds in finding and in bearing his own cross in the true sense of the songs he sings. Jesus said that a follower must deny self, take up his cross daily, and follow him.

When the sinner is urged to come to Christ and give up his own way for Christ's way, he, at the very first, stands face to face with his own cross. Hitherto he has been following his own will in selfish, worldly ways of living. He knows that many of his ways have been out of harmony with the way Jesus would have him live. His own will has not been in harmony with the will of God. He feels that a radical change in his way of living is necessary and that he must choose to leave out many things he has hitherto loved and take up a life in harmony with the Lord's prayer, "Thy will be done." Here, then, is his cross. He must give up his will for God's will before he can become a true child of God.

Then comes the *follower's* cross. It is self-denial all the way—"daily"—in order to overcome his old habits of self-indulgence, worldly pride, passion, appetites, ambitions, wherever and whenever these interfere with genuine, loyal obedience to the Master's precepts.

It is sometimes difficult to be patient under provocation, to be kind to the unkind, to honor those whom you may dislike, to keep silent under unfriendly criticism, to keep sweet under provocation, to be char-

itable toward those who do not believe as you do, to trust in time of sorrow, to do the work of an evangel for truth, to give up some pleasures that tend to lead astray—oh, there is no end to the list of crosses the Christian must take up and bear for his blessed Master to whom he desires to be true.

If any one should say, "I have no cross," then I should doubt his Christianity. If any soul shall ask where can I find Christ, I would point him to the cross where he can always be found.

Whenever I study the conversion and after life of Paul, with all his struggles for human betterment even to the end, I do not wonder that he gloried in the cross and that he determined to know nothing save Jesus Christ and him crucified.

The Power of the Cross Over the World

If one would study carefully the conditions in the world before and after the crucified Christ, he could not help realizing something of the power of the cross. The word "cross" used in this sense has come to stand for the name "Christ" as used in all Christendom.

Suppose you take your stand on Calvary and look both ways for conditions before and after the cross. Looking backward you would see Babylon, Nineveh, and Egypt, in their cruel and grotesque greatness, their heathen superstitions, and their cruelty toward their fellow men. There too you would see Greece and Rome with their culture and their prowess. The one could astonish the world with magnificent architecture and with wonderful literature, but could do nothing to satisfy the soul's longings for a father God or to inspire a hope of a better life to come. The other could build magnificent palaces, legislate for the State, provide for the forum and the theater, and crush a world with its armies; but it could do little or nothing toward providing for the finer wants of man.

Now, looking forward from the cross, see what changes come wherever its influence is felt. See the change in man's conceptions of God. A loving father God takes the place of a God of war and a great commanding king. Homes become more sacred and helpful; churches spring up with their mission of salvation for the lowly as well

as for the great; hospitals for the sick, retreats for the unfortunate and for the poor are provided and sustained by Christian benevolence.

Laws of protection and for promoting every means of human betterment have come to bless the world, and a literature filled with the poetry of Christian ideals in contrast with the war poems of cruelty and paganism; precious songs filled with inspiration and hope fill the land; and more and more, through the influence of the cross has the world gone forward in spiritual living and in humane institutions and laws for the good of man.

Gleanings From The Back Cover Are you keeping watch of the back cover week by week? For many weeks Treasurer Frank J. Hubbard, of the Tract Society, has been giving you messages on the outside back cover of the RECORDER, which should certainly interest any loyal reader and set him to thinking regarding our denominational building. When this building is completed and for the first time we really have a denominational home and headquarters, every Seventh Day Baptist should take courage and enjoy a new hope for our future as a people.

I am going to give you here a brief review of Brother Hubbard's back cover sayings.

I. "The value of the past lies in the enrichment of the future. As our part let us hand on the denominational building."

This is one of Frank's "visions in material form." Here is another:

II. "Invest your religious and material dividends for July in the denominational building."

III. Look at this one: "*Prosperity!* Must it always mean *material* prosperity, or shall we apply it to our religious life?"

"*Religious prosperity!* It would complete our program and build the denominational building almost over night."

IV. "Is it *interest* you want? You can get it by watching your contributions make a large addition to the fund for the denominational building, and the dividends will far exceed those of any of your investments."

V. Here is the last one I will give today. To me it is very impressive, and it would be to you if you could have seen Brother Hubbard as he made his last visit to the

RECORDER office to let me know that he had nothing to report for the week. This was quite uncommon, and if you could have seen him as he spoke, you would appreciate this last one:

"*Keep climbing.* Watch the aeroplane as it climbs to the zenith accompanied by the roar of its powerful engines—then all is still. The engines have been shut off but still the plane seems as high as ever. But no, it is gradually coming down. It has lost its power, and without that nothing can make progress.

"*Power—funds—must be had for the denominational building.* Will you do your part now?"

Friends, it was our hope that many large pledges would be made before Conference, and that is why we made the pledge notes payable in installments six months apart until May, 1928. The pledges thus made would enable the board to secure the funds and go ahead soon.

The Conference Program In order that those who do not attend the General Conference may know what is going on during Conference week, President Post has furnished the "Tentative Program" for this issue. I am sure that many readers will enjoy having it, and that they will not only keep in mind the important exercises day by day, but that they will pray for divine guidance to be given for the workers.

Ordination of Elder N. V. Hull Some one in my travels gave me a very old paper, cracked and torn by much folding and yellowed by age. I straightened it out by pasting papers on the back and so have an old sheet of foolscap eight and three quarters by twelve and a half inches in size, with eighteen lines of writing signed by six of our old time ministers.

The document, written in the hand of Walter B. Gillett, reads as follows:

Alfred, September 15, 1833.

This may certify to all whom it may concern that Brother Nathan V. Hull was called by the Second Seventh Day Baptist Church in Alfred to the work of the ministry, and presented as a candidate for the ministry and presented to a council from the first and second churches in Alfred, the Friendship Church, and Pembroke Church, and the third Church in Brookfield. And after due examination in reference to his Chris-

tian experience, his call to the ministry, and his views of the fundamental doctrines of the gospel—the said Nathan V. Hull was set apart to the work of the ministry by prayer and the imposition of our hands, this day of September, in the year of our Lord, one thousand eight hundred and thirty-three.

WALTER B. GILLETTE,
DANIEL BABCOCK,
RAY GREEN,
SPENCER SWEET,
DANIEL COON,
RICHARD HULL,

Elders.

I am keeping this interesting document of ninety-three years ago for a place in the Historical Society's rooms in our new building. There it can be kept under glass and read by the generations yet to come.

Report of Building Fund to August 11 Yes, we do have a little more to add to the Denominational Building Fund, for which we are glad, since every little helps. Since the last report in August 2, RECORDER Mr. Hubbard has received \$71 from three givers. This added to the \$23,161.13 reported, makes the present sum \$23,232.13.

THE FAITH AND ORDER MOVEMENT

DEAN ARTHUR E. MAIN

Our representation in such great movements as the Federal Council of the Churches of Christ in America, the World Alliance for the Promotion of International Friendship Through the Churches, the Stockholm Conference, and the Faith and Order Movement seems to me to bring to us such advantages as these:

We have a part in witnessing to the essential spiritual unity of believers—a unity that makes it possible for us to work together, notwithstanding differences of opinion as to faith and order, and a unity that can not but be on the way to increasing agreement. It publishes to all men that recognition and fellowship are given to us as evangelical preachers of the gospel of the grace of God and as those who hold to the Sabbath that Christ said was made for man.

It gives us a share, though a small one, in large religious and social undertakings and achievements.

All this is of much significance if we expect the ultimate spread of Sabbath truth.

Arrangements have been long under way for the first *World* Conference on

Faith and Order in Lausanne, Switzerland, in 1927. It is earnestly hoped that, at our approaching Conference, steps will be taken to send a delegate, provided the money for the expense can be raised outside our denominational budget. Personally I would like to see the expense included in our budget, but others are of a different mind, and I do not urge it.

OUT WHERE THE WEST BEGINS

Mark Sullivan, one of the best-known news writers in the country, in a recent article from Salt Lake City, tells of the sentiment in the great West for prohibition and against any and all efforts to amend the dry law in order to weaken it. Mr. Sullivan says in part:

"The seaboard cities, which are excited about prohibition and hope to alter its status, utterly underestimate the aridity of the West. Out here prohibition is taken for granted, regarded as good, and expected to stay.

"If the West thought prohibition were in danger it could get excited about it. Some states, such as Idaho, are capable of being almost hysterically dry if the people thought prohibition were really an issue. But the faint interest that attended the newspaper poll on prohibition never rose very far and has now ebbed.

"The West's voting population is overwhelmingly dry. Competent judges say that nearly ninety per cent of the women voters are dry. Among men the wets, in the sense of those who want to alter the present Constitutional and statutory status of prohibition, are almost a negligible minority. Many who deplore some of the aspects of the present situation nevertheless prefer to endure these ills rather than let prohibition in any form become a political issue again.

"They do not want liquor back and they do not want the liquor question back in politics. Not only is the West dry by an overwhelming majority, but that majority is so distributed that it will express itself in units of states and in seats in Congress. The proportion will be close to ten to one. Of forty-four Senate seats held by states west of the Mississippi hardly more than four will be held by senators willing to take a position on prohibition not approved by the dries."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

August 19, 20—Commission meeting at Alfred, N. Y.

August 24-29—General Conference at Alfred, N. Y.

Go to Conference prepared to buy some new Seventh Day Baptist literature.

Do you wish the denominational building finished while Dr. Gardiner is with us? Then give in your pledge for it *now*.

Did you notice the Onward Movement treasurer's report for July in the last RECORDER? He received money from thirteen churches amounting to \$753.90. *Not very far up the financial hill!*

THE RESPONSIBILITIES OF THE GENERAL CONFERENCE

ARE WE TO TAKE A BACKWARD OR A FORWARD STEP?

The annual business meeting of the denomination is at hand. The different societies and boards are to give their annual reports of work done, and present their plans for promoting the work that they have been commissioned by the denomination to carry on. The churches through their delegates in Conference are expected to be interested in these reports and plans, and if they think that the plans are too large, or that they should be changed,—even to their enlargement,—*now* is the time to make known your opinions and wishes.

The boards are bringing matters before the General Conference of great interest, that will call for careful consideration, as they relate to many activities and policies, which if adopted will call for more workers and increased contributions. These matters must not be passed over lightly or decided by a few people.

There are pastorless churches and fields in the United States that must be supplied with workers who shall receive a living wage, else the cause at home will greatly

suffer,—and that means the crippling of our work in other countries.

The Missionary and the Tract Society are receiving Macedonian calls from many lands. When these calls are made known to the people they appear greatly interested in them, realizing that the longed for time of the extension of our work is here. Do the people now wish us to take a backward step? In words they are saying, "No"; in supplying workers and in contributions they seem to be saying, "Yes." But the boards are coming to Conference with larger programs. They are anxious to extend the work, if the people will stand as supporters of the forward step. They are deciding on the larger programs because it is heart-breaking to turn from people who are calling for our sympathy, love, and help, because of their own interest in the extension of the work, and because of the promptings of people who are not directly connected with the boards.

These plans, looking to the extension of our work, are now to be placed before the churches assembled in General Conference; and the delegates from these churches are to decide whether or not the work is to be extended, workers provided, and funds raised sufficient to carry on the work successfully.

Conference is a pleasant meeting,—it is our great, annual get-together; but our first business at Conference is business; and that means to attend the business meetings, to have a working understanding of the various questions under consideration, to vote according to your best judgment and understanding on questions to be decided, and then to give the fullest possible support of the measures that the majority decides upon.

THE SUBSTANCE OF FAITH IN THE SABBATH

REV. PAUL S. BURDICK

(Sermon preached at the Central Association at Brookfield, N. Y., Sabbath evening, June 18, 1926.)

Colossians 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's."

I take a subject about which there has been a good deal of controversy, and a text whose meaning has been a matter of dis-

pute, and yet I hope to treat these not in a controversial spirit. There is difference of opinion as to whether the words, "or a sabbath day," in the text, refer to the weekly Sabbath, or to certain Jewish sabbaths associated with changes in the moon. Without attempting to settle the question, let us turn to a truth in the next clause which holds true not only for "new moons and sabbaths" but for baptism, Lord's Supper, and even the Church itself.

It is said of certain observances, that they are a shadow of things to come, but the body is Christ's. Many Jewish institutions looked forward to something better yet to come. The Passover, for instance, not only looked backward to an historical event, but forward to Christ, "Our Passover." So also with the sacrificial system. The synagogue prepared the way for the Christian Church. Some institutions, like the Sabbath, were given a more perfect, universal meaning, and so passed on to us. It is one indication of the unity of the Bible that it records such a perfect working out of the plans of God from age to age. It is one indication of the divinity of Christ that every Jewish institution was so touched by him that it became no longer national and formal, but universal and spiritual.

It appears, then, that in the case of most or all the institutions whose origin and growth is traced to the Bible, there are two aspects; one formal and having to do with the time and place; the other spiritual and enduring. There is the *shadow* or *form*, which is of value only as it helps to bring to our attention the *body* or *substance*, which is Christ's.

The reason that the apostle felt it necessary to point out this truth, was that certain Judaistic tendencies were apparent in the church at Colossæ. There was danger of their worshiping certain angelic beings, rather than holding fast the Head, who is Jesus Christ. There was also a tendency toward the belief that circumcision, observances regarding seasons and days, and asceticism are of virtue in themselves and necessary to salvation. To all of that the apostle replies, "Let no man judge you about formal observances." They are of value only as foreshadowing a more perfect truth which is yet to be revealed in its fulness, that truth which is embodied in Christ."

Such laws as related to these outward observances, and which stood as ordinances against us, have been blotted out and nailed to the cross, leaving us free to accept the grace of God through faith in Jesus Christ.

How does this help us to understand the true meaning of the Sabbath? It was among the Jews an institution which had to be protected by many laws relating to its proper observance. Christ set it free from these by revealing its true spiritual meaning. The shadow gave place to the substance. To be sure, we must still take thought regarding the form—the time and manner of its observance—but these things do not form the basis for judging one another, if we are careful to preserve the spiritual substance.

It may seem from what we have just said that the time and manner of observance of the Sabbath is of no consequence so long as one enters into the spirit of Sabbath worship. But while the form is of less importance than the substance, it can not be entirely disregarded. A gold coin of the United States owes its value largely to the metal of which it is made. But the inscription is of value as well. It shows that this coin was put out by a responsible government that vouches for its value and will redeem it at any time. Let a man beware how he alters the form or inscription of the coin, for he who would make an imitation of this coin, even though he made it out of pure gold, would be accounted a counterfeit by the government.

Some such thoughts as these are raised in our minds when we hear people taking some other day than that which the Lord hath blessed, and calling it "the Sabbath." If they wish to use some other day for religious purposes, they may do so; but let them hold it for what it really is, a human institution, without the authority of any command of God, or the example of Jesus or his apostles. And let them consider whether they do well in forsaking an institution so evidently planned by God and honored by Christ, and substituting something else in its place.

What was the attitude of Jesus and his followers toward the Sabbath? If we can answer this question, it will help us to know how to treat it today. There is one expression in the New Testament that should be enough to perpetuate not only the Sab-

bath but the Church as well, through all the Christian centuries. It is related of Jesus that he went, as his custom was, into the synagogue upon the Sabbath day. His words, "the Sabbath was made for man," show how not only the Sabbath but every religious institution is to be regarded, while his declaration that "the Son of man is lord of the Sabbath" shows clearly his own attitude toward it. The only sense in which he uses the term, "lord of," is the constructive, protective sense. Thus he makes use of the term, "lord of the harvest"; "lord of the vineyard"; "lord" of David, as well as of all mankind.

The apostle, Paul, while he emphasized again and again, as in our text, the importance of spiritual substance over form in worship, yet made effective use of the Sabbath institution many times, as at Philippi, Corinth, and Antioch of Pisidia. His quarrel was with those who held that a formal observance of "days and months and seasons and years" was essential to salvation. Yet it is not recorded of him that he made any tents on the Sabbath day.

There is a spiritual substance to the Sabbath that Christians can not afford to lose. It is a memorial of Creation, and so of God in nature. We are reminded of how valiantly Jesus worked and fought to preserve it as a blessing "for man." He would have us seek to "do good" on the Sabbath day, as did he, its Lord. The observance of the Sabbath teaches us to regard all our time as a gift of God, by the definite setting apart of this day as his. It may also look forward to a Sabbath rest into which we shall enter more and more completely, till time shall, at length, be no more.

To say that these spiritual values are greater than the shadow or form in which they are cast, is true; but to argue that they are independent of such outward circumstances as time and manner of observance, is to argue from convenience or inclination rather than from a regard for God's will or a knowledge of human nature. To say, "Oh, I can worship on one day as well as another," is on a parallel with the argument that one can "worship in the fields and woods instead of in a church." Soon it happens that all the worship that is indulged in is directed toward a golf ball or a fishing-rod.

To say, then, that the form is nothing is

to go contrary to the express teachings of the Bible and of what we know of the human mind. We dare not say that about the marriage ceremony, about terms of endearment to those we love, or about worship in God's house. Each spiritual substance has its appropriate clothing of form—not to be confused with it, to be sure, or to be exalted above it—but which can not be lightly laid aside without endangering the substance or "body" itself.

It would be absurd for a husband to say, "It makes no difference what woman I love, so long as I love some woman." Yet to the student of history and God's Word, each day of the week has a special meaning, a sort of character of its own; and when the Scripture saith "This is the day that the Lord hath blessed," we are not left in doubt as to what day that it. The seventh day of the week has a character that can not be taken from it, or transferred to another day of the week, by any amount of specious argumentation.

This truth is illustrated with reference to the Sabbath by an experience that has happened to some who have been reared in Christian, Sabbath-keeping homes. They have been taught that they should exalt the Sabbath in the same manner and spirit that our Lord exalted it. But they have left home and for business or other reasons have found it more convenient to keep another day. They have thought that they could transfer all the Sabbath meaning to the new day. But they found it impossible, and to the end of their lives have been known to say, "I can not make any other day seem like the Sabbath."

On the other hand, there have been many who were brought up to keep another day. They were acquainted with all the arguments that have been used to bolster up a certain regard for that day. Then they have been led to make a study of Scripture with the idea of learning what is the basis for true Sabbath keeping. They found it to their satisfaction; they began to keep the Sabbath, not only in the spirit but also in the form that our Savior kept it; and then they were heard to exclaim, "I never knew what it was to keep the Sabbath before!"

"Let no man therefore judge you" in respect of the outer forms of your worship. They are of less value than is the matter of

your spiritual state. But that does not mean that we have no right to judge ourselves. In fact we must ask ourselves continually whether the neglecting of this period of devotion, that "assembling of ourselves together," or some other institution which God has blessed, is not weakening our faith and robbing us of the real substance of our contact with him. If you feel the need of a stronger faith in God, his Word, and his promises; if you desire an enrichment of your spiritual life and a more real sense of the nearness of the Holy Spirit, then let me recommend to you the following action, in the words of the prophet, Isaiah:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it."

HIS FIRST VISIT TO DERUYTER

John M. Burdick of 283 Grand Avenue, Aurora, Ill., while touring the eastern states stopped at DeRuyter last Monday to visit the scenes of his father's boyhood home. His father was Niles S. Burdick and his grandfather, Eusibeus Main Burdick, known as "Sibeus" Burdick by a few of the older people in town. Eusibeus Burdick was at one time pastor of the local Seventh Day Baptist Church, leaving here about seventy-five years ago when our visitor's father was a boy. This boy, however, was so in love with DeRuyter that he told his boys in glowing terms of his boyhood days, especially of coasting down South Hill on sixteen foot bobs of his own make. So much did he impress his sons of the Illinois prairies with the hills of DeRuyter that, after all these years, his son, John, takes pains to visit us and coast down South Hill in his Dodge touring, where his father coasted on home-made bobs, and camp one night on the church grounds where his father attended church seventy-five years ago. He had it in mind to approach Officer Clark to guard the four-corners so he could

get the full benefit of the coast on South Hill. He looked in vain for the seminary his father attended and told him about.

We call it loyalty to the home town when one instills such enthusiasm for the place in his children who have never seen it, and loyalty to parents on the part of children who take an interest in the things that interested them.

The West Hallock Seventh Day Baptist Church, South Hampton, Ill., was the boyhood church of our visitor, and he spoke in praise of his old pastors—Hakes, Earnst, Cottrell, Stephen Burdick, Peterson, Van Horn.

At present Mr. Burdick's home is in Aurora, Ill. He is a tuner and dealer in pianos. He is first tenor in the Westminster male quartet, which local fans may have heard on the air from station WLS. He follows in his grandfather's footsteps to some extent by teaching a Bible school class of adults of one hundred twenty-five members and has had charge of the music in large evangelistic campaigns.—*J. F. R., in the Gleaner.*

DON'T FORGET DEAN MAIN'S CALL

HEAR YE! HEAR YE!

About ninety persons are now living who have been registered as students, either in the department of theology or in the seminary. They did not all graduate, and all did not have the ministry in view, but all are cordially invited to attend a student reunion to be held in the Alfred parish house on Tuesday, August 24, between the afternoon and evening sessions of the Conference. This invitation includes husbands and wives, students now in the seminary, and persons who propose to enter at no distant day. The Ladies' Aid society will furnish supper at the moderate price of fifty cents a plate. For very evident reasons all who expect to attend are requested to inform the undersigned at once, and to tell how many plates are wanted.

It is hoped that there will be many "after dinner speeches" in which the speakers will suggest an answer to the following question: What can be done to increase the number of young men and women who are willing to enter the Christian ministry? Of necessity these speeches must be very brief, as the whole time at our command is short.—*Arthur E. Main, in Alfred Sun.*

MISSIONS

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

NEW TASKS GIVE NEW HOPE AND ENTHUSIASM

Some evidently are being bewildered, if not discouraged, by the multiplicity of the new calls coming to us as a people. This should not be. These new calls are an occasion for new hope, and if we respond, they will give an increased enthusiasm to every branch of our work. In a book, recently published, entitled, "The Unfinished Task of Foreign Missions," Robert E. Speer says:

"In the third place we can assure our own hope and propagate the spirit of hope in the churches at home by being ready ceaselessly to enter into larger calls of duty. One wonders whether a great deal of our discouragement has not been due to our over-familiarity with too long accepted boundaries to our tasks; whether, again and again, energies that were adequate to a task when we assailed it have not died down simply for the reason that we took on no new task, the very preservation of those energies, not to speak of their enlargement, being dependent upon the courageous assumption of new and larger obligations."

The words of Dr. Speer apply to Seventh Day Baptists. They should enter new fields for the new hope it will give them, if for no other reason. There is a vastly higher reason, but this one is valid, worthy and not to be overlooked by pastors, boards and others.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

CHRISTIANITY AND THE FUTURE IN CHINA

BISHOP GEORGE R. GROSE

[This is part of a recent article by Bishop George R. Grose, and is taken from the *Christian Advocate*. It will be welcomed by those interested in China and her problem.—CORRESPONDING SECRETARY.]

What is the present state of the Christian movement in China? Any adequate answer to this question must take into account the present conditions of the country. The situation is so complex and the changes are so rapid that it is exceedingly difficult to discern the signs of the times.

Only fly-by-night prophets have a ready solution for the problems of government, of education, and religion, which pathetically illustrates the truth of the proverb, "Fools rush in where angels fear to tread."

It is difficult for Westerners to understand the demoralized conditions that have prevailed in China for a decade and a half. The chaos was never more widespread than at present. The central government has but little actual power beyond the Peking wall. The only government that exists is a military feudalism. The people of the country are being bled to death by military leaders who, for the most part, have no other purpose than the gratification of their own greed for money and power. Vast sections of the country are terrorized alternately by invading armies and bandits. The great student and industrial centers within the past twelve months have been scenes of agitation, strikes, boycotts, and riotous disorder.

Out of this chaos there is emerging a clear, national consciousness. And the first problem of China is the development of a true nation. The country is now on the throes of a crude nationalism. A tidal wave of nationalistic feeling is sweeping over the country that is dangerous unless wisely guided. China's pride has been wounded. She has been stung into resentment by her own national weakness and by the discriminating treatment of Western nations. But one thing is increasingly evident—the day of Western domination in politics and in business, in education and in religion has passed forever. China and Japan are determined to live their own life, and that is their right.

With the normal foreign trade of the country demoralized, with all the railway lines commandeered for military uses, with the central government financially bankrupt and cabinets continually changing, with helplessness and suffering of the people ripening into desperation, naturally the work of the schools and churches is seriously hindered. The Christian enterprise in

China faces greater difficulties today than ever before. Not even the Boxer uprising in 1900 presented so grave a crisis as that which now confronts the Christian forces in China.

But the greatest barrier of all to the progress of Christianity in the Orient is the association of Christianity in the minds of the Orientals with the deeds of Western nations and nationals, that outrage both decency and justice, say nothing of religion. The shame of Judas Iscariot in betraying his Lord for silver is heavy upon the body of Christ's disciples in China until this hour.

There are signs which are big with promise. The intellectual awakening is furnishing both the field and the tools for the greatest religious revival of modern times. The mind of China is clamorous for knowledge. The masses are learning to read. Leaflets and tracts are the favorite forms of propaganda for every cause. The conditions are ripe for such a religious movement in China as the Wesleyan revival of the eighteenth century.

Another hopeful factor for the religious situation in China is the central place which is being given in the thinking of the people to Jesus Christ. When the gospel message is preached in China in its New Testament simplicity—personal loyalty to Jesus Christ—there is a new enthusiasm for the Christian faith. Whenever Christianity is interpreted in terms of loyal following of Jesus, there is a new interest in its message. When Jesus Christ is proclaimed as "the power and the wisdom of God," Christianity has nothing to fear from competition with the other religions of the world. There is a revival of Buddhism and the other religions of China. Societies are being formed for the development of an eclectic system of religion which seeks to combine the best there is in all religions. But these movements are not enlisting large numbers of students and of the thinking classes of China. But when they see the perfect love of God revealed in the perfect life of Jesus, he is being hailed as the hope of the nation. In the midst of the selfish strife and the debasing sins and the appalling sufferings of the people, the figure of the strange Man on the cross is still the everlasting symbol of human redemption. In spite of the bitter anti-Christian feeling, the sale of Bibles in China in 1924 exceeded

that of any previous year by two and a half million copies. Last year the sale of Bibles exceeded the figure of the previous year. Within the last six months I have spoken in middle schools and universities in North China, Central, and West China, and I have never witnessed anywhere in the student audiences in America a more earnest response to the message of the gospel. I do not mean that China is rapidly becoming a Christian nation. Far from it. But the ideas of Christianity are becoming regnant in the thinking of the people. His principles of living are being recognized more and more as final. Through him peace and justice and brotherhood will ultimately come. This is only the foundation, but it is the foundation of a great evangelistic triumph.

The moral mood of the country is favorable for a great religious awakening. The people view with increasing concern the ravages of vice, of official corruption, and of the opium traffic. China is eagerly waiting for an Isaiah or an Amos to arise with a vision of God concerning Peking and China.

I see on the horizon a fourth hopeful omen. Underneath all the present movements in China is a strong undercurrent of spiritual expectancy. There is a profound distrust of the material forces for the bringing in of a better day. Chinese Christian leaders are becoming increasingly dissatisfied with a church which is primarily an organization for the promotion of denominational policies, for the safeguarding of doctrinal statements, or the furthering of philanthropic enterprises. They are calling for the New Testament church—an institution of love, a society for spiritual fellowship.

LETTER FROM SOUTHWESTERN FIELD

Secretary William L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

You are no doubt wondering about the work at Belzoni, Okla.

We arrived there Friday afternoon, began the work on Sabbath day, July 17, and held on until Monday, July 26. I preached eight times and we were rained out five times, floods almost on two occasions. It seemed best to discontinue the meetings owing to the weather and the consequent state

of the roads. We arrived home 11.30 p. m. of the twenty-eighth.

Known results of the meetings are as follows: one reclaimed, two conversions. There are other features which I should like to discuss with you when I see you. I have developed a pretty stiff case of some malarial form of fever which looks as though it would lay me up for a while.

Bessie went with me to the work and was of very material help in establishing social contacts and in personal work. There was excellent interest from the first, and it very much deepened at the last. I certainly thank you and all the good people whose prayers made this possible. It was with great regret that we left so early such a promising field. May it please God that we return at a more opportune time, and when colder weather shall have settled the mosquitoes and flies.

Trusting to see you at the Southwestern Association, I am,

Faithfully yours,

July 30, 1926.

E. R. LEWIS.

LETTER FROM DETROIT

DEAR BROTHER BURDICK:

The average attendance has been twenty-six. We have had the privilege of entertaining the Convention of Michigan and Ohio Churches and received much benefit from it. Our Sabbath school is in better shape than ever before, the younger boys taking an especial interest in the lessons and learning many verses and commandments by heart. Mr. W. R. Frink is our new Sabbath school superintendent; Mr. Royal Crouch has been elected C. E. president for a second term. The C. E. society is doing well.

Our main program now is the erection of a church edifice. This will engage our best efforts. The Council of Churches has allocated us a very desirable location and we have accepted it. A building fund has been started and the people are unanimous in the desire for a Seventh Day Baptist church home in Detroit. The allocation amounts to a monopoly on the territory, near Haper and Van Dyke Avenues, no other Protestant Church being allowed to erect an edifice therein. This is very advantageous to us, as we would have a difficult time competing with a modern \$250,000 church plant on an opposite corner from ours. We need

the prayers and best wishes of all Seventh Day Baptists as we go forward in the prosecution of our new task. It is almost a novel thing in America to have first day churches willingly refrain from erecting an edifice within one half mile of a seventh day church, and the action taken reflects great credit upon the hearts of those concerned. Despite the extra expense, Detroit will endeavor to do its bit toward raising the quota for the Onward Movement. Despite financial stringency now obtaining, Detroit again went over the top this year feeling that it wished to help those who had been so good to the cause in America's fourth city.

I delivered two Seventh Day Baptist sermons in Saginaw, Mich. Possibly these were the first ever delivered in this city of seventy-five thousand. I have distributed our literature in Owosso, Flint, Holly, Durand, Pontiac, and as far north as Gaylord, Mich., two hundred twenty-seven miles from Detroit. All this has been done without any extra expense to the Missionary Society. I have also addressed meetings at various points in the state, in which I have brought the attention of the people to the true Sabbath of Jehovah.

The work abroad in India and Jamaica has received such support and encouragement as we have been able to give it. Especial attention has been paid to the vocational operations of Brother Benjamin and his group, and we have endeavored by stimulating purchases of lace goods made in India by these loyal Seventh Day Baptists to aid them in providing the necessities of life.

Respectfully submitted,

R. B. ST. CLAIR.

MONTHLY STATEMENT

July 1, 1926-August 1, 1926

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand July 1, 1926	\$24,080.99
Memorial Board—	
Charity L. Burdick	8.63
Church, Utica, Wis.	13.64
D. C. Burdick, Bequest	235.30
D. C. Burdick farm	11.53
E. L. Babcock	133.19
E. and F. Burdick	10.44
Mary E. Rich	30.78
Missionary Society	30.70
P. R. Harbert	28.51
S. P. Potter	22.01
Hornell	48.22
Onward Movement treasurer, Missionary Society	252.00

\$24,905.94

Cr.	
Gerald Velthuysen, June salary	\$ 83.34
T. L. M. Spencer, June salary	83.34
Wm. L. Burdick, salary, traveling and office expenses	174.10
H. Louie Mignott, June salary	35.00
L. J. Branch, June salary	25.00
C. C. Van Horn, June salary	41.66
Ellis R. Lewis, June salary and traveling expenses	120.75
R. B. St. Clair, June salary	125.00
Geo. W. Hills, June salary	50.00
Angeline P. Allen, June salary	25.00
D. Burdett Coon, June salary and traveling expenses	175.85
L. D. Seager, June salary	66.67
Charles Thorngate, April-June salary	50.00
Lena G. Crofoot, April-June salary	25.00
William Clayton, April-June salary	25.00
J. W. Crofoot, June salary and traveling expenses	123.42
L. D. Hargis, evangelistic meetings in Boulder, and traveling expenses	125.00
Wm. L. Burdick, clerk hire	33.34
Industrial Trust Company, account salary H. E. Davis	6.38
Industrial Trust Company, account salary H. E. Davis	15.64
Industrial Trust Company, balance purchase price Da-zang land	520.53
Industrial Trust Company, draft passage Miss Anna West	272.35
Industrial Trust Company, China draft	36.97
Bank of Milton, draft account salary Dr. Thorngate	80.00
E. P. Saunders, treasurer, China draft	20.00
Western Union Telegraph Company, telegrams	1.41
American Sabbath Tract Society, account printing 1925 Year Book	100.23
Treasurer's expenses	28.00
	\$ 2,468.08
Balance on hand	22,437.86
	\$24,905.94

Bills payable in August, about \$ 1,200.00
Special funds referred to in last month's report now amount to \$20,563.94, balance on hand \$22,437.86, net balance \$1,873.92.

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

TENTATIVE PROGRAM OF GENERAL CONFERENCE

Alfred, N. Y., August 24-29, 1926

THEME: SPIRITUAL UNITY

Tuesday, August 24

Morning

- 10.00 Opening service
- 10.15 Address of welcome
Rev. A. Clyde Ehret, Alfred, N. Y.
- 10.30 Addresses in response
- 10.50 Music
- 11.00 President's address
- 11.30 Report of corresponding secretary
Report of treasurer
- 12.00 Recess

Afternoon

- 1.30 Young people's activities
Fellowship social
- 2.30 Music
Devotional service
- 2.45 Appointment of committees
On nominations
On petitions
On credentials
- 2.55 Music
- 3.00 Report of Missionary Society
- 3.20 Report of Tract Society

- 3.40 Report of Education Society
- 4.00 Report of Sabbath School Board
- 3.00 Children's service

Evening

- 7.30 Vesper service
- 7.50 Music
- 8.00 Report of the Commission
Dr. Edwin Shaw, secretary
- 8.35 Music
- 8.40 Sermon
Rev. J. L. Skaggs

Wednesday, August 25

Morning

- 9.00 Devotional service
- 9.15 Music
- 9.20 Business session
Approval of minutes
Report of Lottie Baldwin Association
Report of Trustees of Memorial Fund
Report of the Committee of the Federal Council
Report of the Committee on Industry and Social Service
Miscellaneous
- 10.00 Music
- 10.15 Program of the Historical Society
In charge of Corliss F. Randolph
- 11.50 Approval of minutes
- 12.00 Recess

Afternoon

- 1.30 Young people's activities
Committees conferences
- 2.30 Music
Devotional service
- 2.45 Report of Lone Sabbath Keepers' Auxiliary
Program of Lone Sabbath Keepers' Auxiliary
In charge of Rev. Angeline Abbey Allen
- 3.00 Children's service

Evening

- 7.30 Vesper service
- 7.50 Music
- 8.00 Program of the Woman's Board
In charge of Mrs. Allen B. West, president
Address
Anna M. West
Pageant—"The Gift of Life"
by Ruth Phillips
Directed by Mrs. Edgar D. Van Horn
Assisted by Mrs. Dora K. Degen
Benediction

Thursday, August 26

Morning

- 9.00 Devotional service
- 9.15 Music
- 9.25 Business session
Approval of minutes
Reports of committees
Faith and Order
Vocational
Obituaries
Engrossing Minutes of Conference
Miscellaneous business
- 10.00 Program of the American Sabbath Tract Society
Corliss F. Randolph, president
- 12.00 Recess

- 1.30 Young people's activities
Committees conferences
- 2.30 Program of the American Sabbath Tract Society, continued
- 4.00 Approval of minutes
Miscellaneous business
- 3.00 Children's service

Evening

- 7.30 Vesper service
- 7.50 Music
- 8.10 Symposium—Theme: Seventh Day Baptist Unity
 1. What Are the Forces Disintegrating Our Individual Churches?
Esle F. Randolph, New York
 2. What Are the Forces Destroying Our Denominational Vigor?
Dean John N. Daland, Milton, Wis.
 3. The Historical and Traditional Justification for Our Existence as a Denomination
Dr. Paul E. Titsworth
Chestertown, Md.
 4. What Can Be Done to Bring About a Renewed Vigor in Our Denomination?
Rev. T. L. Gardiner, Plainfield, N. J.

Friday, August 27

Morning

- 6.00 Young people's fellowship breakfast
- 9.00 Devotional service
- 9.15 Music
- 9.25 Business session
Approval of minutes
Reports of committees
On transportation
On incorporation of Conference
Alfred Theological Seminary Advisory Committee
- 10.00 Program of the Seventh Day Baptist Missionary Society
Rev. Clayton A. Burdick, Westerly, R. I.,
President
- 12.00 Recess

Afternoon

- 2.00 Program of the Seventh Day Baptist Missionary Society, continued
- 4.00 Approval of minutes
Miscellaneous business
- 3.00 Children's service
- 7.30 Vesper service
- 7.50 Music
- 8.00 Sermon followed by prayer and conference meeting
Rev. George B. Shaw,
Salem, W. Va.

Sabbath, August 28

Morning

- 9.00 Communion service
In charge of Rev. A. Clyde Ehret,
Alfred, N. Y.
- 10.30 In the chapel
Sabbath morning worship
Sermon Rev. Claude L. Hill, Farina, Ill.
- 10.30 In the church
Sabbath morning worship
Sermon
Rev. Loyal F. Hurley

Afternoon

- 2.00 Program of the Sabbath School Board
D. Nelson Inglis, Milton, Wis., president
- 4.00 Christian Endeavor meetings
Senior society
Leader, Rev. August E. Johansen,
Chicago, Ill.
Intermediate society
Leader, Rev. Paul S. Burdick,
Rockville, R. I.
Junior society
Arranged by Miss Elisabeth Kenyon,
Westerly, R. I.

Evening

- 7.30 Vesper service
Music
- 8.00 Program of the Young People's Board
Dr. B. F. Johansen, president,
Battle Creek, Mich.

Sunday, August 29

Morning

- 9.00 Devotional Service
- 9.15 Music
- 9.30 Business session
Approval of minutes
Reports of committees
On nominations
On petitions
On credentials
Special committees
Miscellaneous business
- 10.45 Music
- 11.00 Sermon
Rev. August E. Johansen, Chicago, Ill.
- 12.00 Recess

Afternoon

- 1.30 Young people's activities
- 2.30 Program of the Seventh Day Baptist Education Society
Rev. Edgar D. Van Horn, president,
Alfred Station, N. Y.
- 4.00 Final business session
Unfinished business
Miscellaneous business
Approval of minutes
Children's service

Evening

- 7.30 Vesper service
- 7.50 Music
- 8.00 Sermon
Dr. Boothe C. Davis, Alfred, N. Y.
- 8.45 Testimony meeting
Approval of minutes
Adjournment

We need to learn that to plant and nurture, and grow truth is the surest way to root out error. This is God's method. Plant, water, and hoe, and God will supply the sun and dew and rain and give the increase. If you wish your fire to burn brightly, be not continually poking and punching it. Learn to labor and to wait.—President J. Allen.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

SHOULD THE MINISTER GO TO SCHOOL?

When the writer was just graduated from college, a good old lady remarked to him:

"Well, I hope you have enough to last in that head of yours! Now you won't need to go to school any more."

With almost equal reason, his mother might have said after he had gorged himself with Thanksgiving turkey:

"Well, son; you've eaten such a large dinner, you certainly will never need to eat again."

Every one knows that the wear and tear of work, either manual or mental, requires that body tissues be repaired. In somewhat the same way, a mental and spiritual workman, under the strain of service, requires mental and spiritual repair.

That head and heart workers feel the need of renewal is testified to by the growth of the summer school movement in America which, beginning about 1890 with a handful of students, has grown in twenty-five years to a total of three hundred thousand students. Columbia University alone has about thirteen thousand men and women in its summer courses.

Not alone the need of repair but the need of progress compels summer school attendance. In science—medicine, mechanics, chemistry—the world has been nearly revolutionized in the last quarter century. In the field of social theory and practice an equivalent transformation has taken place.

The fact that folks do not think as they did, live as they did, work as they did, or read what they did twenty-five years ago lays an increasing burden on the teacher, the preacher, the social worker, the economist, the lawmaker, the citizen.

Americans are slowly coming to realize that the continued material and spiritual welfare of their country depends upon the soundness, the prosperity, and the progress of country life.

Here is where the Church comes in. Unless country life is to be honeycombed with low ideals, unsound social life, materialistic

aspirations, and careless citizenship, the Church must assert herself bravely, confidently, progressively. And the Church can and will never accomplish its end without righteous, imaginative, patient, far-seeing leadership. "Where vision fails, the people perish." Without vision and knowledge the Church will perish.

Be he ever so well prepared at the outset, the pastor of any church, who takes himself seriously, is engaged from week to week so intensively in giving of his best physical, mental, and spiritual self that, to keep himself fit, he must take time off to breathe easily, to get his bearings, to restore his resiliency, and to think big.

If he is to serve the kingdom he must continuously widen his mental and spiritual horizon, take time to keep up with human progress, increase his ability to do more work easily, and learn how other men are securing results.

These ends he can best accomplish by putting himself in an atmosphere where his spirit can come into its own and where other men are striving for like goals. The minister should follow this plan for the same reason that the layman should put himself week by week in the atmosphere and under the influence of the Church service.

It was with the earnest desire of affording the ministers of the Del-Mar-Va Peninsula a real opportunity for spiritual renewing and progress that Washington College is this year (September 6-10) starting a four-day conference for rural pastors. It is hoped that the ministers of these fourteen counties may avail themselves of the inspiration of this summer school.

Washington is fortunate in securing as dean of the conference, Dr. M. A. Dawber, a great inspirational, religious leader who has rendered substantial service of like kind in summer schools for ministers in the University of Wisconsin, Cornell University, and in many other educational centers. Dean Dawber is ably supported by instructors in recreation, psychology, education, Church and community survey work, and in Bible study. Dean J. N. Norwood of Alfred College, Alfred, N. Y., will give a series of talks on the Church and current world problems.

Situated in the midst of a largely rural population of some 479,000 souls and of

consequently tremendous churchly opportunity, historic Washington College is ideally located to serve the ministers of Maryland, Delaware, and Virginia.

The best trained men are constantly taking time off for study and thought. No minister can afford not to do likewise. The welfare of rural Del-Mar-Va and the success of his church demand it.

THE FELLOWSHIP OF GOD

SELECTIONS BY DEAN MAIN

Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

I should be sorely afraid to live my life without God's presence; but to feel that he is by my side now just as much as you are, that is the very joy of my heart.—*Alfred Tennyson.*

I sit within my room, and joy to find
That thou who always lov'st art with me here,
That I am never left by thee behind,
But by thyself thou keep'st me ever near.

For thou thyself, with all a Father's care,
Where'er I turn, art ever with me there.
—*Jones Very.*

With God go even over the sea; without him, not over the threshold.—*Russian Proverb.*

In this is the excellency of man, that he is made capable of communion with his Maker, and, because capable of it, is unsatisfied without it; the soul being cut out to that largeness, can not content with less.

PRAYER

O thou who art the everlasting light, in our times of trouble brighten the daily path of thy children with the shining of thy face. Let the sense of thy presence, like the shining of the sun, be always about us and within us. We ask not for thy coming, our Father, as if thou wert afar off and needed our entreaty, but for the grace of hospitality in our own hearts whereby there may be open doors for thy waiting visitations of love and light. So may we come into those great communions of spirit which bring strength and quietness to our lives. Hear

us, O Lord, in this deep wish of our souls, that we may be conscious of thy companionship, in the night watches, in the hour of temptation, and in our seasons of loneliness and sorrow, for the sake of Jesus, our Shepherd and our Savior.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 8, 1926, at 2 o'clock p. m., Vice-President Alexander W. Vars in the chair.

Members present: Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, George R. Crandall, Theodore J. Van Horn, Arthur L. Titworth, and Business Manager L. Harrison North.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

CORRESPONDING SECRETARY'S REPORT

I have written to Rev. Edwin Shaw, secretary of the Seventh Day Baptist Commission, concerning the action taken at the July meeting of this board about his request for copies of the "Annual Statement of the Sabbath Tract Society" for the use of the Commission at its meeting in August; to the secretary of the Sabbath School Board about the size of the *Helping Hand*; and to Rev. George W. Hills about the increased appropriation for his traveling expenses on his annual trip up the Pacific Coast.

At the July meeting of the board you referred the manuscript by Rev. W. M. Simpson, "Church Membership for Juniors," to Rev. A. J. C. Bond and me, with power to have it published. It seemed best to change the plans about the number of pages in the book, necessitating an increase in the cost of the publication of it; but, believing that the board would favor the change in plans, we have placed the order for one thousand copies of the book.

I have conferred with the president, Mr. Corliss F. Randolph, about the title page and the table of contents of the booklet which is to include the two addresses and the sermon given on Tract Society day at the last General Conference, and the completed manuscript has been placed in the hands of the printer.

At the request of Rev. A. J. C. Bond I have changed my annual report, submitted at the July meeting of the Tract Board, so as to include a more complete report of the Special Sabbath Promotion work, this taking the place of the "Report of the Leader in Sabbath Promotion." The Annual Statement is to be printed this week.

I spent July 30 to August 2 with an independent, colored Sabbath-keeping Church in Rich-

mond, Va. (A more complete account of this visit is to be found in the SABBATH RECORDER, August 2, 1926.)

Among the letters received during the past month is a copy of a letter from Olof D. Hovedal, Sedro-Woolley, Wash., telling about a recent call from Rev. G. W. Hills, and the help and encouragement that he received from the visit. He expressed great anxiety for the health of Elder Hills.

I have received invitations to attend the meetings of the associations to be held in September, and have accepted those from the Southeastern and the Northwestern, but have decided not to go to the Southwestern, as I wish to spend more than four or five days when I go into that section.

WILLARD D. BURDICK,
Corresponding Secretary.

Report received.

The Advisory Committee would make the following recommendations:

1. That an addition be made to the appropriation voted for the publication of the book by Mr. Simpson, "Church Membership for Juniors," of a sufficient sum to cover the cost of publication.
2. That Secretary W. D. Burdick be authorized to have published a new edition of several tracts, the supply of which is about exhausted.
3. That a new edition of Dr. Bond's book, "The History of the Sabbath," be issued, the number to be determined by Mr. Bond.
4. That a list of books and other publications of the Tract Society be published for the use of the society.
5. That the SABBATH RECORDER be sent at half price to the leaders of the Jamaica churches.
6. That the board appoint the Committee on Nominations for the Standing Committees for the ensuing year, at this time.

Recommendations adopted by items, and then as a whole.

Voted that the chair appoint the Committee on Nominations for the standing committees of the board for the ensuing year.

The chair appointed as such committee: Jesse G. Burdick, chairman; George R. Crandall, Asa F. Randolph.

The Committee on Distribution of Literature reported 1,669 tracts and 42 old RECORDERS sent out during July.

The treasurer presented correspondence from the Thomas Trenor estate of San Francisco, regarding a lot that was not disposed of at the time the estate was settled, in which we have a one-sixth interest. The lot has been appraised at \$100, and the treasurer recommends that we accept one-sixth of that amount in settlement of our interest.

Above referred to Treasurer Hubbard with power, and the president and secretary authorized to sign the necessary papers.

By vote, the recording secretary was requested to express our sorrow and sympathy

to Mrs. Fifield on the recent death of her husband.

Voted that we supply a new portable typewriter for the use of Corresponding Secretary W. D. Burdick.

The recording secretary reported having written a letter of congratulations and best wishes to President Corliss F. Randolph on his recent marriage and reported receipt of the following reply:

Mr. Arthur L. Titsworth,
Recording Secretary, American Sabbath Tract Society,
231 East Sixth St.,
Plainfield, N. J.

DEAR BROTHER:

Through you may I thank the Board of Trustees of the American Sabbath Tract Society for its thoughtful and cordial message of congratulations on my recent marriage. The pleasure is deepened, if that were possible, by the fact that the action was taken on the motion of Brother William M. Stillman, whom we all esteem so highly and love so dearly.

Very faithfully yours,

CORLISS F. RANDOLPH,
President American Sabbath Tract Society.
August 6, 1926.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMBITION

There is something for the young folks to think about in the following—not lightly, but seriously.

Such a small per cent of the girls and boys attending night schools are of American birth, with American born parents, that they are a negligible number. If, as sometimes happens, they are denied educational facilities when of school age or did not go to school of their own wish, they are now engaged in manual labor during the day; and lack of ambition to go to school at night keeps them from making up this deficiency.

Then who are the students who go to night school? They are by the large majority men and women, girls and boys, who have come to this country from foreign shores and who have the ambition to rise above work of more or less menial nature which occupies their days. That work meets the need for bread and butter, and lodging and clothing; but they have a need which is greater, and that need is for food for the brain. They work all day and go to school at night, as a matter of course. They

do not feel sorry for themselves because of this double job; they are glad, glad, glad that they have the opportunity to go to school and make something of themselves.

A large per cent of the foreign born women who attend night school have been educated for the professions in their own land; and when post-war conditions made employment there uncertain, they came to this country to discover that while they had something in their trained brains and hands which this country needed, they could not market it because of their ignorance of the English language. So musicians, teachers, chemists, doctors, artists, they have sought menial work during the day that should keep the bread knife going, and attend school at night to perfect themselves in elementary English.

Mrs. Elizabeth Russell Hendee, in charge of the vocational guidance bureau for the foreign women, under the National Board of the Young Women's Christian Association, interviews between five and six hundred of these foreign born women every year and says that in the past few years she has noted a higher degree of education among the new comers to this country. This is partly due to the new immigration laws, and largely due to the fact that the war so greatly reduced the number of marriageable men in Europe that the girls have grown up knowing that the chances of marrying are few and have consequently given more devotion to preparation for earning a living. When, as frequently occurs, they found opportunities rare for getting work, they came to this country to discover that lack of knowledge of the English language was a serious bar to advancement, so they entered night school. They come to Mrs. Hendee with their problems; in many instances she has secured scholarships for them; she finds work for others, gets them started into school, and says to them: "You must not expect to go on with your profession until you have been in this country a year." At the end of a year they return to her and are not disheartened when convinced that they need another year in school.

There was, for instance, a woman with two little children. She had been a professor of chemistry in a college in Hungary. When that country became Roumanian, she lost her job and came to this country, taking a position at sewing during the day

and going to schools at night when her sewing was laid aside. In three months she could speak good English; in six months she was proficient enough to take a position in the International Institute (the Y. W. C. A.'s branch of service that deals with foreign-speaking citizens) and a few months later found a position in a hospital at a good salary, where she is becoming familiar with the subjects she will touch in her work as a chemist.

It is the same story, retold with unimportant variations, when a foreign-born girl reaches these shores. And her brother is never far behind her.—From Frances L. Garside, Publicity Department National Board, Y. W. C. A., 600 Lexington Avenue, New York.

ONWARD AND UPWARD

As our Conference year comes to a close and we reflect for a moment upon the real accomplishments of the Onward and Forward Movement as organized, directed and worked out by us as individuals, as a church and as a denomination, in our recent years of history, how pleased we are.

The masterpiece is before us, boys and girls. Young men and women have received visions and accepted challenges in these visions, the work of foreign missions has been enlarged, many new churches have been added to our ranks, our old churches have bubbled over with new life, our denomination has erected its tower that points to the heavens and in all, the work we have done here "on earth and among men" has led us onward and upward.

We do not regret the sacrifices of past years. We rejoice in the product of our labors. We hail the onward march of bright-faced boys and girls who have joy, peace, happiness, hope and service stamped upon their lives because of our gift of means and service. Not one of us would dare call back the glittering gold nor wish for the dollars that we have spent in the accomplishment that is ours.

Dare we stoop low to hear a voice that might say, retrench, since the program that has led us thus far has made "the weak strong," "the blind to see" and "the deaf to hear." Rather let us accept the challenge that calls for our gift of gold and pleasant service and bow not down to idols but rather have this as our goal, "Onward and Upward."—O. B. Bond in *Lost Creek Booster*.

WOMAN'S WORK

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

Three blossoms in a happy garden grow.
Have care, for this one, lo,
Is white as any snow:
Its name is Peace.

Three flowers—and one, in hue,
A delicate gold;
A harsh breath, then its golden
Leaves shall droop and fold;
Its name is Joy.

Three flowers—and one is crimson,
Rich and strong;
This will, if well entreated, all
Others outlive long;
Its name is Love.

—Richard Watson Gilder.

LUXURY OR LIBATION

Government tax lists show perfumes as a luxury. There is an old story which reveals a secret of marvelous alchemy which changes a luxury into a libation.

"There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

"But when his disciples saw it, they had indignation, saying, to what purpose is this waste?

"When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me. . . . Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

The alabaster box kept and hoarded, or lavished upon herself, was a luxury. Poured out in love on the head of the Lord it ceased to be a luxury and became a libation.

"The alabaster box was not in the budget," says Mrs. Henry W. Peabody.

It was one of the extra offerings over and above all the pledges.

Any financial plan that assures men and women that they will not be called on for additional gifts is unworthy. Who shall limit the marvelous mercies of the Lord that call anew for our thanksgiving and our thank-offering?

Gratitude finds its highest expression in giving. Thanksgiving is but a prelude to thank-offering.

Plan a November missionary thank-offering meeting for your church. Let us not drift from one year into another with only a subconscious realization of many blessings for which we are thankful. There is nothing which so crystallizes indeterminate impulses of gratitude as does a determinate thank-offering.

Announce the missionary thank-offering meeting widely and well. Suggest that each member spend thirty minutes on receipt of the invitation in deciding whether or not to accept it, by sitting down quietly at home, in the car, in the office—anywhere—to count blessings, forgetting (for thirty minutes) troubles and trials and disappointments, except as they have been blessings.

Through a letter of invitation, through the parish bulletin, from the pulpit, and by various other announcements, let it be known that at this meeting thank-offerings will be received as an expression of thanksgiving for blessings and privileges.

Announce that one of the features of the program will be the reading of unsigned testimonies to the goodness of God. Ask each member to write a testimony and place it on the basket as the thank-offerings are gathered.

Better than any printed program materials are testimonies similar to the following given by individuals of varying ages and conditions:

"Out of the gratitude of my heart for the restoration of my daughter's health I make this thank-offering of \$25."

"We have celebrated our golden wedding anniversary during the year. In recognition of the goodness of God throughout a half century we make a thank-offering of \$1,000 to establish a scholarship for a Japanese girl in a Christian school."

"God gave me a loving daughter, and then he took her to himself. I give him thanks for the glorious hope of the resurrection."

"As my only son has finished his college and professional training and is now self-supporting, I have decided to make a thank-offering to help some other boy through college."

"A student makes a thank-offering for the privilege of attending high school. It

isn't much but it is all I have."

"My thank-offering is for losses instead of gains. Several years ago I grew rich and counted riches a blessing, although I did not give God thanks. I was too busy to have any time for the church. My children became careless and indifferent and all of us were very near forgetting God. Recently I have had heavy losses. Then I remembered God. My children and I are back at our places in the church and I thank God for the losses that called us back to him."

"A mother gives thanks for motherhood in a Christian land and brings her thank-offering to give the blessings of Christianity to other mothers."

In churches in which such missionary thank-offering services are held each year members soon learn the happy art of counting their blessings.

The thanksgiving testimonies of Bible days furnish a Bible study of thrilling human interest, and with our wealth of hymns of praise leaders should have no difficulty in arranging their thank-offering program.—*Best Methods, in Missionary Review of the World.*

WORKER'S EXCHANGE

ADAMS CENTER.—The Adams Center Ladies' Aid has enjoyed a year of pleasant work and prosperity, although our society has been greatly saddened by the loss of six of our well-loved members: Mrs. Ambrosia Crandall, Mrs. Belle Greene, Mrs. Phila Woodward, Mrs. Theoda Cornwall, Mrs. Mary Trowbridge, and Mrs. Cinderella Bates.

We have held seven thimble socials, with an average attendance of twenty-nine; three day socials with an average attendance of forty-eight; also we had a most enjoyable picnic. We have conducted two food sales, one tea, an Election day dinner, and a harvest supper and sale. Our receipts from the above, with the sale of "Ready-Jell," contributions in places of teas, and from solicitors was \$287.44.

We have paid \$100 to the Woman's Board, purchased an electric cleaner for the church, also purchased paint for the session room. We gave a social and shower for Miss Delberta Witter. With other expenditures we have paid out \$232.59, leaving a balance on hand of \$63.80. We also

have a fund for new church pews, amounting to \$138.72.

Our new officers and chairmen for the next year are: president, Mrs. L. F. Hurlley; vice-president, Mrs. F. S. Jones; secretary, Mrs. C. A. Stoodley; treasurer, Miss Anna Scriven.

Chairmen: Social Committee, Mrs. Lepha Hovey; Program Committee, Mrs. Delberta Greene; Industrial Committee, Mrs. George Whitford; Caretaking Committee, Mrs. Addie Sheldon; Advertising Committee, Mrs. C. C. Williams; Solicitors: Mrs. Bertha Oatman, Mrs. Henrietta Stevens, Mrs. Myra Scriven, Mrs. Nellie Greene.

With all good fellowship for you and wishes for the furtherance of the Lord's work.

Respectfully submitted,

MRS. EVA HORTON,
Secretary.

PROGRAM FOR SOUTHEASTERN ASSOCIATION

The following is a tentative program for the Southeastern Association, to be held with the Middle Island Church at New Milton, W. Va., September 2-5, 1926. Program is subject to revision and corrections.

FIFTH DAY, SEPTEMBER 2

Morning

10.30 Song service
Address of Welcome Deacon S. B. Sutton
Response Rev. H. C. Van Horn
Moderator's address
Sermon Rev. John T. Babcock

12.00 Adjournment

Afternoon

1.30 Appointment of committees
Report of delegates to sister associations
Presentation of delegates from sister associations and representatives of denominational boards
Bible study period, divisional meeting

4.00 Adjournment

Evening

7.45 Praise service
Sermon, delegate from Northwestern Association

SIXTH DAY

Morning

9.30 Praise service
Letters from churches
Young people's hour
Sabbath School Board's hour
Sermon, delegate from the Central and Western Associations

12.00 Adjournment

Afternoon

1.30 Song service
Tract Board hour

- Woman's Board
Bible study, divisional meeting
4.00 Adjournment
- Evening
- 7.45 Praise service
Sermon and conference meeting, Rev. A. J. C. Bond, delegate from the Eastern Association
- SABBATH MORNING
- 10.00 Sabbath school, V. B. Lowther, superintendent Middle Island Sabbath school
Sermon Rev. Jay W. Crofoot
- 12.00 Adjournment
- Afternoon
- 1.45 Missionary Board Rev. W. L. Burdick
Sermon
Bible study, divisional meeting
4.00 Adjournment
- Evening
- 7.45 Praise service
Sermon Rev. W. D. Burdick
- FIRST DAY
- Morning
- 9.15 Business, reports of committees, etc.
Onward Movement Rev. W. D. Burdick
Sermon Rev. W. L. Burdick
- 12.00 Adjournment
- Afternoon
- 1.45 Praise service
Unfinished business
Education Society
3.00 Adjournment
Roy F. Randolph, moderator, New Milton, W. Va.
Edna C. Lowther, recording secretary, New Milton, W. Va.
- Persons expecting to attend this meeting and wishing transportation from the railroad, please notify at your earliest convenience Harley Sutton, Blandville, W. Va., R. D.
- All persons expecting to attend will please notify Miss Greta F. Randolph, Entertainment Committee, New Milton, W. Va.
- Local trains will be met upon request either at Long Run or Smithburg.
- Automobiles leave Northwestern Pike either at West Union, and come by way of Blue Stone, seven miles, or at Smithburg thence direct, five miles, or at mouth of Buckeye Run (straight up), thence by way of Long Run and Black Lick, six miles.

THE GUTENBERG BIBLE

Can you imagine a world without a printing press? Before Gutenberg's time all books had to be copied by hand, letter by letter, obviously a slow and costly procedure. During that period the Bible was most in demand and became the commonest of mediæval manuscripts, as it is now the commonest of printed books. Gutenberg was the father of printing as we now know it, and it is remarkable that his Bible is "as fine and perfectly printed as any book since his day." The Melk copy of the Gutenberg Bible, recently sold at auction, is so-

called because it came from the monastery in Melk in lower Austria. It is the Italian Vulgate Bible, containing six hundred forty-one leaves, printed in double columns of forty-two lines, because of which it is often called the Forty-two Line Bible. It has large initial letters beautifully illuminated by hand and broad margins. Every leaf is fresh, white, and sound and neither the pages nor the binding have ever been cleaned, mended, or repaired. More than forty copies of the Gutenberg Bible are in existence, but this copy is notable for its extraordinary state of preservation.

While Gutenberg was at work, the fall of Constantinople in 1453 pointed to a change from the old order.

ONE COPY BRINGS \$106,000

An auction sale of rare books was held one evening recently in New York. Some of the books brought high prices, but there was no particular enthusiasm on the part of the audience. The crowd in attendance seemed to be waiting for something yet to come; and there was a large company of people, every seat in the hall being filled and every inch of standing room occupied. There were individuals present from Yale, Princeton, and Harvard, from Albany, Buffalo, and Chicago, and all waited through the long evening until all the other books were sold, waited until eleven o'clock at night when there was a pause. After a tense moment a book was displayed for auction on the same table from which the other books had been shown. Almost immediately the audience broke out in applause. No other book had received such recognition, but this book called forth the spontaneous applause of the waiting crowd. The bidding started at \$50,000. That alone was startling, but at once \$55,000 was offered, then \$60,000, and \$65,000. The bidding advanced until \$100,000 was offered, and then again there was great applause. Still the bidding continued until the book was sold to Dr. Rosenbach, a Jew, for \$106,000, the largest sum ever paid for a book up to that time. It has since been purchased, presumably for a higher price, by Mrs. Edward S. Harkness of New York City, and presented to the library of Yale University. This book was a copy of the Gutenberg Bible, the first book published after the invention of printing and was issued about the year 1455.—*New York Bible Society.*

YOUNG PEOPLE'S WORK

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

CHRISTIAN IDEALS

Christian Endeavor Topic for Sabbath Day,
September 4, 1926

DAILY READINGS

Sunday—Christian love (1 Pet. 4: 8)
Monday—Service (Deut. 10: 12)
Tuesday—Kindness (2 Cor. 6: 1-10)
Wednesday—Purity (1 John 3: 3)
Thursday—Power (Eph. 3: 14-21)
Friday—Unselfishness (Phil. 2: 1-11)
Sabbath Day—Topic: Christian ideals and how to reach them (Phil. 3: 12-14; 4: 8, 9. Consecration meeting)

"Join with the preacher, the missionary, the reformer, the teacher, the philanthropist!

"Let not these great names appall you. No one is rightly living his life—no one, man, woman, or child—unless he is, so far as he has power to be, a preacher, a missionary, a reformer, a teacher, and a philanthropist!

"Unless, so far as in you lies, you, Christian, are teaching the truth of God at home and abroad, and correcting what is evil and furthering what is good,—what do ye more than others?

"Live in the greatest things you know! Soon you will cease to know the belittling things.

"Be proud to make the humblest beginning of a greater matter rather than the most complacent achievement of a trifling one.

"Stride abroad with Jehovah! At first you must toddle like a babe at his side, but he will soon get you to walking like a man."
—Amos R. Wells.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I think we should make a personal application of this lesson and try to answer the questions, "What is my greatest ideal?" and "Have I attained it?" No doubt, all of you have, at some time in the past, known a person whom you regarded as your ideal. You thought his life was nearly perfect, and you tried to make your life like his. He

was a person whom you looked up to with great respect and love. But sometimes you have been disappointed in these ideal friends, for they have been untrue to you and have caused you to lose confidence in them.

The Christian's first and greatest ideal should be, to be like Christ. He is the only perfect man, and the friend who will never forsake us. We can be like him if we study and imitate him. Let us go to him in prayer, asking him to help us reach this ideal.

"One may as well go into battle unarmed as to plunge into daily life without the armor of prayer."

Battle Creek, Mich.

INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, September 4, 1926

HOW CAN I MAKE THE BEST USE OF MY BIBLE? (PS. 19:7-14. CONSECRATION MEETING)

THE BIBLE I REMEMBER

I know it all is waiting,
The wisdom and delight,
Rich glories of Isaiah,
Ezekiel's Pisgah sight,
Splendors of Jeremiah,
And Moses' calm address,
The towering flames of Amos,
Hosea's tenderness.

I know that I can reach them
In half a minute's time—
The teaching of the sages,
The prophet's ode sublime,
The wars of mighty monarchs,
The journeyings of Paul—
But the Bible I remember
Is my Bible, after all.

"Let not your heart be troubled";
How often to my soul
These words have brought the healing
Of comfort and control!
"The Lord, the Lord's my shepherd!"
What strength the phrase has borne
When I have faced the tempest,
Unfriendly and forlorn!

What hope in dire temptation
Is that "He knows our frame";
What joy the "whatsoever"
We ask in Jesus' name!
What cheer in hours of weakness
Repeating steadily:
"I can do all things, all things,
Through Christ, who strengthens me!"

The affluent twelfth of Romans,
The regal ninetieth Psalm,
The hero list in Hebrews,
And First John's brother-balm;
That chapter, "Love the greatest";
That chapter, "No more pain,"
To these my memory hastens,
And never seeks in vain.

When foes are hot against me
With musket and with blade,
The battle high around me,
And I am sore dismayed.
'Tis not the crowded armory
That gives me strength to stand,
And come off more than victor,
But—the weapon in my hand.

Some day,—and thus the study
Of day by day shall tend,—
I hope to know my Bible
From blessed end to end;
To range its utter limit,
Vast peak and hidden nook;
And the Bible I remember
Shall be the whole dear Book!

—Amos R. Wells.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR SEPTEMBER 4

This topic may be worked out in many ways. Try to impress on the minds of the boys and girls that it takes here a real hero and heroine to tell the truth at all times under all conditions. Show them how they can tell the truth in their actions as well as in their words.

Teach them that a lie is a lie always. There is no such thing in God's sight as a white lie. Truthfulness must become a habit with the juniors if they want to become noble and strong men and women.

Explain the following poem to them. Then compare the last one with it.

FALSEHOOD

"First, somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside;
When the crowd came across it
They never once lost it
But tossed and tossed it
Till it grew long and wide."

NOBILITY

"True worth is in being, not seeming—
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by,
For whatever men say in their blindness,

And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth."
R. F. D. No. 1, Westerly, R. I.

SPECIAL MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in special session at eight o'clock.

L. E. Babcock led in prayer.

Members present were: Dr. B. F. Johanson, Russell Maxson, Egmond Hoekstra, Ivan O. Tappan, Mrs. Frances F. Babcock, L. E. Babcock, Lyle Crandall, Mrs. C. H. Siedhoff, Dr. L. S. Hurley, Allison Skaggs, Mrs. Ruby Babcock.

Visitor, Lloyd Simpson.

Correspondence was read from Rev. W. D. Burdick and Dr. Edwin Shaw.

The Nominating Committee gave a report of progress.

Voted that a bill of \$5 for typewriter repairs be allowed.

Voted to have name tags printed for Conference the same as last year.

Voted that the secretary be instructed to secure five hundred programs for the young people's activities at Conference.

A RECORDER Reading Contest Committee was appointed for the coming year. This committee is as follows: Frances F. Babcock, Marjorie Willis, Russell Maxson.

A tentative goal for Seventh Day Baptist young people's societies was presented and discussed.

Voted that the chair appoint a committee of three to get the goal in shape before the next meeting. This committee was appointed as follows: Ruby C. Babcock, Allison Skaggs, and Ivan O. Tappan.

The budget for 1926-1927 was discussed. The meeting adjourned.

Respectfully submitted,

RUBY C. BABCOCK,
Secretary pro tem.

Battle Creek, Mich.,
July 27, 1926.

PROGRAM OF YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

Monday, August 23, 1926, 3 p. m.

Theme: "The Call, the Claim, and the Conquest of the Church."

Carroll Hill, Farina, Ill., presiding

Song service

Quiet hour

Hurley Warren

"The Call of the Church"
"To Follow" Miss Frances Ellis
"To Serve Always" Leon Maltby
"To Appeal to Youth" Duane Ogden

Solo Miss Carolyn F. Randolph
"The Claim of the Church"
"To Foster Good Citizenship" Ralph Brooks
"To Uplift Social Standards" Miss Margaret Davis

"To Deepen the Spirit of Worship"
Miss Gladys Hulett
Solo Miss Virginia Bond

"The Conquest of the Church"
"Special Activities of C. E."
Miss Nellie Warren
Donald Van Horn
Miss Ruth Randolph

Song Sermon Rev. Claude Hill
Mizpah benediction

7.30 p. m.

Theme: "Christian Endeavor"

Duane Ogden, Waterford, Conn., presiding
Vesper service Donald Van Horn
Hubert Clarke
Robert F. Randolph
Hurley Warren

Quiet hour
Oratorical contest
Judges Rev. Loyal F. Hurley
President Paul E. Titsworth
Rev. August E. Johansen

Special music
Duet Misses Sylvia Babcock, and Ruby Davis
Mizpah benediction

Tuesday, August 24

Early morning worship, 6 a. m.

1.30 p. m.

"Fellowship Social"

Leland Burdick, Little Genesee, in charge

Wednesday, August 25

1.30 p. m.

Committee conferences
Prayer Meeting Mrs. Maybelle S. Warren
Missionary Mrs. Frances F. Babcock

Thursday, August 26

1.30 p. m.

Committee conferences
Lookout Mrs. Ruby C. Babcock
Social Miss Marjorie Burdick

Friday, August 27

Fellowship breakfast given by Alfred and Alfred
Station Christian endeavorers.
Time and place announced later.
Rev. Wm. Simpson in charge of program

Sabbath, August 28

4 p. m.

Christian Endeavor Meetings

Senior
Leader Rev. August E. Johansen
Intermediate
Arranged by Rev. Paul S. Burdick
Junior
Arranged by Miss Elisabeth Kenyon

7.30 p. m.

Vesper service
Program of Young People's Board
Ivan O. Tappan, Battle Creek, Mich., presiding
Theme: "Fidelity"

Quiet hour Hurley Warren
Presentation of awards Mrs. Frances F. Babcock
Young People's Rally Song
"Fidelity in Confession of Christ" Miss Anna Crofoot

"Opportunities of Fidelity"
"Fidelity in Every Day Life" John Reed Spicer
"Fidelity as God's Standard for Us" Miss Elizabeth Austin

"Teen Age Fidelity to God" Ellis Johanson
"Fidelity to Christ and the Church" Miss Virginia F. Randolph
Solo Mrs. Ivan Tappan
"A Case of War" Benjamin F. Johanson
Mizpah benediction

Sunday, August 29

1.30 p. m.

Elvan H. Clarke, Battle Creek, Mich., presiding
"What Shall I Be?"
"A Doctor?" Dr. George Post, Jr.
"A Business Man?" L. H. North
Frank J. Hubbard
"A Lawyer?" Samuel H. Davis
"A Minister?" Rev. A. J. C. Bond
"A College Professor?" President Boothe C. Davis

REVELATION

While walking in a gentle breeze
I feel thy hand caress my cheek,
And in the rustling of the trees
I hear thy clear voice softly speak.
The water-lilies that awake,
When thou dost hide the dark away
And sunbeams dance upon the lake,
The glory of thy face display.
Then as I see those rugged hills
That seem to stand eternally,
And hear the crooning of the rills
That ever flow into the sea;
And as I see a robin's nest,
A loving mother o'er her brood.
The father-robin flying west
To get his young a bit of food
I feel thy Presence more and more;
And when the darkness covers me,
Though I be locked within these walls
And none of my surroundings see,
Nor hear thy feathered songsters call,
Thy glory shineth full and bright
Within my soul, both day and night.
Within my mind thou art a Power.
Within my heart thou art a Flower.
Thy loving spirit I implore
To dwell with me forevermore.

—George L. Cox.

Urbana, Ill.

"Henry Ford's passion for old-fashioned things evidently has not yet reached the horse and buggy."

CHILDREN'S PAGE

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

TELL THE TRUTH

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
September 4, 1926

DAILY READINGS

Sunday—Peter's cowardly lie (Matt. 26: 69-75)
Monday—The truth at all costs (Prov. 23: 23)
Tuesday—Risking friendship for truth's sake (Gal. 4: 16)
Wednesday—Jesus spoke the truth (John 18: 33-37)
Thursday—The Christian's duty (Eph. 4: 25)
Friday—Punished for telling the truth (John 9: 13-17, 34)
Sabbath Day—Topic: Dare to tell the truth (Eph. 4: 25; 1 Sam. 3: 15-18. Consecration meeting)

The following are the words of a song taken from *Rainbow Songs*, compiled and edited by Charles H. Gabriel, which the Ashaway juniors enjoy singing at their meetings.

DARE TO DO RIGHT

Dare to do right! Dare to be true!
You have a work that no other can do.
Do it so bravely, so nobly, so well,
Angels will hasten the story to tell.

Dare to do right! Dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith;
Stand like a hero, and battle till death.

Dare to do right! Dare to be true!
God, who created you, cares for you, too;
Treasures the tears that his striving ones shed,
Counts and protects ev'ry hair of your head.

Dare, dare, dare, to do right!
Dare, dare, dare to be true!
Dare to be true, dare to be true.

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

A FAT STORY

MRS. RENA H. INGHAM

There was a man who owned a very fat horse. It is hard for a very fat horse to trot. When the man drove to town, his wife always wondered if he would ever get home. She could not keep the supper warm, sometimes, because he was so late. The

horse was young and the load was not heavy and you would suppose he would be able to jog to town and back in a very short time. The man was kind and did not like to whip him, but he wondered what he could do to hurry him a little.

So he went to an animal doctor and said, "Will you please look my horse over and see if he is sick? He is a very slow horse. He is not of much use to me now, although I think a great deal of him and am very kind to him. But he makes me lose a great deal of valuable time."

The doctor looked him over carefully, then asked, "How much do you feed him each day?"

The man told of the good generous meals that he gave him and added, "I am a kind man, I feed my animals well."

"We will sit down and talk this over," said the doctor. "You are too kind to your horse, or rather you are really cruel."

"Cruel?" cried the man, much astonished.

"Yes," replied the doctor, "you have not made a careful study of your horse and of the amount of food that is good for him. Every day you feed him a great deal too much because you think he enjoys it, but too much food hurts him. His whole body is as slow as his gait because it can not work well. It has too much to do—too much food to digest. If you will feed him as I shall direct, you will soon have a lively horse."

The man obeyed his directions and his wife never had to keep supper waiting again.

Once I knew a little girl who was very fat. She could not run and skip with the other children. Her mother told me one day how much the little girl ate. I suggested that too much food was not good for her and told her the story of the fat horse.

"Oh, I'm fat, too," she said. "I intend to eat all I want and to let my little girl have all she wants, too."

All went well until one sad day in the late winter when pneumonia attacked the little girl.

The doctor shook his head. "She is so fat," he said, "I fear my skill will not avail."

"We will do our best," said the trained nurse, "but I wish she were not so fat."

They could not save her. In four days she went to heaven.

Many times I wish that all mothers would study about the different kinds of food

and try to find out how much is good for their children. And I hope all the children will be careful not to eat too much. We do not need as much food as we generally think. Be intelligent about your eating and your exercise and you will have a healthy body and a quick brain.

Lee, Mass.

"A GROUCH ON"

There is one thing I want to warn you about and that thing is "getting a grouch on" when things go wrong. A great many people let "the grouch get them" as soon as they are disappointed about anything.

I think a grouch is the most contemptible thing a person can inflict upon another. In a fit of temper one may do and say things that are unwise—impolite or mean, or even wicked—but your heart is all right. But with a grouch it is different. With a fit of anger, one flies into the state before she realizes it is happening and she generally gets out of it as soon as she discovers what did happen. With a grouch, you have to work yourself into it.

You must get mad—I mean *mad*, that sort of anger that is without any reason—and then proceed to think of all the things you particularly dislike, of how you can be most disagreeable, of all the times you could not do just as you pleased, of all the things you wanted and could not have, of all the things you could not do, in fact, of everything that you should not think of.

But never think of anything you like, for that would spoil it all. Forget all the good times you ever had, of getting anything you wanted, all the favors others have done, all the times you went to special places, and be sure that you do not think about ever having had any fun. These things must not enter your mind if you want a real grouch.

Do you see yourself in the picture and are you pleased with yourself? I am sure you are not pleased, and let me tell you that you can not expect others to be pleased with you and want you around if you do not like yourself. You couldn't expect them to like you if you indulge in such streaks of disposition.

Get away from it all. It is very easy. All you have to do is to think of the things you like, of the favors you have received, of the good times you have had, of the

things given you, and all the lovely thoughts you have had. These things will drive out all the grouches ever invented by the devil to spoil your disposition and make you unhappy, for grouches makes the one having them more unhappy than any one else.

For your own sake, get away from it all. Think pleasant thoughts and cheat the grouch. Resolve never to get a grouch on.
—L. K. Merritt.

POPOVER—A GAME

Does your mother make popovers for breakfast—delicious and crisp and full of air? Well, whether you ever ate one or not, you'll like the game of pop-over.

Choose two goals, and between them post the child who is "it." All the players are ready at one of the goals to run to the other, but they can not run till they hear the word, "popover." The child who is it shouts, "Johnny-cake, graham gems, muffins, waffles, griddle-cakes, rolls, biscuits, fritters," or any other breakfast breads, but not until he says "popover" can the players move.

Then they run as fast as they can for the opposite goal, and the child who is it tries to catch one. If he is successful, the two then set about catching the rest the next time; but the first leader is always the one to call the magic word "popover." So the game continues till all the players are caught. The first one captured is it for the next run.—*The Mayflower*.

Did you ever cut your finger with a knife and have the blood run out over your finger? No doubt you were afraid of the blood, but it is nothing to be afraid of, for it is your best friend.

Your blood is like an army under your skin, ready to protect you whenever anything attacks the skin or goes beneath it. On the blade of that knife there may have been a piece of lead or some poisonous thing. As the knife is drawn away from your finger the poisonous thing is left in the cut. If this were left alone, your finger would become poisoned. But as soon as the knife is withdrawn, out comes the blood army to fight for you. The blood strikes the poison and washes it from the cut. Then, when you wipe your hand, before putting some salve on the cut, you wipe away all the poison that has been in the cut.

THE MASTER'S CHALLENGE

REV. JAMES L. SKAGGS

(Published in his church paper, Milton, Wis.)

There is no joy like the joy of achievement. The way may be hard; the ascent may be steep; but the hardship and toil are forgotten in the moment of achievement.

The last issue of the *National Geographic* tells the story of "The Conquest of Mount Logan"—the second highest peak of North America. And it is thrilling to see the pictures and to read the story of long and patient preparation, of the difficulties to be overcome—just to reach the ice-crowned top of that great mountain.

What was the nature of the joy which the climbers experienced when at last they came to the highest point? There was nothing for which they cared. Was it not the consciousness that they had achieved that which no other man had achieved? Their feet had gone where none had gone before them, and they had marked a trail by which others might climb to the same great height.

Our papers have recently been full of the accounts of the first two air trips to the north pole. Various attempts had been made before but they had always ended in failure. And when they flew over that place there was nothing to be seen but the great fields of ice and some places with water partially open. They could not stay there. There was nothing of value that they could take away. And yet I am sure none of us could measure the joy which came to them in the realization that they had succeeded in doing that which no others had done.

Why did Luther Burbank work on with untiring zeal to the end of his life? Why does Thomas A. Edison work on, "still pursuing, still achieving" as age creeps upon him? Why does Henry Ford with all his millions—more than he and all his own can ever use and enjoy—keep building Ford cars? Why does he begin building aeroplanes? Why does he buy mines, railroads, steam ships?

These are only outstanding and notable examples of a very human type of behavior. We all find joy in achieving—even though the achievement costs us much labor and pain. Those who are successful in out-running the rest of humanity and in achieving that which will give them power, fame,

or that which will bless all mankind, gain distinction and joy. We could find examples of some of the great scientists in the prevention or cure of disease. Be it yellow fever, typhoid, diphtheria, diabetes, or it may be the discovery of the prevention or the cure of cancer—these are marvelous things for people to do and it is no wonder that a consciousness of such ministry to mankind fills a life with a great and abiding satisfaction.

At the graduation exercises of the high school last Wednesday evening there was a motto suspended above the platform, "To the Stars Through Difficulties." I would not venture a guess as to how many of the graduating class are accustomed to deliberately hunt up difficulties to overcome for the sake of the strength to be gained thereby. However, I am sure that the class in exalting that motto was giving expression to a very real human consciousness. Our chief satisfactions come in achievements which have cost us dearly. So we might conclude that the only man who has his cup of joy continually overflowing is the man who is ever seeking higher mountains to climb, greater things to accomplish.

I would not give the impression that I think great and joyful achievements are always spectacular things. Certainly the most worth while things we do are not spectacular. They are like the farmer helping to feed the multitude, the father earning an honest wage for the support of his family, the woman who is a good wife and mother and home maker. And many of the sweetest, most lasting joys are to be found in the most humble places.

Jesus lived with most humble people and he talked about very commonplace things. He tried to help people solve their everyday problems. He pointed out their mistakes and told them why sorrow instead of joy had filled their lives. He did not seem to be concerned about mountain climbing, except when he wanted to get off alone to pray or to be with his disciples that he might teach them his way of life. He did not seem to be concerned about the north pole, aeroplanes, automobiles, electrical appliances, and a thousand things that take the front pages of our newspapers. He knew nothing of these things. His joy of achievement was in helping people to get out of a wrong way of living into a

right way. He talked to men about God, love, joy, peace, kindness, honesty, brotherly-love. From his point of view these things indicated a line of achievement greater than that which a man may make in any material thing, however interesting it may be.

Jesus recognized the value of material things. He healed the bodies of men. He had need for food and drink and clothes. But the importance of none of these things compared to a man's relationship with God.

The mountain which Jesus climbed was higher than Mount Logan. No one had ever climbed it before him. He went on where other men had never been able to go. At the top of that mountain he found Calvary. There he made an achievement and came into a joy which was peculiarly his own. Of course he labored hard, he endured pain, he suffered, but what were these as compared to the joy of a great achievement? He went farther than any other man had ever gone; he had blazed a new trail; he had showed men how to find God and how to let God find them.

Was this not greater than to climb Mount Logan? Is such an achievement not greater and more sublime than going to the north pole or any other place on earth? Is such an achievement not greater than making automobiles, plows, kettles, pans, pails, hoes, or any other material thing? Those who believe in God, who believe in Christ, who believe in the worth and immortality of the human soul must conclude that spiritual achievement for self and for others is the highest possible form of achievement.

The disciples were amazed at many things which Jesus did. I am not sure but they were about as materialistic as we are, that they looked upon his miracles and the spectacular things which he did as the great things. But Jesus never placed his emphasis there. The same records which tell us of the miracles of Jesus tell us also of similar miracles performed by the disciples. If the disciples ever mistook these things for the great things they must have soon changed their minds.

In John 14:12, we read, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

That statement must have startled his

disciples. How could they do greater works than he had done? When we read it again we find it is startling: "He that believeth on me!" There seems to be no limit. It reads as if it would apply to anyone then, now, and forever, who believes on Jesus. That includes us who are here today. "The works that I do shall ye do also; and greater works than these shall ye do, because I go unto the Father!"

But some one asks, How can that be? Was not Jesus unique? Did he not do a work which no other could or would need to do? And we readily say, Yes, we believe all this is true. And we must conclude that when Jesus made this statement he did not have in mind any of these distinctive things which men have believed about him. He was thinking of how men could enter into the work which he was doing and carry it to an extent and to a completion which was impossible for him. He likened the kingdom to a little bit of leaven and to a tiny seed. He looked upon himself as having made only a beginning. Others would take it up and carry on among men until the whole world would be brought to God.

One of the most choice quotations from the New Testament is John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." It is a great consolation to be assured that God loves us. But there is another John 3:16 which says: "Hereby know we love in that he laid down his life for us, and we ought to lay down our lives for the brethren."

The whole scheme of the gospels is based on the idea that we—we who are disciples—are to go on with the work which Jesus began and that we are to carry it to a greatness and to a completion which was impossible for him.

This is no new thought. Every one who is at all instructed in the gospels knows that this is true.

Then why are we almost astonished when we read the words of Jesus as he says: "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do because I go unto the Father"?

Is it possible that we Christian people have settled down into a sort of profession-

alism and routine—into a respectable honesty and decency, and have largely lost sight of the wonder and greatness of the life and work to which we are called?

We are mindful this morning that we have a considerable group of students with us who will be away during the summer. Some will return in the autumn, others are finishing the college course and will not return. They will go out as Christian young men and Christian young women to accept heavier responsibilities and in a larger degree to determine their own activities and relationships in the world and its work.

The challenge comes to our young people who assume to be disciples of Jesus. The challenge comes to us who are older. With all our background, with all our personal resources, with the unlimited power of God on which we may draw if we will, should we not all have part in the "greater work" which Jesus expected his disciples to do.

The young people who go back to the home churches will find their opportunities. We hear it said sometimes that when young people come home from college they are of no use in their home churches. And such statements reflect on the college and on the life of young people here in the college. Young men and young women—you who go back to the home church, you who go to other communities—I appeal to you for your own sake, for the sake of your home churches, for the sake of the college, for Christ's sake, that you find your place immediately in some activity in connection with the church.

It is time that both those who are young and those who are older shall awake to the wonder, the dignity, the greatness, of discipleship.

Jesus says, "Verily, verily, I say unto you, he that believeth, the works that I do shall he do also; and greater works than these shall he do. . . ." There seems to be no alternative: "He that believeth." Then if we do not do the work, we practically deny our faith. It is a simple matter, we know what Jesus did. He went about inspiring men to believe in God and doing all the good works that he could.

There is no joy like the joy of achievement! If we are not finding joy in discipleship, it may be because we are not working at it. The achievement of spiritual things is greater than reaching the top of

the highest mountain or the making of the most wonderful machine or the accumulation of the greatest fortune. Here we may all excel.

THE NEW YORK LIQUOR REFERENDUM

"Utter worthlessness and astounding hypocrisy" are the terms used by Senator Borah in discussing the latest wet maneuver. The Idaho senator was referring to the wording of the wet referendum, which has been announced in New York and which will be extended to Illinois and Wisconsin.

The wet move in New York is completely involved in the Empire State politics and would be local entirely to that state were it not for the fact that the wets have initiated the same question in the two western states, and will carry it to others whenever possible. Senator Borah, however, sees in the wet move an attack on the Federal Constitution similar to the attack made prior to the Civil War and has no hesitancy in calling a spade a spade.

The referendum in New York State is worded thus:

"Should the Congress of the United States modify the Federal Act to enforce the Eighteenth Amendment to the Constitution of the United States so that the same shall not prohibit the manufacture, sale, transportation, importation or exportation of beverages which are not in fact intoxicating, as determined in accordance with the laws of the respective states?"

The first person to attack and explain this was Mrs. Ella A. Boole, national president of the W. C. T. U., and she was closely followed by Mrs. Carrie Chapman Catt, eminent suffrage leader. Mrs. Boole declared flatly the wording was unintelligible and that it was not in accordance with law, not mandatory, instructed the National Congress to do something it has no power to do, would take the punch out of the Eighteenth Amendment by making forty-eight different standards of intoxicants; and in general is a smoke screen to attract attention from the wet's real intent which is to elect all the wet senators and congressmen they can.

When Mrs. Boole publicly declared this wording "unintelligible," there was a general raising of eyebrows and much shrugging of the shoulders among "the best people"; and Miss Helen Varick Boswell of

the New York State Federation of Women's Clubs rushed to the defense of the wets by declaring that Elihu Root had written it and that nothing Mr. Root could write was unintelligible. Mr. Root was attorney for the brewers in their fight against the Eighteenth Amendment and the Volstead Law.

However, Mrs. Boole was not alone in her opinion. Her statement was commented on editorially by the New York *American*, as follows:

"Criticisms by Mrs. Ella A. Boole, national president of the Women's Christian Temperance Union, and by Mrs. Carrie Chapman Catt of the "befuddling" and "unintelligible" wording of the Root liquor referendum in this state unfortunately have a basis in fact.

"Elihu Root's acute mind is so habituated to evasions that it made this document needlessly devious; but the public, scorning subtleties, will vote on the real issue—fake prohibition or true temperance—and the result of its vote will be so understood by the country."

Now comes Senator Borah of Idaho, who attacks the New York liquor referendum in merciless fashion, declaring that its proponents have tried to put over a referendum that could be construed in a dozen ways, and which in any event could not accomplish anything in law.

"The Eighteenth Amendment, a part of the Constitution, means that the government has a broad general power to restrict the liquor traffic," says Borah.

"If New York should be given the right to define what will intoxicate a man within the limits of the Empire State; and if all the other states fix entirely different standards, we would have a national question settled in forty-eight different ways.

"If the percentage is left entirely to the state, what becomes of the Eighteenth Amendment, which was designed to take that power over to the national government, whether wisely or unwisely?"

"The whole purpose and the entire effect of this referendum—if it should ever have any effect—is to ask the national government to waive its right and its duty to fix alcoholic content and leave it to the individual states.

"That is striking at the Constitution—not merely amending the Volstead Act.—Cor.

A NOTABLE ANNIVERSARY OF THE Y. M. C. A.

RICHARD C. MORSE, D. D., LL. D.

Eighty-two years ago this June 6, at the call of George Williams, then a head clerk in the drapery establishment of Hitchcock and Rogers in London, there met in Williams' bedroom eleven young men, fellow clerks, who began an organization to which they gave the name Young Men's Christian Association.

Three years before, in 1841, Williams, a boy of nineteen, had entered the establishment as one of its one hundred forty clerks and had been given lodging in its building in St. Paul's churchyard. He proved to be a business man of first rank and soon was on the road to a partnership in the firm. But before this material reward he placed his Christian discipleship and his success in winning to faith in Jesus Christ many of his fellow workers and his employer, Mr. Hitchcock. Groups had met in his room for prayer and Bible study. A Mutual Improvement society and a Young Men's Missionary society had been founded.

In the warm atmosphere of this active, prayerful, Christian brotherhood, the first Y. M. C. A. was born. The impulse to share and extend the Christian work led to the calling together of the twelve, three Anglicans, three Baptists, three Independents or Congregationalists, and three Wesleyans or Methodists. "If God has so blessed us in this house," said Williams, "why should he not give his blessing to every house in London?"

Thus the work began, in the life and heart and work of its founder. Sixty-one years later, the very year of his death, George Williams, then Sir George, went to Paris in the feebleness of old age to attend his last meeting of the World's Alliance. To the six hundred seventy-seven delegates from twenty-four nations representing every continent, he said:

"Young men of many countries, I leave to you the Y. M. C. A. as my last legacy—and it is a precious one—to carry on and extend. I hope you will be as happy in the work as I have been and more successful, for this will mean blessedness to your own souls and to the souls of multitudes of others."

Since 1905, expansion of the Movement
(Continued on page 223)

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

While you were having real spring weather, we were having summer heat and lengthened drouth. From the middle of April till now, the middle of June, we did not have a good rain, and our crops are falling short for lack of moisture. We are in the business of raising garden truck; and vegetables, to be tender and nourishing, must be well watered. So far our crops are not bringing back the cost of seeds and fertilizers. But I am hoping that the later crops will turn out better. A friend writing from Nortonville, Kan., mentions the dry weather there as covering April, May, and thus far in June.

Thinking, as I often do, of the drift of Protestantism toward Roman Catholicism, the words "Romeward Bound" have been running through my mind; and recently the same words as the heading of an article in one of my papers caught my eye. On reading the article I found that my thoughts had been expressed in better language than was possible to me. It is an encouragement to me to know that there are those who are giving time and thought to the very questions that touch the vitality of Protestantism. To finish the Reformation is to uproot every plant not planted by the Father, as Christ mentioned in Matthew 15:13.

To me Sunday is as holy a day as Easter, Christmas, or any other day adopted from paganism by Roman Catholicism and grafted upon Protestantism. The observance of Lent and the so-called holy week are nothing less than an attempt to follow the example of the Galatians, who made St. Paul afraid of them, because they were turning back to their ancient bondage by observing days and months and times and years.

I have known people who were so superstitious as to be afraid to part with the last of their money—the last copper cent, nickle, or dime. This is not like the widow who was not afraid to cast into the treasury her

last mite, and trust her Maker for her living. I have never looked upon money as a part of myself, but only as a lifeless form of dust. The Lord can turn to dust the purest gold as easily as he made it. If for a moment I should look upon money I may temporarily call mine, as a part of myself, I should be laying a broad foundation for the love of money, which is the root of all evil. Therefore I handle money as a steward.

Several years ago when this country was in the grip of a panic, caused by the reduction of the volume of currency, it was a common thing to see in the papers that money was the nation's blood, the life of the nation, and other such expressions, giving credit to that which at best is only a tool to be used for the glory of God, but which more often is diverted to become a tool of vicious practices. A small bribe to the jailer, and a prisoner escapes, but the jailer has sold his soul for money. A larger bribe to the judge, and a criminal is uncondemned; a bribe to the governor, and a rascal is pardoned; a bribe to a preacher, and he abandons his calling for the "almighty dollars," as a preacher once said to his little son who asked him what made him quit preaching and go to lecturing. He could get for his lecturing a great deal more than he could for preaching. Each for money would sell his soul!

I must close now, but I shall be glad of a letter from you any time.

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

Spring has gone and mid-summer days are here. What a variety of duties and interests crowd upon us in these months between seed-time and harvest! So many and so urgent are these demands that we neglect even our best friends. Every hour of July was crowded so full of duties I could not find a moment to write to you; and other affairs, considered desirable and pleasurable, had to be neglected.

Then a sudden calamity in our neighborhood precipitated a change in the pressure of events. A gas machine for heating hot water exploded in the home of a wealthy summer resident, neighbor, and benefactress. A maid was burned so that she died a few hours after. She lost control of

herself and rushed about with her clothes on fire. The mistress of the house, eighty-six years of age, inhaled flame and burned her own right hand severely in trying to save the maid, besides receiving a shock that may be a source of grief the rest of her days.

And I, with all I thought I had to do before, came to stay part of each day with this stricken, frightened household, to calm and cheer the remaining members by waiting upon and dressing the burned hand, answering telephone, and being generally useful till other arrangements can be made.

There may be a change in a day or two,—there may not, in which case I may continue on till the stricken mistress closes the house. These new relations bring new problems, especially with regard to the Sabbath. Here I am surrounded with all sorts of fiction, classical and scientific books, the choicest money can buy.

I have always dedicated the Sabbath to the study of the Bible and books supporting the Bible, especially the writings of people who believe in the Sabbath of Jehovah. There were six days ordained for work. I consider fiction, science, and art, as manipulated these days for commercial ends chiefly, are work; and I hope I shall not let them crowd into the day devoted to enriching the soul with thoughts of God.

I know your prayers will be with me that I may maintain my part in these relations with honor to God. In modern circumstances, so different from what they were when Christ was on earth, we long to have the Master stand beside us and direct our course of action. But we know he told his disciples they should do greater works than he himself did; and perhaps our humble duty of carrying on his ministry in this age of ultra-civilization will be counted, in the time of harvest, as such a work as Christ's own.

I shall not make this letter long. These paragraphs will let you know what I am about. Write how you are prospering these days, which must be even warmer with you than with us.

YOUR FRIEND IN THE NORTH.

Loyalty to truth and law, inspired by reverence for the author of this truth and law, is the source and spring to all right living and noble work.—President J. Allen.

NOTABLE ANNIVERSARY OF Y. M. C. A.

(Continued from page 221)

around the world has greatly exceeded even its steady and remarkable growth during the sixty-one years of Sir George's association with it. The prayer of the laical and secretarial leadership is to continue in the footsteps of the founder, and to place the supreme emphasis of association activities upon promoting the spiritual welfare of young men and boys.

Y. M. C. A. MEN AT THE POLE

Lieutenant Commander Richard Evelyn Byrd, the first man to fly over the North Pole, has been for years actively interested in the work of the Young Men's Christian Association, members of which stocked his ship with books and magazines and other facilities for entertainment before the Polar expedition sailed from New York. Byrd's successful flight turned loose quantities of reminiscences among those who knew him.

It was recalled that Byrd and some of his fellow officers, some of whom he himself had been influential in attracting to the Y. M. C. A., used to conduct Bible classes. Josephus Daniels, former Secretary of the Navy, who has had a long acquaintance with Byrd, was reminded that the first time he met the young officer was in the Navy Y. M. C. A. at Brooklyn.

"Shortly after I became Secretary of the Navy," Mr. Daniels is quoted by the Raleigh (N. C.) *News and Observer* as saying, "I had occasion to visit the Brooklyn Navy Yard and speak at the Navy Y. M. C. A. in its building given by Miss Helen Gould and Mrs. Russell Sage. Before the public meeting, an inspection was being made. As we entered one class room we observed a handsome young ensign teaching a Bible class of the enlisted personnel. I do not remember having been more attracted to a young man.

"Shortly afterwards, when there was need to assign a young officer to the Dolphin, the ship set aside for the Secretary of the Navy, I told the Chief of the Bureau of Navigation to order young Byrd to the Dolphin, which was done. We voyaged together to the Maine coast and elsewhere, and the more I saw of 'Dick' Byrd, the greater grew my high regard and admiration. Modest as a woman, and as clean in speech and life, he was also keen in his profession and recognized as a coming man among his associates."

MARRIAGES

DEARDORFF-COON.—At the home of the bride's parents, Mr. and Mrs. George W. Coon, Milton Junction, Wis., June 22, 1926, Mr. Merle S. Deardorff of Berwin, Ill., and Miss Marion E. Coon of Milton Junction. The marriage rites were performed by the bride's pastor, Rev. Erlo E. Sutton.

Sabbath School. Lesson IX.—August 28, 1926

THE TEN COMMANDMENTS: DUTIES TO MAN. Exodus 20: 12-21

Golden Text.—"Thou shalt love thy neighbor as thyself." Leviticus 19: 18.

DAILY READINGS

Aug. 22—The Ten Commandments: Duties to Man. Ex. 20: 12-21.

Aug. 23—Duties to Man. Deut. 5: 16-21.

Aug. 24—Children's Duties to Parents. Eph. 6: 1-9.

Aug. 25—Our Social Duties. Col. 3: 18-4: 1.

Aug. 26—Duties to the State. Rom. 13: 1-7.

Aug. 27—Who is My Neighbor? Luke 10: 25-37.

Aug. 28—Blessings of Obedience. Prov. 3: 1-7.

(For Lesson Notes, see *Helping Hand*)

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Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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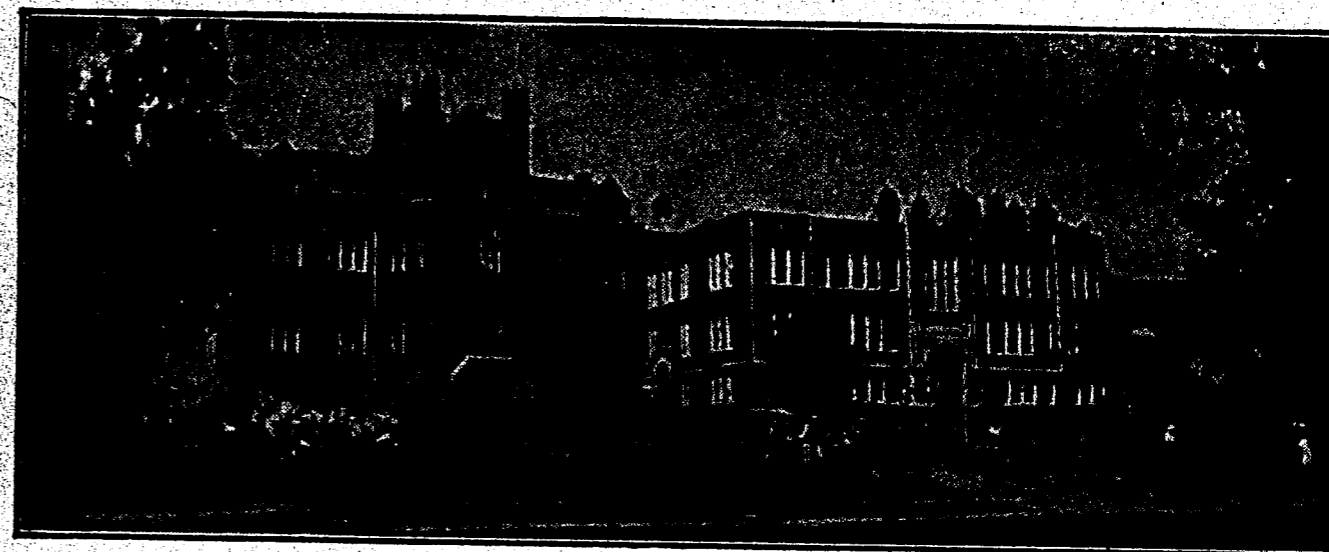
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