

# The Sabbath Recorder

## 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.

### INTOLERANCE

Across the way my neighbor's windows shine,  
 His roof-tree shields him from the storms that frown;  
 He toiled and saved to build it, staunch and brown;  
 And though my neighbor's house is not like mine,  
 I would not pull it down!

With patient care my neighbor too, had built  
 A house of faith, wherein his soul might stay,  
 A haven from the winds that sweep life's way.  
 It differed from my own—I felt no guilt—  
 I burned it yesterday!—Literary Digest.

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*"O Lord, make us sincere in word, thought, and deed! Teach us that thou readeest the thoughts of the heart! Cleanse our motives and our imaginations, we pray, that so we may have thy approval and thy blessing!"*  
*"Our Father, deliver us from unlovely thoughts and ungenerous words and deeds! May we learn to seek and to save that which was lost! Teach us to share heaven's joy over those who are found and restored to thy fold and family! Amen."*

## "WHAT SHOULD BE DONE?"

CONFERENCE SERMON

These are the words of our president, Dr. Post, in his letter requesting me to close this evening's program on "Unity." He asks me to tell "What should be done to bring us together in the unity of the Spirit, that we may accomplish the measure of our mission as Seventh Day Baptists?" He also expresses the fear that we are not improving to the utmost the opportunities given us,—in other words, our lack of unity is hindering our progress in the special work God has given us.

For many years I have been an active observer of the tendencies among our people. This is my fifty-second General Conference since I began to preach the gospel; and since my ordination in Conference fifty-three years ago, I have missed only three annual sessions.

It has been my privilege to have personal acquaintance with most of our leading men for more than half a century; and if you think that those sturdy old men had no great differences in belief, you might ransack the pages of our old RECORDER files, as I have many times done in the last two decades, and before you are half through you will

see that this age is not alone in having men who differ widely in their beliefs on certain Bible doctrines. More than one sharp controversy found its way into our paper and into our great gatherings.

This one thing, however, is significant: those old men did agree to disagree, as to doctrines and methods of work, because, I suppose, they recognized the possibility of working together in *unity of the Spirit*, even when differing widely in their personal opinions. Had it not been for this unity of the Spirit in Christ Jesus, Seventh Day Baptists—with members coming from many other faiths—would have gone to pieces long ago.

As I look back through the years it seems to me marvelous that we have withstood all the influences, within and without our ranks, that have tended to wipe us out. And it is quite as wonderful to see the changes for good in forward movements and in things that give us standing in the eyes of the Christian world, that have come in the last quarter of a century. With the great religious world and the world of business and the multiplicity of temptations, all against us, nothing but the mighty hand of God through the unity of Spirit in Christ Jesus could possibly have kept us alive as a people. There must still be some divine, vitalizing power in the faith of a people whom Jehovah has blessed and kept alive under such adverse conditions.

Nothing now could be more suicidal than divisions and contentions in the rank and file of such a people. The



old maxim, "United we stand, divided we fall," holds doubly good under the religious and worldly pressure to which we are subjected today.

Even where my heart can not accept the theories of another on certain matters of doctrine, I can see no reason why I should not unite whole-heartedly with him in services for human welfare and in the work of bringing men to Christ. Often times such united effort, in the unity of the Spirit, may furnish a common ground upon which another may be led to see truth in my light. One thing is certain, I will not be likely to win such a one by the spirit of criticism and in the attitude of a fighter.

If, face to face with the needs of a dying world, I insist on quarreling over theories of questionable theology and about methods of work, and decline to co-operate with my brethren in healing the wounds of the world's sad heart, I can not complain if good people actually come to doubt my good intentions and to classify me among the heartless obstructors of God's kingdom on earth.

If ever the call of God has come to this people to lay aside personal freaks of faith and to unite whole-heartedly for the spiritual uplift of real practical religion and for the re-establishing of the rapidly disappearing Sabbath, I believe that call is appealing to us now. We can do little or nothing toward advancing these much needed things by wrangling among ourselves over merely theoretical problems. Practical, open, united effort at Christian work for saving the lost is the one thing most needed today, and I fear that lack of this is the one sad thing that augurs ill for our future as a people.

Let the blessed spirit of Christian love and brotherhood fill our hearts

with a deep passion for soul-saving, and let us lay aside all criticising and quibbling over methods and theories that only divide and distract, and the day dawn of our future will be filled with hope and good cheer.

If we hold a distinctive and important truth which the world sorely needs, then there is great need that we shall continue to exist. And the show of anything among ourselves that tends to dim our light or to weaken our influence should be carefully and conscientiously avoided.

Of course, from what I have already said you must see, in a general way, some things which I think "should be done to bring us together in the unity of the Spirit." Now if you will bear with me a little longer, I will be more specific upon this question.

I. We need a thorough old-fashioned revival in our churches. It was a Pentecost that gave the early disciples a unity of the Spirit which brought together converts from a dozen nations into one communion, until three thousand souls were added to the newborn Church. If we could more nearly assume the attitude of those people toward God and toward the unsaved of today, we might enjoy a similar experience. Something of their power might be given to us. First, they were engaged in fervent prayer. Such prayer always opens the supplicant's way to his God; and when it is *united* prayer by those who are of one accord in one place, there is an added *power* which always comes by holy fellowship with one another and by communion with the heavenly Father.

Then they were filled with the Holy Spirit, a condition that never fails to promote enthusiasm for real evangelical work. It was this that changed the

old Simon into a new Peter. It made heroes out of timid, hesitating disciples. "Out of weakness they were made strong." People of various nationalities, with different beliefs on various matters, were united in the Spirit to hold up the light in a dark world. Had the disciples, on that great birthday of the Church, been contending over theories that were afterward brought in to distract, there could have been no day of Pentecost.

II. In recent years, Christians of other denominations have learned that they can lay aside the things upon which they differ and gain much good by joining in the unity of the Spirit for practical work in matters wherein they agree. So we have the union Sunday school associations with their uniform lessons, the Y. M. C. A.'s, and the united uplift of the Federal Council. If people of widely differing faiths can thus unite in Spirit and gain thereby, certainly those within the membership of our own denomination might add greatly to our power in the world by agreeing to disagree on mooted questions, and by uniting harmoniously in work for the common cause.

If strong convictions regarding Christ's prayer, that "they all may be one," have been such a help to different peoples, the thought of it certainly should enable members of our own fold to work in harmony for the important things which hold us together.

When Christ made that prayer, I have no idea that the oneness he meant should be absolute agreement upon the question of time covered by the first sentence in the Bible, or on the *modus operandi* of the work of God in preparing our earthly home. But I do think the prayer had reference to the desirable spirit that recognizes God as Cre-

ator and Father, and himself as Savior, and that enables his followers to work together in harmony for his spiritual kingdom.

Wherever men of different beliefs have come together in unity upon some important, fundamental commandment of the Bible, there the bond of union has been doubly strong when a genuinely evangelical spirit of unity has prevailed. I would much prefer to live and work with a small people energized by a mighty conviction as to the value of the truth upon which they stand, and who are united in spirit to help in its promotion, than to drift with the easy going multitudes, or to stand with critical league-forming separatists.

An effort to harmonize the records in God's two books—the Bible and the book of nature—should never destroy Christian unity so long as both parties place God as the Head and Author of all. On such an issue men on each side should give one another credit for sincerity and loyalty to God. The practice of Christian toleration and charity should remove all difficulty. Let us pray for the unity of spirit that comes when each side recognizes the sincerity and loyalty of the other, and I am sure we shall become stronger and more efficient in our Master's work.

III. I have just used the word I wish to emphasize next. A Christlike practice of *toleration* and *charity* would do much to promote unity among us.

I am coming more and more to feel that we can not afford to be intolerant—not even where actual errors do exist, nor yet with an out and out skeptic. Such a man may be won by sweet-spirited words of friendship spoken by one who assumes no superiority over the offender, but bitter, sarcastic words of censure given in the spirit of criticism

will only widen the breach between the sinner and his God and tend to widen the barrier between him and Christian men.

It is well to remember that the first disciples came not by scolding nor by arguments but by a blessed invitation from a personal, loving friend. One of them was transformed not by words of contention but by resting in peace with his head near the Master's heart.

There are, of course, essential Christian doctrines that can not be ignored and must be heeded in order to have peace with God; but I feel more and more certain that the beliefs that bring the blessed peace that passeth knowledge—the real assurance of genuine childship toward God—must come, not so much by force of orthodox *intellects* as by the divine power of orthodox *hearts*.

The great world of sinners and the multitudes in error will be more likely to be won by Christian *good manners* and proper, respectful courtesy, than by sharp, uncharitable arguments however strong they may be.

It does not pay for Christians to be intolerant toward one another. Had the fathers of fifty years ago, already referred to above, refused to work together while differing widely in opinions about Bible teachings and the teachings of God's other book, utter ruin must have come long ago. When President Allen gave expression to his belief that "the life of the universe is a perpetual generation"; when he spoke of "Creation started from chaos and leisurely advancing on the lines of progressive, growing development towards perfection," and many other such modern thoughts, what if Elder Irish or Elder Kenyon had risen up to contradict and fight him for his ideas of Cre-

ation? Or what if some brother had rebelled against Elder Griswold's ideas of the mode of man's immortality, and had started a little split, dividing our interests and refusing to work with the body,—what think you would have been the outcome?

Was it not wise in our fathers to exercise the spirit of Christian charity and toleration, allowing individuals personal liberty to hold differing views as seemed best to them, and after all to unite in the great general work of the denomination without a thought of a split off? They evidently understood that a small people could not survive long with divisions among themselves. So long as both sides of thinkers always put God behind everything as Creator, Sustainer of the universe, it did seem like folly to contend over Jehovah's methods of world making,—especially since he did not see fit to define them at all in the Bible, nor to tell how long time was covered by the words, "In the beginning God created the heavens and the earth."

In a world where unity in diversity is the great plan of Jehovah on every page of nature; where no two persons look exactly alike; where every one speaks with a voice peculiar to himself alone, why should it seem strange that there should also be diversity in the realm of spirits? Why should any man insist that every other one should think exactly as he does—especially in matters not essential to salvation?

After all, when you think of it, uniformity is but the shadow of unity. Uniformity would make a dull, uninteresting world. What if every living person had exactly the same expression of face and the same tone of voice? Is it not just as reasonable to think that

there are as complete constitutional differences in human spirits as in human bodies?

Oh, friends, in these days of aggressive fundamentalists and modernists there is need of this spirit of toleration and charity that can make us one in Christ and enable us to stand shoulder to shoulder in the God-given work of saving men and promoting his Sabbath. I can not see that the conflict between these aggressive partisans is saving anybody. Those radicals who press it most severely do not seem to be seeking the lost; they do seem to be fighting one another!

Let me go a step further: the conscientious child of God must do *more* than criticise his neighbor—something more than to be *tolerant* with him,—he should unite with active workers in efforts to bring men to Christ. The Church should be busy in practical, evangelical work of seeking to save the lost.

IV. *Education*, as generally understood, is not enough to meet the needs of our time. The gospel means much more than literary culture. There must be a strong appeal to conscience. The religious element in education can not be neglected with impunity. The faith of spiritual religion is nobler than the faith of culture. There is a greater moral impulse in belief in a present God of love and justice than in any belief in mere worldly philosophy or in culture. History shows that the highest education and culture can never save a nation that has lost faith in God.

More attention to genuine evangelical education of our religious nature would go far toward uniting men in humanity's greatest work. The souls of men who cry out for God must surely starve if fed upon the culture of edu-

cation alone. The fear of the Lord is still the beginning of wisdom. There is nothing like *religious* culture to unite men in God. The Church must pay more attention to the consciences of men. It must be something more than a cultured Red Cross society; it should not only bind up the wounds of the ones fallen among thieves and provide for the needs of the wounded; it is the Church's business to make the road from Jerusalem to Jericho safe for travelers.

Oh, friends of our beloved denomination, members of the same brotherhood in Christ, fellow travelers to the heavenly home, called with the same holy calling, I plead with you, be kind, helpful, and tolerant one toward another, and see that ye fall not out by the way. May we as a loyal, believing people cultivate that holy fellowship that will make us one in Christ and enable us to be generous in our judgments of one another.

If my words could reach the ears and touch the hearts of all our pastors and leaders, I would say that faith in an infinite Father God, faith in Christ the Savior, faith in the life to come, and love for one another and for our fellow men will lift the world toward heaven as though the very arms of God were around it drawing it unto himself.

Let me leave with you for careful study these words of Holy Writ:

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Ephesians 3:16-19.

I therefore, . . . beseech you that ye walk worthy of the vocation wherewith ye are called, . . .



Endeavoring to keep the unity of the Spirit in the bond of peace.—Ephesians 4:1-3.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you.—Ephesians 4:30-32.

**Studies for the Sesquicentennial** In the old State House at Philadelphia, I am always thrilled with the wholesome story it tells of the "Spirit of '76." There the old "Liberty Bell" still speaks of true patriotism, and the old congressional room where was signed the Declaration of Independence, with its pictures of our noble countrymen who stood true to the cause of government for the people and by the people, has always its thrilling message of righteousness and true freedom in a government that derived its just powers "from the consent of the governed."

Out from this inspiring, historic place I went directly to the sesquicentennial grounds. There one is deeply impressed with the signs of material prosperity and with the marvelous inventions that enable people to enjoy themselves and to have care-free and happy good times.

But some way, ever since that day in Philadelphia, as reports of political movements in the keystone state have filled the land with scandals, I have been wondering if the spirit of early American life has been losing ground. Does it not seem as though Americans are depending too much upon material prosperity in these days? Are there some signs that the people in the land of William Penn are allowing the principles of government of the people, by the people, and for the people to perish from the earth? Are citizens drifting away from the high ideals of our fathers and allowing the reins of government to fall into the hands of men who buy their way to office, actuated by personal interests?

Here is the way the *Presbyterian Advance*, one of America's greatest religious journals, treats this question:

Is the conviction which expresses itself in the Declaration of Independence a conviction which dominates our people today? Does such a conviction express itself in the selection of our rulers and the enactment of our laws? Or have the fires of patriotism burned

low so that we are content that high offices shall be bought by those who are able to buy, while we, the people, are indifferent to the obligations of citizenship or follow meekly the dictates of partisan leadership? . . .

It must give thoughtful citizens pause as they discover what is happening even in this sesquicentennial year. Pennsylvania affords a striking illustration. Investigations indicate that something like \$2,000,000 was expended by the political organizations of the three senatorial candidates in the recent primary election. The amount may be unusual, but the method of securing office through the expenditure of huge sums is by no means confined to Pennsylvania. What does it mean? It means that high office is not really bestowed by the people in the interest of the people, but that it is either bought by an individual in his own interest or else that it is purchased by a party organization in the interest of the party. It means, further, that only a man of unlimited means stands any chance of winning, or else that the officeholder is under such heavy obligation to persons who command large funds that he can hardly be expected to put first the welfare of the people at large. Can one assume that righteousness, justice, and the common welfare are given pre-eminence when such enormous "expense" funds are used? Can he assume that the outcome is the result of the determination of the people to govern themselves?

**Evangelism Should Be Far-reaching** One of the encouraging signs of our time is the widespread interest being taken in evangelism. The word seems to be on almost every man's lips, and it would seem that every interest in the social, business, and Church world is longing for better ethical conditions in every line of life. Some people plead for an evangelistic movement to soften the hostility between fundamentalists and modernists. Others seem to place emphasis on the idea that such a movement would greatly increase the spirit of benevolence in the churches. There are many who think of evangelism mainly as a revival to check tendencies to various sinful ways. In the business world there are some who long to see a revival of ethical business principles, and many a statesman would like to see an evangelism that will increase respect for law, renew the spirit of peace and good will among nations.

One thing is noticeable. Men in each group, as suggested above, are looking to the churches for the initial steps in the work that will bring about the results they would like to see.

If evangelical work is to bring forth the

ethical results for which the best people of all classes are calling, it must certainly be far-reaching and thorough. Evangelism, to meet the world's demand, must mean something more than special revival meetings, such as have hitherto been regarded as the main thing in evangelical work.

The evangelism needed to bring a harvest of ethical good fruits among all classes must be something more than an effort to arouse fervent enthusiasm in a prayer meeting, however excellent and helpful that may be. It should be a work that puts conscience into the businessman and the statesman, into the ideals of social life, into the politician—in short, it must correct the selfishness and the greed that lie back of the overt act. It must bring men to see that religion means more than good prayer meetings and sober church going; it must reach the motives in money making, correct selfishness between man and man, and promote brotherhood in human society.

It must exalt the idea of stewardship in the Master's work until a man sees that his money is part of himself and should be consecrated to the work of the kingdom of heaven. The Christian should respond to God's financial plan as well as to any other part of the gospel.

If the Church today is ready to meet the demands for this kind of thorough-going evangelism and bravely face the task before it, great results must certainly come.

**They Injured Their Own Cause** When the Knights of Columbus took up the

Mexican Church-and-State matter, in their Philadelphia meeting, it was to be expected that they would favor the Catholic Church and criticize the action of the government. But when they went so far in their extravagant charges against Mexico and also against the United States, they injured their own cause in the eyes of reasonable men. Their pronouncements would have been more convincing and would have been more likely to win friends for their side if they had been more temperate and truthful.

It was not necessary for them to go to such extremes in denouncing Mexico as "holding the family a myth, marriage a degradation, and God and religion in contempt." They went altogether too far when they charged that "the system in Mex-

ico had been created under American auspices and sustained by American authority."

The conditions between Church and State in Mexico are not likely to be made better by such wholesale and unreasonable denunciations. Differences between Church and State are not likely to be settled nor the cause of religion advanced by such extreme pronouncements.

Evidently both sides in Mexico will have to cool down before the situation can be improved. While the present spirit of fight prevails, there is little hope of matters being any better in Mexico. It takes this old world a good while to learn that bitter fanaticism and unreasonable denunciations in religious controversies only make bad matters worse. Where both sides are prone to exaggerate, it is very difficult to judge the real merits of any case, and the sooner both sides in any controversy cool down and take a candid good-spirited look at matters, the better will it be.

**When Does Peace Give Place to War?** It is probably true that Germany might have nourished its own special brand of "culture" indefinitely if she had not insisted upon forcing other peoples to accept it. The disposition to compel others to come into her ways of thinking brought on the World War. Peace always disappears and war follows when one group insists upon forcing its views upon other groups. This is true in Church matters as well as in matters of State.

It has been proved in actual experience that believers in the two views which, of late, are disturbing the peace of the Church can and do live happily together in the same fellowship where each group is willing to "think and let think," as Wesley once put it. Dissensions come only when the desire to dominate demands that everybody else shall become subservient to our own views and adopt our ways. The spirit of intolerance and oppression always breeds trouble, but peace and good will prevail where tolerance and love actuate human lives.

**Back in Old Alfred The Same Yet Not The Same** Here we are more than four hundred strong in old Alfred, N. Y., as

delegates to the one hundred fourteenth annual session of the Seventh Day Baptist General Conference. It is the one hundred



twenty-fourth year of Conference life. Many times since I can remember has this dear old church prepared for and entertained such gatherings, and it seems to many, from the Atlantic to the Pacific, like a home coming. The glad, friendly greetings on every hand this morning make it seem quite like a family reunion.

Those of us who hail from the East are made to feel at home, not only by the familiar scenes by which we are surrounded, but also by the rainy, drizzly morning, just such as we have had for many days in New Jersey. But we are not disposed to complain since we have no hand in making the weather.

Promptly at 10 a. m. Conference was called to order by Dr. Post, and a hearty welcome was extended by Pastor Ehret of the Alfred Church. Responses were spoken by Rev. T. J. Van Horn of New Market, N. J., and by Rev. Harold Crandall of New York City Church.

I am starting this report during the last half hour of the opening session, on Tuesday, August 24. Everything is promising for a very good Conference, of which you will be given more in the next RECORDER.

**SEVENTH DAY BAPTIST GIRLS' SUMMER CAMP**

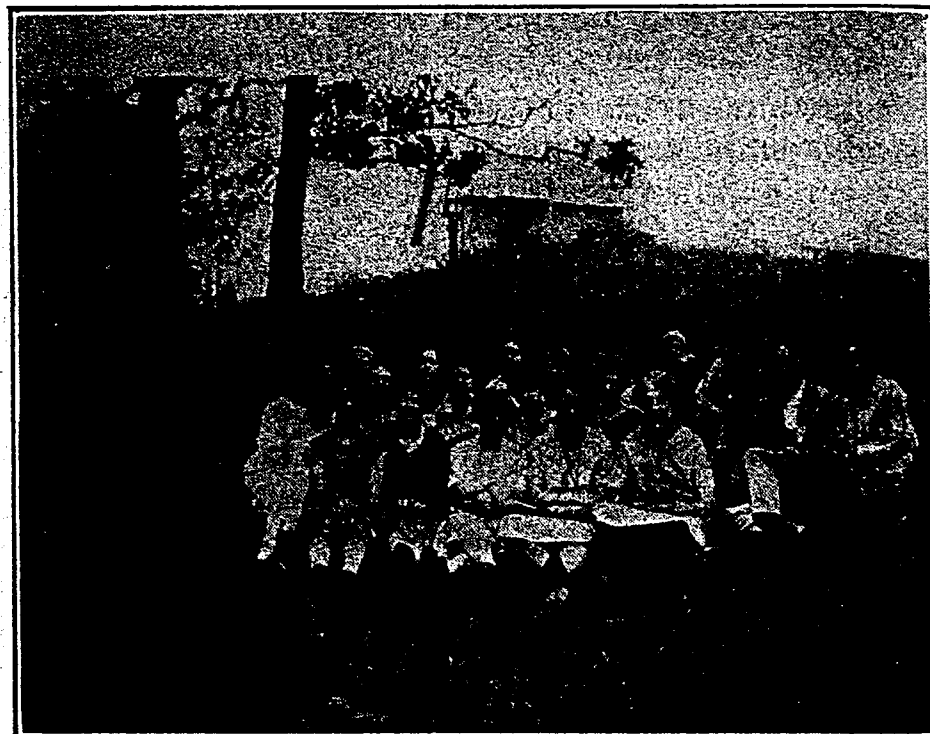
*Bethel, Conn., July 9-19, 1926*

Under the direction of Miss Marjorie Burdick, assisted by the Misses Dorothy Hubbard, Anna Crofoot, and Elizabeth Bond, a ten-day camp for girls was held at Bethel, Conn., July 9-19. The girls who attended besides those named above were, Lammechiena Bakker, Mary Bond, Virginia Bond, Iva Ellis, Ruth Hunting, Etta North, Betty Randolph, Theodate Randolph, and Frances Wells, all of Plainfield, N. J.; Celia Ayers, Martie Harris, and Nora Lykens, of Shiloh, N. J.; and Eleanor Davis of Salem, W. Va. Pastor A. J. C. Bond of Plainfield had direct supervision of the camp.

The following reports of some of the activities of the camp as given by the girls themselves may be of interest to other young people of the denomination and to many older readers

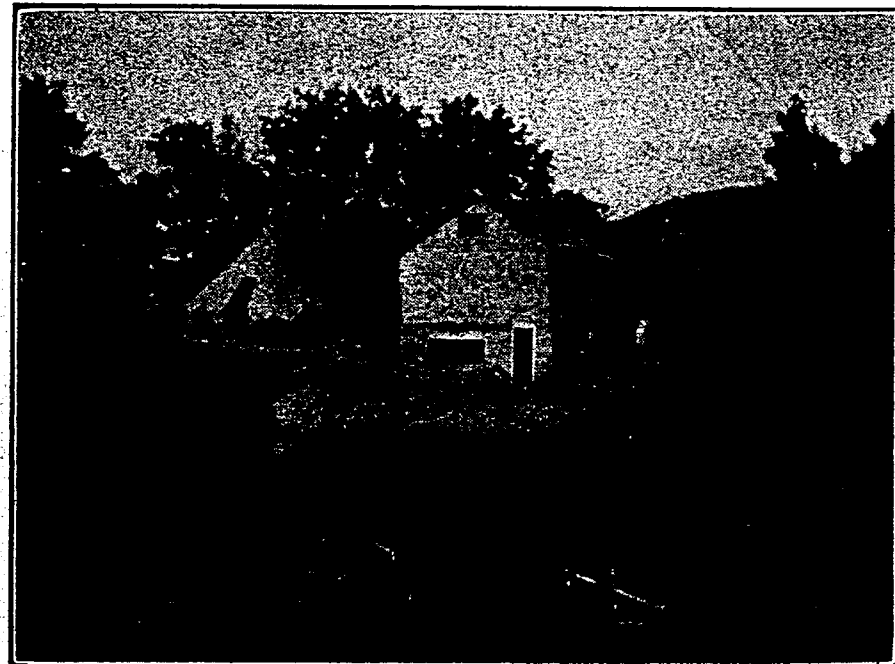
of the SABBATH RECORDER who are interested in our Seventh Day Baptist young people.

In connection with these reports two pictures of the camp are shown. One is a picture of the girls assembled on the hill-



side, beneath the oaks, for the Sabbath morning service. The four ladies to the reader's left, and back of the front row, are Sabbath keepers who were in camp at the same time and who attended some of the meetings. The camp ground is owned and controlled by Sabbath keepers. Mr. Meek of New York City, husband of one of the women, took the picture. The other three are from Newburg, N. Y.

In the background may be seen one of the cottages of which there are four on this hill. One was occupied by Pastor Bond. There is a little chapel on the hill,



also, hence the hill is called "Chapel Hill."

In the other picture, taken by Frances Wells, may be seen the cottage which provided sleeping quarters for the girls. This is situated on an opposite hill, called "Recreation Hill." There is a basement occupying about a third of the extent of the cottage which was used for a kitchen. The tent was the dining room.

**CAMP HIKES FOR NATURE STUDY**

**RUTH HUNTING**

One of the main features of our camp life was the daily hike of at least a mile. Aside from giving us a chance to earn five points, these walks offered an opportunity to study the birds, trees, and flowers. On our first walk our leader, Marjorie Burdick, pointed out many kinds of flowers and leaves, which we collected to press. The next day we started off down the road in the same direction, but walked faster, taking less time to collect flowers. Those of us who did not have to return to cook supper arrived at a lime kiln, about two miles from camp, and were interested in looking it over.

Several times we hiked to Bethel, a mile and a half from camp. The road was beautiful and was lined with lovely wild flowers and trees. We pressed many flowers which are unfamiliar at home and are worth becoming acquainted with. The birds were particularly numerous on the way to town. One pretty sight by the roadway was the nest of a mourning dove with the mother sitting on the eggs.

But we didn't have to go away from camp to see unusual birds. For close to the cottage we saw the scarlet tanager, the goldfinch, the wood pewee, the northern yellow throat, and the towhee, and heard the whippoorwill, besides seeing and hearing the more common birds.

One clear night we went out to observe the stars, and some of us learned as many as nine constellations in the sky.

Our nature study was something that we all enjoyed and it instilled in us a desire to learn more.

**POINT SYSTEM**

**THEODATE S. F. RANDOLPH**

A regular letter system was planned at camp, so that each girl could work for the

letters "S. D. B." In order to obtain these letters one hundred forty points must be obtained, forty under each group and twenty optional.

The three groups are: service, devotion, and body building.

**Service**

**Possible Points**

Department and camp spirit .....	10
Neatness in tent and personal property....	5
Write home at least three times in ten days	5
Cheerfulness in doing camp duties or kitchen police, etc. ....	5
Take part in camp-fire or evening entertainment . . . . .	5
Write camp song or yell and have approved by the camp council .....	5
Write article for Sabbath Recorder.....	5
Satisfactory service in charge of some phase of camp activity (nature study, etc.) .....	10
For every dollar earned for camp (not to exceed 10 points) .....	1
Thoughtfulness in non-required duties.....	10

**Devotionals**

Read Bible daily in camp .....	10
Know books of Old Testament .....	5
Know books of New Testament .....	5
Take part in tent devotionals .....	5
Identify ten hymns by ear .....	5
Know Psalms I and XIX .....	5
Assist at chapel or other Sabbath services	5
Know words of two hymns and two songs learned at camp .....	5
Know words of two camp poems and camp slogan (chosen by girls) .....	5
Know words of camp hymn and camp song	5

**Body Building**

See and name ten kinds of birds .....	10
See and name ten kinds of trees.....	10
See and name ten kinds of wild flowers..	10
Collect, press, and name twenty kinds of wild flowers or weeds .....	10
Know names and locate seven constellations, Polaris, Vega, and Arcturus....	10
Win, or help win on team, three match games . . . . .	5
Hike one mile each day .....	5
Know three birds by call .....	5
Tie and name five knots .....	5

Special reward will be given to the girl that scores the highest.

**VESPER SERVICES AND SUNSETS**

**ETTA NORTH**

At the close of each day's work and play, a helpful and inspiring vesper service was held.

Several nights we went over to the knoll where the church campers lived, and sang with the Meeks and others. We sat on the grass watching the appearance of the moon

and the coming of the stars. One of the things that deeply impressed me was the singing of "Have Thine Own Way."

On rainy nights we assembled in our cottage, or the tabernacle, and held our song service.

During our stay at Bethel I witnessed the most beautiful sunsets I have ever seen. The colors, the sky, and the setting were altogether indescribable, although I will try to give you a sketch of a sunset at the end of a rainy day. In the foreground were dark green hills. The hills in the distance were a deep, hazy purple. The sky was a bright orange—deepening into velvety rose, then red. In front of the colors, the sky was sprinkled with soft gray clouds, lying around the edge of a group of deep purple clouds. The purple clouds were passing swiftly across the sky, and rays of pale pink light shot from behind a large cloud, melting into pale blue, pink, and gray clouds.

If any of you readers have never seen the glorious sunsets from the hills, I hope you may some time have a chance to see them.

#### SPECIAL SERVICES

##### MARTIE HARRIS

On Friday evening, July 9, the camp folks assembled in the cottage. There, with our leader, Miss Marjorie Burdick, we began our evening service. The performance of "Old Man Grouch" was carried out, which meant that with him we were to bury the ideas of selfishness, inconsideration of others, and boastfulness while at camp. (This performance was made by each one walking in single file and taking small pieces of paper, then dropping them into the cradle, bringing out the significance as given before.)

It made an impression upon each one while at our camp duties, on our hikes, and on different occasions.

On July 16, the "Candle Light Service" was in charge of Miss Burdick. The service was opened by singing some of our memorized hymns. Then Miss Burdick gave each one a small candle. The candles were of the two colors, blue and white, which stand for truth and purity. She held a large white candle. Her large candle represented God's light, and our candles our light. Then Miss Burdick lighted her candle and then passed along and lit each one of the small candles, and while doing this,

she repeated verses from the Bible. There was a quartet, which sang, "Follow the Gleam," consisting of Misses Eleanor Davis, Salem, W. Va.; Nora Lykens, Shiloh; Etta North, Plainfield; and Martie Harris, Shiloh. After we had knelt by the side of our bed, Miss Virginia Bond sang, and prayer was offered by Pastor Bond. This was a thoughtful and impressive service.

Sunday evening, July 18, we spent as "Stunt Night." As there were three divisions, each division was expected to have at least one number, and others were given. It was opened by Miss Eleanor Davis, who gave a very exciting recitation. In the next number five girls acted as the piano keys, giving two selections, and Theodate Randolph assisted at the piano. Of course some of the keys had to "stick." Then Misses Marjorie Burdick and Ruth Hunting gave a recitation. One made the actions while the other spoke, and it was very good. Misses Betty and Theodate Randolph gave "Sisterly Love," and 'twas some sisterly love that they had for each other! Pastor Bond gave "The Bee" and "Hans and Yacob," which was certainly funny. Miss Betty Randolph gave "The Soda Water Girl." Miss Marjorie Burdick sang "But That Don't Worry Me," and it was very well given. Miss Eleanor Davis gave a recitation entitled "Little Orphant Annie." By request Misses Nora Lykens and Martie Harris played on their ukeleles and sang three numbers. Then all sang, by the accompaniment of the ukeleles, "Have Thine Own Way, Lord," which was beautiful for the closing number. Miss Dorothy Hubbard sang, "My Task."

Every evening before going to sleep the camp girls had devotionals and bedtime stories, or what was called "Book for Girls." These stories were counted on very much. The stories were read by Miss Marjorie Burdick and once by Miss Anna Crofoot. They were given in a very interesting way. Each story gave us a meaning, such as "thoughtfulness," "helpfulness," "kindness," and "love." This was followed by sentence prayers. The last was our prayer which was repeated together:

"Lord, thou knowest how I live.  
All I've done amiss, forgive.  
All of good I've tried to do,  
Strengthen, bless, and carry through.  
All I love in safety keep,  
While in thee I fall asleep."

There will be different times and thoughts which will be remembered and talked about years later when we think of our wonderful time at camp, but there are those inner meanings which can never be expressed.

Shiloh, N. J.

#### SABBATH STUDY IN CAMP

##### LAMMECHIENA BAKKER

It is a great pleasure to write an article for the SABBATH RECORDER about our trip to camp. Many people have not heard how we girls of the Plainfield and Shiloh churches have enjoyed ten days of fresh air out in the hills of Bethel, Conn. We came closer to God as we were having our meetings out doors on the hillside surrounded with stately trees, and a babbling brook to the left of us.

"And he called unto him his twelve disciples that they might receive authority and wisdom."

Every morning at 9.45 we strolled up the hill for our assembly at camp. All of us looked forward to that half hour of the Sabbath lessons; they were so inspiring and interesting. One of the girls remarked that she knew more about the Sabbath when she left camp than when she came.

We had our first lesson July tenth on "Finding God Through His Holy Day." Pastor Bond began with the first verse of the Bible, "In the beginning God . . . ." These first four words tell us that God created everything and nothing was made without him. When the seventh day approached God rested and then continued his work on the first day of the week.

One of the questions that arose, At what age do we search for God? There is no age limit, but as the child goes to Sabbath school he soon begins to ask questions concerning the Bible. We find God through recorded history, hymns, Bible, and friends.

The Bible. In Jesus Christ we find the highest revelation of God. God created us in order that he might have communion with us. The Sabbath is the crowning act of creation because it provides for the growth of our spirits. The Sabbath is a symbol of God's presence in his world.

Our second lesson was entitled, "The Birth of a Nation." The manna came down from heaven six days in succession, and the sixth day the people were requested to gather for two days in order that they might not work on the seventh day.

The flight from Egypt was a religious movement. Moses, the leader, had been trained forty years in the school of God. They were not primarily getting away from something but getting away to something.

To keep the Sabbath was a pledge of obedience to God. Six days of labor will feed and clothe the body. Sabbath labor will starve the soul. This universe is the home of the Father, he who makes obedience possible.

Our third lesson was based on "The Law and the Prophets." "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill." Matthew 5:17.

The Ten Commandments embody the essential moral precepts for all mankind. One of these laws is to keep holy the seventh day, God's only appointed memorial of his created and Fatherly relationship to men. The Sabbath is essential to the welfare of man, and keeping it is a duty which one owes to himself and to his fellow men. The Sabbath reminds men that they are in a world which God created and which he sustains. The Ten Commandments are so connected that to disregard the Sabbath is to disregard all.

Again and again as the prophets called the people back from apostasy they declared Sabbath breaking one of their chief sins, and assured them that peace and prosperity would follow a whole-hearted return to the observance of the Sabbath.

Our fourth lesson was about "Jesus and the Sabbath."

"And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the Sabbath day and stood up to read." Luke 4:16. And he said unto them, "The Sabbath was made for man and not man for the Sabbath: so that the Son of man is lord even of the Sabbath." Mark 2:27, 28.

The question at issue when the Jews found fault with Jesus in regard to the Sabbath was never the sanctity of the seventh day but always in the manner in which it should be kept.

If it costs much to keep the Sabbath, then it becomes a surer test of our love. If the sacrifice we make seems great, then to make it gladly measures a greater love.

"The Sabbath in the Early Church" was the name of our fifth lesson.



"And as they went out, they besought that these words might be spoken to them the next Sabbath. And the next Sabbath almost the whole city was gathered together to hear the word of God." Acts 13:42, 44.

The first Christian churches established by the disciples of Jesus were Sabbath-keeping churches. These churches were established in three separate continents: first, Asia—Jerusalem, Antioch; second, Africa—Abyssinia; and third, Europe—Philippi.

Paul, the great missionary, was a Sabbath keeper. There are direct references to the fact that in many places Paul preached on the Sabbath day to both Jews and Gentiles.

To be under grace and not under law can not mean that the law has been done away. Men's attitude toward the law may change, but the law remains.

The Sabbath was observed by all Christians for more than three hundred years.

#### HYMNS AND POEMS

IVA C. ELLIS

I have been asked to write about the hymns and poems that Miss Marjorie Burdick dictated to us during our stay in camp at Bethel, Conn. The girls chose "Have Thine Own Way, Lord" for their camp hymn, and "Friendship" and "If For Girls" for their camp poems. Other hymns dictated were: "Savior, Hear Us, We Pray," "Dear Lord and Father of Mankind," "Thou Hast Been Our Guide This Day," "For the Beauty of the Earth," "This Is My Father's World," "Dare to Be Brave, Dare to Be True," "Fairest Lord Jesus," "Purer Yet and Purer," "Love Thyself Last."

The poems were: "Drop Thy Burden and Thy Care," "Friends," "Watch Yourself Go By," "Others," "Roads," "Look for the Silver Lining," "A Little Prayer," "An Outdoor Girl."

From copying these hymns and poems the girls learned many of them and loved them, and in the future will undoubtedly give more attention when they sing and hear them.

#### "Friendship"

"It is my joy in life to find  
At every turning of the road  
The strong arms of a comrade kind,  
To help me onward with my load.  
And since I have no gold to give,

And love alone must make amends,  
My only prayer is while I live:  
'God make me worthy of my friends.'"

#### TALKS ON CHINA

NORA LYKENS

Miss Anna Crofoot gave some very interesting talks on China to the girls while in camp. She told of different things on different days. One day she told of some of the people who had been converted to keep the seventh day and of their faithfulness and strong belief.

Another day she told about the embroidery that the women do while in the school which Dr. Palmberg conducts. They do this work to help pay expenses. The women are expected to work neatly (the back must be just as neat as the front).

Still another time we were told about the buildings and their situations in China. Once we heard about the Boys' School and of the Girls' School and about their size. It sounded as though they must be very crowded with so many eager workers in such a small place.

#### MEALS

MARY BOND

Although meals are not the most important thing at a camp such as Bethel, they are quite necessary.

We girls were divided into three groups with a camp counselor at the head of each. The counselors were Dorothy Hubbard, Elizabeth Bond, and Anna Crofoot, while one day one group would cook, another would wash dishes, and the other carry water and do away with the debris.

During our first day some of us invented a refrigerator—rather a box put in a cool spot in the brook in which we kept butter, milk, etc. The carrying of these back and forth gave the water carriers another job.

Our kitchen was situated in the basement of the cottage. It was not an ideal kitchen, but oh, what good meals, were prepared in it! Our dining room was in a tent situated at the side of the cottage.

Two cakes were sent up by two of the mothers of the counselors to be eaten when their respective daughters cooked. One was an angel food sent by Mrs. W. C. Hubbard; the other a chocolate sent by Mrs. A. J. C. Bond. These were welcomed with open arms, as anyone would know who has ever tasted cakes made by these two women.

#### CLOSING EXERCISES OF RELIGIOUS SCHOOL

An audience that filled the auditorium of the First Baptist church in New Market on Tuesday evening greatly enjoyed the closing exercises of the Community Vacation Religious Day School, which was conducted in that village during the past three weeks under the joint auspices of the two Baptist churches of New Market and Holy Innocents' Episcopal Church of Dunellen, with Pastor T. J. Van Horn of the Seventh Day Baptist Church as the supervisor. The closing program was for the purpose of giving a comprehensive idea of the work done in the school, and it was quite impressive.

The program opened with the regular daily assembly exercises, the pupils of the school to the number of nearly one hundred marching into the church from the front entrance singing a processional hymn. Three songs were then sung by the children, a number of the younger boys and girls recited Scripture quotations from memory; and Mrs. Van Horn told a story with a fine moral. The singing throughout was conducted by Mrs. Harvey Vail with Mrs. Harvey Smalley at the piano. The following Biblical incidents and parables were given by members of the various classes as plays and spectacles, in a manner to appeal to the minds of the children:

"Daniel in the Lions' Den," by the primary class, the little tots entering into the spirit of the play with much enthusiasm, even to the impersonation of the lions by dainty girls and boys that brought out the humorous side to the older portion of the spectators; "The Wise and Foolish Virgins," with the ten principal characters portrayed by girls in class two, carrying lighted candles, five of which went out at the appropriate time to illustrate the meaning of the parable; "The Good Samaritan," acted by boys from the fifth and sixth grades, and this little playlet was portrayed in a way that made it possible for all boys and girls to see the real point of the lesson taught; parable of "The Sower" by class four-A, including selections and singing by the various children taking part; story and song by class three; group song by two classes; song by Miss Frances Thorne, a lullaby with a child on her lap to heighten the effect.

The report of the school registrar, Miss

Amy Williams, indicated that the total enrollment was eighty-nine and that almost all of the pupils were regular in attendance. The treasurer, Frank Smalley, who made a short address in which he thanked all who assisted in the work and spoke of the good that the co-operative spirit had developed, reported a balance of nearly \$40, and a generous donation was also given by the congregation present. Frank Kellogg, president of the Religious Council, also spoke of the efforts made to establish this school as a permanent summer event, and this is the second season that it has been conducted. One purpose of the work, said Mr. Kellogg, is to reach out for children who have no religious training, as well as to develop the training that others already have.

Rev. F. G. Merrill, pastor of the First Baptist Church, highly commended Rev. Mr. Van Horn as the active spirit of the school, and Mr. Van Horn was honored by the audience. The teachers of the school were then called forward and introduced, and they also were accorded fine recognition for the good work done. The list of teachers of the school follows: Mrs. T. J. Van Horn, the Misses Blanche Pierson, Helen Whitford, May Walker, Alice Bielfeld, Helen Bielfeld, Amy Williams, and Elizabeth Carpenter; Mrs. Harvey Vail, musical director, and Mrs. Harvey Smalley, pianist. Mrs. Schlunsen taught for several days during the absence of Miss Walker.

After the conclusion of the set program the audience was invited to inspect the handwork done by the pupils during the course and also the Bible illustrated exercises which were used to bring out various religious lessons. The display was large and impressive and the second season of the school closed with very encouraging prospects of a successful season next year.—*The Weekly Call, Dunellen, N. J.*

#### NOTICE OF ANNUAL MEETING

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

By order of the president.

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



## MISSIONS

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

### MISSIONARY SOCIETY'S ANNUAL REPORT

With devout gratitude to God for his help during the year and for the priceless privilege of having a part in carrying out the Great Commission of our Redeemer, the Board of Managers of the Seventh Day Baptist Missionary Society herewith presents its eighty-fourth annual report.

It has been the aim in preparing this report to give all important information regarding the situation in connection with the various fields; and in order that the report may be widely read, it has been made as brief as seemed consistent with accuracy and clearness.

#### I.—HOME FIELD

##### *Eastern Association*

The Eastern Association is fortunate in that all its churches have pastors. On this account the only call for help during the year coming to the board from the bounds of this association was from Daytona, Fla. There is a company of Sabbath keepers in this city who are faithfully and enthusiastically holding up the light of the gospel. Brother Robert W. Wing of DeRuyter, N. Y., has served them again the past winter and the board aided in his support. The interest is growing here and a move has been started to build a church. Companies of Sabbath keepers located as this congregation is should be encouraged to develop the work in their midst in every way possible.

##### *Central Association*

In the Central Association the churches in Syracuse and West Edmeston, N. Y., have received aid regularly from this board during the year. Rev. William Clayton, pastor of the church in Syracuse, receives, in addition to the small appropriation from this board, a very limited sum from the church and earns the balance of his living with his hands in the pottery. Were he not a skilled workman of many years' standing and gifted as a minister of the gospel, he

could not carry on this work year after year. This church forms a nucleus about which a much larger work should be built in this growing city. Mrs. Lena J. Crofoot, the pastor at West Edmeston, has notified the church and the board that she expects to terminate her pastorate this autumn. Mrs. Crofoot has served this church faithfully and well, and her willingness to change the occupation of a lifetime and fit herself into the Christian ministry has been a source of encouragement to all observers. The church has no one else in sight as pastor.

The Scott Church, Scott, N. Y., is the only one in this association which has been pastorless throughout the year. The corresponding secretary has visited Scott twice during the year for the purpose of talking over the question as to what can be done to revive and extend the work in connection with this church. Brother Robert Wing of DeRuyter, N. Y., led their Sabbath morning service more or less regularly last summer and arrangements have now been made for him to visit them once in two weeks the remainder of this season. This church is more than one hundred years old and is rich in historic interests to Seventh Day Baptists. Both the parsonage and the church are well kept up and the church should be made the center for aggressive work for the Master and his truth.

##### *Southeastern Association*

The Middle Island Church, Middle Island, W. Va., is the only one in this association which has received help from the board during the past year. For the last nine months this church has had no pastor and consequently has not drawn the appropriation during that time. Rev. G. H. F. Randolph, who for several years had served this field acceptably and well, withdrew October last. In the great dearth of ministers and missionaries for the home field, no one has been found to become the pastor and the leader of the work on this field. This, too, is an important center long occupied by Seventh Day Baptists and should not be neglected.

In this connection it may well be noted that two churches in this association, the Ritchie Church, Berea, W. Va., and the Salemville Church, Salemville, Pa., of their own free will, offered to become self-supporting four years past when the board was

forced to retrench on account of debt. The church at Berea has been making a strenuous effort to erect a house of worship. In this work the entire denomination, as always, is deeply interested and the church should have our prayers and whatever aid circumstances may permit.

##### *Western Association*

While no regular financial help has been given to any of the churches of this association during the year, it seems proper to record some items regarding the work for the year, for much missionary work has been done in a way which has made it unnecessary to use much of the appropriation for this field. The corresponding secretary has co-operated with the Missionary Committee of the association in an effort to arrange for supplies for the pastorless churches. Through the activity of this committee the pastorless churches, with one or two possible exceptions, have had regular preaching. Last summer the board accepted the kind offer of the New York City Church to give the services of its pastor, Rev. Harold R. Crandall, to some mission field for one month. The secretary arranged for Brother Crandall to spend July, 1925, with the Hebron (Pa.) churches, and his labor was much appreciated by the churches. Since about the first of last September Brother Mark Sanford of Little Genesee, N. Y., has been preaching for these churches once in two weeks and his services are highly thought of by the people. The church at Scio, N. Y., is being supplied by the pastor of the church at Nile, N. Y.; the church at Petrolia, N. Y., is supplied Sabbath afternoons by Pastor A. Clyde Ehret of Alfred, N. Y., and Pastor Edgar D. Van Horn of Alfred Station, N. Y.; and the Hartsville (N. Y.) Church is now being supplied by students. By virtue of the faithful efforts of the workers in this association our missionary interests have been fostered throughout the year without much expense to the board, and the board wishes to record its appreciation of the interest shown and service rendered.

##### *Northwestern Association*

Two years ago in October, upon the recommendation of the Commission, approved by the General Conference, the board elected Rev. Robert B. St. Clair of Detroit to full time service. For a number of

years prior to this the board had been assisting the Detroit Church in the support of its pastor to the amount of \$600 annually. As outlined by the Commission, Brother St. Clair's work was to extend along three lines; namely, he was to serve as the pastor of the Detroit Church, carry the vocational work which he had been doing in Detroit into other towns and cities, and labor to advance Sabbath Reform in the vicinity of Detroit and in Canada. This work Mr. St. Clair has done as best he could since January 1, 1925. From the beginning the board has felt that it would be better for the church, as well as more in accord with the policy of the board, if the church would undertake to pay as much of its pastor's salary as possible. This conviction has been strengthened during the last eighteen months, and it is hoped that the Detroit Church will soon assume a considerable portion of the support of its pastor.

The appropriation for the northern Michigan field has been the same as for the last four years.

Rev. Ellis R. Lewis served as pastor of the Stonefort Church and general missionary on the southern Illinois field till the first of January, when he became general missionary in the Southwest. The Stonefort Church was unable to find another pastor and this field for six months has been without the ministry of the Word except for about two weeks in May, when Brother Lewis returned to baptize and attend the annual communion of the church. This church is in the best condition in several decades, if not in its history, and it is imperative that another wise and wide-awake pastor be found for this field.

The appropriation for the church at Exeland, Wis., has remained as in the past, and Brother Charles W. Thorngate is serving the church as pastor. A few years ago Brother Thorngate heeded the call of the Spirit to become a lay-pastor and has served this field faithfully and well, supporting himself and family in part by the labors of his hands, teaching all men who will behold that to labor with one's hands is as honorable for the minister himself as to preach the gospel.

Last autumn Rev. Carl A. Hansen and the church at Welton, Iowa, entered into a plan by which he became its pastor and the church drew the appropriation for the Iowa

field till June 1, when the board was notified that Brother Hansen had ceased to be pastor of the church. For three or four months during the winter Rev. E. H. Socwell of Dodge Center, Minn., served the church at Garwin, Iowa, and the board appropriated \$100 toward the support of this work. The Welton and Garwin churches are both now pastorless and it is devoutly to be hoped that they may soon secure such ministerial services as will build up the work in that great state.

Rev. D. Burdett Coon, pastor of the Boulder (Colo.) Church, has continued to serve as general missionary three months in the year. Under this arrangement the work in this great country is growing, and an additional worker is needed for this field. Regarding this matter Brother Coon in a recent letter writes as follows: "The Colorado field is altogether too big for one man. We need another man here all the time. Our interests in Denver are increasing. I preached to forty people there last Sabbath, our own congregation. We have a good place of meeting there now in a Methodist church. A man is greatly needed to help take care of that congregation and other parts of the field. One man should have headquarters in Boulder and another in Denver. The two men might frequently hold special evangelistic meetings together in various parts of this big field. They could do very much more than twice as much as one man working alone. We ought to have an organized church in Denver. The Missionary Society and the denomination should stand squarely behind a move for doubling our force on the Colorado field."

#### *Southwestern Association*

Since the last report two additional workers have been employed in the Southwest. The board entered into an arrangement with the church at Hammond, La., by which Rev. Lely D. Seager should serve that church as its pastor and the board at other points when occasion demanded. At the call of the board Rev. Ellis R. Lewis became general missionary on the Southwestern field, with headquarters at Gentry, Ark. These men began work on their new fields about the beginning of the calendar year. They are both determined to get results for the Master's kingdom, and new life is coming to the work on these fields.

The board has continued its appropriations for the churches at Fouke and Little Prairie, Ark. Brother C. C. Van Horn serves the church at Little Prairie as pastor and Rev. Angeline P. Allen is pastor of the church at Fouke. Mrs. Allen has notified the church and the board that she expects to close her labors at Fouke this autumn, and the church should be encouraged to secure some one to fill this important position.

All told, the board is appropriating \$2,800 to the work in the Southwestern Association.

#### *Pacific Coast Association*

The board has continued to assist the church in Los Angeles, Calif., in supporting its pastor, Rev. George W. Hills. Besides serving the church Brother Hills does some mission work in the Pacific Coast states, the traveling expense of which is borne by this board and the Tract Society. During the last few months several calls for the labor of Seventh Day Baptist ministers have come from those outside the denomination in the bounds of the Pacific Coast Association. The most of these have been unmet.

In the last annual report it was stated that "The Pacific Coast Association has been trying to work out a plan by which two evangelists may be supported in that association for a period of five years. They propose to bear one half the expense and ask the board to bear the other, the total annual expense being estimated at \$4,000." Though this plan was agreed to by the board and the officers of this association, not much progress has been made as yet, because of conditions surrounding the evangelists and the churches most interested; but it is hoped this project may be pushed the coming year.

#### *Evangelism*

Building on the revived interest which the board, with others, made persistent effort to secure last year, the board has tried to encourage evangelistic efforts throughout the denomination during all the present year. It may be too early to determine whether as much has been accomplished as last year, but some very good work has been done.

In addition to keeping the subject of evangelism, its needs, and the different forms which may be employed constantly

before the pastors and churches, the board has given financial aid to special campaigns whenever request has come and has stood ready to give help in such cases wherever needed. At the time of the last annual report a student quartet, composed of students from Milton College, was campaigning in the Northwestern Association. This quartet did good work and closed its labors just before Conference. This work was under the immediate direction of the Quarterly Meeting of the Churches of Southern Wisconsin, but the board was pledged to bear one half of a total expense of \$1,000. Of the \$500 for which the board became responsible it was called upon to pay only \$200; the rest being collected by the quarterly meeting. Rev. D. Burdett Coon, pastor at Boulder and missionary on the Colorado field, was assisted in a series of meetings in Boulder, in May, by Rev. Gerald D. Hargis, who was on his way to Riverside, Calif., and the board helped to the amount of \$125 in meeting the expense of this campaign. The results of these meetings were gratifying. In several churches special efforts have been made with good success. The pastors of the Central Association have been particularly active in promoting the Week-end Campaign which is now coming into prominence in certain sections of our country. It is more and more apparent that evangelism is a potent means of promoting the cause so dear to all our hearts, and efforts along this line should be redoubled by all our ministers and churches as well as by this board.

#### II.—SOUTH AMERICA

The mission work of this board in South America is confined to Georgetown and vicinity. There is a church in Georgetown, British Guiana, a company of Seventh Day Baptists at Wakenaam, an island in Essequibo River, another company on Leguan Island, in the same river, and one or two companies elsewhere within reach of Georgetown. Rev. T. L. M. Spencer acts as missionary and is located at Georgetown, while Brother William Berry is leader of the companies at Wakenaam and Leguan, having been the principal human agency in bringing them into existence. The board has supported Brother Spencer during the year, as in previous years, but has not been in position to aid in the support of Brother

Berry, though urgent request has been made that he should be on the pay roll.

This year has seen the successful culmination of the effort on the part of the board to secure title to the property in Georgetown, which it had purchased in 1920 and 1923, but which was taken and had been held in Brother Spencer's name. It was stated in the last annual report that a bill had been introduced into the colonial legislative body which if passed would entitle the Seventh Day Baptist Missionary Society to hold property in British Guiana. This bill became law last autumn and in a few weeks the title was transferred to the Missionary Society. The mortgage on this property, mentioned in last report, has not been lifted, and in due time arrangements should be made to cancel it.

#### III.—BRITISH WEST INDIES

##### *Trinidad*

The church in Mayaro, Trinidad, which was organized two years past with Mr. Charles R. Cust as leader, is holding the fort, though somewhat discouraged by the unstability of the one whom the church chose as leader and by the fact that no one has been sent from the home land to direct the work. Besides the church already organized, there are people in various parts of the island who are looking to Seventh Day Baptists to send a minister who will lead the work and workers to success. Every few weeks the members of the Mayaro Church have written the board pleading that a missionary be sent to aid them in their straitened circumstances and bewilderment; but the board, to date, has found no one whom it seemed right to send to that field. It is encouraging that one man, months past, offered himself; but though the board considers him well qualified for such a field, it hesitates to send a man with four children in their teens to new and strange conditions in a tropical climate, and will not, provided another suitable candidate can be found. Trinidad is three hundred sixty miles from Georgetown, British Guiana, and can well be worked in connection with the mission in Georgetown provided another worker can be found.

##### *Jamaica*

The work in Jamaica has been conducted about as last year with Elder H. Louie Mignott as general missionary. As for the



past three years, the board has been responsible for only a part of Elder Mignott's salary, it being understood that the balance should be raised by the churches in Jamaica. The reports indicate a healthy growth, notwithstanding some discouraging features. Besides a little misunderstanding between one of the churches and the Jamaica Association, Elder Mignott has been seriously ill for a number of weeks; but the last reports indicate that Brother Mignott is much improved, and it is hoped that all will work in harmony for the Master's cause. A new church has been built at Watersford, the second church in size on the island. The building of this church has been financed almost entirely by the people of Watersford and Jamaica, though a few personal contributions have been sent from this country.

Plans are now well under way for the erection of a house of worship in Kingston. Kingston, a city of 60,000 inhabitants and the capital of the island, is a winter resort for the people of North America and elsewhere and contains our largest church in Jamaica. It has been apparent from the beginning that there must be a respectable house of worship in this city before our cause can obtain a desirable standing in the colony. At the January meeting the board voted to allow the corresponding secretary to raise funds for a church in Kingston provided such a project in no way interfered with the Onward Movement and other denominational enterprises. Elder Mignott has undertaken to raise \$2.50 per member, on an average, in Jamaica; the board voted to appropriate funds received from the sale of the church at Dunns Corners, R. I., and the trustees of the Memorial Fund have given assurance of a liberal appropriation from funds held by them, provided a white man is sent to Jamaica to help in the work. These funds taken together assure the building of a church in Kingston without debt, and the next task in this connection is the securing by the board, of the right to hold property in Jamaica. The corresponding secretary has been working upon this problem, and has learned from the attorney general of the colony that a charter must be secured by legislative enactment. The secretary has been instructed to secure such an ordinance, and it is hoped that the building of the church in Kingston may not long be delayed, though these matters require time.

As yet, no one has been elected as additional missionary in Jamaica, but it is hoped that some one may be chosen and sent to this promising field before many months pass by.

Elder Mignott and others have been urgently asking that a white worker be sent to Jamaica, and it has become apparent that the work in the American tropics imperatively demands two white workers. In view of this fact the board, last January, voted as follows:

"That two missionaries shall be employed to work on the South American and West Indies fields as soon as the matter can be properly financed and men engaged."

#### IV.—HOLLAND AND JAVA

The appropriation for the work in Holland was increased this year from \$700 to \$1,000. This makes the appropriation the same as before retrenchment four years past.

Through Dean J. Nelson Norwood, who visited them last summer, the churches in Holland sent a request that the board give them more consideration than formerly in the matter of financial aid. Upon invitation Dean Norwood attended the April meeting of the board, presented the request in person, and gave such information as he had. A committee was appointed to take into consideration the question as to what can be done, but there has not been time for the committee to do its work and report.

The churches in Holland are fostering mission enterprises in Java, and our people in America are aiding in this work, sending their contribution through the Missionary and Tract societies. There are at present two Seventh Day Baptist missions in Java. These are at Pangoengsen and Temanggoeng, and are about one hundred miles apart. At Pangoengsen there are three white workers; namely, Miss Cornelia Slagter and Mr. and Mrs. G. Vizjak. Miss Slagter and Mrs. Vizjak are trained nurses from Holland and have been in the work a number of years. Mrs. Vizjak who formerly was Clara Keil, has been seriously ill for months. In the mission of Temanggoeng, besides Mr. and Mrs. Graafstal there are Misses Paula Dellen and Helen Stuit. Miss Dellen has been in the work for several years and Miss Stuit is a trained nurse who was sent out by the Holland

churches in December, 1924. That these missions might have the advantages arising from being listed as missions under a recognized board, it has been urged by some that this board take them over; but no action has been taken regarding this proposition.

#### V.—LONDON

Dean Norwood also visited our church in London and brought from them a plea that the Missionary Board take measures to send a worker to them. Besides sending this message by Dean Norwood, several letters have come urging the same action and stating that there are new developments in London which make this a crucial hour. After considering these pleas for help the matter was referred to a committee, which has not yet reported. One of the most serious obstacles to taking up work in London, as in many other places, is to find a suitable man to send—one who is willing and whose circumstances justify his accepting a call.

*(To be continued)*

### WHEN CHINESE ROBBERS WERE ASTONISHED

MISS Z. I. DAHVICE

Something more than a year ago, a colporteur—that is a seller of Bibles and good books—spent a night in an inn, and after he had retired for the night another traveler came in and occupied the same bed, leaving early the next morning before the others were astir. When the colporteur got up he found a letter lying under the quilt. As the man did not return to claim it, the colporteur opened it and found it to be instructions from a robber chief as to attacking a certain town, the massacre of the prefect, and the destruction of their chapel and schools. The colporteur hurried to the chief town of the district with the news, soldiers were sent, and when the robbers appeared they were defeated and scattered, and the town was saved.

Another day two colporteurs were marching through the hills when suddenly they saw a band of men coming rapidly in their direction. The colporteurs walked as fast as they could, carrying their loads, but it was no good, they could not escape them. Soon the men got close to them, and one of them shouted: "Stop and show us what you have in those bundles over your shoulders:

Have you anything valuable?" "Yes, indeed," said one of the colporteurs, "we have the most valuable thing in the world, and we shall be glad to show you. Just look at these books. This is 'John's Good News,' and this is 'Matthew's Good News,' and this is the 'Record of the Disciples' Doings.' They tell about the ten thousand kingdoms' Savior who delivers from sin, and they only cost seven cents each. Won't you buy some?" The robbers looked at the books and actually ended by buying several copies, paying for them, and allowing the colporteurs to proceed on their way.

#### SHILOH NOTES

From time to time many people are wending their way from this place to Conowingo, Md. There is a fifty-two million dollar dam being built by Philadelphia parties, which when completed will be one hundred five feet high and a mile long and will be second for furnishing power in the United States, Niagara coming first, it is said. The water will back up eighteen miles and cover the ground where Conowingo now stands. All the buildings have been bought up and the people who are there, rent free, stay at their own risk, it is said. Last week Mr. and Mrs. George Lykens and two children went to Conowingo. Earlier in the season Albert C. Oland of Ewan, took Deacon Auley C. Davis, Irving Sheppard, and Frank Harris to the marble quarries near Conowingo. August 9 Rev. E. F. Loofboro made a trip to the quarry with Mr. Oland. Sunday Mr. and Mrs. A. S. Lupton visited the quarries and surrounding country.

Many questions were asked before the quarry was found. It seemed as if Shiloh people had visualized more in the quarry than any one at Conowingo or nearby. To reach the place much talked of here, one turns at Oakwood and goes into the woods about a mile—up and down very steep hills over very bad roads. There is a big hole in the ground and much very hard stone uncovered. This summer the half dozen men at the mine work five days and are paid for six days, it is said.

The land has been leased by two or three other concerns. The present outfit contains a one ton Ford truck labeled "Conowingo Mining and Mineral Company."—C. S. L. in *Bridgeton Evening News*.

## WOMAN'S WORK

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

### SONG OF GLADNESS

I am glad that I am alive;  
Glad that I can scramble  
Up rocky hillsides,  
And crawl under hanging branches;  
Glad that I can see the milk-white faces of  
bloodroot  
Peering up through last-year's leaves,  
And hear the rush of waters  
And the wind in the trees;  
Glad that wise men have written great  
books  
For my soul's nourishment,  
And that music and sunset and moonrise  
Stir me to throbbing emotion;  
Glad that the shock of cold water on my  
skin  
Thrills me to my finger-tips,  
And that I can lie down at night,  
With untroubled heart,  
To sleep the sleep of happy childhood,  
And arise, joyously,  
To work and play and love and service.  
Indeed and indeed I am glad I did not die  
When I was a child.

—G. B. L. in *Clinical Medicine*.

### WHERE GARDENS GROW

I never go into a garden, drowsy with the warmth of the summer sunshine, without thinking of the One who makes all gardens. I never walk down narrow paths, fragrant with the scent of old-fashioned flowers, without feeling the fragrance of his love, also. I never bend above a half-opened blossom—fresh and dewy and wonderful—without thinking of something else that is always fresh and dewy and wonderful.

I think that everybody in the world should have a garden—especially when summer lies over the land, especially when the earth is drowned in the splendor of the blue-and-gold and green months. There should be some place set apart—some place of peace and tenderness and delight, where one may find calm and solace and comfort and the rosemary of remembrance.

Usually one sees a gilt-lettered sign somewhere upon, or near the door of a city church. Usually the sign bears the same

device. "Enter, rest and pray" is the way that the sign reads. It is a gracious and charming invitation—a hand outstretched, in friendship, to every passer-by. It makes me happy, every time I pass a church—standing serene amid the turmoil of the city—to read those blessed words. It makes me feel that I am receiving a personal message—just as, I am sure, it makes other folks feel, too!

And, when I enter a garden, I have a sense of hearing the same message. It is as if a voice is saying—"Enter, rest and pray." A gentle voice, a *reaching* voice!

The most tremendous story in the world began in a garden spot. Have you ever thought of that, as you walked through your own garden? Every place, I think, of flowers and trees and grass, has the legacy of Eden's glory. And it was in a garden that Jesus knew his supreme test—a test greater, perhaps, than the one which his torn body knew, upon a cross. For it was in the moon-drenched garden of Gethsemane that he asked for mercy of his Father, adding though—*we must never forget this!*—"if it be thy will." And it was again in a garden, a garden sweet with the awakening of the springtime, that life's greatest promise was made a reality. It was in a garden on Easter morning that life triumphed over death—that Christ, who had given his all for the sake of a sorry world, rose and walked past the gates of a tomb.

In a garden! Those three words travel down, across the ages with the flutter of angel wings all about them; with the smiling of a cherub throng, looking from the glowing faces of pansies and forget-me-nots and marigolds; with the passion of living calling out from every perennial that dares, season after season, to bloom; with the utter faith of utter sacrifice in the perfume of every rose—every rose that blossoms for a day, and then throws its petals, with a spendthrift, glorious bounty, upon the casual summer breeze.

*In a garden!*

I think that every garden is haunted. And when I say haunted I am not thinking of the sort of ghosts that creep through weird tales told at twilight. I am thinking of pleasant ghosts, beautiful ghosts, the ghosts of happiness and sympathy and prettiness. I like to think that these ghosts walk close to us, over the soft grass, and

between the rows of hollyhocks and larkspur, lending to us the glamour of their tender past.

Yesterday we went picnicking into the country. The distance from the city wasn't very long in miles—but it was a great distance, as distance is counted by heart-beats. For the picnic place that we chose was a garden that had been created by God for just such city-dwelling, beauty-starved people as we were. It was a field thrilling with the white and gold wonder of daisies, thousands, millions of them, turning a whole meadow into a sea of swaying silver light. It was a garden place as tender as a song and as simple as the greeting of a neighbor.

As we stood, looking out over the waves of flowers, pulsing all about us, there weren't many words to say. One can not talk lightly in the presence of intense loveliness. Words do not matter—they do not even belong. But we felt, each of us, the same reaction to the scene, a reaction as inarticulate as it was real.

I think that each one of us felt that God was giving us one of the hours that the soul may always remember, an hour of beauty to store up against the loneliness and unhappiness and ugliness that a whole life might hold. I know that, as I gazed off over the smiling faces of the daisies (each one looking past the blue of the sky, straight into heaven), I spoke to my heart in this way:

"When I am an old, old woman," I told myself, "when the winter has come, and my hair is white—when I sit staring off into the distance, waiting for my call to come. . . . oh, then—then I will remember this afternoon! I will remember the shadows that lay across the meadow, and the way that the breeze laughed in the trees, and the way that the flowers nodded, and the faint perfume of honeysuckle, hiding, somewhere, along a rustic fence. I will remember the quiet gladness, and the throbbing fulfillment. I will remember this garden that God has given me, when some of the more vital facts of life have become dim and faded and unreal!"

Oh, I never go into a garden, drowsy with the warmth of summer and sweet with the fragrance of flowers and of dreams, without thinking of the One who made all gardens. I never walk down narrow paths, I never bend over a growing plant, without

remembering why gardens were made, and by whom.

And I think, as I pause for a moment beside some especially lovely flower, that everybody in the world should have a garden, even if it's only a potted fern on a table, or a geranium standing on a window sill, even if it's only a few seeds springing from a flower box or a bulb taking root in a jar of water, even if it is only a garden that grows in the imagination—a garden planted with phantom shrubs and make-believe blossoms.

I think that every one on earth should have a garden, a little place of comfort and of rest, a place in which the hands—or the soul—may touch beauty, a place in which the heart may find that real endeavor and real striving will, in time, bring flowers.

Even the make-believe gardens are worth while, for into them we may take the dreams of our youth and the hopes of the future and the tears that we can not shed before the eyes of the world. We may plant in them more than seeds and shrubs and blossoming trees. We may plant in them the lasting radiance of faith that never dies.

Often I think, when I see somebody sitting alone in the twilight, thinking, that a soul is wandering in a far-garden place. Often I wonder—without the sense of prying—where that garden place may be, and whether it holds the perfume of growing things or the ashes of a lost desire.

Gardens—they never lose their romance, their glory! Not even when they are lying beneath the brown of autumn leaves, not even when they are drifted under the white of winter snows. Always, looking upon the place where a garden has lived, one thinks lovely thoughts; always, walking over ground that has produced flowers, one has the sense of treading upon a hallowed spot, hallowed because of the eternal miracle of eternity, the blessed miracle that was the keynote of the life of Christ.

For there's something about a garden that is both thrilling and prayerful—something that is, at the same time, joy-mad and sacred!—*Margaret E. Sangster in Christian Herald*.

It is not by change of place that we can come nearer to him who is everywhere, but by the cultivation of pure desires and virtuous habits.—*St. Augustine*.



## YOUNG PEOPLE'S WORK

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

### ADVANCE IN INDIA

Christian Endeavor Topic for Sabbath Day,  
September 18, 1926

#### DAILY READINGS

Sunday—Advance in knowledge (2 Pet. 1:1-9)  
Monday—Advance in grace (Col. 3:8-15)  
Tuesday—Progress in Christlikeness (Eph. 4:11-16)  
Wednesday—Advance in organization (Tit. 1:1-9)  
Thursday—Increase in numbers (Acts 16:1-5)  
Friday—Advance in virtue (Gal. 5:22-26)  
Sabbath Day—Topic: Missionary advance in India (Isa. 11:1-10. Missionary meeting)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

A man came into a missionary's home one day and said, "Sir, I want Jesus Christ." He had read a tract given to him at a heathen festival and had walked *fifty miles* to see a missionary. Can we not learn a lesson from this incident?

Many of us think that we can not attend the church service on Sabbath morning, for various reasons—we are too tired, the weather is too hot or rainy, or we do not feel well. When we give such excuses for staying away from the church services we fail to see how much we need to cultivate our spiritual lives, and we do not want Jesus Christ very much. We are selfish and think too much about our comfort and ease.

Let us get a vision of Christ. Let us want him so much that we shall be glad to walk any distance or pay any price to get him into our lives. Then, let us carry his gospel to the poor people of India, where there are thousands who want him. Is there not some Seventh Day Baptist who will now say, "Here am I, Lord, send me to India"?

Battle Creek, Mich.

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, September 18, 1926

#### DAILY READINGS

Sunday—Preaching by the wayside (Matt. 13:1-9)  
Monday—The doctor comes (Matt. 9:35-38)  
Tuesday—Helping agriculture (Isa. 35:1-10)  
Wednesday—Advancing education (Prov. 4:1-13)  
Thursday—Presenting the Christ ideal (1 Cor. 2:1-5)  
Friday—Leading many to Christ (Acts 2:37-47)  
Sabbath Day—Topic: What are the missionaries doing in India? (Isa. 11:1-10. Missionary meeting)

A missionary topic demands more prayer and pains on the part of the leader and those who are to help him, than any other topic.

Interest in missions is like the taste for cantaloupe—by many it has to be acquired. Then you are either whole-heartedly for it or you are against it.

Go through the list of members of a church or society. Pick out the ones you know are interested in missions. You will find these same ones vitally concerned about the welfare of those about them. The old argument, "I believe in converting the heathen at home, first," falls down.

#### INDIA

I have been looking again, with new interest, at the map of India in my atlas. Each little dot, representing a town, may be the dwelling place of thousands of people. Here are provinces about the size of some of our states—California, Montana, and Colorado, for example—and yet the population of them is given as seventy-four million, thirty-eight million, and forty-seven million. Think of it—half as many people as there are in the United States crowded into territory the size of one of our larger states!

It is said that one great missionary to Ceylon, Eliza Agnew, got her first interest in missions from a study of her geography book when a girl. Do you wonder at it?

We can not take the space here to tell of great missionary heroes in India; but find, if you can, in your church or town library, something on the life of:

William Carey, who said, "Expect great

things for God; attempt great things for God"; Adoniram Judson, who said, "The prospects are bright as the promises of God"; Alexander Duff, who said, "We are playing at missions"; Dr. John Scudder, Mrs. H. C. Mullens, Isabella Thoburn, and others.

### THE CASE AGAINST WAR

DR. BENJAMIN F. JOHANSON  
(Conference Paper)

I have chosen to consider in briefest outline a problem that is being given much attention, not only in religious circles but in the deliberations of statesmen. I make no apology for presenting such a discussion at a Seventh Day Baptist General Conference. A survey of our own homes will reveal the fact that war does vitally concern us as a people. Moreover, the time to crystallize a sentiment upon this subject is now, when we have the vision of a destructive war in the recent past and are in no immediate danger of a recurrence. When another war threatens, this psychological advantage is lost. In order to be clearly understood, several general observations should be made at the outset.

1. During the last decade and a half more frightful agencies of destruction have been added to the war system than in the whole of past history. Therefore we are to consider now only so-called modern warfare. Whether or not past wars have been justifiable is not our problem; but rather, are future wars justifiable or necessary?

2. A policy of peace at any price or absolute non-resistance to armed force is, in my judgment, not a practical or attainable ideal in our present stage of civilization. So long as evil, unrighteousness, and injustice exist, will there be oppression. I have not yet reached the stage where I can say with Kerby Page and Sherwood Eddy that war must never again be sanctioned or that the military oppressor shall never again be suppressed. But, as I shall hope to show, the losses of war so markedly outweigh any possible gains, that even without adopting an extreme pacifistic position, we must clearly see that judicial procedure can and must be developed by which many, if not all, differences of nations can be amicably adjusted.

3. Must we accept the verdict that there

always has been war and there always will be? Organized government which represents the maximum of protection with the minimum of force has willed that there shall be no more wars among its individual subjects, for these private wars are not consistent with the rights of others. The appeal of nations to the sword can be abolished by the means already found effective among individuals, namely, an appeal to law and established courts of justice. Society therefore does have a right for its own protection to demand certain restrictions from would-be belligerents. I present for your consideration six propositions in the case against war.

1. It is economically wrong. Formerly, war taxed in only a minor degree the resources of a commonwealth, so that at the end of a conflict, there might even be an increase of national wealth. Today, States are organized so that every ounce of their energy and resources are available for conflict. Whereas formerly, by the weight of arms a nation could acquire what it set out to get, now, there is hardly a gambler's chance of securing what is the object at the outset. In the end there must necessarily be a diminution of wealth. And in a war of any magnitude the resources are pledged for generations to come. Such are the losses which can be inflicted by modern warfare even in a limited period. The practical man knows that war is inconsistent with material progress and with good business.

2. It demoralizes moral standards. We are told that the losses of property and human life—great as they have been during war—are small evils compared with the undermining and lowering of standards of culture and civilization. What else can be expected if war is founded upon the taking of human life, which is the supreme act of the violation of morals? Which of the virtues is left without lasting scars? What evils can be conceived that are not intensified an hundred fold? Surely, we must reap what we sow in war, as in peace. Individuals and society are not left the same after a carnival of slaughter.

3. It is a crime against humanity. In the earliest times war may have operated toward racial improvement by the destruction of the weaker and the survival of the stronger. If that were true of the past, certainly this function has been reversed

now, for only those best qualified to perpetuate the race are selected for military service. The last war destroyed the best male stock in Europe. In this respect, it is a crime toward the race and can operate only toward its degeneration and destruction. If the human family is to survive and progress, we must utilize as parents for future generations the best type of manhood and womanhood with the standards of morals and civilization at their highest level. For this to be possible, the present system of national armed conflict must be abandoned.

4. The methods of war are wrong. Under military necessity one nation justifies its act of disregarding a sacred treaty. Another justifies a hunger blockade, which destroys one hundred thousand non-combatants in a year. Under military necessity a nation collects untold millions of dollars for perfecting a war machine. The effectiveness of tractors, airplanes, bombs, machine guns, and chemicals is being increased many fold, all for the one purpose of destroying property and human life. The individual conscience is disregarded and an irresponsible national sovereignty, whether right or wrong, is imposed in its stead. Manifestly, under actual conditions of hostility the truth is suppressed. The faults of our own nation and army must be ignored as well as the merits of the enemy. The result is: both sides are victimized by distorted propaganda and falsehood. No longer is it possible to confine military operations to the actual combatants. The decision of battle is based upon might, not right. The scales of justice are tipped in favor of the nation which can place the heaviest armor on the balances. Reprisals and counter reprisals are practiced with evil attempting to outdo evil. The methods are wrong!

5. But war is futile and suicidal. Napoleon said, "I doubt if war ever really settled anything. It unsettles everything." We fought the last war to end all wars, but instead, planted the seeds for future wars. We fought to make the world safe for democracy, but have we made it safe for anything? If war is not abandoned it may break up civilization. One way to form a mental picture of what this means is to imagine that all or large parts of the world were overtaken with some such disaster as

is now afflicting the worst parts of Russia. War is not only futile, it is suicidal; for agencies of destruction are now available to annihilate whole populations. The world has a choice of two propositions, only two: live together in peace, or die together in war!

6. It is unchristian. For twenty centuries, two diametrically opposed systems of philosophy have grown up together in this world. One is based upon love and good will toward God and fellow man. It exalts the value of the individual life and soul. The other is based on hate and organized slaughter. It exalts the value of force and counts life as nothing except as it contributes to the military strength of the State. Since the days of the cavemen, war has been an integral part of our civilization. We have raised men and trained them for war. We have glorified war and made warriors our heroes. Up to the present time we have worshiped military force. The time is here when we must decide which of these traditions shall prevail—whether the Cross or the sword shall be our symbol; whether we will worship Christ or Mars, for both can not prevail together. The way of the Cross and the way of the sword involve entirely different attitudes and practices.

It is my contention that the present typical methods of warfare are economically wrong and unjustifiable; they are futile and suicidal; they demoralize the best standards of civilization; they are a crime to humanity and unchristian. Some other solution must be found for our international difficulties. If one per cent of the energy, both in man power and wealth, which is now devoted to the agencies of war were diverted toward the promotion of peace, this question would be solved for all time.

What are some of the obstacles in the way of a practical solution of this problem? Probably the most potent factor is fear—fear that one nation by sheer violence and strength of arms will impose its mandates upon another. No civilized nation can longer secure the support of its own people for a war of aggression or invasion; but self-defense, actuated by a sense of fear, is considered grounds for warlike preparations. Then, suspicion, because of military demonstration of a border nation, and distorted propaganda, as well as hate because of past and present wrongs, are corollaries of fear.

Secret diplomacy, excessive nationalism, and economic imperialism, all contribute to the vicious circle—fear, suspicion, and hate. Under secret diplomacy even the legislative bodies of the nations involved are not allowed a voice. Sovereignty itself is as a pawn in the hands of a few unscrupulous lords, in the foreign office. This was a major factor in the World War. The menace of extreme nationalism in Germany was apparent to all; but we dislike to admit our own excesses or those of our glorious allies. It is one of our own great dailies which advocates the platform, "Our country! In her intercourse with foreign nations may she be always in the right; but our country—right or wrong." It is this excessive love for home land which menaces the peace of the world and deters the effective co-operation which makes for peace. Economic imperialism consists of securing control by economically advanced nations, of the undeveloped parts of the earth, which contain such raw materials as oil, coal, iron, rubber, timber, food, etc. This control is secured in various ways, often by force of arms. Since 1875 practically all of Africa, much of Asia, and the islands of the sea have passed under foreign and rival control. Another kindred source of friction consists of capitalists from one nation securing resources in another country. When trouble is impending from whatever cause, these adventurers demand help and protection from the home land.

One other obstacle should not be overlooked, for in the final analysis it offers as perplexing a problem as any. Many nations pursue a foreign policy which to them, and indeed to a neutral observer, seems justifiable. But to an interested nation, which is apparently discriminated against, it is radically wrong and sufficient cause for unfriendly relations. The opposing attitude of France and England toward Germany is an example. For reasons of self-preservation the existence of France depends upon keeping Germany a second or third rate power, while the prosperity of England, for commercial reasons, depends upon making Germany a first rate power. Hence England and France are at swords' points as to what shall become of Germany. Again, Japan, a small island nation with a prolific people, faces starvation if its people are not allowed to migrate. But the United

States, for reasons satisfactory to us, frowns upon allowing the Asiatic here. Nor is Japan allowed a foothold in China.

Without attempting to multiply the obstacles, one must admit that they challenge us to more profound study than has been given to them in the past. The problem is to minimize war and to remove the causes. Doubtless the solution must come gradually, as most great reforms have. No one yet has all the threads that are to be woven into the completed fabric, but the material is at hand and the will and purpose to assemble are already evident. Dire results are impending if a solution is not found. A world divided against itself can not stand. Equilibrium must come or destruction of the whole will follow.

Immediately following the American Revolution, the thirteen original colonies lived under a condition of practical anarchy. Experience proved that the only way to end this condition was to create an efficient central government. But in this process certain sovereign rights had to be yielded. The nations of the world today are no further separated from each other than were the colonies—nor are they less interdependent, one upon another. Is it not obvious that in order to end the lawlessness and anarchy which now exist among nations, all must voluntarily relinquish some of their sovereign rights in order to create some form of international government? The most significant thing about the World Court and the League of Nations is not their serious limitations, but that they are conspicuous attempts by nations to co-operate upon an extended scale. Difficulties among nations can and in the future will be settled in accordance with facts and the fundamental rights involved, and not by the size of the armies engaged.

Strangely enough, there does not seem to be a unanimous agreement even among Christians as to whether "Jesus' way of life" is applicable to society or to nations. At any rate it is becoming increasingly apparent that the so-called Christian nations have not conducted their affairs with each other on the basis of the teaching and spirit of Christ. The result is all too evident. Are we not justified however in saying that this "way of life" is the only practical way for nations to secure lasting peace? What principles are involved in "Jesus' way of



life"? Surely we must agree that among them are the following: good will, unselfishness, co-operation, unity of spirit, confidence in the agencies of justice, faith in others, the brotherhood of man and the Fatherhood of God, and to keep one's self from hate and retaliation. Is it not evident that only by incorporating these characteristics into the life of nations can our civilization be saved?

In the final analysis, it is the thoughts and purposes of the people, in the mass, which make for war or for peace—individual conscience and not the war lords. Lincoln said: "With public sentiment nothing can fail, without it nothing can succeed, consequently, he who molds public sentiment goes deeper than he who enacts statutes and pronounces decisions—he makes statutes and decisions possible to enact." This mass mind must be sufficiently intensified and projected upon government so that it will not lightly consider war as a remedy for international difficulties. We have a right to demand of our statesmen that they will bend every effort toward the promotion of a program of peace. We have a right to expect that our schools will teach the children to justify the nation only in right doing. Furthermore, the Christian ministry has a God-given opportunity to assist in creating a public sentiment and conscience. The Church must pray and work for the fulfillment of the prophecy of old: "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nations shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4.)

In conclusion, let me humbly suggest that we develop a new psychology toward war. Let us avoid its glorification. The glory of a nation is not in its shining armor, but rather in the type of Christian citizenship which it can produce. Let us strengthen the bond of world brotherhood. Let us adopt and improve all available means of adjusting international difficulties without armed conflict. Let us enter upon this modern crusade as ready to live or die for a cause as were our soldiers at their best. Without descending to fanaticism let us build up an international sentiment which will abhor organized human slaughter. To neglect these opportunities, essentially, and

of necessity, means destruction of property, life, religion, and the best elements in the human race.

Six hundred years ago Dante reminded the Church of its failure to realize the promise of "peace on earth." Christianity today believes that with an awakening Church that prophecy will yet be fulfilled. Jesus Christ, the humble teacher of old, neglected by many, but still directing the destinies of his people, will answer the petition of his children when they fervently pray and work for "peace on earth good will toward men."

### UP THE COAST

REV. GEORGE W. HILLS

I am just home from my annual trip "up the coast," calling on our scattered flock. The most northerly point reached was in Washington, near the Canadian line. Then we went east into Idaho. This trip always brings much pleasure in meeting so many old friends of all these years in the West. But we knew many of these people in their earlier homes, far east of the Rockies, before they came to this coast. In four places snow was in plain sight in crossing mountain ranges. But on the way southward, at Bakersfield, a real "thaw-out" was experienced, where the thermometer stood at one hundred eighteen degrees in the shade.

Many things of great interest were seen, but the greatest "find" of all, was the large number of loyal and true Christian people who "keep the Commandments of God and the faith in Jesus." One sister was missed. She is a teacher in Oregon, who is spending her vacation with a brother in Alaska. A sister was found in Portland, who has but recently changed to keeping the Sabbath of the Bible. Knowledge was secured of two families in Seattle, who are but recently from the East. We could not secure their addresses, so could not call on them. A good sister of another city has volunteered to secure these addresses from friends in the East. There are several on the field who appear almost ready to observe the Sabbath of Jehovah.

If we could imagine ourselves where we could meet but one Seventh Day Baptist, and that one but once each year, would it not more fully prepare us to give many of these scattered ones a deeper and fuller fellow sympathy? They need our prayers.

Your scribe did not preach a sermon on the trip. The people preferred something else; and he gladly acknowledged their right of choice. They chose Bible studies, or Bible readings, usually so called.

In a certain place, by the choice of the people, a Bible reading of fully two hours was the service of one Sabbath morning. At its close, before leaving the room, it was arranged for another such meeting for that evening. The evening service continued for fully two and a half hours. After its close, the people lingered to talk about, and to ask further questions on the subject of the evening.

In another place, at the close of the Bible reading in a church, the first day people of the congregation wished a Sabbath discourse for the next evening. Their wishes were granted. Probably good results will come of it in due time. In some places the first day portion of the congregations were much more than half of those present.

On a train, Bible in hand, I was studying out a certain subject. Across the aisle was a keen-eyed traveling man from Seattle. He looked on for a time, in an inquisitive fashion. Then in a good natured manner, he ventured, "Friend, I believe you are a preacher." I told him I thought he was a good guesser. He told me he was a Methodist and interested in the Book I was studying. I told him, "I am a Seventh Day Baptist, in harmony with the teachings of that Book." He was puzzled. "I never heard of your kind of people before," he remarked. "What—what is your belief?"

I told him that "we are about like the regular Baptists, except that they observe the Roman sabbath while we keep the Bible-Sabbath." This was still more of a puzzle to him. "The Bible Sabbath—the Roman sabbath," he repeated. "I don't understand. Didn't Jesus rise from the grave on Sunday morning? Don't—don't we observe Sunday because he did?"

The subject was thus fully introduced. He was interested to know about the matter. We began with Matthew 28:1-6, and Matthew 12:39,40, and we had a Bible reading that was more than a hundred miles long. We traversed the fields of Scripture from Genesis 2:1-3 to Revelation 11:19, which stands in connection with the announcement of the "great voices in heaven," that proclaimed Jesus as King of the com-

ing kingdom of heaven upon earth, over which "he will reign for ever and ever." Revelation 11:15.

He was a delightful traveling companion and a real believer in the Bible. He saw and admitted much. We parted company with regrets.

In one place I stepped from the train early in the morning. On meeting some of our people, about the first thing mentioned was, "You will hold a meeting for us tonight, of course. Will you give us a Bible reading, please? We much prefer it." "Sure," I replied.

It was in mid-week, and I greatly doubted their being able to get out much of a crowd. But they secured the town hall and there was a good attendance, made up of people from two villages.

I planned to continue the meeting about an hour. But when the time came to close, there came up an animated chorus of voices, "Oh, don't stop now—go on—go on, please." I went on. Later, when preparing again to close, that plea was repeated. The meeting continued for about three hours, with not a sleepy eye in the congregation, and every mind was fully alert. They were hardly willing to close at that late hour.

Much more might be said of the conditions and interest in these and other places on this field, if RECORDER space would permit. But these conditions are suggestive. To spend two or three hours at the movies, or at a party, is no uncommon occurrence. But to spend three full hours, and be interested, at a Bible study is not so common.

Does it not clearly show that the people are hungry for the Word of God? I have never seen such a time of longing hunger for the Bible as now exists—with that deep, appealing soul-hunger, that never can be satisfied with anything short of the Lord Jesus Christ, the God-man of the cross, as taught in the Bible.

Jesus truly said, "The harvest indeed is plenteous, but the laborers are few." Shall we not pray, "The Lord of the harvest, that he may send forth laborers into his harvest?" Matthew 9:37,38.

Have these needs of which Jesus spoke ever been more real or more serious since the days of the Reformation than they are today?

264 West Forty-second Street,  
Los Angeles, Calif.

## CHILDREN'S PAGE

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

### OUR BEST FRIENDS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
September 18, 1926

#### DAILY READINGS

Sunday—Our parents (Gen. 37:3)  
Monday—Our family (John 11:1-4)  
Tuesday—Our companions (2 Sam. 23:14-16)  
Wednesday—Our employers (Matt. 20:1-6)  
Thursday—Our teachers (Heb. 13:17)  
Friday—Those that help us (Prov. 27:6)  
Sabbath Day—Topic, Who are our best friends? (Prov. 17:17)

Let us study the acrostic given below and then tell in the Junior meeting just how these people are our best friends. What do they do for us? What do we do for them? Whom may we include under "everybody that helps us"? What do we mean by sincere companions? Are there such mothers and untrue mothers? (What about some of the mothers of other countries?) What do we mean by earnest doctors?

B rothers  
E arnest doctors  
S isters  
T rue mothers

F athers  
R eligious leaders and teachers  
I nstructors  
E verybody who helps us  
N eighbors (good and kind ones)  
D entists  
S incere companions

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

### WHERE CHALK COMES FROM

When you write on the blackboard with a piece of chalk, do you ever wonder where the chalk came from?

In one place there are big white cliffs or hills of solid chalk. In some other places there is chalk under the ground.

A long, long time ago the chalk was formed under the sea. Many tiny shell animals lived in the sea. When they died,

their shells fell to the bottom of the sea. After many years the tiny shells were piled in a deep layer and formed chalk. Finally the sea sank away to where it is now.

Men take chunks of the chalk to factories. There it is ground into powder. Then the powder is mixed with glue so it will stick together, and it is made into the shape of the chalk crayon that we use at school.—*Selected.*

### TWO BOYS AND A FATHER

Smash! went the windowpane, and Timothy stood looking at it.

"How could I have forgotten!" he said over and over. Father told me to be sure not to throw the ball toward those greenhouses, and now that window is broken!"

"My, but your father'll be angry," said Edwin dolefully. "That will cost a lot of money to fix. Can't you tell him it was the cat, or something?"

"I guess you don't know my father," answered Timothy indignantly. "He never gets angry with me. He'll be sorry I forgot about the ball, of course. But when I forget and do something wrong, we talk about it together. He never scolds me. Sometimes I wish he did. He always forgives me. He's my father, you see, and he loves me."—*Sunshine.*

### KEEP YOUR PROMISES

Suppose sister promised to take you on a picnic, or told you she would help you play a new game. You would be very much surprised and hurt if she failed to keep her promise. But how about your own promises? Do you always keep them as you expect others to keep theirs? If you promise to hurry home from school to do an errand for mother, do you really hurry, or do you loiter along until it is too late for the errand?

If you tell Harry you will give him three marbles if he will feed your rabbits while you are away on a visit, can he feel certain he will get the marbles?

If you promise your Sabbath school class you will be present the next Sabbath, can they feel sure you will be there, unless you are sick? Or, are they so used to your promises that they don't know whether to look for you or not?

Don't you think that when you expect father and mother and everyone else to keep their promises to you, you ought to be very careful to keep yours to them? If you are not careful to do so, they will soon get to counting you out of everything, because you can not be depended upon.—*Selected.*

### THE SUPPER TIME CALL

The boys and girls in the neighborhood had been playing out after school, and now it was getting near supper time. Soon Henry's mother came to the door and called him. But they were in the middle of a game, and Henry was too busy to answer.

After his mother had called three times, Henry said, "I heard you the first time," and his voice was cross.

Alice's mother whistled next, and Alice shouted at the top of her lungs, "What do you want?" Now Alice knew that when mother whistled she should run home and see what was wanted.

Then the mother of the twins came out on her porch, for supper was ready at their house, too. Soon she gave the call that the twins knew was for them.

"Coming!" answered Jim in the jolliest tone you ever heard.

"Yes, mother," sang out Janet, which sounded as if she were glad she had a kind mother and a loving home and supper waiting.

Suppose you stop a moment and think how the boys and girls in your neighborhood answer the supper call. Are there any like Jim and Janet, who have learned how to respond politely to calls?—*Selected.*

### SPIRITUAL UNITY

OPENING ADDRESS OF CONFERENCE

DR. GEORGE W. POST, JR.

In the opening of this, the one hundred twenty-fourth anniversary and the one hundred fourteenth session of the General Conference of the Seventh Day Baptists, I come before you with a message that is old yet new, a message inspired by the thought of those who have in late years passed to their eternal reward, leaving us a glimpse of the light which inspired them, a message old enough to be found early in the records of our "Book of Faith," and yet one which we need to refresh and renew in this pres-

ent age of mental conflict and bewilderment. In it there is nothing original, and the only reason for bringing it prominently before you lies in the conviction that it is too little thought of in this day and age, and that it is fundamentally the most desirable of the "Fruits of the Spirit."

There is abroad among us a widespread feeling of unrest and even dissatisfaction leading to difference of opinion and not rarely reducing itself to the level of personal animosity. It seems impossible to differ in opinion without being unfriendly, to discuss without debate, or to set forth one's own opinions and feelings without receiving stinging reproach or condemning diatribe.

Our denominational machinery is now so complicated and cumbersome that our horsepower is insufficient to motivate us and merely turns the wheels over without carrying us anywhere, and yet there are those among us who would add another unit to our machinery to further complicate the already amazing amount and number of units which we already possess. There are among us some whose utterances breathe bristling anathemas toward their brethren of professed like faith; and yet I can not believe that these brethren do not love the truth or each other, but that that love is lost sight of in the ardor with which they seem to be impelled to set forth and emphasize their own personal views. It has been the witness of these things which led to their mention here—"lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," (2 Corinthians 12:20, 1. c.) for these are not of the Spirit. The observation of the hypersensitiveness of some of us leads one to the conviction that it is due to a sort of religious egotism, for the real Spirit of the Christ is "gracious and merciful, slow to anger and of great kindness."

Our own beloved President William Clifton Daland of Milton, when president of the Conference at Brookfield, N. Y., uttered the inspiring dictum of "Power without Authority," recalling to us the perfectly Scriptural teaching that the greatest power in the world, the force underlying all the wonders of nature and motivating the glorious achievements of the human race, was the "Invisible Power of the Eternal." "For the things which are seen are temporal; but



the things which are not seen are eternal." (2 Corinthians 4:18.)

Our beloved Rev. George E. Fifield, who but recently laid down his life and who was to have had an important place upon this program, preached of the wonderful power of eternal love, which when instilled into the heart of man rules without force or constituted authority. From perfectly Scriptural sources, he taught that this power was able to overrule the kingdoms of the earth and the powers of monarchs, and to break down the bounds of ecclesiastical dominion, no matter how powerful, and that it was the unseen and all-powerful motive power of the universe.

Accepting this fact that the world is to be ruled by the invisible power of the eternal and that the power of Eternal love is but another way of describing this same thing, the important thing for us to discover is how we may express this in our own lives, concretely, otherwise it is but a beautiful mirage having no substance of its own. What but service is the concrete expression of love in all our walks of life? What but service was the expression of love in the life of the Christ? What but Christian service should be the means of showing our love and belief in Jesus Christ to our brethren and to the world which hungrily awaits it? The power of Eternal love and the spirit of service level the barriers between denominations and know no boundary of time or space. If we could but catch the inspiration of this truth it would silence all the questions of controversy arising among us. It would lead those who are forever zealous to tie us to a stereotyped creed and limit the range of our spiritual vision to live the greater life of Christian service in its fullness, rather than hold us at the threshold of the door. If we could but catch this ideal of Christianity our main business would not be "How can I set my brother aright?" as much as it would be "How can I serve him?" and that, whether he were of our own faith or any other belief—"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all."

From time to time there arise from among our ranks individuals who feel that for one reason or another they are impelled to start a new movement among us and regard it as a serious duty to see that it is

adopted and put into active practice among us. Personally, having known most of those who have done so in my time, I believe that all those whom I have known individually have been honest and sincere in their convictions and felt that in so doing they were doing their Christian duty. But in every one of these where the possibility of getting an insight into the individual existed, there has usually been also some other genuine impelling motive; and not infrequently this motive, which did not appear upon the surface, was not consciously before the mind of the person affected; but nevertheless it was a dominant power in the individual's life. It may have been in one case that some act or deed in the past has weighed upon the mind of the individual until he has come to feel that some great act of worship or self-sacrifice must be fulfilled to appease the pangs of a disturbing conscience; in another, it may have been due to hypersensitive interest in the welfare of a friend or group of friends and an earnest desire to set that friend aright. In reality, the measure of the value of what we do in our Christian experience may be determined from the amount of real service we have rendered to our Christian brethren.

The former leaders of our people who caught this vision of power, such as Daland, Randolph, Fifield, Lewis, Platts, Whitford, etc., although each held to his own ideas of the truth, nevertheless saw that only as we came to appreciate the power of spiritual unity could we feel the strength coming from an understanding and use of the power of spiritual force. In other words, this is a God-given power which was given for man to use as soon as he learned how; and if we could measure up to our possibilities, we might have the same power with which the apostles were endowed as soon as they were in a position to use it rightly. It is to this great theme of "Spiritual Unity" that your attention is directed during the present session of the General Conference.

Tell them, "I Am," Jehovah said  
To Moses: while earth heard in dread,  
And, smitten to the heart,  
At once, above, beneath, around,  
All Nature, without voice or sound,  
Replied, O Lord, "Thou art."—C. Smart.

There are many of us who feel that the Sabbath truth is the one great truth which we are to hold up before the world, and in

some ways it is. Yet the belief in the Bible and in baptism by immersion are of equal importance. Nevertheless, feeling the power of these truths, I am constrained to say that the power of spiritual unity is yet greater than these, just as the whole is greater than its parts. If we are satisfied to consider the Sabbath or any other single truth alone as our one main aim or mission, it is very much like considering the secession of the Confederate States, which was the immediate cause of our Civil War as its main motive, whereas it was only the match which set off the whole conflagration. I am confident that a thorough appreciation of the Sabbath truth is an essential part of the complete understanding of the power of the Spirit, and is an indispensable part of its full comprehension. Yet, at the same time, if we can give to the world a living example of the spirit of unity along with the Sabbath and these other truths, we will have given it the greatest lesson of power that man through God can give. It was this spirit which animated the early Christian Church and made it so powerful without any temporal head or authority, and I am convinced that St. Paul apprehended this and feared that the church would lose it when he wrote that masterful fourth chapter of his epistle to the Ephesians. The early church began to lose it when it began to break up into units, each having its own little center of interest with its temporal center of power, and became lost in the maelstrom of the middle ages.

Just as many ministers of the gospel feel that the bringing of converts into the church and its numerical growth is their highest mission, yet I am convinced that after one has accepted whatever of the spirit of Eternal truth is brought to him, the next important step, and the one which should concern us most as individual Christians is that of growth and development in the truth. Unless that follows we might better have been left to our own ignorant ways; for then we would at least have lived up to the best light that we had, whereas, having once received the truth, we are irreparably damaged if we let it escape us. Hence, if we fail to develop the spirit of Christian fellowship and the strength of spiritual unity, we will have failed in the greatest mission that the Almighty has ever given us. We are in some measure failing and losing

ground, because we have lost sight of this which should have been the very center of our existence. It is the province of this Conference to try and discover some remedy for this situation.

How happy is he born and taught  
That serveth not another's will;  
Whose armor is his honest thought  
And simple truth his utmost skill.

Whose passions not his master's are,  
Whose soul is still prepared for death,  
Untied to the worldly care  
Of public fame, or private breath;

Who hath his life from rumors freed,  
Whose conscience is his strong retreat;  
Whose state can neither flatterers feed,  
Nor ruin make oppressors great;

Who God doth late and early pray  
More of his grace than gifts to lend.

—Sir H. Wotton.

In coming before you as the president of this Conference, I am here neither from personal aspiration nor solicitation. I felt that it must have been the thought of spiritual unity expressed at our last Conference which led to it, and it is with this in mind that the present program has been shaped. It has been intended to emphasize the spirit of Christian fellowship and the power of spiritual unity. It has been my thought to keep the program from being unduly crowded, that there may be opportunity for each of you to bring your personal thought before us. While it manifestly is impossible to discuss all our problems on the floor of Conference, yet in the committees there will be ample time for each of you to gain a hearing. Therefore, let each of you select the meetings in which you are most vitally interested, note when and where they will occur, and attend them. Let everyone forget his own personality and his selfish aims to the extent that the spiritual may be uppermost before us. If anyone is unable to get a proper hearing, bring it to my attention and every endeavor will be made to provide every consideration for you provided your motives are not personal or selfish.

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1.)

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—C. H. Spurgeon.



## TENTATIVE PROGRAM, NORTHWESTERN ASSOCIATION

Farina, Ill., September 16-19, 1926

- Thursday morning
- 10.00 Opening service  
Address of Welcome—H. P. Irish  
Responses:  
Rev. J. H. Hurley  
Rev. W. D. Burdick  
Introductory sermon—Rev. E. A. Witter
- 11.45 Quiet Hour  
Led by Rev. C. B. Loofbourrow  
Thursday Afternoon
- 2.00 Business
- 3.00 Program of the Woman's Board  
Music  
Prayer—Mrs. M. G. Stillman  
Paper—Religious Education  
Miss Minnie Godfrey  
Paper—By Faith—Miss Mabel West  
Song—How Firm a Foundation  
Congregation
- Thursday Evening
- 7.15 Song service
- 7.30 Evangelistic sermon  
Friday Morning
- 9.30 Devotionals
- 9.45 Business  
Sermon—Delegate from Southeastern Association
- 11.45 Quiet Hour  
Friday Afternoon
- 2.00 Tract Society Hour  
Directed by Secretary W. D. Burdick
- 3.00 Denominational Work  
Secretary W. D. Burdick  
Friday Evening
- 7.15 Praise service
- 7.30 Evangelistic sermon  
Testimony meeting  
Sabbath Morning
- 10.30 Usual opening service of Farina Church  
Sermon—Rev. J. W. Crofoot  
Sabbath Afternoon
- 2.00 Education Society  
Symposium on Christian Education  
Led by President A. E. Whitford
- 3.00 Young People's Hour  
Devotional period  
Pageant—"Two Dollars for Missions"  
By Mrs. Mae Hurley  
Evening After Sabbath
- 7.15 Praise service
- 7.30 Evangelistic service  
Sunday Morning
- 9.30 Devotionals
- 9.45 Business session  
Sermon by delegate from Eastern Association
- 11.45 Quiet Hour  
Sunday Afternoon
- 2.00 Sabbath School Hour
- 3.00 Missionary Society Hour, conducted by  
Secretary William L. Burdick  
Sunday Evening
- 7.15 Song service
- 7.30 Evangelistic sermon  
Conference meeting

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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## Sabbath School. Lesson XI.—Sept. 11, 1926

GIFTS FOR THE TABERNACLE. Exodus 35: 20-29.

Golden Text—"Honor Jehovah with thy substance and with the first-fruits of all thine increase." Proverbs 3: 9.

## DAILY READINGS

Sept. 5—Gifts for the Tabernacle. Ex. 35: 20-29.

Sept. 6—Robbing God. Mal. 3: 7-12.

Sept. 7—Giving in the Early Church. Acts 4: 32-37.

Sept. 8—Generous Giving. Ex. 36: 1-7.

Sept. 9—Miserly Giving. Acts 5: 1-11.

Sept. 10—Our Example in Giving. 2 Cor. 8: 7-15.

Sept. 11—Gifts for the Church. Ps. 84: 1-12.

(For Lesson Notes, see *Helping Hand*)

## RECORDER WANT ADVERTISEMENTS

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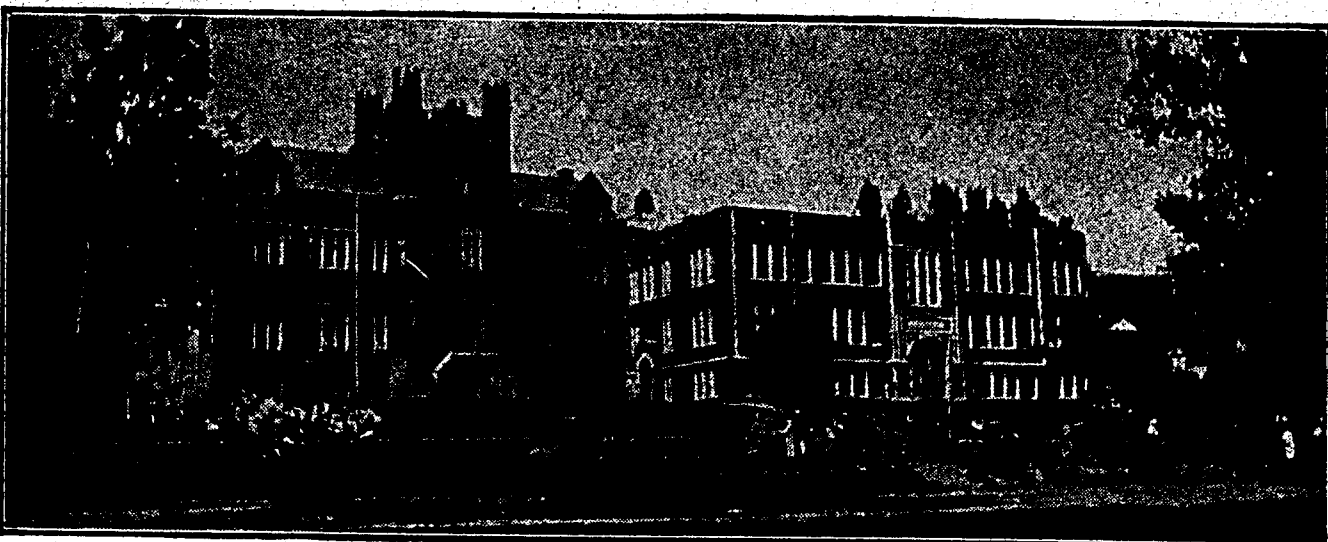
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# The Sabbath Recorder

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

*Another year of history is thus completed*

Before the Conference of 1927 shall we  
not complete the

## Denominational Building

and thus reach another great forward step  
**NOW!**

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

### PREACHERS

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

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

—William E. Shaw.

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