

New Sabbath Hymn

By MARY A. STILLMAN

THIS new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

SABBATH EVE

Mary Alice Stillman

James Stillman



Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away.
We may claim a Father's blessing
When His children meet to pray
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.

Address the

American Sabbath Tract Society

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder



FRANK J. HUBBARD
Treasurer of Tract Society and President
of Conference

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 83, NO. 10

PLAINFIELD, N. J., SEPTEMBER 3, 1917

WHOLE NO. 3,783

Study the Reports The General Conference is over. Nearly four hundred delegates and visitors who spent several happy days in Plainfield are again at home, and Conference to them is only a memory. As they look back upon the six busy days filled to the last minute with committee work, general reports and discussions, sight-seeing and social enjoyment, we hope they will all feel well paid for their trip to Conference. They will not soon forget the pleasant scenes in the halls of the high school building between the sessions of Conference, the exhibits of the boards that interested them, the pleasant visits in the rest rooms, and the rides about the city and in the country.

These things we know will abide in memory for many years to come; but we are not so sure that everybody will remember well the good things in the reports and what was said in discussions of measures vital to us as a people. Indeed we are not certain that all who came even so much as heard them. These reports and addresses, however, are the things we are most anxious to have remembered and well understood. It is also essential that the many who could not attend Conference should learn, early in the year, what was done in the meetings and what forward steps were recommended. Our future success as a people depends largely upon our seeing eye to eye and entering advisedly and loyally into the work to which we are committed. Therefore, as space permits, we are printing in this and following numbers of the RECORDER all the reports of our boards and whatever information we may have concerning our needs as a people and the plans proposed to meet them. Reports of work done and objects gained should be an inspiration to our readers and should result in a general spiritual uplift among the churches.

Do not fail to study these reports carefully. By so doing you, too, may enter into the spirit of Conference and receive something of the uplift that came to those

who were there. Such a study should lead to loyal, united, enthusiastic service for the cause we all love.

An Open Parliament An hour and a half **Tract Board's Report** on Thursday afternoon was given to an open parliament for discussion of matters contained in the Tract Board's report. The session was in charge of Secretary Edwin Shaw, and every one was requested to make suggestions, ask questions, and express opinions upon any phase of the work as presented in the annual report. This proved to be an interesting session. Eighteen or twenty persons spoke upon various points presented in the report, making suggestions and expressing approval of the work of the board.

That part of the report referring to our publications received much attention, and among the suggestions made regarding the SABBATH RECORDER are the following: It should in some way be sent to every one of our boys who are in training camps in America or with the soldiers in France. Our Christian Endeavorers could keep in touch with these, and their addresses could thus be furnished for RECORDER mailing lists. The names of Seventh Day Baptists who volunteer or who are drafted could be sent the editor for publication in the honor roll. Such a list from week to week would be of great interest. A special fund for sending our literature to the soldiers would help in the matter.

Some thought the price of the RECORDER should be raised to \$2.50 or \$3.00; but after several had spoken on both sides, it was voted by a large majority that a raise in price would not be best. The value of the RECORDER to our people depends upon the number who take and read it. To raise the price would certainly lessen that number, and this is the very thing we wish to avoid. While the *Helping Hand* and *Junior Quarterly* are convenient as helps to Bible study, the SABBATH RECORDER is a necessity to the life of the denomination.

The question of increasing the subscription list is a difficult one. Some thought there ought to be a change in the method of securing subscribers, and that instead of an agent simply to take money when brought to him for the RECORDER in return for having his paper free, there should be in each church a committee of active, loyal persons appointed to make a thorough canvass. Each church should be interested enough to see that every family within its borders has the denominational paper in the home. Those who are really not able to pay should be helped by those who are in better circumstances. Our churches as a rule do not take the interest they should in this important matter. A SABBATH RECORDER day now and then in which the pulpit lays upon the pew the burden of responsibility for the success of the denominational paper would be likely to bring good results. We know of some places where the weekly prayer meeting now and then is made a SABBATH RECORDER meeting, in which each one brings some good thought from the RECORDER itself, speaks a word in its favor, or prays for its success.

One lady spoke of the responsibility resting upon mothers to train their children to love and to read the RECORDER. Disloyal talk and criticism where true denominational loyalty is needed will surely alienate the hearts of the young people obliged to live under such influences and make it doubly sure that they will drift away from the faith.

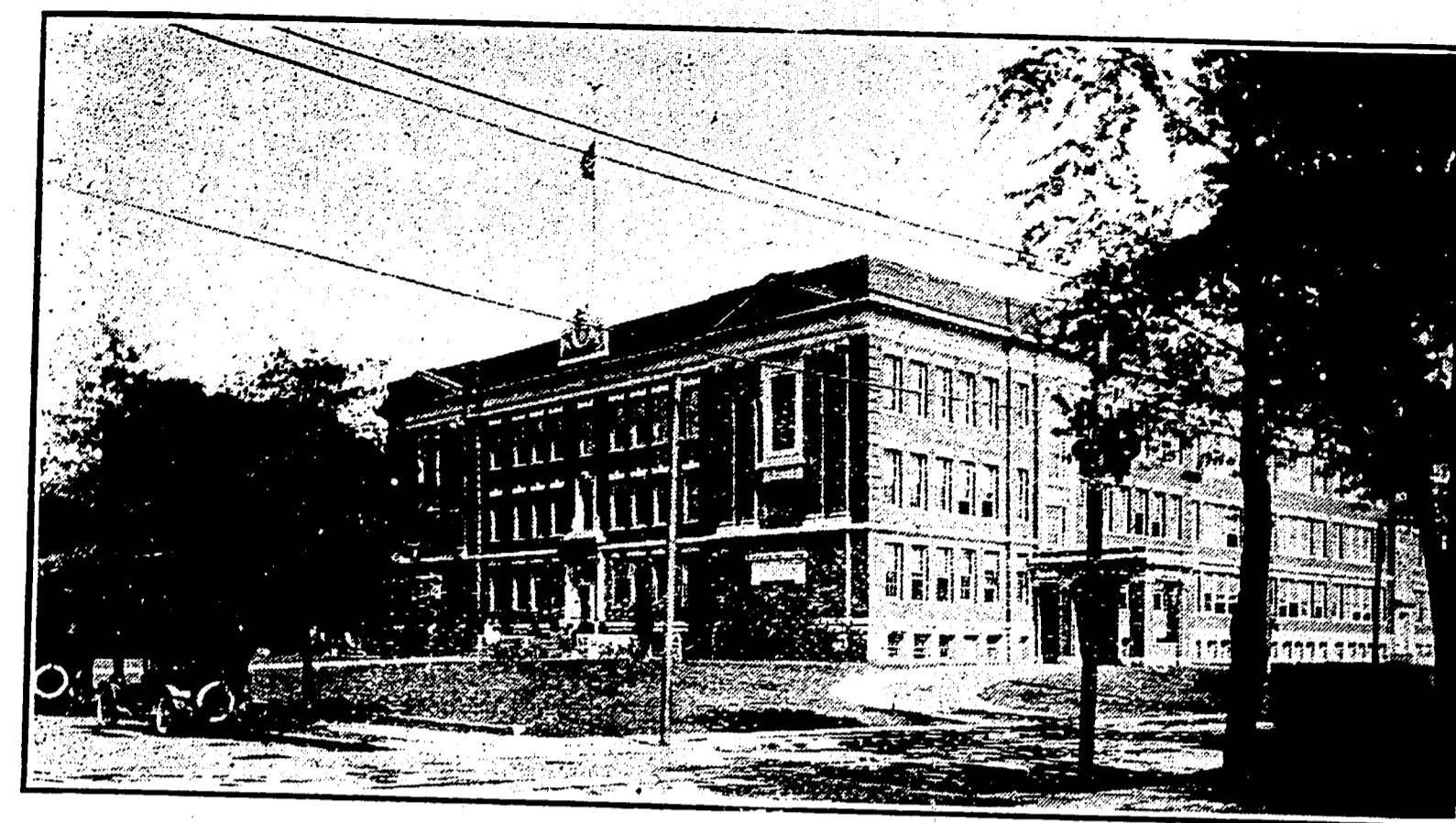
Not for a long time have we heard such a clear and careful discussion in open Conference of the questions pertaining to the welfare of the denominational publications so essential to our life as a people.

The Question of a New Publishing House In the open parliament and in two sessions of the Committee on Denominational Activities, there was much interest in the question of a denominational home and publishing house, as suggested by the Tract Board in its report to Conference. Our great need of such a home was so manifest to those who attended the meetings that every one seemed anxious to see the undertaking placed upon its feet. The opinion prevailed that the time to take the preliminary

steps is *now*. To allow the matter to rest without present action will kill it dead. People would lose interest, and years would go by while we idly waited for another opportunity so favorable as this. Therefore the committee reported favorably and Conference recommended that the Tract Board proceed with the erection of a denominational home as soon as in its judgment it should seem wise to do so.

Study Carefully This Part of the Report We give our readers the pictures of drafts shown at Conference to illustrate the board's idea of the kind of building needed for the proposed denominational home. Mr. Hubbard's report as chairman of the committee explains matters clearly. The cuts are only to show our readers an ideal plan, illustrating what the board thinks we should have when the building materializes. They are not to be regarded as presenting an actual working plan for a particular structure, but simply as making clear our idea of what the building should be like. We believe RECORDER readers will be deeply interested in them, and we doubt if any one can be found among us who will not wish we might have such a building all our own and paid for. The people would like to see such a denominational headquarters in which to house all our interests and in which to do our work. It would, we believe, not only give a new impulse to our denominational activities, but also give Seventh Day Baptists a better standing in the eyes of the world. Again we urge you to study this report and these plans and let us hear what you think of the matter.

There Must Be No Debt The funds for a new building must be pledged and in sight before the Tract Board will be willing to proceed with its erection. Not a member of the board will be willing to go ahead until the money is assured. The members all feel that there must be no running in debt. It will be up to the people to furnish the money, for the building when done is to belong to the denomination and not to the board or the society. It will be the monument of this generation to stand through future generations. It should be something of which we shall not be ashamed, and large enough



PLAINFIELD HIGH SCHOOL, WHERE CONFERENCE WAS HELD

and good enough to serve the generations to come.

Thus, you see, our first step must be to secure the wherewithal to build. The number of years that must elapse before this building is ours will depend entirely upon how well our people respond and how much they desire a home for their important interests.

The question as to *where* such a building should be located is also left for you to decide, as will be seen by the report. The board desires to stimulate the spirit of a broad vision, a far-reaching denominational foresight, that shall have only the welfare of the entire people at heart rather than that of any one group. So we hope that all Seventh Day Baptists, everywhere, will become deeply interested in this important forward movement and that they will not be satisfied until they see the plans carried out and this thing we have needed so long fully realized.

Rally Day Approved For two or three years the Tract Board has prepared a suggestive program for a Sabbath Rally Day, to be used in our churches. We have heard little from the churches regarding these programs, only that many have used them. It is the desire of the board that this Rally Day shall arouse greater interest among our own people in

proper Sabbath observance and awaken enthusiasm for the one vital truth that makes us a separate people. One pastor in the open parliament of Conference said: "Very little has been written in appreciation of the programs prepared by the board for Rally Day. These programs are well worth following and should be widely used, and results reported to the SABBATH RECORDER."

Federal Council Matters Owing to the fact that the corresponding secretary of the Tract Society was one of our delegates to the Federal Council at St. Louis, and thereby was in a certain sense regarded as a representative of the American Sabbath Tract Society, an item was placed in the annual report, including as a matter of information a certain signed statement by the four council delegates, which has unfortunately been misunderstood by many.

In the Committee on Denominational Activities, after a careful canvass of the subject, it was agreed—members of the Tract Board concurring—that this matter ought to go to Conference through the regular report of the four delegates themselves and therefore should not appear in the annual statement of the Tract Board. Hence it was recommended that this part of the corresponding secretary's statement be elim-

inated, and that the delegates to the Federal Council be requested to prepare an interpretation of their statement signed in St. Louis, so that its meaning may be better understood by the people. Attention was called to the report of our representatives at St. Louis which was adopted by this General Conference and which appeared in the last SABBATH RECORDER.

We can not overestimate the value to us as a people of the excellent Christian spirit manifested by every one, in committee and in Conference, whenever this question was up. The frank face-to-face talk in committee with the Federal Council representatives enabled many to understand matters that hitherto had not been clear and led us to hope for complete agreement upon the wisdom of Seventh Day Baptists' co-operating with other peoples in the great world's work for human betterment.

When this Committee on Denominational Activities reported to the General Conference, it commended the report of the Federal Council delegates, and requested that the people read the *complete* report of the Commission on Sunday Observance found in the RECORDER of August 20, page 239. The Council delegates have not had time as yet to prepare their interpretation but it will come later.

As to the church that sent a letter and protest to Conference last week, the conviction was expressed by the committee and adopted by Conference, that the church in question had not been fully and correctly informed regarding the facts cited in said letter, and that the brethren in Conference convened believe that full and correct information regarding the facts will relieve the minds of the members of that church and result in a change of attitude.

Tired of the Word "Deficit" In the open parliament on the Tract Board's report some one said he was tired of this word "deficit" in regard to the finances of the SABBATH RECORDER. We never think of calling the amounts paid for publishing tracts and other denominational literature deficits, and why should the money paid to supplement the cost of the SABBATH RECORDER be so regarded? If the cost of tracts and books is regarded as missionary money, or money given for the propagation of truth, for cultivating

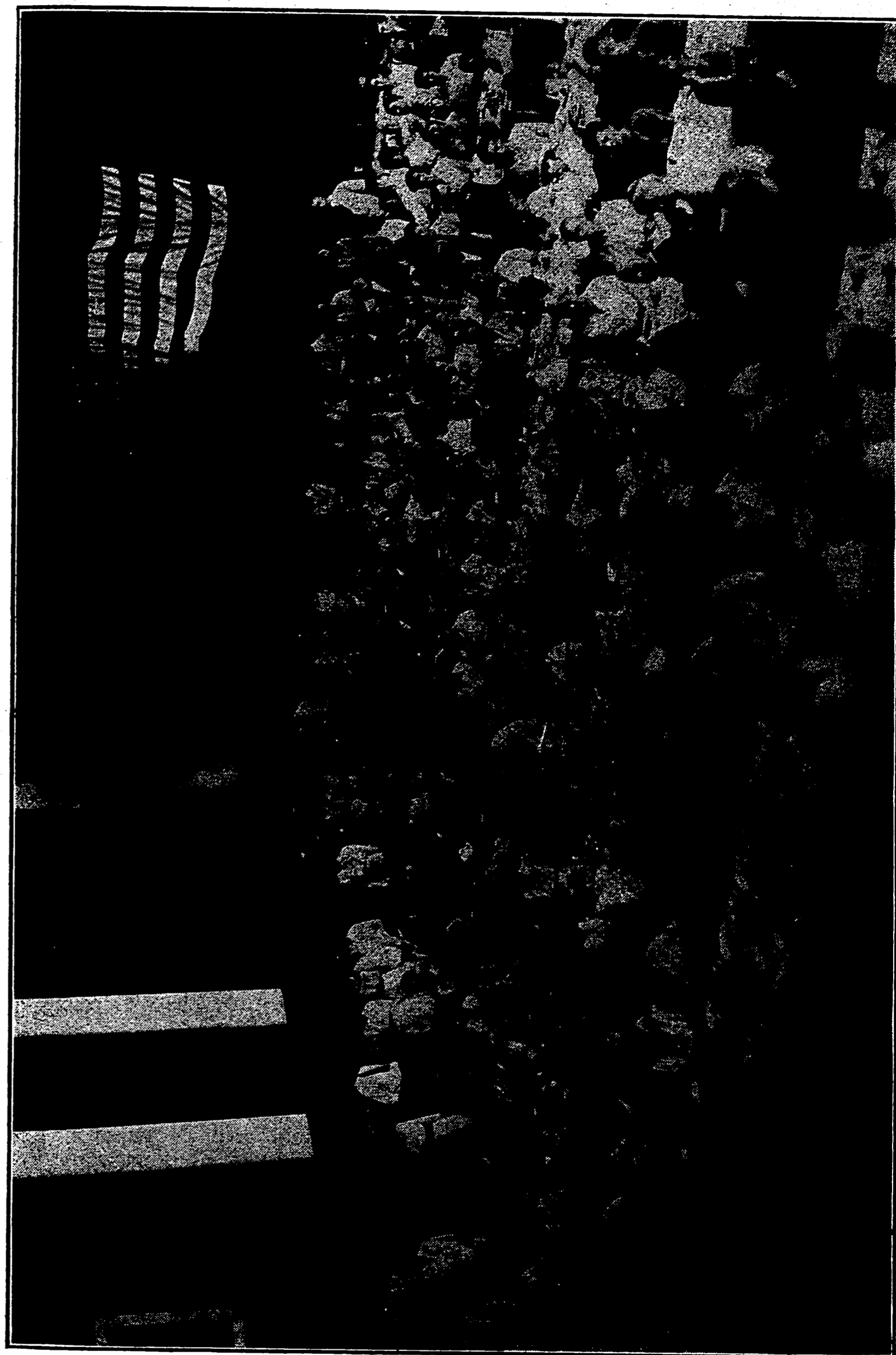
graces, and for building up the kingdom of God on earth, why should not the funds necessary to meet the cost of the RECORDER, over and above the amount paid in subscriptions, be also regarded as missionary money well spent?

One speaker suggested that instead of the unpleasant word "deficit" this item be spoken of as money to *supplement* the cost of the RECORDER.

Java Policy Continued You will see by the secretary's report that the policy of the Tract Board in regard to the Java Mission is to be continued another year. This means that the board will be glad to forward to Miss Marie Jansz all monies sent for that special cause. Miss Jansz is doing an excellent work and is worthy of all the aid our friends can give.

Libraries Offered Free Who Cares? Read that little item in the report elsewhere in this RECORDER entitled, "Denominational Libraries in the Churches." Some time ago one man in the Northwest wrote the editor asking for copies of all our literature for preservation. When the secretary made his report he did not know of this request. It had been overlooked by us, and now Secretary Shaw assures our friend that such a list as he asked for, will be forwarded to him for preservation in his church. Let us hear from others.

"In the Recorder Account" Are You One of Them? Don't miss reading the publishing house report in this paper by Business Manager Lucius P. Burch, especially the paragraph beginning, "In the RECORDER account there is a large amount due from subscribers." Read every word of it carefully and see what you think of it. Do you want the RECORDER to cease coming to your home? If you do, is it your wish to be counted among those whose debt stands unpaid on our books, and of whom it must be said, "And we do not see any way of collecting" the amount due? Think of it! "notified at least four times", and yet no response. The RECORDER is anxious to retain all its readers and "feels that in cutting off the subscription it is severing the ties that hold us together."



CONFERENCE PEOPLE AT DINNER

AMERICAN SABBATH TRACT SOCIETY ANNUAL STATEMENT

To the Seventh Day Baptist General Conference:

This Annual Statement is presented with reverent thanksgiving to Almighty God for his loving care and tender mercies which have been with us as a people during the year. Grateful acknowledgment is made for the loyal and hearty support which the denomination has given to the Tract Society while carrying on its work, which though relatively small has many perplexing problems.

The statement is made up from the following items: the Report of the Corresponding Secretary, the Report of the Sabbath Evangelist, the Report of the Special Committee on a Building for the Publishing House, the Report of the Treasurer, the Report of the Business Manager of the Publishing House, the Suggested Budget for 1917-18, and a Form of Bequests and Legacies. The report of the corresponding secretary is a general review of the work of the society not included in the other reports.

REPORT OF CORRESPONDING SECRETARY

The general management of the work of the Tract Society for the year has been in charge of committees of the Board of Directors and the officers of the society, all of whom, with the exception of the corresponding secretary for the last half year, have performed their work without financial compensation for their services. The Supervisory Committee especially has given much time and attention to the needs of the publishing house, while the president and treasurer have been unremitting in their efforts for the welfare of the work, and the recording secretary has given many hours of painstaking labor to the care of the society's records.

THE PUBLISHING HOUSE

By far the largest part of the work of the society is connected directly with what is called its "Publishing House," that is to say, the plant or factory where printed matter is produced; and since the printed page, in books, tracts, etc., is so large an agency in conducting our work as a people, the publishing department comes to have a meaning and significance much more than a mere factory. It has, as it were, almost

a personality of its own, as the home has for the family. It is therefore the purpose of the Board of Directors to keep constantly in mind, and to promote, these two aspects of its publishing department, that is, a plant or factory where literature is manufactured, and a headquarters or home for denominational interests.

Elsewhere in this statement will be found the report of the business manager which sets forth the financial and material condition and situation very largely of course from the point of view of the manufacturer. Read that report with care and interest. This statement also contains, elsewhere, the report of the special committee appointed at the suggestion of the General Conference to prepare plans and estimates of cost for a building to be owned by the denomination which shall be in very truth not only a shop where our printing is done, but also a home for our denominational publishing interests. Read with equal care and thought that report.

SABBATH REFORM WORK

The Sabbath Recorder

Chief among the agencies employed by the society for the promulgation of the Sabbath is the weekly magazine, the SABBATH RECORDER. The paid subscriptions at the present time, at \$2.00 a year, meet, in round numbers, a little more than half the cost of production. The cost of production includes of course not only the material used and the labor of actual manufacture, but the labor of wrapping and mailing, and postage, all editorial work, and a proportional share of office expense, rent, insurance, repairs, depreciation of the plant, and a reasonable interest on the money invested in the plant. The board does not know of any how or where the SABBATH RECORDER can be produced at a less cost. If the number of paid subscribers could be increased 100 per cent the magazine would become just about self-supporting. The deficit is made up from the general funds of the society, and the money thus used is employed in the best possible method for Sabbath reform work. For the best kind of Sabbath literature is thus circulated and read where it will be of the most value. The board renews its appeal to every member of the denomination to *take, read and circulate* the SABBATH RECORDER.

The Pulpit

The publication of the *Pulpit* was a venture in Sabbath reform work that was meeting with gratifying results. But the financial burdens of the society seemed to indicate that the path of wisdom was by the way of a temporary discontinuance, and so the publication was suspended with the June, 1917, number. It was an attractive Sabbath tract, making regular visits, instructive, helpful and suggestive.

The Booschapper

The Tract Society has continued its assistance of \$606.00 a year in publishing in Holland, under the management and editorship of Rev. G. Velthuysen, the monthly magazine, the *Booschapper*. This publication is in the fortieth year of its usefulness. It is now in the form of a thirty-two page magazine with cover, convenient in size and attractive in appearance. It is circulated by regular subscription, and sold by workers on the field, and also given away where it seems wise and best. Interest in the Sabbath is growing in Holland. There are now five Seventh Day Baptist churches in that country and two or three other groups of Sabbath-keepers which seem disposed to identify themselves with these churches. The terrible ravages of war are keenly felt by our people, but they are bravely upholding the gospel of Christ together with the Bible Sabbath, a light that is set on a hill that can not be hid.

In a recent letter Brother Velthuysen writes:

"We are very thankful to the board for its constant confidence and help. The *Booschapper* is gradually gaining new subscribers by the work of Brother Munck who is successfully colporting with our literature and visiting people in their homes, evangelizing in this way and feeling happy to serve the Lord in doing this work. Several public and military reading rooms appreciate our sending them free copies. In our editorship I have a good help in Brother Taekema. This week I received the invitation to come over to The Hague for the organization of a Seventh Day Baptist church there, and the ordination of a deacon and an elder. It has been a great privilege for me this month (which I have not enjoyed during a long time) to be in my own family on Sabbath days and to serve the small congregation at my home,

Brother Taekema leading the services at Haarlem. Two sisters who regularly attend our meetings here, decided to join the church and will be baptized, D. V., July 1, in Haarlem. So we have many reasons to go on cheerfully even in this time, more so as the Lord has preserved our dear country from the horrors of war.

Concerning Java

The amount of money received and forwarded by the treasurer for Miss Jansz during the year has amounted to \$110.84. It was hoped that it would reach \$150.00, but the last half of the year the contributions for that work did not keep up quite to the offerings for the first six months. The same plan will be followed next year, and the amount of help sent will depend upon the interest people take in the work, and whether or not they wish to send it through the medium of the Tract Society.

The Gospel Herald

The Tract Society is helping in supporting the *Gospel Herald*, giving to this work \$120.00 a year. In reference to the Sabbath reform work as represented by this paper, in Georgetown, British Guiana, the editor has sent the following report for publication:

DEAR BRETHREN:

Greetings: Grace, mercy and peace from God our Father and his Son, Jesus Christ, be multiplied upon you.

I am thankful to God for the preservation of my life to submit this report to you.

Sabbath reform work has been carried forward in preaching, the distribution of literature, and the publication of the *Gospel Herald*. With the supply of tracts sent I have distributed wherever an opportunity arrived. The literature has gone into many homes which the preacher might never reach. The good seed sown will doubtless bring forth fruit. I am sowing beside all waters.

The necessity for a church building still presents itself to us. There is a great work to be done in this South American field, but we must have a building to give the work that permanence and prestige it needs.

We had a precious time on Sabbath Rally Day. The church was decorated with plants and flowers. We had several strangers present and I took the opportunity to emphasize the Sabbath truth. We look for-

ward now with pleasure to the observance of this annual day. A suitable program was rendered, consisting of recitations and songs.

Calls are continually coming from places in this colony as well as outside but the means to travel are not at my disposal at present. The attendance at our Sabbath services is very encouraging.

We thank you very much for the sympathy and help you have given and ask for a continuance of the same.

My statistical report is as follows: 98 sermons, 31 Bible readings, 95 prayer meetings, 360 visits, 1 baptism, 5,979 pages of tracts and papers distributed. In the public library I always keep a *Herald* so that the crowds can read it.

In conclusion may the blessing of God rest upon you.

Yours in the good work,
T. L. M. SPENCER.

The Sabbath Observer

The Mill Yard Seventh Day Baptist Church in London, England, through its pastor, Rev. T. W. Richardson, publishes a quarterly paper, the *Sabbath Observer*. The Tract Society indirectly assists in this Sabbath reform agency by giving \$150.00 a year towards the salary of the editor. Brother Richardson circulates the paper, also tracts on the Sabbath question and other matters, by post and by personal distribution.

Canadian Branch Office

This work has gone on during the year in the usual way, with the exception that a shipment of literature was held up by the embargo on freight at Plainfield so long that at length it was sent by express. In the meantime Brother Seeley was for several weeks without material to pursue his work of distributing Sabbath literature. His report for the year is as follows:

"This is the yearly report of the tract work done by me as manager of the Canadian branch office of the American Sabbath Tract Society. The output of 465,300 pages of literature is no small matter, going into all parts of Canadian dominions, some to neighboring States, Newfoundland, etc., as I could obtain names and addresses. This work is, I trust, accompanied by the earnest prayers of our dear people and my own humble offerings, and my prayer to the

Almighty to bless this work to the enlightenment of many on this important and vital subject for which we as a people stand. With Christian love to all members of the Tract Board, and wishing for all a glorious Conference, indeed the best of all Conferences, I wish the prayers of all my dear brethren for myself and my work here. I often feel lonely, indeed a 'lone Sabbath-keeper.' May the Lord bless you and all your work for his name's sake.

"Yours in Christ,
"GEORGE SEELEY."

Work Among the Hebrews

We have to record the loss to our denomination which has come by the death of Ch. Th. Lucky. Brother Lucky had started to find his way back among his friends in Holland to his home in Galicia. While on the way he was taken ill, found help and assistance in a sanitarium, and died November 25, 1916. Printed letters announcing his death were received signed by Pastor A. Wiegand, of Plau in Mecklenburg, and B. Fliegelman, of Lemberg. His home city, Stanislau, has been a repeated battle ground in this war, having changed hands several times already. In the announcement his name is given as follows:

"Chajim Jedidjah (Christian Theophilus) Pollak, genannt Lucky." He was a faithful, loyal worker for the people he so dearly loved, and for his Master Jesus Christ to whom he gave his heart's true allegiance.

In Syracuse, N. Y., Dr. Edwin S. Maxson has continued to distribute literature to friends he has made among the Hebrews. This has consisted of copies of the Bible in English, a tract called "The Only Way" in Yiddish; copies of the *Pulpit*, and New Testaments in Yiddish. The cost of this literature has been supplied by the Tract Society.

On the Pacific Coast

The Tract Society in the interest of Sabbath reform makes an annual appropriation of \$100.00 to the Pacific Coast Association to pay the traveling expenses of a representative of that association on a trip of visitation to lone Sabbath-keepers and others scattered along the coast. For the past few years that representative has been Rev. George W. Hills, pastor of the Los Angeles Church and field worker of the Missionary Society.

The Sabbath Evangelist

The presentation of the Sabbath truth by the living word as well as by the printed page has always been the policy of the Tract Society. During the year Rev. Willard D. Burdick has continued his work and his report is given elsewhere. The board regrets very much that Brother Burdick feels constrained to give up this work in the not distant future and to return to the work of a pastor. It is hoped, however, that even then, for a part of the year at least, his valuable services can be continued in conducting Sabbath institutes among our own people and also in other communities.

Sabbath Rally Day

The third Sabbath in May is quickly becoming a denominational anniversary. The Tract Society again this year prepared an outline program and sent copies to all the churches and Sabbath schools. The program was also published in the SABBATH RECORDER. Most of the Sabbath schools and many of the other organizations of our churches observed the occasion with special programs, giving information about the Sabbath and matters connected with it. Thus is the Sabbath exalted among us and others, and our loyalty and love to it are made stronger.

Denominational Libraries in the Churches

At the General Conference last year the matter of having a library of denominational literature in every church was referred to the Tract Society. A plan with suggestions was prepared and published in the SABBATH RECORDER, and offers made for free copies of all periodicals to churches that would ask for them with agreement to provide a suitable place for such a library. *Not one request was received* during the year. Either the plan was at fault or the people do not care to have such a library. The Tract Society believes that it is a matter that requires considerable education, but one that is worth the while, and purposes to try it again.

German Seventh Day Baptists

The president of the Tract Society has made several visits during the year among the German Seventh Day Baptists, in the summer of 1916 to Ephrata, Snow Hill, and Salemville, and in the spring of the present year to Ephrata and Snow Hill. The fra-

ternal feelings and the spirit of mutual confidence existing between these people and ourselves are more in evidence and growing stronger each year.

Publishing the Tracts

The new edition of the series of Ten Gospel Tracts is now almost completed and will be ready for distribution by the time of the meeting of the General Conference. A new edition of "The Sabbath and Seventh Day Baptists" has also been published. Several other tracts the supply of which has become exhausted are being reprinted for use and distribution. The chairman of the Revision Committee so far as time and health permitted has gone on with the work of investigation and research, the finding and the preparation of material, the results of which can not as yet be seen and shown. The work as undertaken must be continued with care and deliberation.

Distribution of Tracts

The distribution of tracts has gone on in the usual way. Our workers on the fields have been supplied. The localities where Sabbath institutes have been held have been furnished in a larger way. The Canadian office has continued its work of distribution by postoffice. The seed has been sown. The harvest is the Lord's.

MISSIONARY WORK AMONG FOREIGNERS

The Tract Society shares with the Missionary Society in conducting mission work among Hungarians in Chicago, and Italians in New York City and New Era, N. J. This work is done at an annual financial cost in Chicago of \$480.00 paid to Rev. J. J. Kovats, a Seventh Day Baptist Hungarian, and in New Era and New York of \$650.00 paid to Rev. Antonio Savarese, a Seventh Day Baptist Italian, and \$50.00 paid to Jesse G. Burdick who carries on an English service Sabbath days at New Era among the Italian children. The \$50.00 is part compensation for supplies and traveling expenses.

Brethren Kovats and Savarese besides conducting services Sabbath days do a great amount of personal work, and distribute Sabbath literature which they have themselves printed with small presses provided by the Tract Society several years ago. From the point of view of permanent results in Sabbath-keeping Christians this work is not encouraging. These people have really no conception of what Sabbath-keep-

ing should be; and it is not strange that even when they come to see the truth they are careless in their conduct. These two missionaries have to face extremely difficult situations.

But if Seventh Day Baptists wish to have this very small and humble part in trying to bring to the people who have come to America some higher conception of what it means to be an American citizen, and what it means to be a citizen of the kingdom of God, why then this is an opportunity. We can not know, but out of these efforts there may come not only the general good that always goes with Christian service, but possibly individuals who may become strong influential Sabbath-keeping Christians sometime and somewhere, God only knows.

JOINT CORRESPONDING SECRETARY

When the office of corresponding secretary of the Missionary Society was made vacant by the death of Rev. Edward B. Saunders in the summer of 1916, a movement was started at the General Conference to unify and co-ordinate the work of the two societies by the plan of having a joint secretary, one man as corresponding secretary of both societies. This plan was adopted, and Rev. Edwin Shaw was elected to that position, taking up the work, January 1, 1917.

He has made no attempt to combine the work of the two societies. In fact he has tried to make more marked the lines of cleavage between them, but at the same time to consider them as two great departments of the one great work of the Seventh Day Baptist Denomination, each doing its own work, side by side, in helpful harmony, in sympathetic co-operation, in supporting co-ordination. Wherever he has gone he has felt that he was the representative of the two societies, whatever he has done he has tried to do as for the interests of both societies.

Early in January he attended the annual meeting of the Foreign Missions Conference of North America which was held at Garden City, N. Y., also one session of the Home Missions Council which met the same time in New York City. In the first part of May, as a proxy for Rev. Lester C. Randolph, he attended the special meeting of the Federal Council of the Churches of Christ in America which was held in the

city of Washington, D. C. Among our own people he has attended the Central Association at Adams Center, N. Y., the Western Association at Nile, N. Y., the commencement exercises of Milton College for two days, the semi-annual meeting of the Seventh Day Baptist churches of Minnesota and northern Wisconsin, and Sabbath institutes at Little Genesee and Alfred, N. Y. As the representative of the societies, he has spoken since January 1 in the following churches: Hopkinton, Ashaway, and Westerly, R. I.; Waterford, Conn.; Plainfield, New Market, Shiloh, and Marlboro, N. J.; Adams Center, Syracuse, DeRuyter, Nile, Richburg, Little Genesee, Alfred Station, and Alfred, N. Y.; Walworth, Milton Junction, Milton, Grand Marsh, New Auburn and Exeland, Wis., twenty-two churches in all. He has visited the following places, besides the churches mentioned, making from one to a dozen calls in each place: Rockville, R. I.; Noank and New London, Conn.; New York City; Newark, Vineland, and Glassboro, in N. J.; Leonardsville, West Edmeston, Utica, Parish, Hartsville, Wellsville, and Scio, in New York; Shingle House, Coudersport, Hebron, and Hebron Center in Pa., and Battle Creek in Michigan.

In this field work the secretary has purposed to give information, interest, and inspiration to the people in reference to our work and mission as a denomination. He has tried to do this by the public address, by informal conferences with the few, and by personal conversation with people in the homes where he has visited. It has been his endeavor to become sympathetically acquainted with the field, and the problems peculiar to each field, to meet the workers and counsel prayerfully with them, and to build up among the churches and the people a strong foundation of mutual confidence in one another, in our work as a denomination, in the value of the Sabbath, in the power of the gospel of Jesus Christ, and in the eternal verities of the religion of the Lord our God. Only a very little of this field work has been done, could be done, in the half year just ended.

In the office the secretary in October, 1916, began to furnish to the SABBATH RECORDER each week material under the headings, "Tract Society Notes," and "Mission Notes." These have the same

ultimate purpose as the field work. From the office have also gone out circular letters and other messages to the workers, pastors, and other leaders in the denomination. The office has also attended to the routine and special correspondence of the two societies.

If the two societies, on recommendation of the coming General Conference, should decide to continue the secretary in the office to which he was elected last October, he feels that the interests of the work require that he have secretarial assistance in the office to enable him to give more time and attention to field work, to careful counsel with members of the boards and others, and to constructive initiative effort for the cause represented by the denomination.

THE SABBATH SITUATION

No data is at hand to determine the facts, but it almost seems as though more undertakings had been started in the battle front during this war on Sunday than on any other day of the week. At any rate we all realize that war knows no rest days, and in this war the necessity of disregard for a Sabbath goes away back to the factories and the farms where the sinews and munitions of war are produced. This year here in America the home gardens in the cities have been cared for with the permission and approval of the civil authorities on Sundays very largely.

All this means that one of the results of the war is bound to be a breaking down of the sacred regard for Sunday as a Sabbath, and the churches of America will have a tremendous task facing them when peace is made to restore a religious respect and reverential observance of Sunday. What does this mean to those who hold to the Bible Sabbath? It means that we, too, shall have to battle against a regard for the Sabbath on the part of our own people influenced by the regard which other people hold towards Sunday. Such has been our experience in the past. When other people were strictly careful in the observance of Sunday, that same careful strictness was given by us to the observance of the Sabbath. As a people we are quite likely to give to the Sabbath just such care and attention as other people give to Sunday. Hence we, too, are to face a large task in reference to the Sabbath after the war is past.

Let us hope and believe, however, that the need of the church of Christ for the Sabbath will be so intensely realized, and so fervently will it be prayed for and sought after, that people will come to see that only with the Word of God and the example and teaching of Jesus as authorities will the masses of the world ever be constrained to accept a Sabbath.

With the present outlook it would seem that the work represented by the Tract Society is an impossible task. A former much loved member of this board, David E. Titsworth, has been heard to say that we seem oftentimes to be "butting our heads against a stone wall." But when it came to making the charge of battle against this stone wall, when it came to undertaking the impossible, none was braver than he, none more loyal, none more devoted, none more hopeful and enthusiastic in going into the battle.

"I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love a crust
Than living in dishonor; envies not,
Nor loses faith in man, but does his best,
Nor ever murmurs of his humble lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate."

As a people we are confronted by a challenge and by opportunities never before exceeded. Shall we listen to those who counsel retrenchment in our work as a denomination, evangelistic, missionary, educational, publishing, Sabbath reform? Of a truth we are called upon to be loyal to our country, and its needs of men and time and money, of effort and property and life. But can we afford to do any less, to give any less, to be any less, for the work of our denomination? Does it not seem that we are called upon in these times of opportunity to have a larger view, to plan for greater work, to make more costly sacrifices? The suggested budget of the Tract Society looks to no abatement in its efforts. It asks for even larger gifts from the people. It plans for growth and enlargement and permanency. It presents for consideration and thought and guidance and discussion an

OUTLOOK PROGRAM

1. A continuation of the work of the Sabbath evangelist. Preaching and teaching, visitation, parlor meetings, distribution of literature, Sabbath institutes, etc.

2. An increased paid circulation of the SABBATH RECORDER. Gifts to pay for subscriptions to be sent to worthy poor, libraries and reading rooms, those wishing to become acquainted with the denomination, etc.

3. A denominational publishing house, up-to-date in equipment and management, in vital sympathy with the people and receiving a united loyal support.

4. A building owned by the denomination to be the home of the publishing interests of the people, a file of denominational literature, a headquarters for denominational records, a shop for the manufacture of literature, and a home for its interests.

5. Publication and distribution in tract and booklet form of literature proclaiming the obligations, privileges, and the value of the Sabbath of Jesus Christ.

6. Preparing and providing of programs for Sabbath Rally Day, the third Sabbath in May of each year.

7. A library of denominational literature in every church.

8. Sending representatives, as seems wise from time to time, to Conferences, meetings, legislative halls, etc., where matters of interest to the denomination are being considered.

9. A firm stand against civil legislation to support religious interests.

10. A continuance of historical research in the preparation of denominational literature.

11. A continuance of the plan now on trial of a joint secretaryship with the Missionary Society.

12. A larger spirit of sacrifice, a loving spirit of unity and fellowship, and the purpose to stand by the cause "to the very end."

REPORT OF THE SABBATH EVANGELIST

Report of Willard D. Burdick to the American Sabbath Tract Society for the year July 1, 1916—June 30, 1917.

DEAR BRETHREN:

My work as your field representative during the past year has been divided about as follows:

1. In July and August I was with the gospel tent at Grand Marsh, Wis. Three other men and I formed a quartet, and I also did the most of the preaching. After the conclusion of the meetings at that place we spent about a week at Exeland in evangelistic meetings. The work at these places was fairly successful.

From Exeland I went on a short trip to St. Paul, Minn., to confer with Rev. J. J. Kovats about the Hungarian interests in that city.

I spent the last of August and the first of September in attending the General Conference at Salem, W. Va., and the Northwestern Association at Jackson Center, Ohio.

2. On the twelfth of September I went to Shepherdsville, Ky., with Evangelist D. Burdett Coon as his singer. Following our work in Kentucky we conducted meetings at Berea, W. Va., and at New Milton, and at Lost Creek, in the same State.

3. On the last day of January, 1917, I left my home to do evangelistic work and conduct Sabbath institutes for two and a half months. During this time I had charge of evangelistic meetings at Independence, N. Y., for over two weeks, at Little Genesee, N. Y., for twelve days, and for a few services at Main Settlement, N. Y.

While on this trip it was my privilege to conduct several Sabbath institutes. One was held at Milton Junction, before leaving Wisconsin. The dates of the institutes were as follows: Milton Junction, January 24-28; Independence, February 16-17; Little Genesee, March 16-17; Alfred, March 23-27; Plainfield, March 30-31; New Market, April 1; New York City, April 7; Salem, April 11, 13-14. Twenty-nine others helped in these institutes by giving addresses and papers. I have also given Sabbath sermons, or talks, on the Sabbath question at several other places during the year.

4. While at my home I have supplied the Milton Church during the months of January, the last half of April, the month of May, and a half of June, receiving from that church the amount of my salary for the time, so that I have paid back to the Tract Society my salary for three months.

During the year I have conducted meetings, helped in meetings, or called at the

following places: Grand Marsh, Coloma Station, Exeland, Milton, and Milton Junction, in Wisconsin; St. Paul, Minn.; Shepherdsville, Ky.; Berea, New Milton, Lost Creek, Salem, in West Virginia; Jackson Center, Ohio; Independence, Andover, Alfred, Alfred Station, Wellsville, Scio, Nile, Friendship, Richburg, Little Genesee, Main Settlement, Ceres, and New York City, in New York State; Plainfield, New Market, and Newark, in New Jersey.

The following is a summary of the work of the year:

Worked in 28 different places; made 710 calls and visits; sent out 295 letters and cards in the interest of "Field Work"; wrote six articles for publication in the RECORDER; preached 94 sermons; gave 20 addresses in the interest of denominational work; assisted Evangelist D. Burdett Coon as his singer for about three months; conducted or assisted at 6 funerals; had charge of, or assisted in, 4 communion services; had charge of, or assisted in, 3 baptismal services; conducted 15 prayer and conference meetings; conducted 3 round-table discussions; taught Sabbath-school classes 11 times; attended 23 Intermediate and Y. P. S. C. E. meetings; attended 17 committee meetings; attended 2 Sabbath School Board meetings; attended 1 Sabbath Tract Society meeting; conducted the "Sabbath School Hour" and the "Tract Society Hour" at the Northwestern Association; conducted chapel worship or spoke before public school children 9 times. Total amount of expenses chargeable to the Tract Society during the year \$149.51. (This includes the expense of shipping the tent to Shepherdsville from Milton, and return.)

(Between 1,000 and 2,000 tracts distributed or sent out. I do not have with me sufficient data to state accurately the number of tracts or the number of pages of tracts. I have also distributed other denominational literature and secured some subscriptions for RECORDER.)

During the year I have been invited to visit several churches that I have not been able to visit because of previous engagements.

I wish to express my gratitude for the splendid support that the Tract Society has continued to give me through the year, and for the interest that the people have taken

in the Sabbath institutes and evangelistic meetings that I have assisted in conducting.

Respectfully submitted,
WILLARD D. BURDICK

Battle Creek, Mich.,
July 25, 1917.

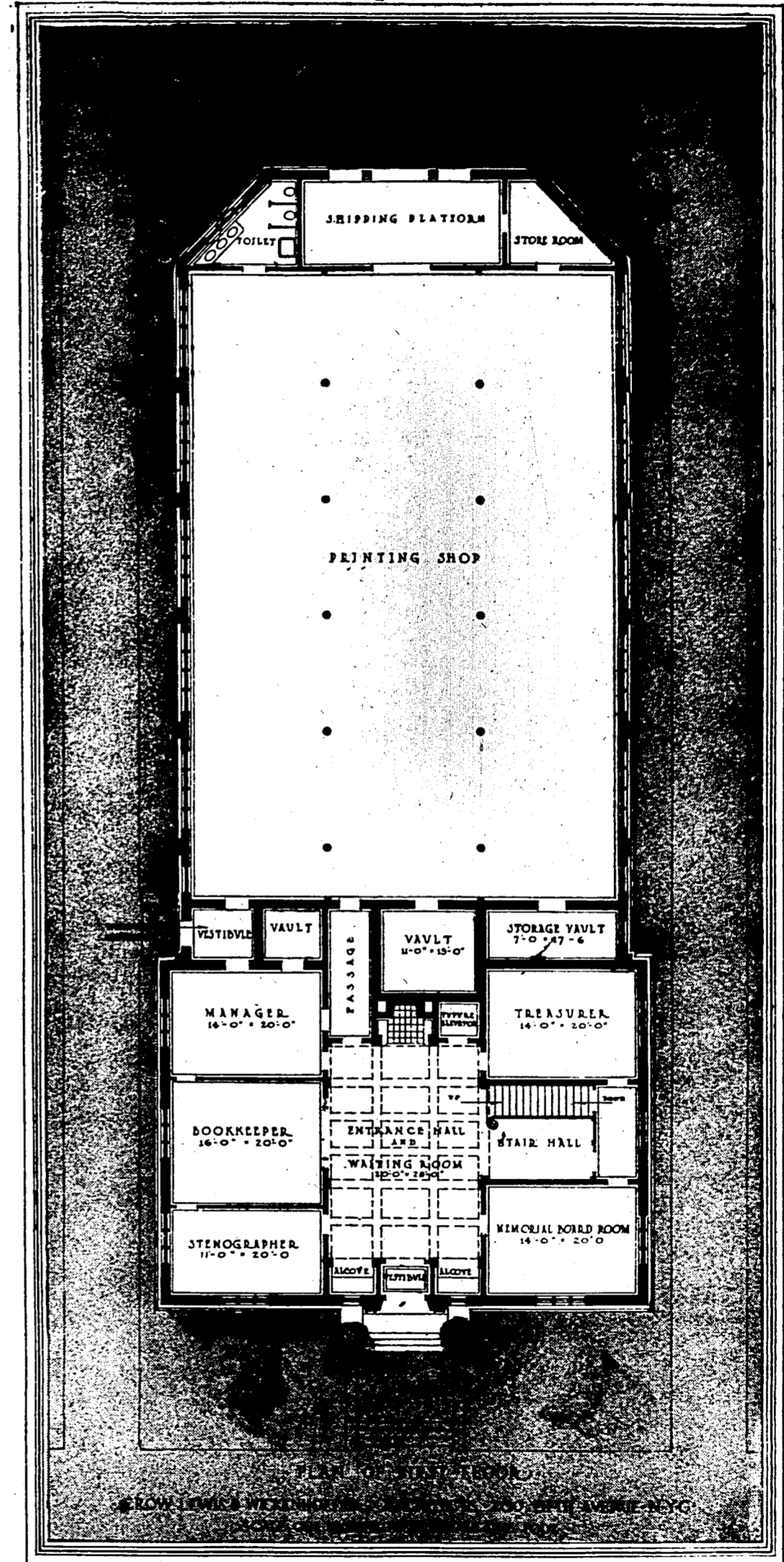
REPORT OF THE SPECIAL COMMITTEE ON DENOMINATIONAL PUBLISHING HOUSE

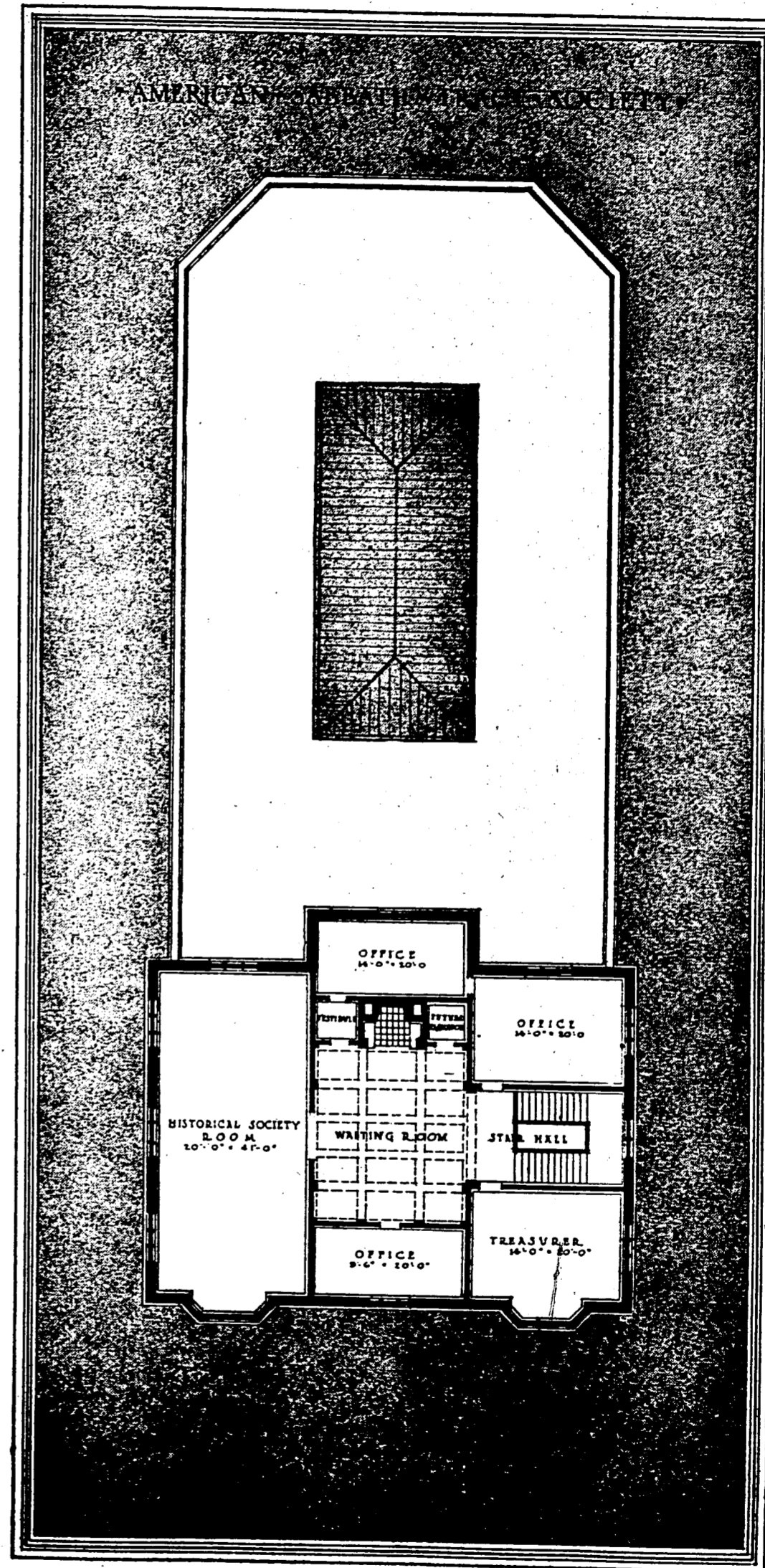
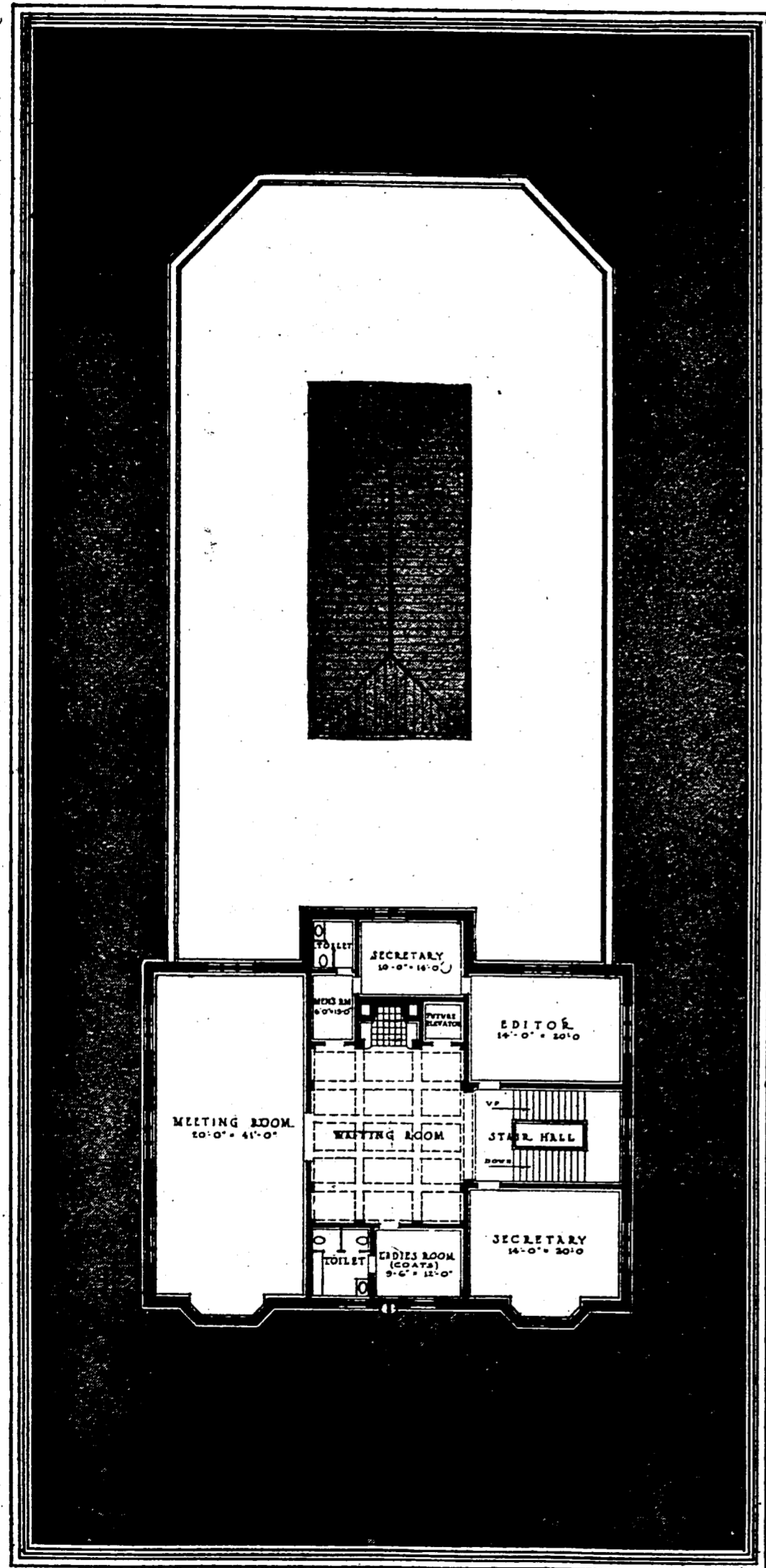
For years there has been a dream in the minds of the Tract Board—a dream of a denominational publishing house—and this past twelve months as we have studied the question at your request it has seemed to us that there was more of the vision and less of the visionary in this problem and we believe the time has come to convert the vision into tangible form and commit ourselves unreservedly to the construction of such a building, being convinced that not only the material need of larger and better quarters will be met by this plan but that the denominational uplift incident thereto will be far greater than anything we can foresee.

The problem started with the idea of providing a more suitable "factory" for the purely mechanical processes of the printing plant and as one condition after another confronted us, as we saw that the present quarters were not susceptible of rearrangement for the most efficient work and that they supply room for only a part of our activities even in connection with our publications we were led step by step to provide rooms for the editor, instead of compelling him to take his work home,—for the secretary that he might have a quiet corner in close touch with our denominational life,—for our valuable literature that it might be protected from fire,—for the Historical Society with its constantly increasing collection of priceless books and data pertaining to our work,—for the Memorial Board, now housed in a room that has no significance to our people,—all these things led us by a gradual process to the thought of a denominational home, and so we are presenting for your consideration suggested plans of a building which will not only house our interests but which will be a material inspiration to a higher denominational life,—a building beautiful in its exterior and harmonious in its interior appointments that would point Seventh Day



SUGGESTED DENOMINATIONAL HOME





Baptistward in every brick and stone. Just as a church expresses the community spirit, so this edifice would be a rallying point denominationally,—a building that would cause our *boys and girls* to lift their heads a little higher in the knowledge that it was *theirs* and expressed in visible substance the teachings of their lifetime,—a building that would cause our *older members* to feel a still greater pride in a denomination which believes enough in its future to build it into such an enduring monument.

So we have developed in our suggested plans not only a factory for our denominational printing but we have built around it a home for the interests that are our denominational life. In it we have provided space for the business connected with our publications,—manager, bookkeepers, stenographers, editor, secretary, treasurer, a board room and ample fireproof storage vaults for our records and valuable publications,—and room for the use of the Memorial Board and of the Historical Society.

The dominant thought of this building should be its ecclesiastical nature. While it has none of the attributes of the church edifice, its exterior is designed to impress one instinctively as God's building,—as the home, not of a commercial organization, but of the Lord's stewards,—as a building of which Seventh Day Baptists will be proud to say, "That is our denominational business office." The soft texture brick work with limestone trimming set amid relieving shrubbery lends itself to this thought and the slight added expense thus entailed will be more than repaid by the "worth while" appearance of the structure.

Entering the main door we find ourselves in a large reception hall fitted up as a living or reception room, with comfortable benches and chairs, a large fire place and a general air of hospitality. This is the only waste space in the building in that it is not definitely designated for the use of some one person or purpose but it seems to us the least wasteful of any, as here will meet and mingle our own people and those who come to us on business and we aim to make this room so attractive a place to visit and revisit that its whole atmosphere shall be a benediction.

From this hallway the offices and work rooms open and a stairway leads to the rooms above, and we ask you to refer to

the plans for the detailed designation of each.

The cost of this building with its proper location we estimate at \$50,000.00.

On the matter of its location we have no recommendation because while to the Tract Board it might seem that Plainfield was the natural place, we do feel, whether it be Plainfield or elsewhere, that the building *should be built*, and built as near the center of religious thought and activity in the United States as may be possible, and that it should be placed in one of the larger places of the denomination whence its influence may radiate most extensively, and that such considerations should far outweigh any considerations of small economies of administration or of living conditions that might result in a saving of a few cents in labor costs.

Its location in any city need not necessarily, nor even desirably, be in the heart of the business section, but it should be near to it and yet far enough out to have space for light and air and a bit of grass and shrubbery on all sides.

On the ground of financial economy, this building can not be justified because there is no possibility of maintaining such a plant on the small amount we now pay for rent, and if it is built it must only be on the highest grounds of denominational uplift,—on the ground that we have faith in our cause and faith in our future,—on the ground that the time has come to go forward and that this is one step in definite determination to grow.

If on first presentation this seems to you too visionary then we ask you to study the matter over and over again until you, too, get the vision of the Seventh Day Baptists of the future.

As a people we have been too prone to think of ourselves as a small people preserved by God for the great purpose of his Sabbath and so it is possible that we have been a little too content to let our faith be the reason for our existence. Should we not now justify our belief by our works? Was there ever such a time in the world's history to go forward?

The present business of our nation is WAR—war to the uttermost strength of our people that our children's children may enjoy even greater peace and freedom than we have known,—and so should our denomina-

tional business be WAR—war against the forces of evil that we may protect and hold our children's children in the faith of our fathers.

If we are ever to be anything but a little people we must think big and talk big denominationally;—we must have faith to believe that God has a big place for us to fill and that this building is only the beginning of the big things we are going to do.

REPORT OF THE PUBLISHING HOUSE FOR THE YEAR ENDING JUNE 30, 1917

To the Board of Directors of the American Sabbath Tract Society:

In presenting this report of the publishing house for the year 1917, the business manager wishes to say that the past year has been a trying one in the publishing business because of the continual advance of all material that enters into printing of all kinds, and the end is not in sight.

This has been especially true in regard to the SABBATH RECORDER, which requires over 8 tons of white magazine paper and 1½ tons per year of green-coated paper for the cover. When the white paper advances from 4¾ cents per pound to 9 and 10 cents and the cover paper from 6½ to 14 cents per pound, there is naturally a decided increase in the cost of this publication. This will also be found to be the case with the *Sabbath Visitor*.

We have tried to meet part of this increased cost by using a paper that was not quite as good as formerly, both for the white magazine paper and for the cover. If we had not done this, and maintained the former standard, the deficit would have been about \$600 greater than it is now.

The *Sabbath Visitor* shows a decided increase in cost and in the deficit also.

The *Helping Hand*, which generally has shown a slight profit, this year shows a deficit of \$300.75, from the same reason as above stated, and from the fact that it has a tendency to grow larger with nearly every issue, the third quarter of 1917 being the first that has come into 64 pages and cover this year. This is hardly a just statement of the condition of the *Helping Hand*, as last year \$983.51 was paid on subscriptions, while this year there has been paid in only \$704.54, a difference of \$279.03. With the increase in the sub-

scription list of the *Helping Hand* it would be natural to suppose that at least as much would have been collected as the previous year. If the accounts had been paid as thoroughly as in previous years, it can readily be seen that the deficit would not have been over \$25 or \$50. The actual cost of the four quarters ending July, 1916, was \$952.85, and for four quarters ending July, 1917, the cost was \$1,006.76. This is an increase of only \$53.91, and shows that there should not be a deficit of \$300, as is shown by the books.

The *Junior Quarterly*, too, has been growing in number of pages, the third quarter requiring 48 pages, while the second contained only 36 pages. Naturally an increase of one third in pages must carry an increased cost, without considering the increase in the price of paper stock. This increase in size and cost is not met by any increase in the number of subscribers to the *Junior Quarterly*, there being a dropping off in subscribers of 52. The *Helping Hand* shows an increase of subscribers of 179. If these Sabbath-school papers are to be made self-sustaining some means should be found to keep them to a given size and also an effort be made to increase the number of subscribers.

The year has shown the largest volume of business in the history of the publishing house, although the net gain is not as large as last year. This is explained by the fact that last year we had just had a professional inventory of the plant made and took that as the basis for the valuation, while this year the same figures have been used as a basis for depreciation. New material to the value of \$738.70 has been added. Last year's report showed no depreciation, in fact showing an increase over the previous year, while this year \$872.26 has been charged off to depreciation. It is also explained to some extent by the fact that while the cost of doing business has increased in the past year or two, and about one half of the volume of business done by the publishing house is done at cost, we have not deemed it best to increase our hour costs. It will be necessary very shortly to increase these hour costs, and the management is now engaged in gathering data and working out a just hour cost. It is hoped there will have to be but a slight increase in some departments.

The gross sales for the year have been \$25,689.28, of which \$12,246.93 was denominational and done at cost. Of this amount \$11,251.66 was for the Tract Society. The commercial work of the office amounted to \$13,422.35, from which we endeavored to derive a small profit. The total increase in sales from all sources was \$2,591.27.

During the winter it was decided to exchange our oldest linotype, which was installed in 1904, for a new model 14 three-magazine linotype, as this machine had reached the point where it was requiring more and more repairs constantly, and this time being the most opportune of any recently to make a profitable exchange with the Linotype Company. It would seem as if this were borne out by later developments, as today we could not get half as much in exchange for the old linotype as we did obtain. This was a very needed improvement and the machine is proving of inestimable value in the composing room.

We have also added a new galley rack, some new type, etc., in the composing room, and are now in need of more in the same line. We are especially in need of new stones with storage room under them for type. This is necessary, as we have at times during the preparation of the *Year Book* hundreds of pages of matter standing, and no place to put them. By installing modern imposing stones with the space beneath them utilized for storage purposes, we would have room for them, and it would save much time in handling. At the present time we have not the facilities for handling the volume of work that we are able to get.

There has not been much activity in printing tracts the past year, this being confined almost entirely to reprinting a few that had become exhausted, and the publishing in book form the story, "Lorna Selover." The supply of this book was entirely exhausted in a comparatively short time through the efforts of numerous agents in various parts of the country, and it has probably been the most successful volume ever published by the society for sale to the public.

The publishing house was unfortunate this year in issuing the *Year Book*, partly from the fact that it was the present manager's first experience with this particular

publication, and partly from the fact that it was suggested that the *Year Book* be issued in the form of a supplement to the SABBATH RECORDER as second-class matter, and sent only to those who should signify a desire for it. It was thought thus to save a considerable waste that it was felt occurred every year in a given quantity being sent to each church whether that number was wanted or not. This arrangement would have been very successful, only we spent a great deal of time trying to find out from the postoffice department whether it could be issued, and finally ascertained that it could not. The *Year Book* finally had to be sent to the clerks of the various churches as in former years, with the exception that this year only copies were sent which were requested, and each person's name was placed on his book. In this way it was hoped that those who cared for them would get them. Another year the publishing house proposes to start on the *Year Book* as soon as it can get the copy, and issue it at once. We propose to have it out before the first of January this year and earlier if possible if the copy is forthcoming. We do not wish to intimate that the copy was in any way responsible for the delay last year, as such was not the case. Inexperience with the particular requirements of the *Year Book* can probably be ascribed as the principal cause.

In closing the books this year we have carried \$62.03 to bad debts, this amount representing accounts which we have been unsuccessfully trying to collect. They are so old now there seemed no good reason for carrying them in the accounts receivable longer.

In the RECORDER account there is a large amount due from subscribers, and we do not see any way of collecting it. Of this amount \$47.84 is due from subscribers who were taken from the mailing list prior to July 1, 1915; \$643.36 is due from present subscribers, many of whom are in arrears and have been notified at least four times. There seems to be no way to take care of this increasing amount but to take the names from the list of subscribers. At the same time the RECORDER wishes to retain all its readers, and feels that in cutting off the subscription it is severing the ties that hold us all together.

By vote of the last General Conference

the publishing house has purchased a new cut cabinet for the cuts belonging to Conference and used in the Historical Volume, etc. We are going to catalog these cuts and arrange them in the cabinet so they may be easily found and identified. The same system will be followed with the cuts belonging to the Tract Society, which until now have not had a proper place to care for them. This cataloging will facilitate finding these cuts, and also serve as a record if they are loaned.

STATEMENT IN CONNECTION WITH TREASURER'S REPORT

The report of the treasurer is before you in detail and we trust it will be found interesting in that every church and every community is credited with the amount it has contributed. A comparison of these figures with the amount of the apportionment made a year ago by the Board of Finance shows the great advance our churches have made in meeting their apportionment, and the interest taken by them in seeing that the apportionment is paid is increasingly evident in the many inquiries from the treasurers as to how much still remains unpaid on their apportionment.

It was only three years ago, I believe, that we reported only *two* churches' in the denomination, had met their apportionment. Last year *ten* churches had paid their share, —and this year *twenty-six* have met the full amount, or nearly so, which was given to them to pay.

On the other hand *nineteen* churches have paid only a relatively small amount and *seventeen* have made no payment at all.

With the nineteen it seems to me in most cases to be *lack of interest* rather than lack of dollars as these churches are, many of them, among the largest in the denomination, and without calling any names I might say that in this regard we in the East make about the poorest showing while the Northwest makes the best.

Let us hope that if Conference goes out to Nortonville next year we folks "back East" may be able to make a better showing.

It is quite true that some communities have met their apportionment this year because of the special effort to raise the debt; but that, to my mind, is just another reason

for having some sort of a "special effort" on hand all the time. People overlook the regular things while they are glad to respond to the special need which is kept before them. This is not the ideal we are striving for but it seems to me to have a suggestion worth following up that may lead us to that ideal.

Now just a word about those seventeen churches making no contribution to tract work. Practically every one of them is in the class of those small churches receiving missionary assistance and which we recognize as unable to care for themselves and yet whose assistance we prize most highly.

The Treasurer of the Tract Society has long felt that the apportionment to these churches should be continued that they might maintain an active interest in the work, but that the larger part of such apportionment might in some way be met by the other churches. Perhaps the Finance Committee will work out some plan which will make this possible.

Your contributions to the work of the Tract Society this year were eleven hundred dollars more than they were last year, and by a strange coincidence this is practically the amount raised by the special effort conducted by Dr. Gardiner to pay the debt. Have we got into a sort of a rut with our contributions and do we need to be waked up to the privilege of regular giving or must we depend for our income on the special appeal?

The Permanent Fund is increasing from year to year, and we realize more and more that without the gifts of those staunch Seventh Day Baptists of former years we would be unable to carry on our work, for the income from funds left us by our forefathers is larger by considerable than the contributions received from those of us who are living.

Take this thought home with you for the time when you make your will.

Our debt today is substantially \$650. Though we actually have a note in the bank to the extent of \$1,500 we have \$850 on hand with which to meet it, but the payment of this \$1,500 note would leave us deeply in debt again unless you will provide enough for "working capital."

Let's raise another thousand dollars and be comfortable for a little while at least.

That you may get in graphic form the distribution of your contributed dollar, we have prepared a chart of 100 pennies and we ask you to study it carefully, for it will give you some new thoughts that will be worth while.

Sabbath Reform Work:	Cents	
Holland, "De Boodschapper".....	5	
British Isles, T. W. Richardson.....	1 1/4	
Canada, Rev. George Seeley.....	3 2/3	
British Guiana, T. L. M. Spencer.....	1	
Los Angeles, Cal., Church.....	1 1/2	
Committee on Revision Literature.....	3 1/3	
Home field, Sabbath evangelist.....	8	23 3/4
Deficit on Publications:		
"Recorder".....	35	
"Visitor".....	5 1/2	
"Helping Hand".....	2 1/2	
"Junior Quarterly".....	1 1/2	
Tracts and general printing.....	2 3/5	
"Pulpit".....	3 1/2	50 3/5
Missionary Work:		
Italian Mission.....	3	
Hungarian Mission.....	1 1/2	4 1/2
Miscellaneous:		
Traveling expenses of representative.....	1/4	
President's expenses.....	1 1/5	
Secretary's salary and expenses.....	3 3/5	
Legal expenses and treasurer's expenses.....	3/5	
Incidentals.....	1/2	
Linotype or debt.....	15	21 3/20
		100

FRANK J. HUBBARD,
Treasurer.

JESUS THE SUPREME TEACHER

How, and why? Not because of his kingly or royal origin; not because of any favoring environments surrounding his birth, for on the human side his parents were from the lowliest walks of life; not because of his learning, for he read no books save the Old Testament scriptures; not because of superior human wisdom, for he knew nothing of science, literature, art, or philosophy. Born and cradled in a manger, in the small obscure village of Bethlehem, with little if any knowledge of the outside world, following the humble trade of a carpenter, he yet became the greatest teacher the world has even known.

How did it all come to pass? There seems to be only one solution of the problem; namely, his miraculous birth, the wonderful union of the human with the divine, constituting him in his dual nature the Son of Man and at the same time the Son of God.

At the early age of twelve years he was found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were astonished at his understanding. He was the one unique example in all history of the perfect and harmonious blending of the divine with the human. History is filled with the names of illustrious teachers of science, literature, art, etc. We have the record of learned teachers of religion of various sorts. Yet in all the realms of the great truths taught in the world, Jesus stands forth the supreme teacher of them all. He spake as never man spoke. He declared himself to be the way, the truth, and the life. Every one who would accept and obey his teachings should not walk in darkness, but should have the light of life. His relationship with the Divine was so intimate and complete that every word he uttered was fraught with supreme wisdom. He came to do the will of his Father; therefore no error was mixed with the truths he uttered. His mission was to awaken in mankind their spiritual life, to open to them the door of hope, to show them the way of escape from their sordid selfishness to a life of love and unselfishness. His Sermon on the Mount illustrates the simplicity and directness of his teaching. The common people heard him gladly. And why? Because of the blessings he pronounces upon the poor in spirit, upon them that mourn, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness sake, and so on. He tells such to rejoice and be exceeding glad, for great is their reward in heaven; for so were the prophets persecuted which were before them.

While he taught truths of profoundest wisdom, heart-searching in their application, still they were so simple and clearly expressed that the ignorant and unlearned could easily comprehend their meaning. But to the scribes and Pharisees, with a religion so loaded down with formalism and ritualism that the real thing was lost sight of, his words were denounced as the ravings of a fanatic. Jesus sought to break through the barriers of cold, dead formalism with which Judaism was surrounded, and teach them that religion to be of any

value must proceed from the heart; that an impure fountain could not send forth sweet water; that a corrupt tree could not bring forth good fruit.

By his purity of life Jesus reinforced the truths he taught. His teachings were eminently practical. He did not deal in, or discuss, theological questions or dogmas. He gave utterance to the truth without argument. He advocated no creed, nor established any denominational sect. His life was filled with good works—healing the sick, restoring sight to the blind, making the lame to walk, casting out devils, raising the dead to life. Through the medium of restoring the body, he could the more effectually restore the spiritual life and health. He taught non-resistance of evil (an almost obsolete doctrine at the present day); that his kingdom was not of this world, otherwise his servants would fight. He taught that laying up treasures on earth was naught, but rather that men should lay up treasures in heaven, where moth and rust do not corrupt and where thieves do not break through and steal; for where their treasure is, there their heart will be also.

Looking at this terrible war that is upon us, the pessimist, with his superficial view, declares that Christianity is a failure, forgetting that wherever the teachings of Jesus have had a fair show, thousands—yea, millions have been redeemed and emancipated from their degradation and set upon a higher plane of living, with a clearer and broader vision of the meaning of life. He taught that to know and realize the great truth of the Fatherhood of God and the brotherhood of man is the high ideal towards which we all should strive; that the leaven hidden in the three measures of meal will finally leaven the whole lump.

We become impatient at the slowness with which this is being accomplished, yet we have faith to believe that the kingdoms of this world will in God's good time become the kingdoms of our Lord and Savior Jesus Christ. Until that glorious day shall come, Jesus will stand like the mountain peak that rears its lofty head sublimely against the blue sky, in the clear sunlight of the heavens, unmoved by the storms and tempests that beat about its base.

THE TENT WORK

DEAR BROTHER GARDINER:

I preached in the tent to a good audience last night on the subject of "The Church." We had a good testimony meeting. At the close I asked all who were not members of any church but who had now decided to unite with a church to stand. Fifteen stood on the invitation. Others who have started in the Christian life during the tent campaign here were not present last night. We feel sure they, too, will unite with a church. We expect to speak on the Sabbath question tomorrow night. A number of people are seriously studying this question. We expect to close the campaign Sunday night.

We are praying for the Conference in Plainfield. Won't you pray that men and women and boys and girls here may decide for Christ and the Sabbath before our work closes in White Cloud?

Sincerely yours,

D. BURDETT COON.

*White Cloud, Mich.,
Aug. 24, 1917.*

THE POSSIBILITIES OF THE SPIRIT

The possibilities of the material nature we are fast ascertaining, and may hope one day to fully explore and comprehend. But the possibilities of the spirit, of life as shaped by the spirit, who can divine? "It doth not yet appear what we shall be." We know not what the future has in store for the race. But when we compare the idea in our mind with the facts of life there opens to our thought an inexhaustible field of moral enterprise, an interminable prospect of ends to be achieved and victories won.

God be thanked for the limitless longing, the unquenchable hope; for the unwritten leaves in the book of fate; for the unknown wealth and incalculable powers of the inner life!—*F. H. Hedge.*

SEVENTH DAY BAPTIST EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the Seminary, Alfred, N. Y., the third First day in September, 1917, at 7:30 p. m. (Sept. 16th).

WM. C. WHITFORD,
President.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
Contributing Editor

A CHRISTIAN'S POWER

GELSEMINA M. BROWN

Christian Endeavor Topic for Sabbath Day,
September 15, 1917

DAILY READINGS

Sunday—Power from God (2 Cor. 13: 1-9)
Monday—Power over the flesh (Rom. 6: 1-9)
Tuesday—Power to testify (Acts 16: 25-32)
Wednesday—Power to suffer (2 Cor. 11: 22-33)
Thursday—Power to forgive (Matt. 18: 21-35)
Friday—Power to love (1 John 4: 7-21)
Sabbath Day—Topic, A Christian's Power (Acts 1-8)

Power from God! Can you find anywhere in God's word a statement concerning the limit of God's power? We speak of him as allpowerfull, and if he gives the Christian power is there any limit to the power of Christians if they are willing to be guided and will go and do as God directs?

Last week I was in a large transforming plant connected with our local electric light system. The strip of paper that had been through the indicator showed by means of red marks when heavy motors had been connected and were using the power. It seems to me we can get two lessons from this. The first, a negative one, God's power is in no way diminished when he transfers a portion of it to men. Second, when a man's life is connected with God's power, the world can read it and can see the results of this connection as plainly as if they were written with red ink on a strip of paper.

Have you not been hastening on your journey on the electric car when suddenly you stopped for no reason at all as far as you could see? Finally you learned the real cause, the power was "off." You sat more or less (im)patiently and then finally the power was again "on" and away you went. Need I explain how this may apply to the Christian life?

Have you never seen lives changed by the power of God? If you have ever known such an incident you will surely never again say with a self-satisfied air, "The day of miracles is past."

There are many things in life that can not be explained. Yes, you say, the Christian's power is one of them. Why was it necessary for Christ to die for us to have life in all its fulness, the power to ask that our sins be forgiven in Jesus' name, etc., etc.? Some have found a few of these wonderful facts, could not explain them, and so have refused all the gospel. Can you explain how a wire can carry the wonderful power of an electric current? Why the insulators are of glass instead of wood? why—yes, I knew you'd give up before I was well started. Now, if you can not explain these things, do not use the motor driven by the electric current, get out your old tallow candle and have the electric light meter taken from your house. If you will sit down and think three minutes (no, it really won't hurt you to do it that long) you'll see that there is very little of life that you really can explain. Oh, surely you can talk about it and tell how it is, etc., but that isn't *explaining* it.

Neither can you explain this power that is a Christian's for the asking. Just one thing more: if you receive it you must use it, else it will not stay with you.

The following are taken from the *Endeavorer's Daily Companion*:

SUGGESTIVE THOUGHTS

A Christian's power is not mere will power, not mere energy. It is something more, a spiritual plus, that alone is able to do spiritual work. Power shows itself in self-control. A ship's engines are worthless if the ship has no rudder.

To have power in prayer we must pray in Christ's name, that is, in his spirit, just as he would pray in the circumstances, which means communion, study, effort.

"I can do all things." Can we? Can we love our enemies? The power of Christ should change our nature and make it divine.

A FEW ILLUSTRATIONS

An engine without fire and steam is dead. It can be moved, it is true, by being pushed. It is made, however, to develop its own power. So the Christian must have his power not from push or preacher, but from internal spiritual energy.

There is no more electricity in the world today than ever there has been; the difference is that men understand it somewhat,

and have harnessed it. So the power of God is as great today as ever, and it is at our disposal, if we have faith to tap it.

Only the sun can melt a glacier. Only love can melt the iceberg of the heart.

A divine idea is dynamite, like Luther's in the Reformation, or the antislavery idea in America.

A CLUSTER OF QUOTATIONS

"The evil that men do lives after them; the good is often interred with their bones." No. The good is immortal.—*Dr. McLeod.*

A powerless Christian ought to be felt as a forceless thunderbolt.—*Anon.*

Great men are those who *see* that spiritual is stronger than material force.—*Emerson.*

Strength is an irresistible magnet to weakness. Every good impulse in a sinner's heart is drawn by admiration and love to the strong-hearted Christian, and to Christ himself.—*Anon.*

Riverside, Cal.,

Aug. 8, 1917.

REJOICE ALWAYS

Remember, we are to rejoice always, not sometimes, but always; not only when it is clear, but also when it is cloudy; not only when we are in prosperity, but also when we are in adversity; not only when all men praise us, but also when some would injure us. Remember that our rejoicing to be continual must not be in any of the things which moth or rust can corrupt, nor yet in the things which thieves may steal. We can not rejoice always unless the things in which we rejoice are beyond the changes of this life. Paul says that if our rejoicing is in the Lord, in his character, in his promises, in his service, then there will be no trouble about our rejoicing always. Let us show God our appreciation of his goodness by radiant hearts and cheerful countenances. We can bear the burdens of life as slaves and prisoners bear their burdens, sullenly, morosely, silently, sadly: this is the way of the world. Or we can bear the same burdens with a radiant heart and a cheerful countenance, and thus at one and the same time ease the load and testify to our profound confidence in God, who for our own development has been obliged to place the burden upon us. Why should the children of the King go mourning all the day. It is ours to be glad and happy, for

our God has given us the promise of the life that now is as well as that which is to come.—*Curtis Lee Laws, D. D.*

RESOLUTIONS OF FAMOUS PEOPLE

(From "Watchman-Examiner")

To rise above little things.—*John Burroughs.*

To answer, however briefly, all letters I receive.—*Thomas Nelson Page.*

The one purpose to which I have firmly adhered is, while attending to many outside things, "lending a hand" and taking a part in various avocations, to give my vocation the supreme place, endeavoring to meet its demands faithfully as they arise from day to day.—*Elmer H. Capen.*

I have tried, in a general way, not to

Falter more or less

In my great task of happiness,

and to come down to little things. I have tried and do try and shall try never to let a child's question or a child's letter go unanswered.—*Laura E. Richards.*

For many years my motto, by which I endeavor to guide the ordinary actions of life, consists of one word, which is, "Stop." It is generally very easy to go on, no matter what you may be doing, good or bad. But to stop when the right time comes to stop is so difficult that I endeavor to keep continually in my mind the importance of so doing.—*Frank R. Stockton.*

Some years ago I resolved to cultivate habitual cheerfulness under all circumstances. It has not been an easy task, but I have succeeded, and now, drifting on to my eightieth birthday, burdened with heavy cares, stripped of those nearest and dearest to me by death, I am not sorrowful. I am not "going down hill," as people say of the old, but "up hill" all the way, and am sure that life is better farther on.—*Mary A. Livermore.*

SABBATH KEEPERS' ASSOCIATION

The annual convention of the Sabbath Keepers' Association will be held at White Cloud, Mich., beginning September 27. All Sabbath-keepers are cordially invited to attend. Entertainment provided for all.

NATHAN E. BRANCH,
President.

CHILDREN'S PAGE

HIS BURDEN

There's a dreadful heavy somethin'
Right in the place that's *me*;
I'm sure I never et it—
It's somethin' you can't see!

I never felt it in me
Till one day mother said:
"Does anybody know what's gone
With my new ball o' thread?"

I never answered nothin'—
I never said a thing—
I never told no story
About my new kite string!

An' yet, whenever mother
Looks lovin'-like at me,
My lips get sort o' trembly,
An' that ball o' twine I see!

Then the heavy, heavy somethin'
Mos' takes my breath; an', say,
Did you ever have a mother?
Did you ever feel that way?
—Eva Malone, in *Boys and Girls*.

JONAS HANWAY'S PLUCK

It was in London many years ago—no, more than that; many, many years ago—well, perhaps one hundred and fifty, that he did it.

It really was very strange that he should have done it. You see, no one had ever done it before—at least, not in the city, not in broad daylight. But he made up his mind that it would be a capital thing to do, and he said, "I am going to do it!"

His sister, who kept house for him, said, when he went out prepared to do it:

"I do wish you wouldn't be so silly!"

And his little niece exclaimed:

"O, Uncle, they will make fun of you if you do!"

But he just put on one of those "don't talk to me I've made up my mind" looks, and then he kissed his sister and her little girl, and went away intending to do it.

"Poor thing," his sister exclaimed, as she looked out of the window and hoped it wouldn't be too wet. And his little slip of a niece hoped so, too. Because, you see, if it kept fine, he wouldn't have to do it.

But about twelve o'clock the weather changed its mind, and determined to make

everybody wet. And it did. And people got crosser and crosser, until they happened to catch sight of him; then they nearly doubled over laughing. For in spite of all his sister and her little girl had said, he had actually done it!

He had been walking with a friend, but when he told his friend what he was going to do, his friend said:

"I don't think I would. You will look so foolish."

But he began to do it at once. So his friend went up a side street in Cheapside, muttering something about "silly business."

But he did it all the same. And the people kept on laughing.

One year passed by, and then two men might have been seen doing it. It was still very funny, but the people grew used to seeing them in Cheapside, and only strangers laughed. But if ever the first man went out to Lancaster Gate, or Forest Hill, or Hampstead, or Greenwich to get a bit of country air, then everybody laughed again. And his poor sister used to get red in the face with embarrassment and didn't like it all. But the man did it all the same.

Several years went by, and now quite a number of people did it; for they saw it was a sensible thing to do, it only needed some one to begin it. And at last, after thirty years had gone by, everybody did it. And shops were opened, and children went to them to buy birthday presents for their fathers to help them do it, too, and nobody laughed any more.

Now we laugh if any one is out in the rain and doesn't do what Jonas Hanway did long years ago for the first time—carry an umbrella!

It took lots of pluck to carry that first umbrella. But Jonas Hanway had the best kind of courage. He didn't mind being laughed at; not at all! And he didn't mind being talked about; not a bit!

I don't wonder he started saving the little chimney sweeps who had to climb chimneys and sometimes broke their legs; nor that he started training-ships for rough boys, and a lot of other things. A man who could start carrying an umbrella had pluck enough for anything.—*The Continent, by permission.*

"Character speaks louder than money."

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

A PROBLEM

REV. AHVA J. C. BOND

Paper read in the Sabbath School Hour at Conference, August 21, 1917

I have been asked by the Sabbath School Board to state a problem at this time. Now, it is an easy matter to present problems, but to solve them—there's the rub. A fool can ask questions that a wise man can't answer. I have been accused by the president of the Sabbath School Board of saying more than five years ago, that our Sabbath School Board is inconsistent in advocating the use of graded lessons in our Sabbath schools, and at the same time continuing to publish uniform lesson helps, and expecting our schools to buy and use them. It seems hardly fair to me to have to face here in this Conference of intelligent and loyal Seventh Day Baptists, in the staid and conservative East, something that I may have carelessly remarked, privately, to a seatmate in a railway train in insurgent Wisconsin, five years ago. But this is the charge with which I am confronted, and to which I must plead guilty. I might be able to plead limitation, but this would be hardly fair. So the only thing I know to do is to restate my belief in the matter, and face the consequence.

But I am not alone in this connection. There are others who feel the same way, and some of them are members of the Sabbath School Board. Many others are scattered throughout the denomination, and some are found in almost every school. After all, then, I am simply asked to speak out loud what many of us feel. To state publicly a problem that already exists. It is not my problem, nor the Sabbath School Board's problem, primarily. It is a proposition that is up to the denomination, and that means all of us.

The question before us grows out of a situation which may be described as follows: The Sabbath School Board believes in graded lessons, and would recommend their use, but in order to meet the demand

of our schools for uniform lesson helps, it publishes, at considerable expense, the *Helping Hand* and the *Junior Quarterly*. On the other hand, our schools, many of them, are awake to the superior value of graded lessons, and would like to adopt a graded course, but they are in danger of being disloyal to the Sabbath School Board and to the denomination if they do not use our own helps.

It reminds me of a story. A stranger was visiting in a small town where there was an old garrison fortified with a single gun. Just at noon one day the stranger happened to be at the garrison, when the man in charge fired off the big gun. The visitor noticed that he was very particular to get the time to the second, and realizing how much seemed to depend upon the accuracy of his timepiece, asked him how he could be sure his watch was always right. "Oh," said he, "the jeweler in town has an astronomical clock, and I set my watch by his astronomical clock every day." The following day at about the same hour the stranger was passing the jewelry store. The proprietor was standing in the doorway, and the visitor in town asked him if business was good. "Nothing doing at present," was the response, "I am just waiting here for the gun to go off over at the fort, so that I can set my astronomical clock."

The point of the story is obvious. Both were sure they had the correct time, but each had compared with the other, and neither had consulted a standard time-piece.

In some such way as this our Sabbath School Board and our Sabbath schools have determined our denominational Sabbath-school curriculum. The question I must ask is, Is this the best way? Is there not a more intelligent method of arriving at the best selection of Sabbath-school lesson texts and helps? Of course the question of what we are able to do must enter into a practical question like this. But should one not face squarely the question of what is best for our schools and from that viewpoint work the matter out? Neither cost, convenience, nor denominational loyalty, should be the matter of first consideration, or the final determining factor. These will all have their place. But they should all be considered in view of the object sought in Bible-school work, and in view of the

best method of securing the desired results. In the last analysis the success of our schools depends upon the little group centered around a teacher. And the lesson is the important thing in that group. A teacher should not be compelled to give all her thought to the question of adapting the lesson to the needs of her particular group, lessons that were never meant to be adapted. There are other lesson texts meant for just such groups.

So let us face clearly the issue; keep our feet upon the earth, but follow the ideal just as far and fully as we can.

We may be asking the impossible to ask our board to equip our schools with graded lessons. But if graded lessons are what our schools should have, as a denomination we should face the proposition.

I had a good deacon in the first church of which I was pastor, who used to vote the Prohibition ticket. They used to tell him, the good Republicans of York State, that he would lose his vote. This was his reply, and it has the merit of being logical from one very important standpoint: "I had rather vote for what I want and not get it, than to vote for what I don't want and get it."

Let us determine what it is we want in the line of Sabbath-school lessons, and if we do not get it at once, we will be approaching it more nearly, no doubt, than we will be to settle down to what we don't want just because we can get it. I am not sure but these early Prohibitionists had more to do in bringing about what they wanted than seemed evident at the time.

In another address at this Conference I shall have a word to say regarding an elective curriculum for our Sabbath schools. I am not now offering a solution to this question. I was not asked to do, and would not have presumed to undertake, the task. I believe, however, that with a capable censorship by a committee of loyal Seventh Day Baptists, who are also thoroughly Christian, which is quite as essential, lessons could be chosen from other publishers that would serve our own purposes most satisfactorily. Supplemental lessons in some permanent form could be published by our own board from time to time, which would gradually grow into a fairly complete curriculum, of Seventh Day Baptist authorship.

Lesson XII.—Sept. 15, 1917

THE FIERY FURNACE, Daniel 3

Golden Text.—When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isaiah 43: 2.

DAILY READINGS

Sept. 9—Dan. 2: 17-30. Daniel's Vision
 Sept. 10—Dan. 2: 31-45. Interpreting a Dream
 Sept. 11—Dan. 3: 1-12. Loyalty to Jehovah
 Sept. 12—Dan. 3: 13-23. The Fiery Furnace
 Sept. 13—Dan. 3: 24-30. Wonderful Deliverance
 Sept. 14—Dan. 4: 4-18. The Tree-Dream
 Sept. 15—Dan. 4: 19-33. The Dream Fulfilled
 (For Lesson Notes, see *Helping Hand*)

Miss Fanny J. Crosby, whose hymns have cheered and strengthened many along the way, on her ninety-fourth birthday, said: "As for my age, it does not seem to me that I am in the nineties, and I attribute my good health and long life to the fact that I never let anything trouble me, and to my implicit faith, my implicit trust in my heavenly Father's goodness. If I did not get the thing I wanted today—well, I would get it tomorrow. If not then, I realized that it was not good for me to have it. Everybody is born for something, has a talent for something, and with a little patience will find his or place in the world. You will conquer only by love. Love is the great engine which is going to reform the world."—*Baptist and Reflector*.

Show me a place where there are not any churches, and where preachers are never seen, and I will show you a place where old hats are stuffed into windows, where the gates have no hinges, where the women are slipshod, and where maps of the devil's wild land are printed on men's shirt-bosoms with tobacco juice—that's what I will show you.—*P. T. Barnum*.

ANNUAL MEETING

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1917, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

OUR WEEKLY SERMON

CHRISTIAN CONSTANCY*

REV. O. U. WHITFORD

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—First Corinthians 15: 58.

The design of the apostles in this chapter is to explain and unfold the doctrine of the resurrection. His argument is cogent, concise and invincible; his description sublime, eloquent and inspiring. Some persons of the Corinthian Church had called in question some of the leading principles of the gospel, alleging that they were too mysterious for belief, and they could not admit what they could not comprehend. There is too much of the same spirit prevailing now in the Christian Church. Too many Christians apply the crucible of reason and science to the truths and ways of God, the teachings and injunctions of Christ and the apostles and not an all-controlling and satisfying faith. The one gives mystery, doubt, dissatisfaction; the other clear vision, belief, devotion, peace. For we walk in these things by faith and not by sight. The apostle closes the clear and convincing argument of this chapter by a logical appeal and exhortation. In view of the glorious fruits of the resurrection to the disciples of Christ, these are powerful motives to diligence and perseverance in the work of the Lord.

Not from any particular standpoint, but rather in a general way would we use this advice and exhortation of the apostle on this occasion. Let us view, first,

THE CHARACTER OF THE PERSONS ADDRESSED

The apostle exhorts them as "My beloved brethren." (1) These persons were not mere personal friends, social companions, and beloved associates, but they were *believers*—those who had heard the good news of salvation, had received by faith Christ who died for their sins, and had entered into the condition and hopes of

*From the papers of the late Rev. O. U. Whitford.

eternal life. They were the children and heirs of God, and joint-heirs with Christ. By a godly sorrow for sin, a repentance that forsakes as well as sorrows for sin; by a renewed heart and life, and a solemn covenant with God, they had entered into this relation through Jesus Christ their Savior and Lord. These were not persons then in common, but particular, peculiar, and I may say distinguished, because they were believers in Christ.

(2) Also they were *brethren*. The same faith and purpose which united them to Jesus united them also to one another. They gave themselves first to the Lord and then to each other for mutual strength, encouragement, and growth, recognizing the truth that no Christian can live unto himself but must live for others. They were called the Church of God, the sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Christ and do his will. They had believed in the same Jesus, had been regenerated by the same spirit, partakers of the same love, actuated by the same holy purposes, inspired by the same principles, and moved by the same example; they therefore were pressing for the same mark of the high calling in Christ Jesus and were one in aim, in love, in faith, in hope; one in fellowship, in labor. Only the precious love of Jesus can cement men of different temperaments, education, social condition and even nationality into a harmonious and loving family of Christ, and the holy compact of brethren; the relations of which, born of our marriage with Christ, are as sacred, as pure, as holy as those of the family, and should be treated with equal if not greater kindness and consideration.

(3) These were *beloved* brethren. "Therefore, my beloved brethren". Beloved especially by Christ, being a part of his flock purchased by his blood. Great is the love of Christ toward his disciples. As the Jewish shepherd loved and knew his sheep by name, so the Great Shepherd loveth and knoweth the sheep of his fold. They are the daily objects of his providential care and interceding mercy. These brethren were particularly beloved by Paul. They had been converted through his instrumentality and organized into a church. He had striven to ground them in the true faith, enlighten their consciences, correct

their errors of life, and lead them on to higher planes of spiritual living. They were often the burden of his prayers. This love is felt for the brethren by every true minister of Christ in a peculiar and forcible manner. These brethren, if true believers, were also dear to each other. They loved each other as brethren in Christ, as members of the household of faith. This love which they bore for each other was one of the strongest evidences that they were born of Christ. God is love and he that dwelleth in love dwelleth in God and God in him.

THE ADVICE AND EXHORTATION

First. "Be ye steadfast". (a) Steadfastly maintain the doctrine and truths of the gospel. Be fully established in your minds; be rooted and grounded in the truths of the Bible. Be well built, upon true principles. As the lofty and spacious cathedral firmly rests on massive granite foundations, so let your spiritual edifice be based upon truth as it is in Christ. Study the word of God. Seek through prayer the illumination of the Divine Spirit which is better than learned commentaries, dictionaries and all human helps in themselves. Let faith and common sense have full play. Recognize the vital importance of all these truths, ardently love them, cherish them above all earthly riches or worldly consideration. They are your beacon lights while sailing on life's tempestuous sea, and your firm ground and guiding star as you walk through the dark valley of the shadow of death. Let go your hold on every earthly interest and prop rather than loose your grasp on the truths of God. Be true to them, true to self, and true to Christ.

(b) Steadfastly defend truth. Sharp is the conflict already between Christianity and her enemies, but it is only a skirmish before a fiercer fight. Rationalism with its transcendental philosophy, science with its subtle materialism and pantheistic tendencies, skepticism with its theistic or atheistic bearing, infidelity with its soul-destroying power, are making sharp attacks upon the divinity of Christ, the inspiration and authenticity of the Scriptures, the doctrine of the future state and other vital truths of the gospel. Their influence is not only felt among theologians and the learned, but manifests itself among the masses, at our very doors seeking to undermine our

Christian faith and destroy the kingdom of Christ. Be able and ready, then, to give a reason of the hope that is in you. Let it be something more than parental faith and practice or church creeds. Take no knowledge secondhand. Go to the fountain. The time has come when every Christian should investigate for himself. Truth will bear the closest scrutiny and become purer gold for it. It is only error and falsehood that fear investigation. Seek not merely the writings of the Fathers, or the opinions and traditions of men, but unto the law, the prophets, and the gospel. Labor to *understand* the truth and *feel* its power. Contend earnestly for the faith which was once delivered unto the saints. Be not overcome or silenced by the sophistry, the carnal and worldly policy, and the mere declamation of your opponents.

(c) Not only steadfastly *defend* truth but *promulgate* it. Truth is radical, uncompromising, progressive, aggressive. If we have a truth of God which others have not, we have no right to keep it to ourselves but it is our duty to teach it, and broadcast it over the land. To live simply on the defensive is eventually to die. Enterprise, promulgation, is the life of a people. As venture, enterprise give vigor and increase to business, so will a proper spirit of push give vigor and growth to a church.

(d) Steadfastly exemplify the truth of the gospel in your lives. Glory in your alliance to Christ and his people. Glory in your alliance to God's truth, though it may stigmatize you before the world as queer and peculiar. Truth makes us free indeed, and crowns us with honor. Never be ashamed of any truth, for all truth is of God. Exemplify the truths and teachings of the gospel in your calling, in your associations, in the church, in the world, in every relation of life. They are intended to purify and ennoble them all. Show by your conversation and behavior that you are a Christian, that you are not ashamed of Christ, his cause, and his people. Be steadfast in prayer, in exhortation; steadfast in attendance upon the appointments of the Lord's house; steadfast in every Christian duty. For there is no argument so convincing, no influence so potent, in breaking down the strongholds of sin and beating back the tide of infidelity and skepticism as a steadfast, devoted, consist-

ent, everyday Christian life. Be then living epistles, read and known of all men.

Second. We would exhort you to be immovable. Christians are to be immovable, that is, they should persevere in their steadfastness. To be immovable is to have continued stability, not to be moved about by every wind of doctrine or new theory. Yet to be immovable does not mean never to change from error to truth, from wrong to right. When you have the truth, when you are right, be firm and immovable.

Many are movable. They surrender the doctrines of the cross, the commandments of God, and even renounce their profession. Some are not able to withstand the power of persecution. Others are taken captive by ambition, popularity, pride and the deceitful promises of the world. Some become easy victims of the wiles of Satan, who prepares his temptations always for the times, and adapts them to the weaknesses of humanity. Others are led astray by the dissensions of some from the truth. Watch ye, stand fast in the faith, quit you like men, be strong. Remember how Christ, your Savior and Master, pure and sinless, resisted unto death. Remember how the holy apostles and sainted martyrs sealed the truths of the gospel and their Christian faith with cruel torture and excruciating death.

As a church be immovable. Stand your ground, though you stand alone in this city. If you have a right to a place here it is your duty to maintain it and make your existence felt. Be catholic, generous, charitable, courteous, but as a solid phalanx stand fast against all attacks, all encroachments, all blandishments.

Again. Always abound in the work of the Lord. What is that work? It is the work of saving souls and fitting them for heaven. Every Christian has something to do in this great work, and will be held responsible for his accomplishment of it. Instead of being backward and indifferent to this work we are earnestly exhorted to abound in it, to be full of it. It seems to me that every real earnest Christian who looks over the field, viewing the sinfulness, misery, suffering, and woe in the world, the thousands daily going to eternal ruin, could wish he were a score of men that he might do work which goes undone for the want of workers. O for men and women

to pray, to exhort, to instruct, to counsel, to sympathize, to console, to encourage, to persuade, to admonish, to enlighten, to guide, to dispense charities to the poor and suffering, to look after the sick, to speak of Jesus as the sinner's friend and a present help in every time of trouble! How sweet and happy is this work. How many Christians dwarf their growth in grace and starve their souls by neglecting such work. There is no one so poor in talents or so weak in faith but that he has something to do and can grow in Christian ability and efficiency thereby. We need not go abroad to abound in this glorious work, it is at our own doors, within our own streets, in our own neighborhood, and maybe in our own household. To abound in this work is to consecrate ourselves and our all to it; to give our whole hearts and not divided ones to it; to make it the chief concern of our life. If it is our meat and our drink to do our Master's will, this work will be our sweetest pleasure and highest joy. My beloved brethren, abound in this work. Let no day pass without some word or act for Jesus. "Call that day lost whose low descending sun views from your hand no worthy action done."

Brethren, what motives present themselves to us to be steadfast, immovable, and always abounding in the work of the Lord, "forasmuch as ye know that your labor is not in vain in the Lord." You know, some of you at least, that such labor is not in vain. It pays as it goes along. You have proved it. There is no work like it in immediate results, not only receptive but reflexive. It makes others happy and ourselves happy. Who would exchange the inward joy, peace—yea, what our eyes behold and our hearts feel in this blessed work? And what precious promises there are to those who are steadfast, firm, faithful, and fruitful in the work of the Lord. "Be not weary in well-doing; for in due season we shall reap if we faint not." Yes, reap in this life and the life to come. Sinners will be converted and become stars in our crown of rejoicing, and the brethren strengthened and built up in Christian faith. "Be thou faithful unto death," says John, "and I will give thee a crown of life". May it be yours, brethren, to hear when Christ shall make up his jewels, "Well done, good and faithful servant; thou hast been faith-

ful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

My unconverted friends: often have we appealed to you and prayed for you to become Christians. We would at this hour exhort you to give your hearts to Jesus. He is able to save, and willing to receive you, if you will only come in faith believing. It all lies in your coming. You might be Christians this very hour, enjoying all the happy feelings and precious hopes of the new birth, if you had sought Christ with all your heart. Living in and for Christ is life; living in sin and unreconciliation with God, is living death. May the influence of the Sabbath school, the preached word, the faithful counsels of Christians, the devout prayers of God's people, and the calls of the Spirit be not in vain in leading you to Christ.

"Finally, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

DEATHS

BICKFORD.—Edith May Randall, the daughter of Mr. and Mrs. Joel P. Randall, was born May 31, 1867, and died on December 2, 1916, at their home in Hebron Township, Pa., as a result of pneumonia.

At the age of seventeen she was married to George Bickford. Eleven children, nine sons and two daughters, were born to them, all of whom are now living.

Funeral services were held at the home December 4, in the Seventh Day Baptist church of which she was a member, her four oldest sons acting as pallbearers. The service was conducted by Rev. George P. Kenyon, a former pastor and a lifelong friend. "The passing away of this good wife and mother leaves many hearts that mourn her untimely death, and her loving services will be missed in the home left desolate."
E. S.

HUMMEL.—Hannah Dunham Hummel, daughter of A. L. and Phoebe M. Dunham, was born in Salem, N. J., April 26, 1851, and died at her home in Shiloh, N. J., August 14, 1917.

She became a Christian in childhood and joined the First Day Baptist Church of Greenwich, N. J. When a young lady she embraced the Sabbath and became a member of the Marlboro Seventh Day Baptist Church. In 1881, she with her husband united with the Seventh Day Baptist Church of West Hallock, Ill., and later with the church at Nortonville, Kan. Ten years ago they came back and united with the home church at Marlboro, N. J.

March 6, 1873, she was married to Lucius E.

THE SABBATH RECORDER

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Hummel. He and their adopted daughter, Elsie, mourn the loss of a good wife and loving mother. The daughter, Mrs. Elsie Ayers, has been to them all a child could be, a blessing and a comfort. Sister Hummel was an active worker in church and Bible School and in caring for the sick and those in need until about four years ago, since which time she herself has been an invalid. She was cheerful, hopeful and patient in spite of all her suffering. She was a good Christian woman and a blessing to those who knew her.

Funeral services were held at her late home in Shiloh, N. J., August 17, 1917, conducted by her pastor, Rev. A. G. Crofoot, assisted by Rev. Wilburt Davis. Interment in the Marlboro Cemetery.
A. G. C.

WHERE EAST SEEMS WEST

Those who have crossed the line into the southern regions of our globe are aware that in Chile the sun seems to rise in the west and set in the east. In spite of knowing the contrary to be the fact, it is well-nigh impossible to shake off the strange illusion. And this because our senses conspire to tell us the reverse. As in north temperate latitudes the sun never attains the zenith in its Phœbus-driven course, we instinctively face the sunward half of the sky when we look south and below the equator, and we are abetted in our deception by the cold winds which blow as at home from the opposite quarter. To all our senses north is south and south, north. The sun rising on our right to set upon our left seems therefore to travel daily backward from west to east, in a thoroughly upsetting way.

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By MARY A. STILLMAN

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SABBATH EVE

Mary Alice Stillman

James Stillman



Now our weekly toil is ended;
 Shades of evening drawing nigh,
 Falling like a benediction
 From the altar of the sky,
 Bring the Sabbath, blessed Sabbath,
 Precious gift from God on high.

Let us lay aside each burden,
 Put all thought of care away.
 We may claim a Father's blessing
 When His children meet to pray
 On the Sabbath, blessed Sabbath,
 Sacred and most holy day.

Father, grant us now Thy favor,
 Keep us safe throughout the night;
 May we feel Thy presence near us
 When we waken with the light,
 On the Sabbath, blessed Sabbath,
 Day most precious in Thy sight.

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DR. BESSIE B. SINCLAIR
 (See Page 323)