

The Sabbath Recorder

Important Meetings

for

Seventh Day Baptists

THE COMMISSION

Lake Geneva, Wisconsin

August 12 - 14

MINISTERS

Milton Junction, Wisconsin

August 15 - 17

GENERAL CONFERENCE

Milton, Wisconsin

August 19 - 24

EVENING

George Imbrie Sill

A warm and drowsy summer's day:
The torrid Sun casts down his fire,
Impalpable;
While man, the birds and beasts,
And insects with their droning hum,
Are longing for the cool and welcome
Solace of the night.

And now, as evening draweth nigh,
A fleeting cloud
Hath from its burdened bosom dropt
Refreshing pearls,
That mayhap in their earthward course,
For passing moment stayed,
And sparkling, pendant from
A tree, a shrub, the blades of grass,
Or set in beauty rare,
In calyx of some fragrant flower—
Rich jewels from on high.

Arrayed in clouds more richly dyed
Than ever product of a Tyrian loom,
In royal splendor o'er the distant hills,
The Sun departs.

A silence seems to fall,
As waits the day;
Then softly, gently doth the breeze
Bring perfumes from a thousand fields:
In trackless space a star appears—
And evening comes.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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WHOLE No. 4,145

Many Good Sayings In Three Associations While the RECORDER tried to report the excellent things in the various programs of the three associations, it could not work in every good saying with the emphasis it merited.

In regard to the religious day school movement, one speaker uttered these words: "No school rises higher than its leadership." They had been speaking of the most essential characteristic of a school teacher, and the prevailing thought was that no matter how well-educated the teacher might be—however competent to teach, however well-trained—the one important thing after all is the *character* of the teacher. The bright, well-trained teacher can do all the more harm if he or she is irreligious, skeptical or godless. Character should stand first in the estimation of those who are choosing teachers for the children.

Another good thought that was emphasized more than once was: "Let us go forward in the program of evangelism." In most cases this was said with reference to religious education for the children. We can never place too much stress upon this phase of evangelical work. Jesus commanded to teach as well as preach. The good of future generations—indeed the character of the rising generation is involved in the religious day school movement and in Sabbath school work. But let us not get the impression that the day for old-fashioned Bible revival efforts has gone by or is not needed. Train up a child in the way he should go is good Bible evangelical teaching. But it is too late to reach the grown-ups now by teaching children. Revivals are needed in the churches—real pentecostal seasons of refreshing, if the grown-up sinners are ever reached and brought to Christ.

Really, we should see a movement all together along this line of evangelism as well as in the line of educating the children.

True, every one should rejoice that in these times we do not wait till children are grown to manhood and womanhood before

they can be brought into the church. The folly of other generations has been to let the children go until they grow hardened in sin, and then by desperate effort try to snatch some of them as brands from the burning.

After we have saved all we can by religious teaching in childhood, the world will be all too full of unsaved sinners going the broad road to ruin. It is glorious that we have still a gospel evangelism ordained of God to reach and save such.

One speaker told about his visit to an old cemetery in New England, where not far from the tombs of some early heroes, well cared for, there was an old moss-covered tomb for poor little babes who had never been baptized. In spite of the fact that some people deny that no progress has been made in religious beliefs, I for one shall thank God that some gain has been made in matters of religion since the so-called "Puritan times."

"The Print Shop Is a Grand Thing" These are the words of one of the speakers in the Western Association. He was in no way connected with the publishing house; but he has visited many of our churches this year, watched the straws in the currents of opinion among our people, and has been a frequent visitor in our printing house.

After speaking of the shop as a thing for which every one should be proud, and after expressing much pleasure over the fact that the SABBATH RECORDER, after eighty years of service has at last been supplied with a good home of its own, the speaker said: "But there is the fine empty lot in front of the shop, designed for a memorial building to contain the offices, the denominational library, committee rooms, etc., as a part of the movement." This, the speaker said, we must complete if we would say to the world that we have faith in our future and respect for our fathers. Every good cause in our land needs a permanent home—a headquarters to which it can point

with pride as expressing the things for which it stands. The permanent homes of other denominations, their fine churches, their great office buildings, have much to do with giving them standing before the world.

I can think of nothing more likely to bring reproach upon Seventh Day Baptists in the years to come, than for them to lie down on their job now, and leave this empty lot and an unfinished building to testify against them as the years go by.

Shall History Repeat Itself? The closing words of the preceding editorial moved me to take a backward look at our record regarding the publishing house matters. We are all glad that after eighty years of life for the SABBATH RECORDER we have at last secured a print shop of our own; and have approved the larger plan for a denominational headquarters and publishing house, both to meet our needs and to serve as a memorial commemorating the good work of our fathers and expressing to the world our unshaken faith in our future as a people.

After beginning such a commendable work, it would be a standing reproach—little short of shameful disgrace—for us now to side-track the main building plans, lie down on our job, and leave empty one of the finest lots in Plainfield with our shop in the rear, leaving the unfinished look by which generations to come will see that the Seventh Day Baptists showed their lack of faith in the future of their cause when they gave up so commendable an undertaking.

Friends, we of this generation must do better than our fathers did seventy-one years ago, because we are much better able now, than they were then, to complete our building. They planned well, and gave good reasons for their plans; but for some reason the denomination had to limp along for two generations with no denominational headquarters worthy of the name.

In 1853, there was a movement started in General Conference and carried on until one hundred and fifty-eight names were signed to a subscription list offering from one to two hundred fifty dollars each for building a publishing house in New York. This list appears in the SABBATH RECORDER of October 20, 1853. Every one on that list is gone from earth, and their good pur-

poses came to naught. Shall we now, after so good a beginning, leave our unfinished work to be a standing reproach for our want of interest in it? Nothing but want of interest can prevent its completion. If our hearts are in it we can carry it forward to the end with no very heavy load for anybody.

Let me give you here a few quotations from a plea made in the RECORDER after the Conference of 1853, by Rev. Thomas B. Brown of blessed memory. Aside from stating the advantages of having headquarters in New York for publishing interests, he says: "We need a good denominational building. . . . If a stranger wishes to inquire about our missionary operations, he knows not where to go. . . . The Tract Depository and publishing society's office are crowded together in a hired apartment, back room, third story, and by no means an inviting place for strangers to visit—we want a different state of things at once, we can not afford to wait. There is wealth enough in the denomination to build the desired edifice, and we do believe that, if the denomination lives and maintains respectability, it will be done without much further delay."

Of course our conditions are better now in several respects, but much in Brother Brown's appeal is appropriate for today. Little did he think when he wrote, "It will be done without much further delay," that two generations would pass away before his hopes would materialize.

On the same page of this old RECORDER is another article on the same subject, followed by the names of one hundred and fifty-eight of our fathers and grandfathers whose names are familiar as household words, because we find their grandchildren in all our churches, and who pledged liberally of their money for the building.

That money was never paid, for the work was allowed to go by default. There were several pledges for \$100, one for \$250, many for \$25, and \$50, and others ranging from one to twenty dollars.

Some way I feel that there are enough relatives, bearing the family names of those old subscribers, to make good the amount needed to complete the much desired memorial building.

One thing is certain. A gift to average five dollars a year for three years from—

say seven thousand of our nearly nine thousand members, would enable us to complete the work in three years, and not feel any burden from our extra giving.

Then we would have something of which we would not be ashamed; something to show our faith in our future; something to stand as a memorial of our fathers in whose precious faith we still desire to live.

To Which Do You Belong: In a little poem **The Can't-Be-Dones or The Can-Be-Dones?** by Berton Braley,

the difference between the Can't-be-dones and the Can-be-dones is set forth in a way that sets me to thinking. If we stop to think just a little, all the good that has come to this old world, has come by the hands of the faithful few who have said, "It can be done"; while most of the obstacles the few have had to overcome, have been placed in their way by the grumbling, doubting crowd who say, "It can't be done"; and so refuse to help.

Almost every great forward movement in our civilization has been secured by the brave, true-hearted, willing ones who say: "It can be done"; and then proceed to do it.

What a blessed world this would be if every one were a living member of the can-be-done tribe! The can-be-done clan is indeed small, and many of its plans fail for want of help. The can't-be-dones sneer at their efforts; but it is far better to heed the call to go forward and, responding nobly, to toil on and die with a good cause still unrealized than it is to be a can't-be-done objector, whose whole life is spent as a hinderer rather than a helper.

I plead with all our young people; if you desire to see the good causes prosper—if you would stand with the ones who have brought forth all the good things in our civilization—be sure to stand brave and true with the can-be-done tribe.

"For One More Year" These words seemed almost pathetic as I read them in a letter sent with a renewal subscription for the SABBATH RECORDER:

DEAR SABBATH RECORDER:

Here is your pay for one more year, which will complete about fifty years during which we have made you a most welcome guest in our home. I have had to lay aside all other papers and books and use the little eye-sight I have left to read the RECORDER and *Helping Hand*. It is

hard to give up the RECORDER; so we are sending for one more year, hoping that somebody will get good from it if we do so.

With best wishes,

Such a letter starts one to thinking of the loyal fathers and mothers who for half a century or more have been taking the SABBATH RECORDER, until it seems almost indispensable to their happiness. The writer of this letter is not alone. She belongs to a goodly company of aged friends whose names have been on the mailing lists since the days when the RECORDER was young.

The years have come and gone in which, week by week they have enjoyed its visit, until today they find themselves nearing life's sunset, with eyesight growing dim, with life's day fading into the shades of evening time, compelled to give up some of the papers and books they loved in life's noonday; but when it comes to the dear old SABBATH RECORDER—the one tie that has bound them to the faith of their fathers since childhood; the paper that for half a century has been like a weekly letter from the old church home—they cling lovingly to it, saying: "Here is pay for one more year." They can not give it up yet. In their hearts they say: if we are called home before the year closes, we do hope somebody will be blessed by it. "It was a dear friend in our childhood home, and we shall love the SABBATH RECORDER while we linger here waiting for the call to our heavenly home."

EDUCATION OF SEVENTH DAY BAPTIST CHILDREN

HERMAN D. CLARKE

VI

If the editor will kindly permit, I'll add another article to this series. I'm thinking just now of the multitudes of homes where father or mother or friends feel so sure that the boy or girl they love so much and in their own home will never be a thief or murderer or criminal of any kind. The families where lived the two boys or young men in Chicago who kidnaped and murdered the Franks boy were just as sure as others on that point. They were well educated boys, too well educated for any criminal career. But it is now believed and published that those two boys had their own

time without supervision; the parents did not know, and seemed to care little where they spent their time and what books they read. They each had swift motor cars entirely at their disposal day or night; they each had \$125 a month for spending money to use as they pleased. They had ample opportunity and incitement for the development of criminal instincts.

Now all that on a smaller scale, or at least with much less money, is the case in numberless homes where greatest respectability is claimed. Even in homes professedly Christian. Criminal development is usually a long and slow process. It comes not in a moment or a year, except in rare cases. Let the parent observe whether there is a small waywardness at home or in the school or elsewhere. Does the boy begin to find the Sabbath irksome and church or Sabbath school distasteful? Does he play "hookey"? And then are restraints gradually cast aside? Does the boy or girl begin to fret and be a bit saucy when restrained? Does the child refuse to do certain little chores or errands, or do them with a scowl and ugly feeling? Does the child direct his own movements at will because he is not submissive to restraint; or has he begun to overrule the judgment of the parents? In fact has *your* boy or girl grown away from or beyond your discipline? Does the child easily get angry at suggestions or demands made upon him? Is it laughed at and called "smartness" by the parent? Does the disobedience and refusal to be restrained make the child angry or sullen? Is it merely called "sowing wild oats"? Self-will uncontrolled, anger uncurbed, resentment manifested at restraint, saucy and sneering remarks made to parents, sarcastic words thrown at parents, these and other similar outbreaks show the criminal instinct growing, until in some way, some time, it is too late to do or say anything except in the court room.

One writer says that a home that gives opportunity and incitement for the growth of these criminal instincts is a "criminal home." Many boys and girls are keeping very late hours these nights, and the parents are in bed with little anxiety over it, or, if anxious, are not preventing it. And if they can not prevent it, then has come the hour when public authorities are liable to make an arrest or the reform school has a room

being prepared for such. But the reform school does not reform. Possibly there may be a case where real reform has been seen. But the most effective reform school is the home, and very early in the life of the child.

But, if the boy or girl does not quite become a criminal, there is many a broken heart in the home from the loss of spiritual life in the child and the lack of integrity or principle that the parent fondly hoped to see in the one loved, and whom father and mother thought they were bringing up "in the way he should go."

There are crimes other than theft, murder, adultery, and all that. There is the fearful crime of departing from Christian principles taught in the home; or if not taught, a departure from the faith of the fathers which was founded on law and gospel. Is it nothing to you, O father and mother, that your boy or girl is self-willed, disobedient, selfish, profane perhaps, the victim of evil habits, or if not these, some other form of depravity? Could it have been helped during the first ten years of the child's life?

One woman says, "This is an age of obedient parents." They are not their children's keepers.

When it is published that not one in twenty boys ever attends a church, at least after nearing manhood; when it is known that every young man and woman married stand few chances of not being divorced, or that one in about every six marriages results in a divorce; what will parents do in the education of their children to guard them against such coming disasters? When it is known that the vast majority of children *never* become Christians, never make profession of faith in Christ as a Savior and by faith confess him as such, with such conditions and statistics, what is *your* child's fate? Are the great majority of homes to bring children into the world to be eternally lost to God and heaven?

What Christian discipline there ought to be in every home, and what Christian example before the children! Their eternal destiny is at stake.

A real friend is one who will tell you your faults and follies in prosperity, and assist you with his hand and heart in adversity.—*Horace Smith.*

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director,
207 West Sixth Street, Plainfield, N. J.

THE MEETING OF THE COMMISSION

When this issue of the SABBATH RECORDER reaches its readers the commission will be in session at Lake Geneva, Wis. It may be that there are those who will wonder why this meeting is to be held at Lake Geneva. Could not a less expensive place have been chosen? Are the members of the commission out for a good time on this beautiful lake, and at the expense of the denomination? Doubtless most Seventh Day Baptists have discovered before this time that the sessions of the commission are long and often rather strenuous, and that the intermissions are taken up quite largely with committee meetings.

My first time to meet with the commission was four years ago when the meeting was held at Buffalo. I was preparing to take up the work of Forward Movement director the first of January, and attended the December meeting. In view of the serious character of the sessions it seemed to me to be quite a joke when someone wrote me a letter in which he said that the denomination was tired of paying the expenses of these men to run off to Niagara Falls for a good time. I have since met that good brother face to face, and although the matter was not mentioned, in view of his genial spirit I have about decided he was joking. I remember that when the matter was put to me in that fashion I tried to recall whether Niagara Falls was mentioned during those days at Buffalo, and I could not recall that there was a suggestion that anyone realized that we were within a hundred miles of Niagara Falls.

Busy business men, fully-occupied professional men, and active ministers came to that meeting by the most direct route. They got down to business immediately, and as soon as the business of the denomination,

to which they gave earnest and careful consideration, had been completed they hastened back to their respective labors. And thus has it been with respect to the seven meetings which I have attended during the last four years. I have no reason to doubt but what the Lake Geneva meeting will be no exception. There will be plenty of business to fully occupy the commission during its three days' session.

And, now, in regard to the expense. Well, there is a loyal Seventh Day Baptist layman who has a home on Lake Geneva, and he has invited the commission to meet with him. Some of us were willing to assume that his invitation was sufficient guarantee that the members of the commission would be adequately cared for. Others feared lest we might be expected to feed on Lake Geneva air. Brother W. M. Davis, with whom the commission is to meet, surmising that there might be those who, having heard of the wonderful air on this lake had such fears, has assured the Forward Movement director that he knows the "bunch" better than that. The only thing those who attended this meeting are asked to provide for their entertainment is a bathing suit. So it is quite likely that some who go will find time to take a plunge in the lake.

All pleasantries aside, I feel sure that the denomination has come to take the commission and its work seriously, and that many hearts will be turned toward Lake Geneva sympathetically and prayerfully during the days that the commission is in session there, August 12, 13, 14. There are many matters of importance to be considered. Our New Forward Movement period has closed, and time still moves on. Another Conference year has already begun, and we are hoping still to move forward. Many Seventh Day Baptists are hoping and longing and praying for a deeper personal, spiritual experience on the part of all our people, and for even a more aggressive and far-reaching campaign for the spread of the gospel of Jesus Christ and for the promotion of his holy Sabbath. The meeting of the commission at Lake Geneva is an important one. None have been more so. May the Holy Spirit have his way in all its sessions.

THE MINISTERS' MEETING

For more than two years the question of a get-together for all Seventh Day Baptist ministers has been under consideration. Considerably more than a year ago the sentiment of the pastors was sounded out on this subject through a questionnaire. The plan which we had in mind at that time seemed too expensive, and there were other reasons why it did not seem best to undertake such a meeting sooner.

The Conference this year is held in a more central place than has been the case for several years, which made it seem an opportune time to arrange for a pre-conference meeting of the ministers. Then the Milton Junction Church, always denominational in spirit, invited the ministers to be its guests. So the ministers have been invited to convene with the Milton Junction Church Friday morning, August 15. The meeting will continue till Sunday evening following.

There is to be no set program for these sessions. That does not mean that they shall be aimless or undirected. The morning and afternoon sessions Friday will be under the direction of Secretary W. L. Burdick of the Missionary Society. In the forenoon Brother Burdick will lead us in our devotions. At this session it is hoped that we may be drawn very close together in fellowship as we sit at the feet of the Master in worship. There may possibly be some minister somewhere who is setting out for that meeting with the idea that he is to be the teacher of all those who gather. Such is not the idea in the minds of those who have been appointed to lead, and it is our hope that in this first session all may become possessed of the spirit of the learner, and that throughout the meetings all shall be so humble in spirit that the Master can teach all hearts.

Brother Burdick may at that time present for consideration of the ministers a program of evangelism in connection with the devotional service, if he thinks it wise.

Friday afternoon will be in charge of Secretary Burdick also. The theme for the afternoon will be Missions and Evangelism, and there will be opportunity for a heart to heart conference on these vital subjects.

The Sabbath eve and Sabbath morning services will be arranged by the Milton

Junction Church. There will be a praise service, a short sermon, and a testimony meeting Friday evening, in which three Seventh Day Baptist ministers will have leading parts. There will be the regular service Sabbath morning including a sermon by a visiting minister. These services will be in charge of the pastor of the Milton Junction Church, and all the ministers will attend, perhaps sitting in a body Sabbath morning.

The evening after the Sabbath will be devoted to the subject of religious education in the local church. The subject of the co-ordination of all the agencies of the local church concerned with the work of promoting religious education is an important one. This will be the theme for this evening's program, and it will be under the direction of Secretary W. D. Burdick of the Tract Society. A free discussion of this vital subject will be the order under the leadership of Brother Burdick.

The general theme for Sunday morning will be the Sabbath. This again will be under the direction of Brother W. D. Burdick, and will be open for general participation.

The closing sessions Sunday afternoon and evening will be given to the discussion of matters of denominational interest and our future program.

Altogether this ought to be a most helpful meeting. This meeting is something about which some of us have thought and prayed a good deal. If in the spirit of prayer, and with open minds and hearts, the ministers of the denomination shall come together at Milton Junction, great good will result; brotherly love will abound, Jesus Christ will be exalted and his kingdom advanced.

GENERAL CONFERENCE TREASURER'S MONTHLY STATEMENT

Receipts for July, 1924

Forward Movement:	
Adams Center	\$ 51 00
Albion	11 00
Andover	17 00
Battle Creek	1,300 00
Berlin	20 00
Second Brookfield	22 00
Cosmos	20 00
Farina	44 00
Friendship	213 65
Milton	126 83
Milton Junction	120 00

A WORD FROM JAMAICA

To the many readers of this most appreciated little book, the RECORDER, Greetings:

For some months now Jamaica, an island of the sea, has found this book by the mighty hand of the Omnipotent, a welcome visitor in our homes. There are many hundreds of Sabbath keepers on this island, but, oh! so sad to say, who have been deceived by Seventh Day Adventists who made us to understand that the Jews and Seventh Day Adventists were the only Sabbath keepers in the world.

The first Seventh Day Baptist Church in Jamaica came into existence in the little town of Santa Cruz through that wonderful little paper, *The Voice*, edited by Pastor R. B. St. Clair. Most certainly Santa Cruz, and Jamaica in general, owes much to this God-given pastor. Our little company, though few, are of fervent courage and have banded themselves together to do a work by the help of God to proclaim the good news, and undo the unfruitful works of deception; even should it cost our life blood. Our church is named "The John James Memorial Seventh Day Baptist Church," by the request of our mother church, pastored by Rev. R. B. St. Clair.

I am sure these dear brethren who have so willingly donated towards our forming this church in Santa Cruz can not imagine how this name sounds in the ears and hearts of the people of Jamaica. We have received word that a goodly amount has been sent to the board of management to be sent on to us for our building. As soon as this is received we can roof the sacred edifice and then shall start our worship and public meetings therein. Why? some of our dear readers may say; because we have been worshiping in our homes and from house to house for nearly three years, and are now longing to worship in a church. We were obliged to leave our former brethren, Seventh Day Adventist, as they practiced so many things contrary to the Word of God. After the Seventh Day Baptist missionaries left our shores, we, at Santa Cruz, felt very happy for the work that had been accomplished at the eastern end of the island; though we felt sorry that at Santa Cruz nothing was done. However, though frail mortals, we prayed that God would use us for his work. We then planned for a start in our town. This was the

North Loup	1,858 88
Plainfield	420 00
Riverside	622 64
Salem	45 00
Scio	5 00
Waterford	50 00
Ethel Maxson	2 50
Interest	3 66
	<hr/>
	\$4,953 16

Ministerial Relief:
Riverside .. \$ 13 99

Woman's Board:
Riverside .. \$ 10 00
Walworth .. 27 00
Salemville .. 20 00

Parallel Budget:

First Alfred	\$ 10 00
Second Alfred	4 80
Andover	12 00
Berlin	10 00
Battle Creek	25 50
Boulder	10 00
Second Brookfield	11 00
Farina	10 68
Friendship	25 50
Fouke	12 00
First Genesee	20 00
First Hopkinton	20 00
Second Hopkinton	10 00
Jackson Center	10 00
Little Prairie	2 30
Milton	30 00
Milton Junction	188 60
Marlboro	10 00
North Loup	206 00
Nortonville	15 00
Pawcatuck	810 00
Plainfield	200 00
Riverside	103 50
Rockville	30 57
Salem	5 00
Waterford	10 00
White Cloud	50 00
A. B. West	50 00
	<hr/>
	\$1,902 45

Denominational Building:
Leora Gray .. \$ 5 00
North Loup .. 50 00

Boys' School:
Leora Gray .. \$ 5 00
Carroll West Estate .. 25 00
Battle Creek .. 8 75

Girls' School:
Leora Gray .. \$ 5 00
Mabel West .. 10 00
Miriam West .. 20 00
Carroll West Estate .. 25 00
Battle Creek .. 8 75

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
July 31, 1924.

method: We had a printed sheet of two yards in length with these words: "Don't fail to come out to the lectures at Santa Cruz town. It concerns every individual church member, Anglican, Baptist, or whatever creed you may be. Non-church members are invited also. Come! You will hear something to put you a-thinking."

At the given date, Evangelist H. E. Samms and writer made a start and proclaimed the history of the Seventh Day Baptist Church; and being led by the Spirit of God we exposed the errors of our former brethren. We now have had ten well attended and interesting meetings. We have made use of many tracts sent us from the Tract Society, and SABBATH RECORDERS sent us by a kind Brother Wolfe, of Salemville, Pa. We have had to use selected hymns from *Gospel Hymns* as we thought best; as until this date, though we had asked for help with some Seventh Day Baptist hymn books, we have not had any.

The Seventh Day Adventists have had their conference recently at their West Indian Training School, twenty-two miles from Santa Cruz. And we are told that many of our astonishing facts against Seventh Day Adventists have had their consideration. But like foxes stopped in one hole, they seek exit through another. Those leaders are inventing as many ways as possible to hold their poor deceived members together.

The general public of Santa Cruz have decided, especially since this conference has convened, that if Seventh Day Adventists had known they were on the safe side, some leading one would have come to this town to undo our work. Their silence shows their weakness, and often we are asked, "When shall you be out again?" By God's help we have planned to start our public meetings on Friday, July 18, 1924. We ask your prayers on behalf of these meetings.

We surely need some more help; but as we are informed that there are many people like ourselves calling for help, I take this opportunity to ask the readers of the SABBATH RECORDER to help us with as many tracts as possible, and hymn books. I need at least two hymn books with tunes and about two dozen with words, only. Brother Wolfe, of Salemville, Pa., sent us some hymn books, but somehow they never

reached us. They seem to have gone astray. We want to let the people help us sing and we could have the books given out at each meeting and collected afterwards. As to tracts, we need especially some Sabbath and Seventh Day Baptist ones and as many others as God will impress your hearts to send. Oh! how I pray that the Holy Spirit will impress the hearts of our RECORDER readers, who have enjoyed the blessings of the gospel for years, to feel the need and burden of our souls in that we have been deceived and are endeavoring by his help to keep any more from being deceived, and to help those who are still followers of Mrs. E. G. White. Those who will be impressed to help us can do so by either sending tracts and hymn books to us direct, or by communicating with Pastor R. B. St. Clair, who will direct you.

Often we feel sad that we are in such desperate need for money at this time at our end of the island. Our chief product for exportation was stopped for over two years. This product is a famous dyewood called "logwood." Years ago this wood was shipped in great abundance from Jamaica and worth £7 per ton. Both the trunks and the roots were eagerly bought. Today, the factories are closed, hundreds are out of work and their chief men have gone back to their homes in foreign lands. We also have suffered with a horrible disease that broke out among the cattle; this started in the year 1922. Santa Cruz was also in the grip of this horrible plague, and we suffered heavy losses. The government had to take steps and vaccinate the cattle, they further made a quarantine in different parishes and controlled all traffic in order to stamp out the disease. Only motor cars were allowed to pass. After coming to these given quarantine spots, the cars had to be disinfected, also the people. This cost the government quite a sum to make not less than six cisterns at the different points located, with two men each day and night as guards.

We thank God that for over six months now it has been abandoned. I have told you all this that you will see that our hands have been actually tied regarding our missionary endeavors, and unless we have help, this heaven commission will languish.

(MRS.) E. B. SAMMS.

July 16, 1924.

MISSIONS

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

OUR MISSIONARY TASKS

The missionary task is the same as that to which God the Father set his hand when he sent his Son to earth in the flesh. It was important then; it is just as important now. It is the noblest task to which men or angels ever applied themselves. When undertaken in the spirit of Christ, it thrills the entire being and causes the soul to glow with joy divine. It comprehends all other tasks and all things else should be made to contribute to it. All are called upon to have part in this colossal undertaking; none are excused. For Christ to do his part in the world-wide missionary enterprise it was necessary for him to lay all on the altar and pay the supreme price. Those who succeed in mission work must also lay all on the altar; some may be called upon to pay the supreme price with their lives. It is worse than useless—it is folly—for men, churches or denominations to engage in missions half heartedly; no use to play missions; it is a man's job and requires the supreme dedication of his best.

Seventh Day Baptists have been in the field three hundred years and this year has witnessed the opening of more new fields than in any one decade in the past. Does this mean nothing to us? Can we not see the hand of God in it? If we do, we must not falter, doubting, fearing, trembling; we must go forward and trust him who bade us go into all the world and make disciples of all nations, teaching them to observe all things which he has commanded. Though it looks very dark and some things seem about impossible, yet if we will take God at his word, enter the doors he opens to us, the darkness will disappear, the seemingly impossible will be easy and God will use Seventh Day Baptists in bringing multitude to him and his truth as taught by Christ to "all nations and kindreds and peoples and tongues."

LETTER FROM MISS SUSIE M. BURDICK

Written for the Independence (N. Y.) Sabbath school.

MY DEAR MISS LIVERMORE:

Your letter reached me this afternoon. You ask for a letter about our missionary work for your Sabbath school. How would it do to go a little outside the usual story and tell some of the extras one missionary has had to consider during the last four weeks in addition to her regular work of teaching school? During these four weeks I have been out of the running because of a little hospital experience and Miss Anna West has had to take the responsibility of whatever came. Of course her mother and sister Mabel have been helpfully with her all the time.

I dropped out just as the mid-term examinations were coming on. Following these we usually have four days' recess. When the examinations were well under way one of the girls became ill with what proved to be scarlet fever. To begin with Doctor Palmberg happened to be here for a day or two and as soon as she returned to Lihoh Doctor Crandall, whose protegee the sick girl is, came to care for her until she could be removed to the isolation hospital. At first she was too ill with heart complications to be moved. Immediately after she was taken sick, the question of where in our crowded building could she be put, had to be considered. Fortunately my room was empty. Doctor Crandall attended to the subsequent fumigating, and upon Mrs. West fell the burden of supervising the cleaning, no small undertaking. There came the anxiety lest other girls had taken the disease. It was decided to extend the recess and let the other girls stay at home a full week. In this way if anyone should come down, the entire bunch would not be again exposed.

All through the month there has been an accompaniment of upheaval in the domestic department of the school, a continual change of cook amahs (women): With a family of something like eighty you will believe that was an annoyance. Then one of the teachers was called away by the serious illness of her older sister. She was gone only a few days, fortunately.

There were occasions of rejoicing with those who rejoice. A former pupil, and later one of our teachers, was betrothed

and her betrothal feast called for attention. Then there was the wedding of a former school girl, daughter of a church member. There was a feast of rejoicing with one of our families where the little son had reached the age of two months, and visits at the hospital near us where another of our girls and all her family were happy, contrary to all Chinese traditions, over the coming of a dear little daughter.

This month our Li Kwe-ung, Mrs. Tsur, of Peking, was in Shanghai. Of course there had to be some way to get her friends together for a little reunion. That came after I was not at home, but spending some days in the Crofoot home,—and the reunion was there, where I could have a share in the pleasant time.

Then there were times when one's sympathies were drawn upon. The occasional coming of one of our graduates of 1922 who has recently been widowed; the appeal for sympathy from another of the girls whose husband had had a black-mailing letter. He and another man who had little or no property, at a certain time and place were to produce several thousand dollars or they were to be killed and their house burned. The husband was to be away from home a few days and the naturally nervous wife and two children came to stay here while he was gone. Again it was well that my room was empty.

Late one evening another one of our girls came for refuge from her husband who had been striking her. She was here two days. Another pupil brought her mother-in-law who was in need of medical help. There was an operation at the hospital; then, when I was well enough to come out, again my room had an occupant until she was able to go home, a day's journey in the country.

You may have read in the RECORDER of a ricksha coolie and his wife from north of the Yang-Tse, who have been very faithful in attending our church services. About Christmas time their baby died of small-pox and later the husband was injured in a collision. One day during this month he came in great trouble to Miss West. His wife had died very suddenly—possibly pneumonia—away from home and friends, poor; how could a coffin be procured and where could she be buried? Everyone was sympathetic and helpful. After a little

Christian service the mother was buried beside her baby in our church burial plot until such time as the husband can take them north for burial—if that time ever comes.

Some one says, "Don't forget about the changes." Sure enough! They represent no end of perplexity and time investment. The changes are Korean. Two of the children have been in our school two years or more and the father has looked upon Miss West as his financial agent. They are refugees from Korea, and nice people. Mr. Chang has become a Chinese citizen and in that way procured a passport and has gone to Honolulu as pastor of a Korean church. About a month ago he sent Miss West money for the transportation of his wife, four children and a niece. This seems an endless undertaking. Passports with the necessary photographs; and it turns out that there is no way for the niece to get a passport. She is still a Japanese subject, and it is difficult or impossible for Koreans to get passports. There must be medical examinations and certificates, and some trachoma is found which must be treated, debts that have been incurred must be paid, clothing—and here our girls in the school come with the contributions toward helping the children to get necessary clothing. So many things the mother would like to get and take with her to the new home—a baby organ, furniture,—and the money just will not hold out. It was hoped that they could get off yesterday, but here comes word that the grandmother in Korea is ill and she wants to see the oldest grandson, and an uncle sends money for him to make the journey. He has gone, promising to be soon back. So this responsibility holds over.

Our interests are rather international for our German-Russian friend comes, she is a widow with five children here. She comes with her sad face and her needs.

A few years ago two young ladies from a mission in a distant province had been bitten by a mad dog and had to make the long journey to Shanghai for pasteur treatment. On the way they "fell among thieves" and practically everything was stolen. While they were in Shanghai, we became acquainted with them. This month they were passing through Shanghai on their way home on furlough and the family had the pleasure of entertaining them for

a short time. Another young woman who came out on the same steamer as Mrs. West and Miss Anna, in 1919, is on her way home with a fellow missionary who has had a long, desperate illness; and the friend has been here for a few visits.

This is not the whole story, but so it goes. To be a missionary is not to just teach book learning, nor just to tell the story of the Lord Jesus, precious as that is. It is the effort because of him and for him to live our lives sympathetically and helpfully with those about us—those who lives ours touch.

With all good wishes for your Sabbath school,

Very sincerely yours,
SUSIE M. BURDICK.

May 25, 1924.

MINUTES OF THE MISSIONARY BOARD

The adjourned meeting of the Board of Managers of the Seventh Day Baptist Missionary Society from July 16, was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Sunday, July 20.

The meeting was called to order at 1.08 p. m. with Treasurer S. H. Davis acting as chairman.

Prayer was offered by Robert L. Coon.

The members present were: Rev. William L. Burdick, Laverne Langworthy, S. H. Davis, C. H. Stanton, Amelia Potter, Robert L. Coon, James A. Saunders, I. B. Crandall, A. S. Babcock, Rev. Paul S. Burdick, Rev. A. L. Davis, Doctor Anne L. Waite, Rev. Clayton A. Burdick, Allan Whitford, Corliss F. Randolph, Mrs. Clayton A. Burdick and John H. Austin.

The guests present were: Mrs. Laverne Langworthy, Elizabeth Hiscox, Mrs. Orson Rogers, Mrs. Fanny Hurd, Mrs. Dell Burdick, Mrs. Earl Burdick, Gertrude Stillman, John L. Loughhead, Doctor George Thorngate, James Waite, John Kenyon, Edna Coon and Helen Ellis.

The quarterly report of the treasurer was read by Treasurer S. H. Davis and it was voted and approved and ordered recorded and is as follows:

[Report not received.]

The yearly report of the treasurer was also read at this time and it was voted approved and ordered recorded and to become a part of the annual report of the Board of

Managers to the Seventh Day Baptist Missionary Society. The report follows:

[Report not received.]

At this point President Burdick came in and took the chair.

The quarterly report of the corresponding secretary was read by Secretary Burdick and it was approved and ordered recorded and is as follows:

[Report not received.]

The report of the Missionary Evangelistic Committee was read by Secretary Burdick and is as follows:

REPORT OF THE MISSIONARY EVANGELISTIC COMMITTEE

The Missionary Evangelistic Committee would report that it has held one meeting and would make the following recommendations:

1. That the board increase the appropriation on the home field looking towards increased work in the Western Association, Southeastern Association, Detroit and vicinity, southern Illinois, Iowa, Minneapolis and elsewhere.
2. That the board appropriate \$350 to the work of Evangelist John Manoah in India, a gift to missionary work in India.

Respectfully submitted,

WILLIAM L. BURDICK,
Chairman.

This report was voted approved and its recommendations adopted.

Ira B. Crandall gave a verbal report of progress for the Georgetown, S. A., Committee.

Robert L. Coon, chairman of the Committee on Work in China, had no report to make; but Doctor George Thorngate, new medical missionary to China, who was a guest of the board, made a few remarks at this time and told of his plans and aspirations. He also expressed his appreciation to the board for the privilege of meeting with them.

The Committee on the Alice Fisher Fund and the Committee on the Ministerial Education Fund had no reports to make.

Albert S. Babcock gave the following report for the Committee on Revising the List of Life Members:

To the Board of Managers:

Your committee appointed to revise the list of "Life Members of the Seventh Day Baptist Missionary Society" reports:

I have solicited information and advice from nearly all of our church clerks in America, and others—and have had reply from nearly one third of those addressed. I have found it advisable to make more than one hundred corrections.

The list herewith presented, revised for the printer, is believed to be very nearly correct.

ALBERT S. BABCOCK,
Committee.

Westerly, R. I.
July 16, 1924.

This report was voted and approved and the committee continued.

The board voted that the treasurer and the corresponding secretary act as a permanent committee to keep a list of life members of the board.

Corresponding Secretary Burdick read the report for the Committee on the Budget for 1925 and after a long discussion it was accepted and ordered recorded. The report follows:

REPORT OF COMMITTEE ON BUDGET FOR 1925

Your Budget Committee would report the following budget for 1925, it being understood that the budget, though approved by this meeting, is only tentative:

Seventh Day Baptist Missionary Society, Budget for 1925

<i>China—</i>	
Jay W. Crofoot	\$1,600 00
H. Eugene Davis	1,600 00
H. Eugene Davis' children's allowance	300 00
George Thorngate	1,600 00
Susie M. Burdick	800 00
Rosa W. Palmberg	800 00
Grace I. Crandall	800 00
Anna M. West	800 00
Mabel West	800 00
Incidentals	500 00
Girls' School	300 00
Traveling expenses	1,900 00
	\$11,800 00
<i>South America</i>	1,000.00
<i>Jamaica—</i>	
H. Louie Mignott	450 00
<i>Holland</i>	700 00
<i>Home Field—</i>	
Colorado field (D. Burdett Coon)	\$ 500 00
Southwest field (R. J. Severance)	1,000 00
Michigan field	300 00
Detroit (R. B. St. Clair)	600 00
California field (George W. Hills)	500 00
Little Prairie (C. C. Van Horn)	500 00
Middle Island (G. H. F. Randolph)	300 00
Hammond	300 00
Fouke	300 00
Stonefort (Ellis R. Lewis)	600 00
Exeland (Charles W. Thorngate)	200 00
Syracuse (William Clayton)	100 00
West Edmeston (Mrs. Lena G. Crofoot)	100 00
Western Association	250 00

Emergency Fund	100 00
Traveling expenses	1,200 00
Increase of missionary work in Western Association, South-eastern Association, Southern Illinois, Michigan, Iowa, Minnesota and elsewhere	2,150 00
Evangelistic work on the home field	3,000 00
	\$12,000 00
<i>Administration—</i>	
Corresponding secretary	\$1,600 00
Clerical (for treasurer)	400 00
Clerical (for corresponding secretary)	200 00
	2,200 00
Total	\$28,150 00

Respectfully submitted,
WILLIAM L. BURDICK,
SAMUEL H. DAVIS,
CHARLES H. STANTON,
FRANK HILL,
Committee.

The report of the Conference Program Committee was read by Rev. Clayton A. Burdick and it was voted approved and is as follows:

REPORT OF CONFERENCE PROGRAM COMMITTEE

Your Committee on Conference Program would respectfully report that it has planned the following program:

Morning Session

Address by Mrs. George Thorngate
Address by Doctor George Thorngate
Address by Rev. H. Eugene Davis

Afternoon Session

Address by President Clayton A. Burdick
Address by Rev. C. A. Hansen
Address by Secretary William L. Burdick
Address by Rev. R. J. Severance

REV. C. A. BURDICK,
REV. PAUL S. BURDICK,
FRANK HILL,
Committee.

It was voted that the board pay the traveling expenses to Conference of Rev. R. J. Severance, general missionary of the southwestern field.

It was voted to give \$100 to Brother F. E. Peterson for work at Daytona, Fla.

It was voted that the board appropriate \$150 to help in the purchasing of a motorcycle for Elder H. Louis Mignott to assist him in his work.

Correspondence from Rev. William Talback of Esthonia and from G. Velthuysen, of Amsterdam, was read, but no action was taken.

On account of the hour, it was voted that the preamble and the conclusion, only, of

the corresponding secretary's report for the Board of Managers to the society and General Conference be read instead of in full. This was voted approved and ordered to be presented as the annual report of the board.

Two hundred copies of the annual report of the Missionary Board to the Missionary Society were ordered printed and distributed under the direction of Corresponding Secretary Burdick.

Corliss F. Randolph, president of the Tract Board, was present and made a few remarks regarding the work of the three boards and spoke of the pleasure it gave him to attend the meetings.

The minutes were read and approved. Prayer was offered by Rev. C. A. Burdick.

The meeting adjourned at 5.35 p. m.
Respectfully submitted,
RECORDING SECRETARY.

AUTO ROUTE THROUGH CHICAGO TO MILTON

[We are sorry this information is so late, but it may do somebody some good yet. The copy came to hand after the last form was on the press and last week's issue was more than half printed.—Ed.]

Those from West Virginia come over National Highway through Wheeling, W. Va., Columbus, Ohio, Indianapolis, Ind., and Danville, Ill. North from Danville over Dixey Highway. (Route 1).

From East over Yellowstone Trail and Lincoln Highway. Keep on west through Valparaiso, Ind., to Chicago Heights, Ill. North on Dixey Highway. (Route 1).

Proceed north from both of these points. At Homewood, keep left at forks to Western Avenue. On north-through Blue Island to Western Avenue and Fifty-fifth Street, (which is Garfield Boulevard). (Go east on Fifty-fifth Street to Michigan Avenue, if the wish is to go down town or through the congested district. Michigan Hotel, Fifty-fifth and Michigan, is a good hotel outside down town. Rates: One in room \$2.50; two, \$3.00; four, \$5.00).

(R means right; L means left.)
This route misses congested district.

Starting at Western and Fifty-fifth, set speedometer here at zero. Bear right on boulevard, leaving street car to left. North on this boulevard. L 3.2, R 3.7. Cross

Bridge "Bridewell" on left. L 4.4, R 4.6, Carter Harrison Technical School on right. 5.1 entering Douglas Park. Bear left, (not right as sign states). L 5.7 around large water tank, R 6.6, 7.4 entering Garfield Park, bear left. L 7.6 into Jackson Boulevard, R 8.0 (Karlov Street), L 8.3 into Washington Boulevard. Continue west, making one or two jogs. R 12.4 one block to Randolph Street, L continue west to Maywood. (Randolph becomes Washington before reaching Maywood). R 14.2 with street car, 14.7 leave street car, continue north. This is River Road. 16.0 cross railroad, 19.4 "cross road," R 19.7, 22.2 bear left and then right 25.8 cross railroad. (Town of Des Plaines.) L 26.3 into Rand Road; 36.0 "Cross Road" (Kitty Korner). 41.7 cross railway. Lake Zurich. 42.7 bear R with cement. "Hot Dog Kennel" on right. 45.1 bear L with cement. 47.2 Wauconda. 52.4 Volo bear left with cement. 56.9 end of cement. R 57.4 around Polly Prim Tavern. L 57.5 across Fox River, McHenry. Straight through to end of road. R 58.0, church on left. R 58.5, L 60.2, R 60.7, 63.5 top of hill, "Take a look" L 64.8, R 65.2—67.7, Richmond. L 68.8, 69.3, pick up cement, entering Wisconsin. 70.3 Genoa Junction. (You will note that you are on Route 12, follow it into Lake Geneva) L 70.7, R 70.8, R 71.4, L 72, 72.6 cross railway, on cement, 79.4 Lake Geneva. Straight through leaving 12, picking up Route 50, follow to Delavan. (83.8 left turn leads into Williams Bay, Yerkes Observatory, Y. M. C. A. Summer Camp, and W. M. Davis' lake home where council is having its session prior to Conference.) 86.7 cross road, church on left, garage on right. Delavan Lake on left as you pick up cement. L 91.6 through business section of Delavan, R 92.2, leave 50 and cement, (at top of hill look back). L 98.2 end of road. R 98.7, L 100.6 at school house. Continue west. R 106.1 into County Trunk "C," 110.4 "Six Corners." L 113.2 into Milton, R 113.5 around corner of park, passing bank and postoffice. L 113.6 into College Street, 113.8 college buildings on left.

I pity no man because he has to work. If he is worth his salt he will work. I envy the man who has a work worth doing and does it well.—Theodore Roosevelt.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

A MORE CHRISTIAN INDUSTRIAL ORDER

CLIFFORD A. BEEBE

A More Christian Industrial Order, by Henry Sloane Coffin, published by the Macmillan Co., New York.

"A solution for industrial problems—probably Socialist propaganda," we say, and dismiss it without a second thought. But in so doing we lose a remarkably clear, Christian view of present industrial questions, without the fanaticism of the Socialist, yet pointing the way to a new and better order.

Dr. Coffin's ideas are unusual, in that he, in his ideals for industrial reform, does not work from the top down, but from the bottom up. He realizes that the first requisite for industrial peace is a community of workmen doing their work in the spirit of Jesus Christ. With this thought in view, he takes up the relations and duties of the individual Christian in the capacities of producer, consumer, owner, investor, employer, and employee.

"The Christian," says Coffin, "must recognize the importance and urgency of production. Every Christian must be in some way a producer, or he is no Christian, for the creative spirit is the Spirit of God."

The duties of the Christian as consumer are not so easy to see but none the less real. The Bible teaches that God is a bountiful Father, and all things come of him. "Our capacities of appreciation are measures of our Christlikeness." We should, as Chris-

tians, look carefully before we consume the blood of overworked and underfed workmen, in the products which we use.

The Christian, as owner, will regard all that he has as a trust from God. With this attitude, he will be ready to recognize that each workman must have a vital interest in his work, and should have a share in the owning and operating of it.

The Christian, as investor, will make it always a rule to invest his money for the service of the community. He will never make the gaining of money the supreme object.

In a Christian industrial order, employer and employee will regard each other as brothers, rather than each trying to get the best of the other. The faults of the present relations of employer and employee are: competition for private gain, rather than co-operation for public service; no consideration of personality; the assumption that men can be moved only by self-interest. These conditions, from a Christian viewpoint, are of course wrong, and must be done away with. If we get a Christian spirit into industry, the relations will adjust themselves.

Thus we see that Coffin offers no direct solution to the industrial problem. He has no use for Socialistic schemes of any kind. His book is an intensely practical plea for the Christian spirit in industrial relations, which is the only solution for the problems of our day.

Alfred, N. Y.,
July 10, 1924.

MEDITATIONS

REV. W. D. TICKNER

Some one has said: "No new gospel is needed if we strive to fit the dear old gospel of Christ and him crucified to the conditions of our new day."

Knowing the author as I do I interpret the above to mean, not that we should in any manner change the plan of salvation to fit into twentieth century theories of life and its exigencies; but rather, if our lives of the present were made to conform to the teaching of the dear old gospel of Christ and him crucified, there would be nothing left to be desired.

The idea of creeds being non-essential, is somewhat new to me. Since the word

"creed" is derived from the verb "credo" (I believe), he who has no creed has no belief. Everyone has a creed, i. e., he believes something. It may be that he believes that what his neighbor believes is erroneous, or perhaps, positively false. He may or he may not have formulated any belief as to the existence of any definite facts; but he has his creed just the same. Such creed is always stultifying if it falls short of a definite, positive belief or creed as to what is truth.

Man has never yet attained to the ultimate knowledge of things, but is ever progressing. The scientist's belief or creed in the structure of matter has of necessity changed. Not that the structure of matter is different today from what it was thousands of years ago, but our conception, our creed, has necessarily been modified.

Society is continually being modified, because of higher or lower conceptions of what is needed, of what is best. Religion is no exception to the rule, for none of us have yet attained that which we seek after. We forget the things behind, we discard our imperfect, erroneous, ideas of God. We know, or at least ought to know, more about God and his requirements, today, than we did in the early days of our Christian experience.

We should have a higher conception of godliness now than men had in days of old. Since God is holy, he is immeasurably in advance of the best specimens of humanity. God never changes. He is the same yesterday, today, and forever. Man, alone, changes. Our ideal of life is a variable standard, depending upon our changing conception of values.

The gospel of Christ is positive and unchangeable. Change such a gospel, which is as perfect as its Author, so as to fit our imperfect, variable conditions of society, and it would so transform that dear old gospel that it could by no means lift up the down-trodden. It would not lead to the foundation that was opened for sin and for uncleanness. It could not point to the "Lamb of God that taketh away the sins of the world." Fit the gospel of Christ and him crucified into twentieth century church parlance, and instead of saying "repent and believe on the Lord Jesus Christ and thou shalt be saved," we would talk about the brotherhood of man and the ethics of so-

ciety, of community churches, and church membership, charity balls, church entertainments, and the social dance, and progressive euchre. Christ would not own such a gospel. That was not the gospel that John the Baptist preached. It is not the gospel that Paul taught. It is unworthy of the sacrifice of those ancient worthies who gave their lives in defence of what they then taught and believed. But if such a gospel be true now, it was equally true when Christ taught in the synagogues and temple.

To die in defence of what he then taught, when a much less definite plan of salvation would have been just as good, was the height of folly on the part of Christ; for he demonstrated time and again his power to escape from his persecutors. Had he expatiated, with even a moderate show of wisdom, upon the merits of social ethics, of the necessity of mental relaxation and suggested that some form of amusement be adopted to call into the church the renegades of society, had he removed his ban on worldliness, had he fitted his gospel to the conditions of society of his day, there would have been nothing in it all to tell of sins forgiven. Such a gospel would not have survived the wreck of civilizations of the past centuries. On the other hand change the new day demands so that they shall fit into the gospel as proclaimed by John the Baptist, by Jesus, Peter and Paul; and society will feel the rejuvenating influence of a health-giving power without and within. Graft, embezzlement, murder, theft, and all manner of lawlessness would die a natural death. There would be no mourners at the funeral, no monument would mark their resting place except that the cross of Christ with the words "Christ has conquered."

In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story,
Gather round his head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me.
So, it glows with peace and joy.

Bane and blessing, pain and pleasure
By the cross are sanctified.
Peace is there that knows no measure,
Joys that through all time abide.

WOMAN'S WORK

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

WILD ROSES

Fashioned that man may know how fair can be
The common things God shapes continually.

Flushed like a maiden's cheek when in her heart
Love and its mysteries tremblingly start.

Stenciled each perfect leaf with crimson veins,
As if God still could spare time, and great pains.

Treasured as heart of her she doth enfold
In her sweet scented cup stamens of gold.

Framed in her sheath of green on a tall spray,
Unfolds this lovely flower at break of day.

—Constance Green in English Review.

THE CHURCH IN THE STREET

AN EXPERIMENT IN HOME MISSION
METHODS

One Saturday evening about four years ago, among the usual church notices appearing in a Glasgow paper was one that was unusual:

AN APPEAL TO NON-CHURCHGOERS

Has the Gospel a message for the present age? We believe that it has and are prepared to vindicate our belief at the Corner of Holland Street on Sunday evenings at 8 o'clock. Questions invited.

The notice was signed by Gordon Quig (St. Paul's Parish), Alex. Spark (St. Matthew's, Blythwood Parish), and John Brash (Blythwood United Free Church).

The following Sunday night a large crowd composed the congregation of the church in the street. Every Sunday night during the summer the attendance grew. When the cold nights of winter came the large hall of Blythwood was filled to overflowing.

The speakers were always ministers. The co-operation in action of churches of different denominations was and continues to be one of the special features of strength.

The order of service is exceedingly simple. There are a few verses of Scripture, followed by an address of about twenty minutes. Then from forty-five to sixty minutes are devoted to questions and answers, at the close of which all stand in reverent silence for the Lord's Prayer

whether or not they join in repeating the words.

Rev. John Brash of Scotland says:

The unceasing flow of questions is a perpetual astonishment—even at the end of an hour there are always more to come, as the putting of questions in some ways is a more difficult art than the answering of them. Irrelevant questions, of course, are put, but some of the finest opportunities for the gospel have come to us through such irrelevancies. "How much does it cost to convert a chinaman?" David Sutherland was asked, and quick as thought came the answer, "Just as much as it takes to convert a Scotsman—not with corruptible things like silver and gold, but with the precious blood of Christ." The effect was electrical.

None among our band of missionaries is foolish enough to believe that much is likely to be done by our arguments, excellent as they often are; but we are filled with a better hope as we see the gospel, which we preach, making ever more cordial and affectionate our relations with many who, when we got to know them first, were violent and bitter in their antagonism to the Church; and as we witness the Spirit of God coming to darkened minds, estranged hearts, and embittered lives across the bridge of human sympathy which he has enabled us to build, we are made glad in the assurance that he owns and blesses our work.

We have now a regular congregation of three to four hundred, gathered, for the most part, from those who formerly never darkened a church door. The Holland Street meeting is now their church, and they are immensely proud of being in its membership.

Further reference to a significant development of this work during the past year may be permitted. The desire for a debating society, to meet on a week-night, when opportunity for less restricted expression of opinion than is possible under the question-and-answer method of our Sunday evening meeting would be given, became so insistent that we felt compelled to start the Free-Lance Debating Society, to meet fortnightly for the discussion of literary, social, religious and political subjects.

In its first session this daughter of Holland Street almost equalled the parent society in interest and enthusiasm. The two great events of the session were:

1. The debate on "That the Present Government is Unworthy of Support," at which every color in the political spectrum was visible, from violent conservatism to red or violent communism; yet so fine a spirit of camaraderie binds the desperate elements of our Holland Street congregation together that the chairman on that occasion had one of the easiest jobs in his experience, for the hitting, though hard, was always gentlemanly, and the enthusiasm, though great, never even suggested disorder.

2. The public debate between Mr. Guy A. Aldred, the well-known controversialist and Hyde Park orator, and Rev. Campbell M. Macleroy, the equally well-known minister of Victoria Park United Free Church, on "That Modern Knowl-

edge Renders the Theistic Position Untenable." This debate arose out of the profound impression made by Mr. Macleroy on the Sunday evening when he dealt with the subject of science and religion.—Selected.

TREASURER'S REPORT

For three months ending, June 30, 1924

MRS. A. E. WHITFORD,
In account with
THE WOMAN'S EXECUTIVE BOARD

<i>Dr.</i>	
Balance on hand March 31, 1924	\$ 226 48
Treasurer W. C. Whitford	888 51
Albion Home Benefit Society	33 33
Ashaway Ladies Sewing Society:	
Tract Society	\$25 00
Missionary Society	25 00
Miss Burdick	25 00
Fouke	25 00
Woman's Board expense	5 00
	105 00
Albion, Willing Workers:	
Tract Society	\$5 00
Evangelistic work, southwestern field	5 00
Retired Ministers' Fund	5 00
Fouke	5 00
Boys' School, China	5 00
Girls' School, China	5 00
Georgetown Chapel	5 00
	35 00
Adams Center Ladies' Aid:	
Outfit, Doctor and Mrs. Thorngate.	25 00
Alfred, N. Y., Woman's Evangelical Society:	
Outfit, Doctor and Mrs. Thorngate.	25 00
Fouke, Ladies' Aid	32 00
Hartsville, N. Y.	25 00
Marlboro, N. J.	25 00
Milton Junction Ladies' Aid:	
Girls' School	\$50 00
Unappropriated	50 00
	100 00
Shiloh, N. J., Ladies' Benevolent Society	74 56
Andover, N. Y., outfit, Doctor and Mrs. Thorngate, Ladies' Aid Society	5 00
Ashaway, R. I., Ladies' Sewing Society, outfit, Doctor and Mrs. Thorngate	40 00
Battle Creek, Mich., Ladies' Aid Society:	
Girls' School, China	\$47 75
Outfit, Doctor and Mrs. Thorngate	13 28
Parallel Budget	15 50
	94 53
Berlin, N. Y., Ladies' Aid Society:	
Outfit, Doctor and Mrs. Thorngate.	12 60
Chicago, Ill., Sabbath school, outfit, Doctor and Mrs. Thorngate	5 00
Chicago, Little S and C Club, outfit, Doctor and Mrs. Thorngate	5 00
Dodge Center, Minn., Mrs. E. L. Ellis—Boys' School	5 00
Milton Junction, Wis., outfit, Doctor and Mrs. Thorngate, Ladies' Aid Society	25 00
New Market, N. J., Ladies' Aid Society, outfit, Doctor and Mrs. Thorngate	10 00

New York City, Christian Endeavor Society, outfit, Doctor and Mrs. Thorngate	10 00
New York City, Woman's Auxiliary Society, outfit, Doctor and Mrs. Thorngate	38 00
Welton, Iowa, Ladies' Aid, outfit, Doctor and Mrs. Thorngate	12 00
Gentry, Ark., Ladies' Aid Society:	
Unappropriated	\$15 00
Outfit, Doctor and Mrs. Thorngate	5 00
	20 00
	\$1,877 01

Cr.

S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
Boys' School, China	87 00
Girls' School, China	102 75
Georgetown Chapel, British Guiana	200 00
Evangelistic work, southwestern field	250 00
	\$1,039 75
F. J. Hubbard, Treasurer Tract Society	515 00
F. J. Hubbard, Treasurer Tract Society, Marie Jansz	5 00
F. J. Hubbard, Treasurer Memorial Board, Retired Ministers' Fund	5 00
Doctor and Mrs. Thorngate, outfit for China	213 88
W. C. Whitford, Treasurer, Parallel Budget	15 50
Mrs. W. W. Clarke, expenses Law Enforcement Convention	2 50
	\$1,796 63
Balance on hand, June 30, 1924	80 38
	\$1,877 01

WORKER'S EXCHANGE

Welton, Iowa

Treasurer's report of the Ladies' Benevolent Society of the Welton Seventh Day Baptist Church for the year beginning July 1, 1923, and ending July 1, 1924.

Regular meetings, 24.	
Call meetings, 2.	
Average attendance, 14.	
The annual chicken pie supper was held as usual, also a sale on May 19.	
Amount in treasury July 1, 1923	\$104 89
Amount taken in during the year	289 59
Total	394 48
Expenses	333 71
	\$ 60 77
Amount on hand July 1, 1924	\$ 60 77
Paid to pastor's salary	\$50 00
Paid to Forward Movement	80 00
Paid toward paper and paint for church	70 00
Milton College	10 00
Equipment of Doctor George Thorngate	12 00
Flowers and fruit for sick	5 13
	July 22, 1924.

HOME NEWS

VERONA, N. Y.—Once more I am trying to atone for the delinquency of our correspondent from here. For Verona has a number of things to her credit that her friends would be pleased to know about.

One outstanding event, epochal in the history of this town, was the Standard Five Day Religious Teacher Training School. There is a promise that the report of this in detail will be furnished to the RECORDER. Enough said for the present about that. The Religious Vacation School has just closed with Miss Bertrice Baxter as supervisor. As usual this was a great success, and is growing every year in popular favor as a community enterprise. This year the enrollment was forty-two and the average attendance was thirty-six. The presentation exercises last Wednesday night were before a packed house. I will not anticipate further a more extended report which will, no doubt, appear in due time.

Recently the pastor had the joy of leading into the baptismal waters six happy children, all of whom were joyfully received into the church along with Mrs. Florence Stukey. The writer recalls with pleasure the entertainment enjoyed in the home of Brother and Sister Stukey many years ago on one of his missionary trips from Brookfield to the old church on Preston Hill. The old church at Preston is gone and Sister Stukey was received on testimony.

Among other recent joys were two weddings. The last one was the tenth that it was my privilege to direct since coming to Verona, and I am assured others are not far distant. If testimony were wanting that Verona is an excellent place for a home, it is in evidence that nearly all of these happy people make Verona their home. This is one of the factors in the normal growth of this church which has increased in membership one-third during the last five years.

On Sabbath day, July 12, following the morning worship, the annual Centennial Tree exercises were held on the church lawn. Miss Jean Woodcock beautifully read a paper prepared by her grandmother, Mrs. Ida Thayer, setting forth the purpose of planting this tree, three years ago. It is the plan to celebrate with appropriate exercises the planting of this tree every year. The late Orville Williams, had he lived,

would have been one hundred years old on the date of these anniversary exercises. Three of his children were in the group around the tree on that date, and the little grandson, Orville, almost six years old, for whom the tree is to be named, was an interested listener, a lineal descendant of the Williams family that founded this church.

The church was greatly blessed in its attendance upon the Central Association at Leonardsville, adjourning its services here for that meeting. The Verona parsonage was glad to have as a guest for a day or two following this, Rev. George B. Shaw, of Salem, W. Va., a companion in the early days of quartet work, of—I dare not say how many years ago. We traveled together to the Nile Association where we were both delegates. That was a notable meeting and I was glad to be a listener to that centennial program. If I mistake not, that is the fifth centennial birthday of churches that I have witnessed in the last five years. It was good to see and hear that array of former pastors of the old Friendship Church. This is not to be noised about, but it is the understanding with some of my good friends at Nile, that I am to secure by some means a call to that church sometime, so that at the next centennial I will be an ex-pastor.

Sabbath school affairs are indicating a lively interest as usual—children's banquet tomorrow night at the Seventh Day Baptist church, annual Sabbath school picnic one week from today, etc.

We are missing from Sabbath school and morning worship our aged senior deacon, A. A. Thayer. An accident three months ago followed by illness has detained him at home.

A late season and a bountiful hay crop are making the farmers unusually busy, but religious interests are well sustained.

T. J. VAN HORN.

Verona, N. Y., July 29, 1924.

DETROIT, MICH.—Detroit Church is to be favored with a visit from Rev. Mr. Filmore, general secretary of the No-Tobacco League of America, on Sabbath, August 16. Mr. Filmore is the author of the famous song, "Tell Mother I'll Be There," and also of one thousand other selections not so well known as this one which has been translated into twenty different languages and heard the world around. Mr.

Filmore will be accompanied by Mr. Huddleston, well known bass singer, whose voice has a range of two octaves.

These brethren who are stopping at the Y. M. C. A., the building in which our services are held, heard the Seventh Day Baptists, Sabbath, July 26, lustily singing "He Leadeth Me," and Brother Filmore asked the elevator girl the location of the floor and made his way there. He was joined, later, by Brother Huddleston. At the conclusion of the pastor's address Rev. Mr. Filmore gave a short address and Brother Huddleston rendered two solos.

Mr. Filmore gratefully accepted the Seventh Day Baptist *Expose of Faith, Why a Seventh Day Baptist and At Even, When the Sun Did Set.*

Mr. Huddleston immediately "picked out" Brother A. E. Babcock whom he had known at the Great Lakes Naval Training Camp. Brother Huddleston weighs over three hundred pounds and is affectionately known by the naval boys as "Cupie."

On first day, July 27, the Sabbath school and Christian Endeavor society conducted an excursion to Walled Lake, planting Seventh Day Baptist literature at various points along the line. The day was spent in aquatic sports, also by various shore games. A "new arrival," Master Lorenzo Noris Crouch, graced the occasion with his presence. He was born at Centerline, Mich., July 5, 1924.

The Detroit Church rejoiced to learn from Evangelist James A. Murray, of Trinidad, that when he was receiving money and copies of *The Voice* from the Detroit Church about two years ago, he gave copies of the paper to Charles R. Cust and that, as a result, Brother Cust turned Seventh Day Baptistward. Brother Cust has now two flourishing Seventh Day Baptist Sabbath schools on the island of Trinidad.

The Detroit Church recently sent \$7 to Evangelist H. E. Samms, of the Seventh Day Baptist Church of John James the Martyr, located at Longwood Penn., Santa Cruz P. O., Jamaica, British West Indies. This amount is for the purpose of enabling the brother to visit towns within a radius of thirty-five or forty miles in order that the gospel and Sabbath truths may be proclaimed. This brother feels a great anxiety to reach many of his former brethren; and

the Detroit Church, knowing the state of our denominational treasuries, is raising this and other sums to be sent to our brother. The Denominational budget will, of course, be fully paid as well. Detroit Church will be glad if other churches or individuals working on the same basis, will send direct to Evangelist H. E. Samms, address above, or to 3446 Mack Avenue, Detroit, any aid they can give the cause at the point mentioned. The John James Memorial Church is the first Seventh Day Baptist Church organized in the West Indies and was in full operation before our good missionaries reached the shores of that beautiful island.

The Detroiters, although sorry that the Parallel budget was not fully subscribed, are pleased to learn that counting the Forward Movement and Parallel funds together, possibly \$6,000 more was raised this year than last, despite the general unemployment and the stringency of the money markets.

R. B. ST. C.

STONEFORT, ILL.—The Stonefort Church, though silent for the past year, is not dead. Our people through the aid of the Memorial Board and our many non-resident members and friends have completed a house for worship. After the dedication in May at which our missionary secretary, Rev. William L. Burdick, officiated, he kindly consented to remain for a few days, and conduct a very brief evangelist campaign. This was highly successful, many expressing a determination to live the Christ life. Owing to the rainy weather which continued throughout the meetings (and for a long time afterward) the work was hindered to a very great degree. However, much good has resulted and only God's final day of reckoning will determine its extent.

Six of our young people were baptized last Sabbath day and will unite with the local society. Others had expected baptism also, but were hindered from various causes.

Secretary Burdick did a good work among our people; and he will be a blessing wherever he may go. The Lord uphold and bless him in his work.

Our Sabbath school is doing good work, and is perhaps the liveliest department in the church.

We are indeed sorry the year's work seems so bare of results; but more than glad God has blessed us so richly in our poor efforts. Our aim, our prayer is "Higher ground." L.

July 28, 1924.

NILE, N. Y.—The past few months have been busy ones for the Nile Church. Preparing for the association and our centennial celebration occupied us in May and June. And we did enjoy entertaining the association. The inspiring meetings did us a lot of good. It was hard work, but it brought us closer together. It was helpful to meet so many of the denominational workers and to get a wider vision of the needy fields.

We are proud of the past one hundred years' record. We are looking forward to the second century, and asking ourselves what kind of a start are we going to make for those in years to come to look back on.

After association we started work on the Vacation Bible School. We canvassed the community, visiting nearly every home where there are children, urging them to attend. And our efforts were rewarded by an enrollment of forty-five, thirty-six of whom were outside our own church, and eighteen of whom do not attend any Sabbath or Sunday school regularly. Eight teachers gave time and energy to make it a success. Sabbath night following the close of the school the children gave a program and exhibit of hand work done. A fine crowd of parents and interested friends attended.

The Christian endeavorers have been active. They are meeting Friday nights now so that the first-day young people can attend the meetings. We have from twenty to twenty-five out at the meetings. They have held several socials. At one they entertained the young people from Little Genesee and Richburg. At another they entertained the church people at a poverty social on the parsonage lawn.

Our church has united with the first-day church in weekly prayer meetings, alternating places of meeting and leaders between the two churches. We hope to be able to report record attendances in the near future.

Our community has had more than its share of storms this summer. A week be-

fore the association we had a "near-cyclone" which did considerable damage, tearing up trees, unroofing barns, etc. The church sheds went down before it, and one of the chimneys on the church. The night before, the lightning struck a barn near by and burned it to the ground. A week later we had another windstorm which blew down several barns and more trees. And just last week the lightning set fire to the barn belonging to one of our members, who was able to put it out with a fire extinguisher. The same bolt shocked his son so that he fell over as dead. Yes, this is a very exciting place for a Californian who is not used to such storms.

Last Sabbath three girls were baptized and united with the church. They have grown up in the church, coming from the Intermediate department of the Sabbath school.

We are preparing for a two-by-two campaign, canvassing the community, and doing personal work to bring people to Christ and the Church. Pray for the success of this venture.

Yours in his service,
LESTER G. OSBORN,
Pastor.

WAS IT A DREAM?

ELLA M. AMES

It was night; I stood on the side of a steep, high mountain; there was a faint light which revealed to me a scene of desolation—blackened stumps, leafless trees, and the entire surface of the ground covered with ice. Looking down I saw at the foot of the mountain, what seemed like an abyss of blackness, a terrible sight. I dared not take a single step lest I go swiftly into that fearful place.

I noticed then a light which seemed to come from behind me, and turning very carefully, a glorious sight met my gaze. Away at the top was a beautiful radiance. In the glow from that light stood a very large cross on which, in great golden letters, were the words, "Eternal Life." While gazing enraptured upon the scene, I saw a path before me, very narrow, steep, and stony; and it led straight as an arrow from the point where I stood to the cross.

It dawned upon me that if I kept in this path I should reach the goal for which I longed.

YOUNG PEOPLE'S WORK

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

KEEPING PROMISES

Christian Endeavor Topic for Sabbath Day,
August 30, 1924

DAILY READINGS

Sunday—God, the promise-keeper (2 Cor. 1: 18-24)

Monday—A stern rule (Num. 30: 2)

Tuesday—An upright man (Ps. 15: 1-5)

Wednesday—The advice of Jesus (Matt. 5: 33-37)

Thursday—A king's promise (1 Kings 1: 28-31)

Friday—Rash promises (Mark 6: 21-26)

Sabbath Day—The importance of keeping promises (Josh. 9: 3-21)

ODDS AND ENDS

At this meeting it would be a fine thing to have before the society a copy of the Christian Endeavor pledge. Underline the important words which we promise as Christian endeavorers to do. Repeat the pledge and let this meeting be a renewal of your promise to God.

Has your society ever discussed our Church Covenant? Wouldn't this be an appropriate time to have it read and discussed? There is a lot in it which we should think about when we talk of promises.

The shortest word with which one can promise is "no." Did you ever stop to think in how many ways you promise to do or not to do things? Also, what different words you use?

A maximum of Publius Syrus (42 B. C.) was: "Never promise more than you can perform." Is it not yet true today?

A worthy thought from the *Daily Companion*: "Promises are really all religious: God hears them, and we should be bound by them."

Promises imply trust, faith, honor, sincerity; all are linked up in them.

Discuss some of God's promises. Have some repeated from memory.

How often do we hear: "He is a man of his word." Wouldn't you like to have this said about you, as Pope wrote to Mr. Addison:

"Statesman, yet friend to truth! of soul sincere,
In action faithful, and in honor clear;
Who broke no promise, serv'd no private end,
Who gain'd no title, and who lost no friend."

SUGGESTIVE QUESTIONS

What do we promise in the Christian Endeavor pledge?

What do we promise in regard to the meetings of the church?

What do we promise in our Church Covenant?

How does failure to keep promises affect character?

How does failure to keep promises affect your friends and acquaintances?

What are some of the evils of failing to keep promises?

What is the relation between truth and keeping promises?

How does failure to keep promises affect business?

Is it ever right to break a promise, and if so, when?

What should one do if he has made a bad promise?

Is it possible to act a lie without telling one?

Is it more dishonest to say you will do a thing and not do it, or to refuse to do something and then do it? What did Jesus say? (Matt. 21: 28-32.)

Is the oath of allegiance a promise? Do you mean it?

Should the United States have kept the "Gentleman's Agreement" with Japan?

Why is it important that the United States fulfill the promise on its bank notes?

Who was the orphan girl who became queen and risked her life to keep her promise?

A CHRISTIAN ENDEAVOR FRIEND.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We should never break a promise. A promise is a contract, and a contract can not be broken. When we make a promise to a friend, he has faith in us and believes we will keep our promise. But if we break it he loses that faith and confidence in us, and in the end we lose his friendship. A business man told me recently that many of his patrons who promise to pay their bills at a certain time, never pay them; and many of them are so-called Christians. If we

who profess to be Christians, do not keep our promises, what will the world say of us? We are "living epistles, known and read by all men," so let us be honest and keep our promises.

Battle Creek, Mich.

**INTERMEDIATE CHRISTIAN ENDEAVOR
TOPIC FOR SABBATH DAY,
AUGUST 30, 1924**

What do I owe to my home? 2 Tim. 1: 1-5; Luke 2: 51.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The following program was used at the graduation services of the juniors at Fouke, Ark., where Miss Fucia F. Randolph is the superintendent. The leader of the meeting was Kenneth Davis.

Song
Memory verses in concert
Lord's Prayer
Song
Birthday remembrances
Roll call
Collection for the Chinese shoe
"Junior Rally Song"
Topic, "What Christian Endeavor does for juniors (1 Tim. 4: 12-26)"
Letter from Junior superintendent, Miss Kenyon, read by Nellie Smith.
Memory selections—
One Hundredth Psalm—Ohine Jones
Ps. 19: 7-14—Pansy Scouten
Matt. 3: 13-17—Mantie Longino
First Psalm—Martin Jones
Twenty-third Psalm—Pauline Moman
Song—"Lead On, O King Eternal"—Graduating class
Presentation of certificates—Miss Fucia F. Randolph
Prayer
Benediction

THE REPORT OF THE DE RUYTER CHRISTIAN ENDEAVOR SOCIETY

On December 4, 1923, the young people of the DeRuyter Seventh Day Baptist Church met at the home of Marcia Poole to organize a Christian Endeavor society. The first part of the evening was spent in playing games, after which the society was organized, and the program closed by singing songs and repeating the Christian Endeavor benediction. Sixteen were present. As we have only a few young people, and all of

different ages, it is necessary for us to unite in one society.

We decided to fill a Chinese shoe, and with the help of the older people it now contains \$11.75.

On December 8, 1923, we entered the RECORDER Reading Contest.

We made a special study of the *Catechism*, taking a few questions at a time.

On Washington's birthday we had a social at the home of Velma Lidell. The invitations were cut out of red, white, and blue cardboard. The evening was spent in playing appropriate games. Refreshments were served, after which followed a jolly sleigh ride home.

We hold meetings every Sabbath day if it is possible to get together. We begin at 3 o'clock, open by singing, and then hunt up verses in connection with the lesson. This is followed by business, collection and report of the RECORDER Reading Contest. After another song we have sentence prayers followed by the Christian Endeavor benediction.

We are just a young society but we hope to "Go farther with the Master."

CAROLYN RANDOLPH.

NILE CHRISTIAN ENDEAVORERS AT THE WESTERN ASSOCIATION

The endeavorers put up a tent labelled "Information, Check Room, U. S. Mail," with a prominent "C. E." in the corner. Two boys had charge. They went to the office and got the mail at train time, and distributed it to the delegates, besides taking care of packages, etc.

One endeavorer was appointed each morning and afternoon to take charge of the children when they grew tired of staying in the church. The parsonage lawn was the scene of their games. One of the younger boys had a set of horseshoes and some balls and mitts, so he entertained the little boys one afternoon.

The endeavorers also had charge of the decorating of the church.

On Sunday morning the society entertained all the visiting young people and most of the ministers at a "Fellowship" breakfast. Duane Ogden led the prayer meeting, and then, as it was rainy, the breakfast was held in the basement. There were nearly fifty in attendance that morning, and most of them were young folks.

PROTEST OF THE VOCATIONAL COMMITTEE OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE AGAINST THE SUNDAY MEAT MARKET CLOSING ORDINANCE

The representatives of the Master Butchers' Association, after consenting July 18 to the amendment of the Vocational Committee, to wit, the insertion of the clause "from Friday sunset until Saturday sunset" after the words "seventh day of the week," reversed their position August 1 and demanded that seventh-day observers keep closed until Saturday midnight. The chairman of the Vocational Committee thereupon presented the following petition to the council:

To the Honorable,
The Common Council of the City of Detroit,
Mich.

GENTLEMEN:

Information has reached the Vocational Committee of the Seventh Day Baptist General Conference that your honorable body proposes to pass an ordinance penalizing American citizens to the sum of \$500 if they sell one pound of meat, more or less, on the first day of the week, commonly called "Sunday."

It would seem to this committee that the council is going far afield in enacting this drastic legislation, when the city is full of gambling hells, houses of ill-fame and liquor dives running full blast at all hours of Sunday. These people receive little attention from your honorable body; but some poor man who is doing his best to make a living, is to pay \$500, or go to jail, or both, if he sells a pound of meat out of his refrigerator to another poor man, who, with his family, lives in one or two furnished rooms, and who has not, in many instances, the necessary refrigerator to keep his meat, purchased on a Saturday night, fit for human consumption on the following day in these periods of semi-tropical weather.

We are surprised that your body contemplates branding as a criminal an upright citizen who merely sells a piece of meat. This sale is neither uncivil nor irreligious, and, consequently should not be the subject of legislation by your honorable body. Why should any one ask, in a modern city like Detroit, for the enactment of such a Puritanical Blue Law, as the one proposed? If the council is determined to make the butcher keep the Lord's day, how long will it be before your honorable body attempts to enforce the observance of the Lord's Supper and the Lord's baptism? Are we, in 1924, to witness the re-institution of the Inquisition? Is the cosmopolitan city of Detroit to be shut up on Sundays like a Vermont village?

How long will it be before your honorable body closes up the grocery stores, the movies, the ball parks and every other form of business and amusement? Surely it is just as wicked to play a game of pool on Sunday as it is to buy

a pound of meat, or to watch the silver screen as it is to get a shave! Why not prohibit the sale of ice cream, prohibit the sale of newspapers, and order the Detroit Street Railways system to cease operation on the day when you contemplate making it illegal to sell meat? What is so heinous about the sale of meat that this should be singled out?

We protest against the passage of this proposed ordinance.

1. Because there is already a general state statute covering the subject, assessing a moderate fine of \$10.

2. Because it is ultra vires of the council to enact an ordinance which is in contravention to the state law on the subject of exemption for observers of the biblical seventh day.

Upon this latter point, we wish to place before your honorable body, the opinions of the courts of Michigan and other American states.

Your body has attempted to provide exemption for seventh-day people if they kept their stores closed up to Saturday night, 12 p. m., thus forcing them to observe as a Sabbath more than one day. This is contrary to the laws and the decisions of our courts.

In the Supreme Court of Michigan, February 20, 1894 (People vs. Bellett), the court ruled:

"The framers of the statute meant to leave it to the consciences and judgments of the citizens to choose between the first and seventh days of the week. One or the other of these days they must refrain from common labor. Which it shall be is to be determined by their own consciences. It was not the purpose of the law-makers to compel any class of conscientious persons to abstain from labor on two days of the week."

The council is attempting to make conscientious observers of the seventh day observe a day and a quarter, or from Friday sunset until Saturday midnight. This is clearly illegal as the judges above decree. The court continues:

"The Supreme Court of Ohio has gone so far as to hold that a statute which did not contain such an exemption was for that reason unconstitutional. See *City of Cincinnati v. Rice* 15, Ohio 225; *City of Canton v. Nist*, 9 Ohio St., 439."

In the Canton case, the court ruled against the city council, stating that "the ordinance becomes inconsistent with the laws and policy of the state, and must, as to this section, be declared void."

This was in reference to an ordinance passed by the Canton City Council, July 28, 1854.

The state law of Ohio, in which this was in contravention was enacted February 17, 1831, (*Swans' Stat. 225; 15 Ohio Reports—Griswold*). This specifically exempted those who conscientiously observed the seventh day. In Michigan, a similar law appears at Sec. 43, Rev. Statutes, 1846, sec. 7, (*Compiled Laws, Mich.,—Cooley, Vol. 1, p. 500*).

These laws exempted those people, who, as this committee pointed out to you in its communication of the 17th ult., observed the seventh day of the week, literally from Friday sunset until Saturday sunset. This we indicated by biblical quotations and citations from the works of Seventh Day Baptist, Seventh Day Adventist, First Day Baptist, Methodist, Hebrew, and Roman

Catholic theologians. Dictionaries and encyclopedias, almost without number, witness to the same fact.

It appears that certain butchers are afraid lest seventh-day observers being open on Saturday nights after the Sabbath sun has set, and on Sundays as well, will capture some extra customers. This is immaterial. If but one day's rest a week is all these butchers desire, let them observe the seventh day and thus be legally entitled to the protection of the Michigan state law. In a similar instance, Chief Justice Elliott points out: (Johns vs. State, 78 Ind. 332).

"The terms upon which the immunity may be enjoyed are granted to all, and limited to none. All citizens accepting these terms may claim the immunity. All who observe the seventh day of the week are entitled to the immunity. There is nothing restricting any citizen from enjoying it upon the same terms with all his fellow citizens."

The learned chief justice in announcing the unanimous decision of the supreme court in the same case, also said; after the first sentence quoted in the case of People vs. Bellett (above): "Without this proviso (exemption to seventh-day observers), a large number of citizens would be compelled to lose two days of labor. One day, because of conscientious convictions of religious duty, and one by command of the municipal law.

"We know that there are sects of Christians who conscientiously believe the seventh day to be the divinely ordained Sabbath. We know, too, that there is a great people, who, for many centuries, and through relentless persecution and terrible trials, have clung with unswerving loyalty to the faith of their followers that the seventh day is the true Sabbath. If the proviso were wrenched from the statute, these classes of citizens would be compelled to refrain from common labor on the first day of the week.

"A leading and controlling element of our system of government is, that there shall be absolute freedom in all matters of religious belief. The statute here under consideration is framed in harmony with this all pervading and controlling principle. It was meant, not to secure any special privilege to any class, but to afford free opportunity to all to observe that day, which in their conscientious judgment, they believe to be that upon which good men should cease from labor."

And, as we have pointed out to the members of your honorable body, the day upon which all seventh day believers (whether Hebrews or Christians) "in their conscientious judgment believe to be that upon which all good men should cease from labor" begins at the going down of the sun on Friday and ends at a corresponding time on Saturday.

We are commanded to labor six days and rest the seventh. Without the proviso exempting from prosecution for Sunday meat selling those who observe from Friday sunset until Saturday sunset, the statute will be clearly unconstitutional. With a clause which would make it necessary for seventh-day observers to keep their places of business closed between Saturday sunset and Saturday midnight, you are compelling, or attempt-

ing to compel a number of citizens to lose one day, i.e., from sunset Friday until sunset Saturday, "because of conscientious convictions of religious duty" (Chief Justice Elliott) and one-quarter of a day, i.e., Saturday sunset until midnight, "by command of municipal law" (Elliott). A 30 hour Sabbath!

We ask your honorable body that this proposed ordinance be not passed, or, if passed, that the clause "from Friday sunset until Saturday sunset" be inserted: otherwise, we request that this protest, together with the proposed ordinance be referred to the corporation counsel for consideration and report.

Respectfully submitted,

THE VOCATIONAL COMMITTEE OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE,
per R. B. ST. CLAIR,
Chairman.

Detroit, Mich.,
August 3, 1924.

It was a matter of common discussion that at Cleveland during the Republican Convention not ten percent as much liquor was in evidence as was the case four years ago and that the evidences of liquor at Cleveland were but a small fraction of one percent of what was always the case before prohibition.

Recently in the Pantlind Hotel, Grand Rapids, was held a dinner attended by seventy furniture salesmen who have been on the road not less than twenty-five years. No liquor or apology for liquor was served. No hip pocket bottle was heard of. Not one of the seventy men came there with the slightest evidence of liquor about him. No talk of liquor was heard either in the conversation or in the speeches following.

It was a gathering of gentlemen and of business men, keen, alert and full of fun and yet clean, sober and happy. As one man said it made him proud that he was a furniture man. And the following morning every one of those men appeared on the job, clear-eyed, clear-brained, happy and eager for the business of the day. Such a thing could not have happened a dozen years ago.—*News item, Grand Rapids (Mich.) Herald.*

During his young manhood Mr. Lincoln was much more serious than his associates, and a young girl once asked him:

"What makes you so serious, Mr. Lincoln? Be gay like the rest of us."

"I can't," replied Lincoln, "because I am not like the rest of you. It's enough to make a man serious to be like me."

CHILDREN'S PAGE

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

HOW JESUS GUIDES US

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
August 30, 1924

DAILY READINGS

Sunday—By his words (John 16: 1-4)

Monday—By his example (1 Pet. 2: 21)

Tuesday—By the Spirit (John 16: 12, 13)

Wednesday—By others (John 16: 12, 13) (Heb. 13: 17)

Thursday—By circumstances (Rom. 1: 13)

Friday—By our prayer (Ps. 25: 4, 5)

Sabbath Day—Topic: How Jesus guides us (Ps. 32: 8, 9; John 10: 9, 11, 27)

L. GERTRUDE STILLMAN

A friend of the juniors

Once upon a time a little four-year-old boy went walking with his father on a winter day when the sidewalk had many slippery places.

When they started, Father Mann said, "Let me hold your hand, son, so you will not fall."

"No, daddy, I big now, I walk by myself."

That was all very well until the first icy place surprised Lewis and he had a hard tumble. He got up bravely and said, "Daddy, just let Lewis take hold one finger."

Daddy said, "All right, son," and they went on.

A second time the ice was too much for Lewis and when he fell he let go of his father's finger. However he kept back the tears, and remembering he was "big boy," he said, "I guess I'd better take two fingers this time, daddy."

Boldly then he trotted on, interested in what he saw on the opposite side of the street.

Slip, slide, and down he went, and this time his head got such a bump that the tears came with a rush.

Daddy Mann picked Lewis up, comforted him and proposed going home.

"No, daddy, let's walk some more. Daddy hold Lewis' hand now. Daddy big man, hold tight. Lewis little boy, let go easy."

Jesus wants to guide us in the way Daddy Mann did Lewis.

He knows what is best for us and wants to keep us upright, and he will, too, if we don't think our way is best.

If we just say, "Hold us, Jesus, you are strong and we are weak," he will guide us safely over temptations so we need not fall.

Ashaway, R. I.

LITTLE MISS PANSY

Friend pansy sweet went calling, upon a summer's day.

She carried in her dainty hand, her parasol so gay—

Friend tulip 'twas she carried high, above her dainty head;

"Pray, who can tell when rains may come—
These summer days," she said.

MOLLY CRAWFISH

Her real name was Molly Crawford, but everybody called her Molly Crawfish, because she was always trying to crawfish out of her promises or from doing anything any one asked her to.

One day her mother said: "Molly, take this letter down to the postoffice and mail it so it will be sure to go out on this afternoon's mail."

"All right, mother," said Molly, taking the letter and starting for the street. When she reached the gate it seemed to her the sun was unusually hot. She looked at the address on the envelope. It read to her Aunt Eustice and Molly could not see why it should be so important. Just then Jimmy Brown came whistling along the street.

"Jimmy," called Molly, "please take this letter to the postoffice for me, as long as you are going up town anyway."

"I'm going over to Bob's first, but I'll mail it for you," promised Jimmy. Taking the letter and putting it in his pocket, he went whistling on his way again, and Molly went out to the hammock under the cool shade trees and settled down for an afternoon's reading.

Two weeks later her mother asked: "Molly, are you sure you mailed that letter to Aunt Eustice for me?"

"I am sure it was mailed, mother," replied Molly, not caring to tell her that she had given it to Jim to mail.

Her mother looked at her sternly, exclaiming, "Molly Crawford, some day you

are going to be very sorry for trying to crawfish out of everything you are asked to do." Then she would not say anything more.

That afternoon Molly saw Jimmy and asked him if he had mailed the letter. Jimmy's mouth dropped open in surprised remembrance. "Really, Molly," he said, "I never thought of it again. It's still in my old coat pocket. Bob and I went fishing that afternoon, and forgot my promise to go up town. I'll go home right now and mail it for you."

Molly thought it best not to mention the matter to her mother again, and several more days passed before a letter came from Aunt Eustice. Molly's mother opened and read it, then she called Molly.

"Molly," she asked, "just when did you mail that letter to Aunt Eustice?"

Then Molly told her how she had given it to Jimmy, and how he had forgotten it for over two weeks, but had mailed it after she had reminded him of it.

"Very well, Molly, I hope this will be a lesson to you," said her mother. "Your Aunt Eustice wrote me, asking if she could take you to the seashore with her for six weeks. She wanted an answer right way, so if you could not go she could invite another little girl. She wanted to keep it secret from you until your birthday, as the trip was to have been a present to you from her. That is why I was so anxious for you to mail the letter that afternoon, so I would hear from her again and know what day she would start and could get your clothes ready. As usual you crawfished out of doing as you were asked and had promised to do, so Aunt Eustice did not get it in time. This is what she writes in answer to my delayed letter:

"Today I just received your note in reply to mine. It was dated two weeks ago, but was postmarked only two days ago. I am so sorry it was delayed so long. As I was so sure you had decided it would not be convenient for Molly to go with me, I invited my little neighbor girl to go in her place and she has accepted the invitation. There will not be room for more than us two at my friend's seashore home, otherwise I would say let Molly come along too, but now I will have to withdraw my invitation to Molly until some other summer."

Molly wept bitterly, for she had longed

to go to the seashore every summer and had never yet been there.

"I can not sympathize with you, Molly," said her mother, "for you have so often caused every one but yourself so much trouble and inconvenience with your craw-fishing ways. I only hope this will teach you to mind your careless habit."—*Children's Friend*.

THE BUSY WORKERS

"The bees are swarming! The bees are swarming!" cried Aunt Alice.

"Oh, where have they swarmed to, Aunt Alice?" asked Harry as he followed her across the lawn toward the far end of the flower garden where the hives were kept.

"They are settling on a bush at the end of the garden. Uncle James hopes to have them safe in the new hive before they have a chance to fly away and be lost in the woods. Then they would become wild bees," explained Aunt Alice. "See? There they are," she added. "It is a big swarm."

A bush, a little way from the nearest hive, was black with bees. They were flying around and above it in a dense cloud. The air was filled with their buzzing. Uncle James was putting a new hive beneath the bush with its door open toward the bees. Following Aunt Alice, Harry walked behind the row of hives and drew near the bush and the new hive.

"Be careful," warned Aunt Alice. "Do not make any sudden movement and do not stand in front of the hive door. The bees do not like it."

Uncle James wore a black mosquito net over his hat. It came down around his shoulders. On his arms were long leather gloves. The bees swarmed about him and crawled over his hands and arms, but he did not seem to mind in the least.

"Why do they want to swarm, Aunt Alice?" asked Harry.

"The queen bee thinks that it is time to go," was her answer. "The queen bee is mistress of the hive. There are getting to be too many bees in the hive. A little new queen bee is soon to be hatched out. The swarm divides into halves. Some go with the old queen to seek a new home, and the rest stay in the old hive. See, that is the hive they have just left. Uncle James has

put some honey in this new hive, hoping that they will decide to live there."

Uncle James stepped right into the bush, grasped the branch that held a great mass of bees on it and sawed it off.

Aunt Alice laughed to see Harry's excitement. "You see, that branch holds the largest number of bees," she explained. "The queen is there somewhere. That is why they all crowd around her. Their duty is to protect her. They would be helpless without a queen; so they must not let anything happen to her. Wherever the queen goes the others will follow. Now watch Uncle James."

Uncle James laid the bough, bees and all carefully down on the ground in front of the door of the hive. Soon one bee began to crawl towards the door. Others followed.

"They have gone in!" cried Harry. "How long will it take for them to get settled?"

"It will be several hours before they feel at home," replied Uncle James. "Hear them buzz! That shows how excited they are. But they will soon settle down to work. I put some helpless babies in there that must be taken care of."

Just then the tinkling of a bell came to their ears, and Harry ran for the house to taste some of Uncle James' delicious honey on his bread.—*Ethel C. Brown*.

IN AND OUT

GEORGE MATTESON

For the benefit of those subject to a similar experience, I will say that thirty years ago, it was suggested to me that I join the Seventh Day Adventist Church. I had been keeping the Sabbath for some time as the result of reading a book by D. M. Canright. This is the first and only religious matter I had read except the Bible. This I had read but very little.

I was baptized on profession of faith in Christ with no knowledge of any doctrinal belief of the church excepting that pertaining to the Sabbath. No questions were asked me as to what I believed, or would do. I soon became interested in Bible study and in denominational books. In time I engaged in the sale of their books and devoted a good portion of time, during a period of ten years, to this work.

About four years ago I was confronted

with questions regarding Daniel 8:9-14. These I was unable to answer and I have never been able to find anyone who could without speculation.

Why do Seventh Day Adventists regard the "little horn" power of Daniel 8:9, as a symbol of pagan Rome, in view of the fact that Rome was an independent power several centuries before the division of Greece in 301 B. C. The "little horn" grew out of one of these four divisions.

Why not accept the universal translation of Daniel 8:11, employing the supplied word "sacrifice," to leave no room for question of the fact that "the daily sacrifice" was meant. Why do Seventh Day Adventists accept an interpretation entirely foreign to the subject?

Why do they read into Daniel 8:14 something not mentioned and without any reference to the context? Why disconnect that particular verse from its regular setting? My own inability to answer these questions forced me to lay aside preconceived ideas and read history in order, if possible, to secure the interpretation of the prophecy. History proved to me beyond question that the prophecy of Daniel 8:14 was literally fulfilled before Christ. I was forced to change my viewpoint entirely to my great surprise and disappointment.

I recently wrote the president of the North Michigan Conference asking the attitude of the church toward a member who no longer accepted the church's interpretation of Daniel 8:14. He advised me that such a one had "surely severed himself from the denomination, because he had repudiated one of the fundamental principles of the Third Angel's Message."

It hardly seems fair to take one into the church without the candidate knowing what he must believe in order to stay in, and then reject him because he does not believe unexplainable things.

As one who stands firm on original grounds, I am not afraid to stand alone.

811 Third Street,
Grand Rapids, Mich.

That which constitutes the supreme worth of life is not wealth, nor position, nor ease, nor fame, not even happiness; but service. Nothing at last counts but service, and that counts always.—*Alfred W. Martin*.

CHARLES H. SPURGEON'S DYING APPEAL

Thirty-two years ago, about three weeks before he passed away, the great London preacher, Charles H. Spurgeon, wrote what fittingly might be termed his dying appeal to the Church at large. Said he:

"The presence of God in saving power in the Church will put an end to the present plague of infidelity. Men will not doubt his word when they feel his spirit. It will be the only security for the missionary effort. If God be with his people, they will soon see crowds converted and added to the Church. For a thousand reasons we need that Jehovah should come into the camp, as aforetime he visited and delivered his people from bondage in Egypt.

"Could we not all unite in prayer for this? . . . Come to thy Church, O Lord, in fulness of power to save! If the Great Advent is not yet, indulge us with outpourings of grace in times of refreshing. Oh, that all Christendom would take up this pleading and continue it until the answer came!"

But alas! The eloquent preacher's plea fell on ears that were deaf. (God forbid that this should be the case today!)

A generation has passed by, and the "Great Advent is not yet"; a generation, and the Church is still waiting; a generation, and a billion souls have gone on into eternity! A billion souls—"every creature" of which Christ redeemed! "Every creature" of which he commanded the Church to evangelize! "Every creature" of which a revived Church might have reached with the gospel of Christ, which is the power of God unto salvation to every one that believeth, be he Jew or Gentile!

But the slumbering Church slept on—and still sleeps, in self-indulgent ease;—and "while men slept, an enemy came and sowed tares among the wheat," until today Christendom is fast becoming a field of abhorrent growth, the vile odors of whose apostasies are beginning to fill the universe with foulest stench.

Is the slothful bride ready for her Bridegroom's coming? Can her criminal delinquency be pleasing to her Lord? Can he hold in high esteem the one who holds in low esteem his last pleading word?

O saint of God, the harvest will soon be past, the summer is all but ended, and myriads of souls have not yet so much as heard that "Christ died for the ungodly."

Thinkest thou that he delayeth his coming that for a little longer he may spare his unready bride the shame of her unreadiness, of her empty-handedness, her nakedness, her poverty? If thou lovest his appearing, surely thou wilt travail in soul for that which will hasten his coming! Surely thou wilt pray for the Church's revival!

UNIVERSAL CHRISTIAN CONFERENCE IN 1925

The Universal Christian Conference on Life and Work is to be held in Stockholm, Sweden, August 11-31, 1925. The conference will be constituted by official delegates from the churches of many lands, who, however, will have no authority to bind their own churches in any way. The Swedish government has offered to be the host of official delegates.

The purpose of the conference is not primarily to promote the reunion of Christendom, though such co-operation as is proposed may contribute to this end. It does not intend to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the gospels toward those great social, industrial and international questions which are so acutely urgent in our civilization.

The members of the Executive Committee urge their fellow Christians of every race and country to pray, now and continually:

"For the coming of a fuller unity of spirit and of action in the entire Church of Christ throughout the world;

"For a readiness on the part of all Christians to make new ventures of faith and to take more seriously the implications of the gospel;

"For the deepening and broadening of love among all Christ's followers toward all men;

"For the elimination of all passion and prejudice, and the growth of peace and brotherhood;

"For clearer vision of the will of God and of the work of Christ in this day;

"For all that may further the coming of his rule on earth."

The program of the conference will include the following subjects, which are to

have been studied carefully by commissions in the various countries:

1. The Church's Obligation in view of God's Purpose for the World.

2. The Church and Economic and Industrial Problems.

3. The Church and Social and Moral Problems.

4. The Church and International Relations.

5. The Church and Christian Education.

6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The American sections of these reports are now being prepared.—*Federal Council Bulletin.*

THE ENGLISH ROBIN

The robin is a great favorite with everybody. Children especially love it. It is a pleasure to watch it as it is so tame, and, when noticed, becomes quite friendly. We have admired its lovely, red breast, shaded by gray, and deepening into brown. How graceful and sprightly is this handsome bird! How quick are its movements! What graceful ankles and feet! What a good shape he has, and as for his singing powers they are exceptional and very sublime.

Robins are not all alike, all the world over. They differ in color considerably in different countries. In the north of Europe the robin's breast instead of being red is blue. In Australia it is pink, very much the same color as the breast of an English bulfinch. The first time I saw the Australian robin I did not really know it was a robin because the coloring was so different from what I had seen in England. Not only is the color of the breast different, but its plumage is entirely different. In addition to the breast being pink, the throat is white, the wings are slightly tipped with gold, and the back is a dark shining blue. Although the Australian robin is so different from the English in plumage, yet it has all the English robin's movements. It shakes itself just in the same way, and bows just as gracefully; it has the same bright and expressive eye. It is also just as familiar and ready to approach anyone. I was not very surprised therefore when I made inquiries about it to hear the words, "Oh, yes, he's a robin sure enough."

One Sunday afternoon when I was sitting reading in the garden, a robin came quite near and perched upon a fig tree that I was sitting under, so I had a good look at him. How wonderful are all the robins when you think about them. John Ruskin in his "Love's Meinie" has written about the robin in a very descriptive way. He says, "a robin's beak is its mouth and hands, its bag of tools, its dressing case, its sword by which it defends itself, and its musical instrument." These are very expressive words. We love the robin's voice, it is so plaintive and so sweet. One of its charms is that it sings its sweetest songs in the winter. In the dark and dull days when other birds are silent, the robin treats us to rich and lovely music.

When I was a little boy I was very fond of birds and found a lot of pleasure in watching them, especially at nesting-time. I knew most of the nests in the countryside. I remember a robin with one leg that was very tame. He used to come into the kitchen, and was as friendly as possible. He came every winter for four years and always found a good supply of crumbs, but one winter we missed him, and, alas, we never saw him again! There was another robin that was tamer still. He was the tamest and sweetest robin we ever knew, so we called him "our robin." We really did nothing to tame him. He began to come every afternoon in the summer time when we had tea in the garden. He was quite tame from the first. He would come into the summer house and perch upon the chairs, upon my knee, and often upon my boot. One day when we came to tea, the robin was already there helping himself to the cake. For some weeks he used to go to my daughter's bedroom every morning and wake her up by singing one of his sweet songs. After that came the robin's breakfast. He got so tame that he would take a crumb from between her lips. I need hardly say that this robin became a great favorite with us all. He was "our robin." We were very sorry indeed that after coming to us so much, and giving us a great deal of pleasure, there came a day when we saw nothing of him. We searched everywhere for him, but he never came again, so we thought he must have been killed.—*Jesse Taylor, of England, in Our Dumb Animals.*

MARRIAGES

VIEROW-THAYER.—At the home of the bride's parents, Deacon and Mrs. A. A. Thayer, Durhamville, N. Y., at high noon, June 24, 1924, Mr. William J. Vierow and Miss Zilla M. Thayer. Pastor T. J. Van Horn officiating, assisted by Rev. Luther Schuhl.

STONE-HYDE.—At the home of the bride's mother, Mrs. Flora Davis, Verona, N. Y., at high noon, July 6, 1924, Mr. George Stone of Canastota, N. Y., and Miss Genevieve Hyde. Pastor T. J. Van Horn officiating.

DEATHS

LEWIS.—At the home of her daughter, Mrs. Elmer E. Saunders, 16 Moss St., Mrs. Ellen M. Lewis, in the seventy-ninth year of her age. Mrs. Lewis was the widow of the late Elisha Lewis, residing many years at Clark's Falls, near Westerly. At the time of Mr. Lewis' death, eleven years ago, she removed to Westerly, since that time residing with her daughter.

Mrs. Lewis was active in all lines of Christian work. She was a faithful member of the Pawcatuck Seventh Day Baptist Church and Sabbath school, a worker in the Ladies' Aid society, she was also a member of the Pawcatuck W. C. T. U. and of the Woman's Relief Corps. She had many friends to whom she was loyal and who will miss her sadly. The funeral services were held from the church and were largely attended by those who had known and loved her many years. Beside the daughter and family, with whom she lived, she left one son, Walter, of California, to mourn her loss. C. A. B.

MAXSON.—Sarah Randolph Maxson, late wife of J. Irving Maxson, was born February 3, 1859, at Plainfield, N. J. She was the daughter of the late Thomas F. and Caroline Yarnell Randolph.

Mrs. Maxson received her education in the public schools of Plainfield. Shortly after grad-

uation she began teaching in the public schools of North Plainfield, continuing in that line of work until shortly before her marriage. On November 1, 1881, she was united in marriage to J. Irving Maxson, of Westerly, the late Dr. A. Herbert Lewis, officiating.

In early life Mrs. Maxson was converted and joined the Seventh Day Baptist Church of Plainfield, retaining her membership in that church until December 2, 1881, when she joined the Pawcatuck Seventh Day Baptist Church of Westerly. For many years Mrs. Maxson was a member of the choir. She also was an active member of the Ladies' Aid society of the church and a teacher in the Sabbath school, until her removal to the West Indies.

Mrs. Maxson was a faithful wife and mother whose life was largely bound up in her home and family. Many friends, also, were hers. The service of the church was a pleasure to her and in whatever way her activities were called for, she was prompt and faithful in the performance of the duty required. For a number of years the malady to which at last she fell a victim was upon her, yet she was cheerful until the very last. With Christian fortitude and in a most peaceful way, she fell asleep.

She is survived by her husband, a son J. Irving Maxson, Jr., and one daughter, Mrs. Ethel Maxson Guinn.

BABCOCK.—Adolphus Babcock was born at Jackson Center, Ohio, August 2, 1857.

He was married to Isadora Norwood Babcock in September, 1875. To this union were born eight children.

Mr. Babcock joined the Jackson Center Seventh Day Baptist Church soon after his marriage, and remained a member of that church until his death.

After a short time he moved to Paulding County, Ohio, where he taught school. Following this he returned to Jackson Center, where he remained until, in the spring of 1900, in order to secure better educational advantages for his children, he moved to Alfred, N. Y.

In December, 1912, his wife, who had worked with him all these years, passed away. At this time only his three youngest daughters remained at home, and in 1914 Minena, the oldest of the three, died.

On October 18, 1915, he was united in marriage with Mrs. Florence Crecy, and in the summer of 1916 they moved to Battle Creek, Mich., and he entered the employ of the sanitarium

where he finished his last day's work, August 1, 1924.

He is survived by his wife; his children, L. E. Babcock, of Battle Creek, Mich.; Mrs. Arthur Sloan, of Ludlow, Ill.; A. E. Babcock, of Riverside, Calif.; A. L. and E. R. Babcock, of Battle Creek; Mrs. Holger Svelmoe, of Los Angeles, Calif.; Mrs. Everett Powell of Greenville, Mich.; and Fred Crecy, of Battle Creek, Mich. There are also seven grandchildren.

One of the highest aims of his life was to educate his eight children. Through his tenacity of purpose and the loyal co-operation of his wife, Isadora Norwood Babcock, he accomplished his aim. Then, and then only, he set about building up a home for himself and his faithful companion, Florence Babcock, who now grieves over his sudden departure from our midst.

An interesting incident might be mentioned of his life in Paulding County, Ohio. He and one of the local citizens took opposite sides on the Sabbath Question. This discussion was published in the papers. Mr. Babcock's thoroughness is illustrated in the way he prepared to meet this situation. He made a wide study of Sabbath literature and based all his conclusions upon it. This research resulted in his own thorough and abiding belief in the Bible foundation of the seventh day Sabbath.

Mr. Babcock had been suffering for some days with pain and distress about the heart. On the night of August 1, he did not come home at the usual time. Mrs. Babcock becoming worried about him, secured help, and searching the sanitarium in the department where he worked, he was found lying dead upon the floor, where he had fallen, as he had completed his last day's work.

Funeral was from the home at 38 College St.,

on Sunday afternoon August 3. Services conducted by Pastor G. E. Fifield, assisted by Chaplain Rev. Henry N. Jordan.

The body was taken that night, to Alfred, N. Y., for interment. G. E. F.

HODGE.—Homer Burton Hodge, son of John A. and Eliza J. Nottingham Hodge, was born April 21, 1877 and died near Berea, W. Va., June 28, 1924.

He was baptized by Elder L. D. Seager, May 13, 1911, and united with the Ritchie Seventh Day Baptist Church of which he remained a member till death.

Mr. Hodge was married August 24, 1899 to Miss Viola Davis. To them were born five children—three girls, Myrtle Mae, Velma Irene and Darinda Jane; also two boys, Oakley Bernice and Wardner Whitford. These all survive him.

He leaves besides his wife and children to mourn his departure, an aged father, five brothers, one sister and many friends.

The writer as a former pastor, has very tender memories of Brother Hodge as a kind friend, a loyal supporter and a loving companion and father in his home. G. H. F.-R.

IF THE WORLD FOLLOWED YOU

If this whole world followed you,
Followed to the letter—
Would it be a nobler world,
All deceit, and falsehood hurled
From it all together,
Malice, selfishness, and lust,
Banished from beneath the crust
Covering hearts from view?
Tell me—if it followed you
Would the world be better?

—Girls' Friend.

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At this time of the year we are sending out a good many statements to our subscribers for subscriptions in arrears and we are daily receiving renewals with remittances to pay for the year to come. We are sorry to lose any of our old subscribers and it is with great reluctance that we take off our mailing list any name that has been there for some time.

We would like to write a personal letter to each subscriber who sends in his subscription. This is too big a task, but we assure you that every letter which says, "Enclosed please find check," is very much appreciated.

And then there are those who think of someone who does not or can not take the RECORDER. The extra money that comes in from these good people goes into the "Fund." And whenever we hear of some person who we know will appreciate having the RECORDER and for some reason can not subscribe for it, we put him on the list and pay for the subscription out of this fund. And we know of many instances where this has brought pleasure to some friend.

Bradford, R. I.
July 30, 1924.

DEAR SABBATH RECORDER:

With my new subscription for the SABBATH RECORDER I am sending an extra \$2.50 for some one who does not or can not take the RECORDER.

In a letter from Mrs. J. B. Babcock, a lone Sabbath keeper at Humboldt, Neb., she says: "My, how I would like to go to Conference at Milton, my birthplace (1851)."

Westerly, R. I.,
Aug. 4, 1924.

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There have been some packages of the *Helping Hand* for the third quarter, mailed in June, which seem not to have reached their destination. While we try to use great care in wrapping and addressing, occasionally a package goes astray. So at any time if you do not receive supplies from this office within a reasonable length of time, just drop us a card showing what you ordered and when you ordered it, and

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L. H. N.

Two having equal vision for their dower,
By chance look earthward: one sees just a clod,
The other gazer spies a budding flower
And finds therein an evidence of God!
—Clinton Scollard.

Sabbath School. Lesson VIII.—August 23, 1924

JESUS TALKS WITH NICODEMUS. John 3: 1-17.

Golden Text.—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

DAILY READINGS

Aug. 17—Jesus Talks with Nicodemus. John 3: 1-17.

Aug. 18—Born of God. John 1: 1-13.

Aug. 19—Born of Christ. 1 John 2: 25-29.

Aug. 20—Born of the Holy Spirit. Titus 3: 1-7.

Aug. 21—A New Heart. Ezek. 36: 22-27.

Aug. 22—The New Man. Eph. 4: 17-24.

Aug. 23—The Branch that Brings Blessings. Isa. 11: 1-9.

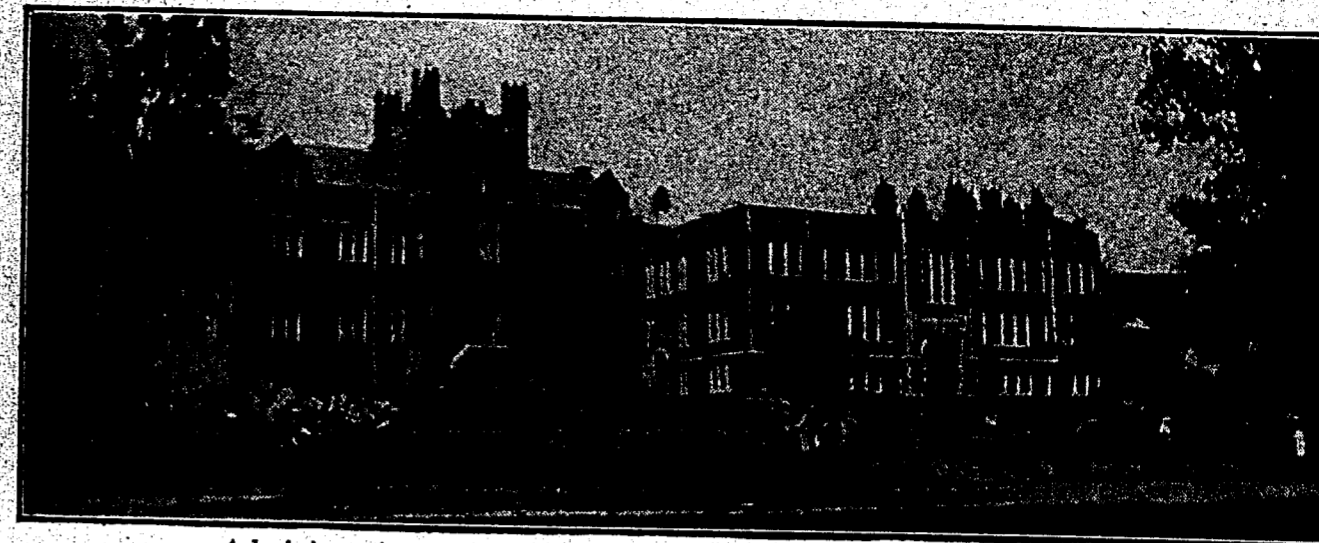
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THE MORNING HOUR

"I must needs often draw near unto thee and receive thee, lest haply I faint by the way if I be deprived of this heavenly food."

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

"My voice shalt thou hear in the morning, O Lord." The Psalmist's prayer is offered in the morning. It is not wrung out by the exigencies of the day. It does not come from the burden and the heat. It is not wakened by the cares of the world. It is not a cry called forth by personal pain. It comes from the heart as yet unburdened, from the spirit as yet free.—George Matheson.

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that, reaching the eventide victorious over all temptation, we may praise thee, the eternal God, who art blessed, and dost govern all things, world without end.

Eternal God, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day, there is no light but thine, without or within. As thou liftest the curtains of night from our abode, take also the veil from all our hearts. Rise with thy morning upon our souls; quicken all our labor and our prayer; and, though all else declines, let the noontide of thy grace and peace remain. May we walk, while it is yet day, in the steps of him who, with fewest hours, finished thy divinest work.—A. E. M.

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