Why Not Make

The
Denominational
Building
one of your
New Year's
Resolutions

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Albert, N. J., August 25 to 29, 1926.

President—Dr. George W. Post, Jr., 4128 Washington Blvd., Chicago, Ill.

First Vice-President—President Paul E. Tilsworth, Washington College, Chestertown, N. Y.

Second Vice-President—Frank E. Peterson, Leonardville, N. Y.

Third Vice-President—Frank B. Creel, New York City, N. Y.

Fourth Vice-President—L. C. Van Horn, Lost Creek, West Virginia; Curtis F. Randolph, Columbus, Wis.; Alfred N. Hill, New York, N. Y.; Robert B. Scoggin, Westport, Ark.; Benjamin R. Crandall, San Luis Obispo, Calif

Secretary—Dr. H. R. Atwood, New York.

Recording Secretary—Mrs. Walter N. Crossley, Milton, Wis.

Assistant Recording Secretary—Rev. Frank J. Burt, Farmington, N. J.


Recording Secretary—Mrs. Ellsworth Crossley, Milton, Wis.

Treasurer—Mrs. Marion M. Nelson, Inglis, Milton, Wis.

Commission of the General Conference

Terms expiring in 1926—J. H. C. Van Horn, Plainfield, N. J.

Terms expiring in 1927—Rev. James S. Stagg, Milton, N. Y.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. Clayton A. Burdick, Westerly, R. I.

Recording Secretary—Dr. George B. West, Westerly, R. I.

Assistant Recording Secretary—Ms. E. J. D. Horn, Alfred Station, Me.

Treasurer—Rev. Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held on the second Monday of each month at 2 p.m.

The SEVENTH DAY BAPTIST EDUCATIONAL SOCIETY

President—Dr. Edgar A. Whitford, Alfred, N. Y.

Recording Secretary—Frances M. Santure, Alfred, N. Y.

Corresponding Secretary—Mrs. Doris K. Degen, Alfred, N. Y.

The regular meetings of the Board of Managers are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.

Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Stagg, Milton, Wis.

Treasurer—Mrs. Alfred E. Whited, Milton, Wis.

Editor Woman's Journal—Mrs. George E. Croley, Milton, Wis.

THE SEVENTH DAY BAPTIST FUND

President—Dr. H. H. Maris, Plainfield, N. J.

Vice-President—William M. Hubbard, Plainfield, N. J.

Secretary—Ms. G. H. Hubbard, Plainfield, N. J.

Treasurer—Dr. C. W. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be used for the best interests of the beneficiary in accordance with the wishes expressed in the instrument of giving.

The Board acts as the Financial Agent of the organizations of which it is the Treasurer.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Courtland J. Swain, Cincinnati, Ohio.

Recording Secretary—Mrs. P. Randolph, Plainfield, N. J.

Treasurer—Mrs. Frank J. Burt, Farmington, N. J.

Advisory Committee—W. L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—Rev. Eric E. Sutton, Milton Junction, Wis.

Recording Secretary—Dr. A. Lovelot Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.

Stated meetings are held on the third first-day of the month in the months of September, December and March, and on the first first-day of the month in the month of June.

THESEVEN DAY BAPTIST WEEKLY

Address—The Seventh Day Baptist Weekly, 3681 Broadway, New York, N. Y.

Editor—William L. Burdick.

The SABBATH Recorder is published at Plainfield, N. J., and is issued semi-monthly for the best interests of the beneficiaries in accordance with the wishes expressed in the instrument of giving for the best interests of the beneficiaries in accordance with the wishes expressed in the instrument of giving.

In addition, you may receive the idea of memorializing the founders of our denomination, beginning on the first cover with the cut of the old clock which was built nearly two hundred years ago. Then comes the January calendar of memorials which we, in all probability, will never be able to completely do justice to, but which, we feel, are worth the effort.

"Our Father, we pray for spiritual quickening! Grant that we may no longer be the flesh but after the Spirit. Quicken our love, our loyalty, our reverence!"

"We would live by faith, we would encounter the hard and baffling circumstances of life so that they might be a testimony to the world!" We must work thy works and do thy will in all things. Give us grace so to live! In Christ's name. Amen.

You will all want the 1926 Calendar. The 1926 Seventh Day Baptist Calendar will soon be ready for delivery. We are sorry it is a little late, but you will need it all the year through. It contains twenty-six pages including the covers, and is filled with historic information on both sides of each leaf.

Secretary Burdick has taken great pains in preparing it, particularly in view of the National Sesquicentennial Celebration to be held in Philadelphia this year.

It contains nineteen pictures of men and churches of our denomination, beginning on the first cover with the cut of the old clock of the Newport, R. I., church and the ancient pulpit of that church with an insert of a smaller cut of the church itself, which was built nearly two hundred years ago.

Then comes the January calendar on which we would like to call your attention. However, the January page is a fourth of July calendar (the first month of each year) with its separate appeal, to the spirit of patriotism and loyalty to America's national institutions. There is an uplift in the very thought that people in years gone by, were loyal enough to the cause of our country's freedom, but with the advent of the twentieth century, we find ourselves as the sons and daughters of those who laid so well the foundations upon which patriots of today are trying to build.

Who can estimate the value of our national memorials as a means of promoting the spirit of patriotism and loyalty to American institutions? There is an uplift in the very thought that people in years gone by, were loyal enough to the cause of our country's freedom, but with the advent of the twentieth century, we find ourselves as the sons and daughters of those who laid so well the foundations upon which patriots of today are trying to build.

No man can estimate the loss that would come in few years if all these memorials should be wiped from the face of the earth. And no man can imagine what the conditions would be in America today had there never been any effort to memorialize the noble men who pioneered the nation-building of which we are so proud today.

In keeping with this principle the various denominations have strengthened faith in the causes for which they stand by erecting memorials in honor of their worthy founders. Calvin and Wesley and Knox...
Some Significant Signs
Who can stand on the crowded streets of a great city like New York and carefully watch the great throngs as they hurry by, without marking the unmistakable signs of restlessness that seem to be stirring the spirits of men and women, spurring them on in search of something they do not possess? In constant feverish activity the multitudes are acting like a shepherdless flock of human sheep that have wandered from many foreign pastures, and that seem to be fleeing from something they do not like and searching for something better—they know not what.

Signs of many nationalities indicate that Italy, Holland, France, Germany, Ireland, and Judea have all contributed to swell the throngs. There are people who have come from every corner of the earth, bumping and jostling one another in their haste to get somewhere and to find something.

One thing is noticeable: They are not seeking the cathedrals or the churches. Here and there with some great church tablet, dedicated to the founders of the old Newport Church, when General Conference, a few years ago, held its closing session in that historic place. Just by the door of my editorial room I have hung on a frame the words you will find on the front cover of this Recorder, taken from the last message of Dr. A. H. Lewis to the Tract Society and General Conference, held in Boulder, in 1908.

In the book cases at my left is a complete file of the Sabbath Recorder in bound volumes from its first issue in 1844 to 1920; and provision is made for a complete file to date. Then there are sets of Conference Year Books, association minutes, Sabbath memorial, the Protestant Sentinel, and much other valuable historic matter.

Now I have given you here some idea of the value of the prospective historical rooms in the new building. This list is on a small scale, but suggestive. Can you imagine the helpful, inspirational value of all such things for a people who need to cherish the faith of their fathers and to remain strong in the principles and teachings that we are trying to stand as the years go by?

How I have enjoyed these uplifting surroundings! I love to see visitors who come here enjoy them and to see the evidences of enthusiasm when groups from some of our churches visit the publishing house.

If we all take some pains with this feature of our memorial building, it can be made a place of which any Seventh Day Baptist may be proud, and a place that will strengthen the spirit of loyalty in the generations to come.

Then it will seem good when we can get our valuable books and tracts and all historical record books of various churches out of the dingy, dark, dusty cellar up into broad daylight where they can be seen without a candle or lamp.
menacing competition in naval armament—
We have the Washington Conference agreement, which is at least a symbol and a partial realization of a new order.
5. In place of the old balance of former alliances between contiguous nations—
We have the effort to find security by processes of mutual agreement and disarmament, through the Locarno Compact.
6. We have a World Court which has already settled more cases than our own United States Supreme Court did and in less time, at the beginning.
7. In place of the treatment of subject peoples by nations as entirely affairs of their own—
We have the influence of world opinion, which is rapidly changing the attitude of nations toward subject peoples, in the direction of autonomy and freedom, so that the League of Nations may soon be powerful enough to enforce its compacts.
8. While previously the Balkans were without other than inciting influences of danger, from both within and without—
We have a League of Nations which has shown its moral power to prevent war, without invoking either economic or military sanctions.
9. While the financial reprisals of war were once settled ruthlessly—
We have substituted a co-operative method by which several hopeless situations have been met.
10. In place of nation as such against nation, in their ambitions and ideals—
We have in every nation two groups, one reactionary and nationalistic, but also one progressive and idealistic, and these groups of higher ideals are finding their way together.
11. While the churches were once nationalized and without significant world relations—
We have had a World Conference of the Churches for the consideration of common ideals.

The American Churches have had their first Serious Study Conference on Peace and War.
12. Finally, we are now on the road to a real Conference on Disarmament.

A comparison of these five years will show a progress beyond that of any half century or even century in these ideals. Let us take courage.
TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 10, 1926, at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.


Visitors: Mrs. Willard D. Burdick, Mrs. Theodore J. Van Horn, Mrs. David E. Titsworth, John C. Bond.

Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

REPORT OF CORRESPONDING SECRETARY

On January 6 I sent a letter to the members of the Tract Board notifying them of the special business to come before the board at the January meeting, as I was requested to do at the last meeting of the board.

Mr. A. Main writes favorably to the proposition of the Tract Board that "Secretary Willard D. Burdick be asked to co-operate with Mr. Main in preparing these letters (Sabbath studies) for publication in tract form." At its recent meeting the Conference considered the communication from the Tract Board about having a booth at the Centennial celebration in Philadelphia in 1926, and referred the matter to "the general secretary and the president of the conference as a committee with power during his absence at the Conference meeting and in field work in the Western Association all necessary correspondence was carried on at my office.

Leader in Sabbath Reform Alva J. C. Bond reported that three Teen-age Conferences had been held in the last two months, each at Farina, Ill., Salem, W. Va., and Battle Creek, Mich., on the subject of the Sabbath and its promotion among our young people. He also reported that the Sabbath lessons for the quarter had been prepared, printed, and distributed.

Treasurer Frank J. Hubbard presented his report for the second quarter, which was adopted subject to the approval of the Auditing Committee.

REPORT OF THE ADVISORY COMMITTEE

Concerning the employment of Rev. J. Franklin Browne in Sabbath Reform work, the committee have no recommendation to make.

We would respectfully recommend that the cloth bound copy of the Sabbath Studies by Rev. A. J. C. Bond, to be published, be sold at seventy-five cents a copy, and that Director Bond be furnished one hundred copies to be distributed at his own discretion.

Recommendation adopted.

To the Board of Trustees of the American Sabbath Tract Society of New Jersey,

GENTLEMEN:

Your Supervisory Committee begs to report that work at the publishing house has increased to an extent that renders it impracticable to seek more commercial work unless increased press equipment is provided, and we feel that the business outlook warrants such an investment.

We have investigated the subject of an additional press, both new and rebuilt, and are of the opinion that the increase of the publishing house would be best served by the purchase of a Miehle No. 4 cylinder press equipped with feeder and delivery at a cost in making this recommendation we desire to call the attention of the board to the fact that we have not the cash on hand to make the proposed purchase, but will be obliged to advance the matter by means of loans, and that there is already $11,500 in equipment notes outstanding which will be due in two years to which obligation the proprietary is subject.

We respectfully recommend that the cloth bound copy of the Sabbath Studies by Rev. A. J. C. Bond, to be published, be sold at seventy-five cents a copy, and that Director Bond be furnished one hundred copies to be distributed at his own discretion.

Recommendation adopted.

Swift Decedence of Sunday, both by A. H. Lewis, D. D., be increased from twenty-five cents to fifty cents per volume. A. J. C. Bond, Secretary.

Report adopted.

The Building Committee presented plans for reorganization of denominational building, and recommended the raising of the same at an approximate cost of $75,000.

Report received and recommendation unanimously adopted.

Voted that Vice-President William C. Hubbard issue a campaign committee on raising funds for the new building.

Theodore L. Gardiner, Frank J. Hubbard, and Alva J. C. Bond were named as such committee.

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth
Recording Secretary.
Christmas, 1925, has dawned for me in a most un-Christmas like land with air as clear and sparkling as April.

It seems such a very short time since last Yuletide, when the writer was more than a thousand miles from here in New Westminster, British Columbia.

But now, for the first time in my life, I am in California.

On the Pacific highway over icy roads that pass through the Siakiyau Mountains, I burst from a large-flaked blizzard into the balmy climate of the California of my dreams.

It was a complete transfiguration. Behold me lay drifted snows and frozen re­membrances, and still farther back driving Oregon rain and dense fir forests. But here is a semi-tropical climate with fronded palms and sweeping elms and the most tree-beautiful city of Northern California—Sacramento.

It is Christmas day. The stores are silent. Streets and buildings are colorful with decorations symbolic of the day. Churches are celebrating the birth of our Savior. And most brilliant of all in my consciousness is the midnight mass celebrated in the Roman Catholic cathedral here, as night broke forth into day. Its glorious beauty vividly recalled that starry night of old when herald angels sang the message of the good news of the great King.

When we exchange today the time hallowed, salutation, “Merry Christmas,” let it ring with sincerity and help to make merry the day for those less fortunate than ourselves. “On earth peace, good will toward men.”
churches in Hebron, Pa.; but a funeral and the severe winter weather with its drifting snow, which struck the eastern part of the United States, prevented either of the Hebron churches from holding meetings, and the secretary from visiting in the interest of the work as he had planned. It was learned, however, that since last August, Brother Sanford Mark, a young farmer living at Little Genesee, N. Y., has been supplying these churches every two weeks; and it is gratifying to learn that his ministrations are helpful and much appreciated. At the First Hebron Church a neighborhood program, which was started four years ago, is nearing realization. The program includes a community house located near the church and on land owned by the church. The Christian Endeavor, Ladies’ Aid, and Grange united with the church in erecting it; and when completed, which should be in a few months, it will serve a most useful purpose, not alone in the work of the church and its auxiliary organizations, but in the life of the entire community. Much credit is due to the vision and sacrificial faithfulness of those who have borne the burden in promoting this project.

On the way to Detroit the secretary called on one Sabbath, Pastor Van Brunt, Genesee, N. Y., and received encouragement while trying to give good cheer to others. From these lone Sabbathkeepers more will be heard later.

New Year’s morning found the secretary in Detroit, Mich., when four busy days were spent with the pastor, Robert B. St. Clair, and the church. Five years had passed since the secretary had visited our church in Detroit, and he was impressed with the healthy growth which has taken place in that time. It is not an easy matter to guide the affairs of a church composed of people who are widely separated in beliefs and practices; but this, Pastor St. Clair has been blessed in trying to do, and today has a church working together in commendable harmony. Sabbath service in the Christian Endeavor society for its weekly prayer service is now provided. The weekly meeting was held at the home of Brother Fink, and about twenty were present to enjoy the live and inspiring meeting. The regular Sabbath services were held Sabbath afternoon. The Bible school came first, and is well organized and doing good work. After the Bible school between forty and fifty gathered for public worship and the sermon. One notices that an honest effort is made in this church to have real worship in the services. Out of the means used to bring this about is the practice of standing during the reading of the scripture lesson. This is not done as a Biblical requirement, but as a means to an end, the end being to secure reverence attention to the reading of God's Word. The secretary preached on missions, and a most commendable interest was manifested. Sunday night the church people and a few of their friends met at the home of the pastor to hear more about the work of the denomination and discuss with the secretary the problems connected with the various fields. After considering our missionary work for nearly two hours, the Christian Endeavor society served refreshments, and the meeting broke up; but some lingered for further questions and discussion of our denominational work.

The secretary’s next appointment was at White Cloud, Mich., Wednesday night, January 6. Though a mid-week appointment and though the public school was giving an entertainment the same night, a goodly number came to the church to hear the secretary. White Cloud is the county seat and is a prosperous town and railroad junction. Some of the men who are leaders in our church here have been foremost in the development of the town and county, and our church is and should be a prominent factor in the religious life of the community. The church has a house of worship that would be a credit to any place, and a parsonage with modern conveniences. It has been without a pastor since last spring, but is looking forward hopefully to the coming of Brother Robert Wing next spring. All the appointments of the church are being maintained, and eleven members have recently been added, these additions being the result of the labors of the former pastor, Brother E. D. Van Horn; the missionary for northern Michigan, Brother Wing; and the church members. While in White Cloud the secretary called on several of the families belonging to the church, and though the visit was short and in the middle of the week, it is seldom that a visit from the secretary appears to be more appreciated.

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<td>J. W. Crofoot</td>
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FROM MY DIARY

ELMER AKERS

Some of you may think that Christianity is in the air. Its branches, to be sure, are in the air, but its roots are in the earth. So that we who are of the earth, and will believe nothing which we can not examine, are not left without a means of study and proof. But let us remember that the fruit of a tree is borne on the branches. The spiritual branches of the tree, being beyond the realm of scientific investigation, are in danger of doubt by the inhabitants of the earth; but is a tree, a tree, without branches? Is Christianity complete without a spiritual life? Is an individual's life complete—is it anything—without spiritual life?

At last I discover that in putting murder out of my heart—which it was necessary to do in order to become a man—I have unwittingly put out the very quality required to serve my country in war! O ruined patriot that I am! What shall I do?

Only that spiritual power which Christians call God can save a young man from that self-defacing, reckless, and responsibility-destroying carelessness, which in many cases results from disappointment in love.

How fickle is the crowd! When a man appears among them who conscientiously tries and, in a measure, succeeds in living a godly life, they begin to deify him and forget that he is but a man, and as such is subject to error. They exalt and magnify his godliness beyond its actuality; and then when he ships, they lose faith in him and brand him a hypocrite.

Their first action comes of a desire to make much ado over the unusual, and their esteem is a little affected; the second comes from the tendency to justify themselves and the envy which for bids them to recognize and honor virtue in others.

The second action, that the godliness of a life will be recognized and incorporated into the life of humanity.

If a cause or principle is worthy and true, it should be promulgated, and not defended. To defend is merely to maintain, that is neither to gain nor lose, but it is impossible
to do this. There must be progress or re-
gress. To defend implies resistance to other
human wills. Such resistance is justifiable
only when the wills stand in the way of a
moving righteous cause. No principle or
cause is worthy of defense if it is not worthy
of promotion. Merely to defend the prin-
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of war but forgets the horrors of unprotectedness. I was certain I was not a militarist. I hate the miles glorioso, the bully individual and the bully national.

Yet I had asked myself a hundred times. Is any war justifiable? What military precautions shall a nation take to protect adequately the lives and property for which, under heaven, it is so sacredly responsible, precautions which will not incite the war-spirit among its own citizens and will not stir up suspicion among its neighbors?

Over these questions a depressing fog hung in my mind. Hence I went to Washington eager for the illumination of Christian statesmanship.

At the opening sessions of the conference I was bitterly disappointed. The spirit of deliberation which looks for truth and not for argument was lacking. Apparently the discussion was to be a show of strength among several kinds of professional propagandists. Bitter remarks were passed on the pro- and anti-League of Nations folk, between conservatives and pacifists. (Incidentally it be said, the pacifists seemed to me the most belligerent group of the conference.) The delegates who first lifted their voices at this meeting was a study conference without a highly organized program of set speeches and preconceived attitudes. They forgot that this was a place to learn, to discover new facts, and to see old facts in new relationships.

In the opening sectional meetings, truculence rather than tolerance prevailed. As the discussions proceeded, the propagandists fell out of the race and the spirit of the man who years ago sat in the great heart which had prompted the words, "With malice toward none; with charity for all." I began—and in the end—God. One delegate prayed at a morning session that this conference might indeed be a creative act of God in human history. I pray that it may be so. Let us think and work that it may be so.

YOUTH OUTLINES PEACE PROGRAM FOR THE CHURCHES

The following paragraph from the report on "The Co-operative Work of the Churches" was submitted to the Interdenominational Student Conference at Evans­ton, Ill., during the Thanksgiving holidays.

We recommend the following specific proposals as steps toward the establishment of peace, to be undertaken by the churches in their interdenominational capacity:

1. The entrance of the United States into the World Court.
2. The entrance of the United States into the League of Nations.
3. The removal of discriminatory legislation in our immigration policies.
4. The elimination of compulsory military training in our schools and colleges.
5. The elimination of the war emphasis from our school textbooks.
6. The promotion of universal disarmament.
7. The discontinuance of the so-called "Defense Day Tests."
8. The cultivation of a Christian world-mindedness among the adherents of our several churches.

We recommend that the individual churches through the denominational agencies give loyal support to these and to other endeavors in behalf of peace. We of the younger generation feel that our nation should not stand aloof from the rest of the world on the basis of the Monroe Doctrine or by virtue of a special position by George Washington, but should come forth whole-heartedly and make its contribution toward the solution of these international problems.

YOUTH OUTLINES PEACE PROGRAM FOR THE CHURCHES

The college student is internationally minded. Anyone who doubts that would do well to recall the recent World Court campaign conducted on many of the campuses of the country. A national student poll was taken on the question of America and the World Court. The results of this poll, announced by the New Student, indicated that out of a total of nearly 130,000, more than 100,000 favored the United States entering the court on terms acceptable to the administration.

Nineteen thousand, eight hundred ninety-five were opposed to any participation in the court.

The National Collegiate World Court Conference, held in Princeton on December 11 and 12, brought together about three hundred delegates from fifty colleges and universities. The following resolution was adopted by an overwhelming vote:

Be it resolved that we advocate to the President and Senate of our country adherence to the Permanent Court of International Justice under the so-called Harding-Hughes-Gooch reservations.

The students of the present generation seem determined to organize the world for peace.

"THE ENEMY"

Channing Pollock's new play, "The Enemy," is proving a real success. Here is a great play which is making the world realize that the play shows the fears, hopes, and disasters that sweep over the homes of a people. According to Mr. Pollock there is but one enemy, "hate," and that is universal.

In commending the play, one writer remarks: "What an improvement!" That saying is true. What love is the strongest power. God is Love, and all human well-being, all moral progress is advanced by love, express-
WOMAN'S WORK

MRS. GEORGE E. CROSLEY, MILTON, WI.
Contributing Editor

ON

O Faint Heart, canst thou not hear the word, "Press on,"
He gives it who has more
Than any soul can wish, escape death's treasure.
O Weary Heart, dost thou not hear the voice, "Hope on?"
He speaks it who has passed through the trials and sorrows of Earth's bitter woe.
O Wounded Heart, wilt thou not hear the charge, "Fight on?"
He bids it who has conquered All of Sin and Death itself, "And overcome the world."

Charles B. Morrell, M. D.

Have you ever received a letter that you never read? I do not mean an advertising circular; sometimes we feel that such a communication is not worth reading. I refer to a real, "honest to goodness" letter. The pleasure and the good resulting from letter writing would be lacking if we could not feel reasonably sure that our friends would read the letters we send them.

Women's clubs are sometimes besieged with letters from every kind of person and every sort of organization, asking endorsement for every kind of thing, good or bad. No club woman expects all these letters to be read in the club meetings. It is for the officers to sift out from this volume of correspondence, those letters that are from the official family or from other responsible sources, and these are presented to the membership for their consideration.

When a letter comes to a woman's club from some district, state, or national officer, the club officers have no choice but to present it for the consideration of the entire membership.

The women's societies of churches are fortunate that as yet the general public has not become aware of the importance of securing for their projects the help of the influence of the church societies. I say fortunate, because I feel that to many these requests might prove distracting; and tend to take the mind away from the work for which the societies were organized, and which no other organizations can do as well.

The Woman's Board has occasionally sent out letters to the women's societies throughout our denomination. The board has always looked upon these letters as family messages to our own folk. Such a letter has recently been sent out. After it had been mailed there came to me two women in two towns some distance apart the query, "Do you think they will read it in the societies?" Now I submit to you, is not that a strange question about a letter coming from an official family? Another thing about the sending out of this letter surprised me; and as I always enjoy sharing my surprises with others, I am telling you about it. The corresponding secretary had a good bit of difficulty in securing a correct list of the present officers of the societies, to whom she might mail the letters. Now our corresponding secretaries, both the associational and the general, are very capable women; but none of them lay claim to possessing clairvoyance; so how should they know these names, unless they hear them; and how should they hear, unless some women should make it their duty to send these names to them?

This letter is published this week, not for fear it will not be read in the societies. There are few of these that are so little for the work of the women of the denomination that the letter will go unread. It is published that the lone Sabbath-keeping women may have an opportunity to read it.

AN OPEN LETTER TO WOMEN'S SOCIETIES

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—1 John 2.

DEAR SISTERS:

The year is drawing to a close. The days of 1892 are one by one passing, and we are approaching the New Year. The time has come for us to keep our eyes fixed on the merciful God. I am done with them except as I can retain for future use the lessons I learned while living them.

In the rush of thoughts that come to me as I face the new year, a few are more prominent than others. One of these I will concentrate on today. I think of God for the resiliency of human nature.

THE SABBATH RECORDER
"Every day is a fresh beginning.
Every morn is the day made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you."

The prayers I withhold will never be offered. Others may pray for my loved ones, my home, my society, my church, my denominational organizations; the faith of answered prayers will be theirs, not mine. The gifts I withhold will never be given. Others will bring tithes and offerings into the storehouse of the Lord and his work will be financed. They will receive the increase that comes from such scattering, and the I poverty that follows withholding.

If I fail to do the duty nearest to me it will never be done. Others may pick up the broken threads of my neglected tasks, and the glory of the finished work will be theirs, not mine.

The Woman's Board has a good budget. It was carefully planned, item by item, and approved by the Commission. It is the Lord's work. It is not his will that his work shall fail, but he leaves it to my will whether in or out I shall fail.

The budget needs my gifts, my prayers, my service. Lord grant that the sin of withholding may not be mine.

For and on behalf of the Woman's Board,

NELLIE R. C. SHAW,
Corresponding Secretary.

THE SABBATH A SIGN OF THE EVERLASTING COVENANT

G. E. FIFIELD

The creation Sabbath is the Christian Sabbath for Christ created it. "By him (Christ) were all things created." "He was before all things, and by him all things consist." "All things were made by him, and without him was not anything made that was made." "Therefore, the Son of man is Lord also of the sabbath day."

The Sabbath, therefore, is the Sabbath of the Lord, the Christian Sabbath. But the creation Sabbath is even more emphatically Christian than has yet been made clear. It is the sign of the everlasting covenant, by which covenant Christ in all ages has had his trust in him.

In order that this may be made plain, we must first see clearly what that covenant is, and with whom it is made. When man sinned, he lost the power to keep from sinning. Life is the power to act. But sin is death, and death is the absence of all power. The sinner is the slave to sin. Sin is the master, and he the servant.

It was thus through sin in the beginning that the race died spiritually, or lost the power to live in harmony with God's spiritual law. That is, no matter what power, the Bible positively declares, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13: 23. "No man can come to me, except the Father which hath sent me draw him." John 6: 44. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 8: 7.

Thus, left to themselves, mankind is hopelessly lost. But to all who realize this and long for salvation, the Lord says, If you will submit your wills to me, and just as you are, drop into my everlasting arms, I, through the blood of the everlasting covenant, will make you perfect to do my will, working in you that which is well pleasing in my sight.

God would have made this covenant with Israel, at the foot of Sinai, as soon as they learned their own helplessness, if they had grasped the promises by faith and had submitted their lives to him. He did confirm this covenant with every individual who accepted him and yielded his life to his keeping.

By this covenant he wrought his ideals in David, taking him from the sheep-cote, and making him musician, poet, king, and type of King of kings. And the Lord says: "O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and eat; yea, come, buy wine and milk without money and without price." Isaiah 55: 1. "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55: 3.

The thoughtless, wicked man is an alien from the commonwealth of Israel, and a stranger to both the covenants of promise. See Ephesians 2: 11, 12. When the Spirit of God arrests his attention and speaks his law to his soul, to convict him of sin, he first tries to make himself better. This is the first covenant, the covenant of works.

The Lord lets him try until he finds how helpless and hopeless he is in himself. When he finds this out, and the hunger of the soul to come to Christ and causes him to accept Christ as his 'sinful' Saviour, then the Lord seals with him his everlasting, or new, covenant, and to that man who thus enters this new experience the old covenant is done away in Christ.

He is no longer a stranger, and an alien from the commonwealth of Israel, but a fellow citizen with the saints, and of the household of God. Ephesians 2: 19. Every one whose attention is arrested from the ways of sin by the divine Spirit, and who yields himself to God, is an Israelite; all others are Gentiles. Paul declares that not to the literal seed, but to this spiritual Israel, pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the promises. See Romans 9: 4-8; Galatians 3: 29.

In the eleventh chapter of Romans, Paul teaches that by accepting Christ, the Gentile is grafted into the Israelitish stock, contrary to nature, so becoming an Israelite; and so all Israel, i.e., all the real Israel, the spiritual Israel, shall be saved.

Others have seen, man can not save himself. In mind stoops over the battlements of heaven, holding down this everlasting covenant to every soul who will accept it. It is by his creative power, manifest through this covenant, and by this alone, that a soul can be saved and become an Israelite.

God's word has spoken, "Can any man be in Christ, he is a new creature." But since God is no respecter of persons, since salvation is only by his creative power, why does he not save all men?

It is because he can not save us against our wills, for that would be to make us machines and so destroy all character. He does create anew and save by that covenant all who submit their lives to him. Dear reader, if you would be an Israelite, indeed, and be saved with all Israel, at last submit yourself wholly to God, accept this covenant by faith, and rejoice in the glorious fact that God has taken the contract to work out his divine ideal in your life, and in that he, seeing the end from the beginning beholds you, even now in the glory of Christ's righteousness.

So much for the covenant. Now for the original proposition that the Sabbath is the sign of this covenant. This is plainly stated in the Word. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you and throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31: 13. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Exodus 31: 16, 17.

No one will deny that the Lord is speaking here to the same Israel to whom he gave the law and the covenants and the promises. But we have seen that Paul plainly and positively declares that this was not to the national Israel, but to all who accept Christ. That this also refers to the same perpetual or everlasting covenant of which we have spoken, is evident; for there is but one perpetual, or everlasting covenant; and through this, and through faith, but all are saved and sanctified and become the true Israel. The Sabbath is here declared to be the sign between God and the human soul, that God is performing this work of sanctification.

On God's part, it is a sign of his creative power, by which he creates us anew, or sanctifies us. Both here and in the fourth commandment, and indeed throughout the Bible, the Sabbath is ever presented as a memorial of creation, and a sign of God's creative power.

On our part it is the sign of our soul's submission to him, which permits him to sanctify us. This is no theory, it is a fact. Many a man who cares nothing for God or religion would not outwardly, openly, lie, steal, kill, or commit adultery. They could not do these things openly and evade the law of the land and live in good society. Many a man who cares nothing for God, would think it foolish and not in good taste to swear, bow down to idols, or openly proclaim himself a worshiper of another god. These commandments, therefore, do not outwardly mark the man and distinguish between him that serveth God and him that serveth not.

But when a man conscientiously keeps the Sabbath as he understands it, he does this openly and purposely to recognize God's
authority over his conscience and to submit his soul to him. Hence, it is a sign of the soul's submission to God.

But the Lord says to every one who submits his soul to him, "I will make with you my everlasting covenant, to sanctify you, and to make you perfect to do my will, by the knowledge of the Lord" (Jer. 31:33). There is such a Sabbath, which is a sign on God's part of our submission to that power, is, as is plainly declared, a sign of that perpetual or everlasting covenant. But with whomsoever the Lord makes that covenant, he dwells as a living power in his heart.

So, if we willingly submit ourselves to him, and take up this, his appointed sign of such submission, he says that it shall be to us a sign between me and you, that ye may know that I am the Lord which doth sanctify you.

God's infinite Word is sent to receive all. His promise precious.

This promise is good today. The only authority that has not always been a true sign as to be, to distinguish between themselves and to love the name of the Lord makes that covenant, he dwells as a holy mountain, and make them joyful. So, my house of prayer. Isaiah 56: 6, 7.

The Sabbath is a sign of that covenant. God's Word in this was plain, and God's infinite Word is sent to receive all. His promise precious.

Moreover, do it they can together. When the contamination is fully restored to its place as the sign of the everlasting covenant.

American pastor, Mr. Hurley Warren, of Alfred Seminary, declares, a sign of that perpetual or everlasting covenant. But with whomsoever the Lord makes that covenant, he dwells as a living power in his heart.

The regular meeting for January 30, the midweek prayer meeting, and the Christian Endeavor meeting for February 6. However, if the societies and pastors so desire, special sermons may be preached on both Sabbath mornings, especially on Decision day. Throughout the meetings it is hoped that the societies will make a special effort to have special music.

Program for Christian Endeavor Week

January thirtieth marks the beginning of Christian Endeavor week in our societies and with it comes the opportunity to the societies to awaken in the members a new interest in the work of the church and the society, and bring forth a realization of each member's own personal responsibility in carrying on the work. It is the prayer of the board that each society may receive great inspiration from these meetings.

The committee in their suggestions suggest only the following for the Christian Endeavor meeting for January 30, the midweek prayer meeting, and the Christian Endeavor meeting for February 6. However, if the societies and pastors so desire, special sermons may be preached on both Sabbath mornings, especially on Decision day. Throughout the meetings it is hoped that the societies will make a special effort to have special music.

Endeavor Meeting, January 30

Topic: The Claims, the Conquest, and the Call of the Church.

Suggestions to the leader: Select two assistants to have charge of the first and second sections of the topic as we have divided it. That of the "Claim of the Church" Hebrews 10:24,25, may well be handled by the pastor, who, after a short talk, may have a live discussion of the subject, "What Does Our Church Claim to Be?" Select some other endeavor to handle the subject of "The Conquest of the Church," 1 Thessalonians 1:1-10, and allow a short time for discussion also. The leader himself should then discuss the subject, "The Call of the Church," and allow a short discussion. He may also sum up the two foregoing speeches and discussions. The whole subject should be treated in reference to our own denomination.

Start this meeting immediately, as it will necessitate a great deal of work on the part of the three leaders. Make it right to the point.

Midweek Prayer Service

Fidelity is the slogan for the United Society of Christian Endeavor, and so we choose that for the subject of the midweek prayer meeting. The Scripture is Daniel 1:8-21. The society should assist the pastor.
JUNIOR WORK
ELIZABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR FEBRUARY 6

The testimonies this month should be in the form of short paragraphs written by the juniors at home and brought to the meeting. The Seventh Day Baptist Junior rally song, written by Mrs. W. D. Burdick, should also be sung at every meeting this month. Your denominational superintendent can furnish copies of this song at three cents per copy.

Let the Lookout Committee have charge of this meeting. The thought of a birthday meeting might be carried out. Christian Endeavor is forty-five years old; and this being Christian Endeavor day, what could be more appropriate than a real C. E. birthday cake with forty-five small candles on it. As each junior takes part in the testimony meeting let him or her light one of the candles. After all have taken part the superintendent can light the remaining candles while everyone stands around the cake and sings the Junior rally song. After the benediction cut the cake and give each junior a piece.

OPEN DOORS
REV. WILLIAM M. SIMPSON

As I pass along the corridor of life I continually hear behind me the clicking of doors—doors which I may not enter because they are forever locked to me. Twenty years ago "Prof. Fred" was writing one hundred per cent on the back of my algebra papers, but I nearly flunked trigonometry, and I can never be a civil engineer. I can never be a baseball player, or a clarinetist, or a builder and contractor, or a Latin professor, or a farmer; although doors once swung open to me to some of these vocations. But since I was thirteen years old I have pressed forward (a few years not so steadily) toward the gospel ministry. And now that I have been fifteen years in that vocation I find I only am I forbidden to enter other vocations, but even the kinds of service I can render in the ministry are being narrowed down to certain lines, and I must intensify in my lines. I shall never be a Scoutmaster or a secretary of a Y. M. C. A., or a missionary to China.

Endeavorers, I know what you are going to do. You are going to find the vocation in which you can best serve the world and in which you yourselves can attain your highest development. But first and all the time you are to decide to live a Christian life. As members of the church you are going to count for something. And you are going to give careful consideration to the Life Work Recruit pledge card Christian Endeavor week.

Brookfield, N. Y., January 1, 1926.

A STUDY IN RACE RELATIONS
MARJorie WILLIs

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Myra, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Myra, they came down to Troas. . . . And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the word unto them.—Acts 16:6-10.

Every night as we look up at Orion or the Pleiades God is encouraging us to live more magnificently, inclusive lives. Put yourself out in the universe and look back upon the tiny, half-cooled orb we call the earth. Here is where God has set us a few days to train us for eternity. A few continents, a few peoples, myriads of stars to draw us on—such is our kindergarten.

Notice how Paul had learned this lesson. The book of Acts deals with great sweeps of geography. Along the great Roman roads, through the great center of government, Paul not only thought but taught. Troas was Paul's door to Europe—Rome and Spain were on ahead. It was because Paul could think in terms of the world of his time that the first great expansion of the kingdom became possible. Into the range of his thinking and sympathy had come his whole world.

Francis Xavier was another who had learned to grasp a world. He was sent forth by Loyola. His charge: "Go set the world on fire," and in ten crowded years he gave his message to India, Malacca, Ceylon, Cochín, Japan. When, finally, his life burnt out at the gate of China, he was planning to preach Christ through that empire, and to evangelize Europe by way of Siberia. "Eternity only, Francis, is sufficient for such a heart as yours," wrote his master, Loyola, "the kingdom of glory alone is worthy of it."

The question for us is whether we, with the increased resources at our command, have left the primary grade in reference to this little ball on which we live. Have we Paul's grasp of fact? Can we, like him, think in continents? Many of us have but begun to learn this first lesson for world citizenship—merely expressiveness of sympathy. America is a greater challenge than any other nation to leave the provincial and to develop the international mind. If the president of the National City Bank can declare that the banker of the future must be an international thinker, how much more must the Church rear up Christians who can think in world terms. In the New York subway an advertisement of chewing gum has been pictured against a background of the globe; and surely the Christian, because he is such, should be able to think around the world as the South Dakota wheat is carried. Can you think beyond the limits of your own community, or state, or nation? Are you acquiescing yourself to think in world terms?

One must make the start and live with it daily, for one does not pass from parochial to world thought over night. John Wesley had it when he spoke of the world as his parish. Today a band of twenty-five thousand American, British, and continental missionaries are working at a world problem. Have you caught the vision of the world? Are you growing more able day by day to pray, "Thy kingdom come" with new content not only in the quality but in the expansiveness of that conception? The modern mind, heart, and conscience must not have frontiers.

What for you is the geographical content of the word "Christendom"?

Battle Creek, Mich.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of E. D. Clarke at 8 o'clock, December 12.

The president called the meeting to order and Rev. William Simpson offered prayer.

Members present: Dr. B. F. Johnson, Rev. William Simpson, I. O. Tappan, E. E.

THE SABBATH RECORDER

THE YOUNG PEOPLE'S BOARD

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The president called the meeting to order and Rev. William Simpson offered prayer.

Members present: Dr. B. F. Johnson, Rev. William Simpson, I. O. Tappan, E. E.
A LETTER FROM FOUKE

Dear Friends of Fouke:

My last letter had not yet appeared in the SABBATH RECORDER when Miss Avis Randolph and Miss Bertrice Baxter announced to us that they were leaving the middle of November, a week before the close of the first quarter of school. We plan this year to have nine months of school for grades as well as high school. We were very sorry that they felt they must leave. Miss Avis had been secure to help and she, Miss Elva Scouten, and I are now doing the best we can with the work. Miss Elva teaching primary, first four grades, and part of the fifth, Miss Ina sixth and part of fifth, seventh, and eighth grades, and I the remainder of the grade work and four high school classes, one of which re­—

Correspondence was read from the following: Elisabeth Kenyon, Elrene Crandall, Fucia F. Randolph, Paul Lewis, Dorothy Hubbard.

Considerable discussion grew out of this correspondence.

It was moved that Charles Sutton be asked to become a member of the board. This motion carried.

The Christian Endeavor Week Program Committee asked for suggestions in regard to their work. Several suggestions were given.

The Conference Program Committee gave an informal report.

A lengthy discussion followed on the subject of Life Work Recruits. The superintendent, Rev. William Simpson, is anxious to get into closer touch with all of our recruits.

Mr. Simpson was asked to explain a training course in Baptist and Church Membership which he has developed and used.

Rev. A. J. C. Bond explained the purpose of the Teen-age Conferences, one of which has just closed here. At present he is without a regular assistant, since Mr. Goodwin is unable to continue as such. Rev. William Simpson assisted in the meetings here. After some discussion it was moved that the board finance the work of an assistant in conducting the conferences for the rest of this Conference year. Motion carried.

General discussion.

Reading and correction of the minutes. Adjournment.

Respectfully submitted,

MARGORIE WILLIS, Recording Secretary.

December 12, 1925.
SECOND, Christian Endeavor trains us for service, for we have committee work that we must do and we also learn to conduct business meetings properly.

Third, we find the best boys and girls in Christian Endeavor, so Christian Endeavor helps us to make good friends.

Christian Endeavor teaches us to have the best kind of socials, socials that are not ashamed to have Jesus attend, for you know Jesus sees and hears all that we do and say, so we want to be careful, don’t we?

These are just a few ways in which Christian Endeavor helps us to follow Jesus, and I hope these have suggested others to you, so that when you meet this afternoon during your testimony meeting you will be ready to tell them.

Ashaway, R. I.

THE TUMBLING WHITE OWL

As Nancy and Marian were hurrying towards Sarah’s house, where they were going to meet for a sleigh ride, they suddenly heard a cry. Looking about, they saw a girl who had fallen in the snow.

“Why, it’s Jean!” exclaimed Nancy.

“Let’s go and see what is the trouble.”

When they reached Jean, they saw that she had fallen through the ice that covered a small stream, and she was slipping and falling in trying to climb out.

“You were invited to the sleigh ride, now,” said Marian.

But the sleigh ride!” exclaimed Nancy.

“Why, here they come!” cried Marian and Jean, as they saw a sleigh full of merry boys and girls coming down the road.

“We waited and waited for you,” said Sarah when the sleigh had stopped beside the three girls; “then we thought we would drive this way.”

When the girls told her about the strange owl, all the boys and girls wanted to see it; too; so they jumped down out of the sleigh and ran into the house. But the owl wasn’t on the table!

“He must have flown out of the window,” said Marian.

“But he couldn’t fly! Something must have carried him away,” argued Jean.

As the boys and girls looked around the room, they suddenly heard a noise that sounded like a little squeak and meow coming from behind an armchair. Then they saw the white owl tumbling towards them.

Jean laughed and ran forward. “I know what it is now,” she cried, as she caught the owl and placed it on the table.

The boys and girls stared with surprise while she opened a little door at the back of the small stand on which the owl was firmly perched; then out jumped a little gray kitten!

“I keep my school reports and my Sabbath school lessons in there,” explained Jean. “And this morning when I opened it, kitty must have slipped in.”

How the boys and girls did laugh! Then they cried, “Come on! Let’s go for the sleigh ride, now that the mystery of the stuffed owl is cleared up!”—Dew Drops.

WATERING THE RIGHT END

Myra and Edith were having a quarrel. Myra put her doll in its buggy and caught up her pretty brown doll satchel.

“I’m going straight home, because you don’t know how to treat company, Edith Gray!”

“I want you to go, because you don’t know how to be company, Myra Smith!” replied Edith.

Myra’s brother laughed at them. “You ought to get along all right if Edith goes to our house. Myra knows how to treat company, and Edith knows how company ought to act.”

His teasing made them both ashamed, for each one saw her mistake. She had been thinking only of how the other ought to act; she did not watch her own end.

These girls were like two playmates that have a long board to carry. How do they get along best? When they each watch the end they are carrying and let the other watch his end.

When you and your friends are playing together, keep your own end of the play kind and good-natured and fair. Don’t let the fun be spoiled because you are watching how the other child ought to do and forget to keep your end right.—Selected.

STORY-TELLING IN HEAVEN

(Concluded

MRS. MARY E. FILLAY

And David, the shepherd lad, The warrior, the king of Israel, the transcriber.

Of a perfect pattern for the building of the temple, says he: “The Lord made me understand in writing By his hand upon me, all the works of that pattern, And I gave the pattern to my son Solomon, saying, Be strong and of good courage, and do it: Fear not, nor be dismayed, for the Lord God, Even my God, will be with thee; He will not fail thee nor forsake thee. Until thou hast finished all the work for the service Of the house of the Lord. And Solomon did so.

“And God redeemed me from all my troubles, And guided me, with his eye to the green pastures, And the still waters of this heavenly Canaan.” Oh, how we shall listen To all those wonderful stories...
"That Daniel and his brethren, and Isaiah, and Ezekiel.
With Jeremiah and all the other prophets, And Samuel, Joshua, Barak and Deborah, Moses, Aaron and Miriam, Jacob, Isaac, Abraham-Noah, Enoch and Adam, And millions of others have to tell About the good hand of God on them.

MY GRANDMA USED TO SAY
"Faint heart never won fair lady." Ask your grandma what she thinks my grandma meant. Mrs. T. J. Van Horn.

WHY POINT IT OUT?
At the art museum the sign, "Hands only," was conspicuously displayed before the statue of Venus de Milo. A small child looked from the sign to the statue. "Anybody could see that," she said dryly.

"Dorothy: 'I wish the recess were a half hour instead of fifteen minutes.' "
"Miriam: 'Oh, I don't, because if we missed our spelling, we would have to be kept in so much longer.' "

AN AUTOMOBILE TRIP
(Continued from page 89)
and renewed joy that we climbed the mountains of Pennsylvania. Every now and then the green trees became fewer, and then there would be a wide open space where we could look over what seemed a whole family of mountains, with hills as children, the large mountains as grandfathers, and the tall peaks as stately fathers. Then again the trees cut off the view and we coasted down hill, shut off from everything and everyone but the passing tourists.

It was fun to count the different licenses on the cars of our fellow travelers. One time most of the licenses changed from yellow to green as we passed from Pennsylvania to Maryland, and still there were many from all parts of the country.

We did not have much time to visit Gettysburg, but we saw something of the battlefield and a few statues. An evening star told us it was time to find shelter for the night. We lodged that night at Hagertown, Md., at a private home, the residence of the manager of the Y. M. C. A. of that town.

The next day we started out in high spirits, for if nothing happened we expected to reach our destination that night. We rode over more mountains, but gradually the majestic Alleghenies diminished to the smooth green hills of Ohio, which we loved so well. We soon passed familiar buildings and objects. The car was about exhausted, but we managed to pull it over the last hill down into the valley in which Salem is situated.

Here we went at last, and everybody was sitting up waiting for us. What a warm welcome we received! We feasted on fried chicken and retired for a good night's sleep.

UNIVERSAL LOVE MUST PREVENT EXPLOITATION
Suppose disarmament were accomplished. What then? Well, for one thing there is "big business." World peace is the opportunity, the very proper opportunity, for "big business." But all "big business" is not very proper. Some of it is as unregenerate and as merciless as Prussianism. And if disarmament should be accomplished only to give the money power of the world an undisturbed chance to exploit the weak and the poor, there would be many a broken heart crying out for a strong arm to deliver. If disarmament should be accomplished only to give the shrewd white man a chance to exploit the natural resources of the lands of the backward races, the will to do that would not be wanting, and the day would come when a reckoning would be demanded. Since it is only by the regeneration of humanity under the gospel of Jesus Christ that the roots of bitterness that lead to war can be got out of the hearts of men, it is required of the colleges and churches that in their campaign against war they keep in mind the remote goal of universal peace through universal love, as well as the nearer goal of putting an end to war as organized force for the settlement of international disputes.—Dr. George N. Luccock, in the Continent.

"Bobby," said the teacher sternly, "do you know that you have broken the Eighth Commandment by stealing James' apple?"
"Well," explained Bobby, "I might just as well break the Eighth and have the apple as to break the Tenth and only covet it."
—Forecast.
Day Baptist denomination on the Executive Committee of that association, in the place of the late Dr. William C. Whitford. It was voted that leaflet Green be named for such position.

From Hugh S. Magill regarding the appointment of ten denominational delegates to the Quadrennial Convention of the International Council of Religious Education, to be held at Birmingham, Ala., from April 13 to 19, inclusively. Wasting the quota assigned to the Seventh Day Baptist denomination. On motion it was voted that the president and secretary of the Sabbath School Board be appointed as official delegates of the board to attend the convention at Birmingham, at the expense of the board. It was also voted that the president and secretary be appointed a Publicity Committee to secure a full attendance of our allotment to the Birmingham Convention.

The president presented a full report of the Vacation Religious Day Schools held during the summer of 1925. The report, including its recommendations, was adopted. It was also voted that the report be printed in the Sabbath Recorder and that a copy be sent to the relatives of Dr. Whitford.

On motion it was voted that the minutes of the meeting be printed in the Helping Hand and the Sabbath Recorder, and that a copy be sent to the relatives of Dr. Whitford.

DEATHS

BURDICK.—Clara Eola Witter Burdick was born December 10, 1889, and died December 23, 1925.

She was the daughter of Mr. and Mrs. H. E. Witter, of Shelby, Iowa, on her early years and the early part of her married life. Some years ago she and her husband moved to Waverly, N. Y., where she lived at the time of her death.

In 1912, they moved to Elm Grove, N. Y., and after a brief illness in the spring of 1913, Mrs. Burdick of Alfred, and to them was born one daughter, Jeanne Elizabeth, on June 23, 1923.

On June 24, 1923, Mrs. Burdick was married and united with the First Alfred Seventh Day Baptist Church, of which she was a faithful and constant member until her death. It was said of her that she was a good daughter, a good sister, a good wife, a good mother, and a good friend. She merited all these qualities and more. She was ever ready to help those in need. For some months she has been in poor health due to heart trouble. And while it was expected that she could not recover, it was with heartfelt sadness on the part of all her loved ones and friends that she could not be spared to continue her good deeds of love and service. But our heavenly Father doeth all things well.

Besides her husband and daughter, she is survived by her parents, four sisters, and three brothers.

Farewell services were held at her home in Waverly, N. Y., on September 17, after which the remains were brought to Alfred, where a service was held at the church on Sunday afternoon, conducted by her pastor, A. Clyde Ehret, with interment in Alfred Rural Cemetery.

SEVERANCE.—Grace Letitia Babcock, daughter of Hamilton and Geretha Burdick of Hornell, N. Y., was born in Hornell, N. Y., on July 11, 1859. She was the daughter of his faithful and self-sacrificing laborers, and the far-reaching influence of his personality, both by his editorial work and his addresses.

On behalf of the Sabbath School Board, ALFRED E. WHITFORD, A. LOVELE BURDICK, Committee.

REPORT OF WHITE CLOUD SABBATH SCHOOL

Semi-Annual Report of White Cloud, Michigan, Seventh Day Baptist Sabbath School Ending December 31, 1925

Number of sessions held 26
Presided over by superintendent 28
Presided by assistant superintendent 8
Total number enrolled 61
Total attendance for six months 1,231
Average attendance 247
Largest attendance 60
Smallest attendance 20
Largest collection $4.81
Smallest collection $1.44

Members who were in attendance at home or somewhere else at every session of Sabbath School during the six months 10

VERNE BACOCE, Superintendent, EVA BRANCH, Secretary.

Even if no automobile has ever butted a train off a track, we will say for them that they are always trying hard and never appear to be discouraged.—Nashville Banner.

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"He knows the bitter, weary way; He knows the endless striving day by day; The souls that weep, the souls that pray, He knows.

He knows how hard the fight has been; The clouds that come our lives to shroud; The wounds the world hath never seen, He knows.

He knows when faint and worn we sink; How deep the pain, how near the brink Of dark despair and we pause and shrink, He knows.

He knows! O, thought so full of bliss! For though our joys on earth we miss, We still can bear it, feeling this, He knows. —Selected.
Why Not Make

The
Denominational
Building

one of your
New Year's
Resolutions

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once more again the answer sweetly fell,
"Yes"!
This one thing, all other things above:
God's will to love."

—Selected.

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