It is not a bit the amount of money people have that makes them desirable, but most decidedly it is the way they spend it.

—LAURENCE W. MEYNELL.

F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.
The Seventh Day Baptists have a rich history, and their Constitution and By-Laws are an important part of that history. The following text outlines some key components:

**SEVENTH DAY BAPTIST MEMORIAL**

- President: Henry M. Mason, Plainfield, N. J.
- Vice-President: William M. Scott, Plainfield, N. J.
- Secretary: George S. Burdick, Plainfield, N. J.
- Treasurer: Mrs. Charles D. Conover, Riverside, Calif.

**SEVENTH DAY BAPTIST EDUCATION SOCIETY**

- President: Eugene W. Whitcomb, Missionary, Longview, Wash.
- Recording Secretary: Mrs. Menno H. Van Arsdale, Milton, Calif.
- Treasurer: Mrs. Alice J. Bonney, Milton, N. J.

**SEVENTH DAY BAPTIST SCHOOL BOARD**

- President: George R. H. Knowles, Milton, N. J.
- Secretary: Mrs. Charles D. Conover, Riverside, Calif.
- Treasurer: Mrs. Fred D. Scoville, Milton, Calif.

**SABBATH SCHOOL KEEPER**

- General Secretary: Mrs. Anna L. Atwood, Ashaway, R. I.
- Editor: George W. Mclntyre, Battle Creek, Mich.

**SEVENTH DAY BAPTIST DIRECTORY**

- President: Benjamin F. Johnson, Battle Creek, Mich.
- Recording Secretary: Mrs. F. A. Davis, Battle Creek, Mich.
- Treasurer: Mrs. Charles D. Conover, Riverside, Calif.

**MISSIONARY SOCIETY**

- President: Benjamin F. Johnson, Battle Creek, Mich.
- Secretary: Mrs. F. A. Davis, Battle Creek, Mich.
- Treasurer: Mrs. Charles D. Conover, Riverside, Calif.

**SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE**

- President: Robert R. St. John, Battle Creek, Mich.
- Secretary: Miss Margaret R. MacLean, Battle Creek, Mich.
- Treasurer: Mrs. Charles D. Conover, Riverside, Calif.

This directory provides a comprehensive overview of the various boards, committees, and societies affiliated with the Seventh Day Baptists. It highlights the structure and leadership of the church, emphasizing its commitment to education, mission work, and vocational service.
each new Pentecost has placed the churches on a higher level than it found them: Thus step by step through the ages the cause of Christianity has grown mighty through revivals that has been taken place in recent years, are creating both for its own good and the advantages of the people, are creating both for its own good and the advantage of the people.

**Value of Everyday Religion**

If every Christian realize that the imperative value of everyday religion, the reactions after religious emotions aroused until everything that is near to God in love and service.

**In a sermon on "Other World Like a Ship Worldliness, " R. E. J. On the Ocean"**

Monroe Gibson compares a Christian in the world to a ship on the ocean. The illustration is full of good suggestions, well worthy of careful study. If a ship is to do anything worth while in regard to the future, it must be in the ocean, and it must be in the water deep enough to have a good grip upon the wind. All this is true of the vessel is to be made toward the heaven.

The winds from heaven will be of no avail to those who stray from the line of the world, but the winds from heaven and the water from the sea, but the whole depends upon the keeping the water on the outside.

The water gets inside and the ship is sure to lose its way, just as in proportion to the amount of space filled thereby. The more the water gets in, the less seaworthy the ship becomes, practically filled with it, until the inside is identified with the outside element in which it moves, it becomes water-logged and a good for nothing thing.

The careful reader scarcely needs the application to the subject in question. He can but see that just in proportion as he lets the world get possession of his heart and he becomes filled with the spirit of covetousness, pleasure-seeking and selfish ambition, just in that proportion does he become helpless and useless as a voyager toward heaven or as a helper of his fellow voyagers on life's troubled seas.

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### Missionary Work in China and Other Portions of the Far East

**Corliss P. Randolph**

American friends of missions in the Far East will have the sympathy of all the readers of the SABBATH RECORDER, especially during the ages the cause of Christianity has grown mighty through revivals that has been taken place in recent years, are creating both for its own good and the advantage of the people.

**The Commission's Report—Read II**

In this RECORDER the full report of the Commission meeting in Pittsburg, including all the inserts, in order that RECORDER readers may have it all in one place. You will find it interesting and profitable reading, with some important recommendations for consideration of the churches.

**MISSIONARY WORK IN CHINA AND OTHER PORTIONS OF THE FAR EAST**

**Rev. John P. Klotzbach, pastor of the White Cloud, Mich.**

Seventh Day Baptist Church, brings the information that he has presented his resignation as pastor to take effect not later than April, next. We are sorry that financial troubles from first of the White Cloud have placed the church in strained circumstances, so that the pastor with a large family needs it necessary to seek a living elsewhere.

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The purposeless life is always the life of destruction, while the life that is shaped by an impelling purpose is always the life that is shaped by a divine purpose which in some unaccountable way is the life of light, which groweth more and more un­til the perfect day." We know the grace of God, the power in the hearts of all the followers of our Lord and Saviour, as we should, still we feel that our interest is our main object in trying to hold the society together. We have recently lost one member by death and others by removal, and at present we have but eleven resident members. Although so few we want some part in the work of making the world better and brighter.

MINUTES OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, MEETING AT PITTSBURGH, PA., DE­CEMBER 28-30, 1926

The Commission of the Seventh Day Baptist General Conference, convened, in pursuance to a call by the president, at the Fort Pitt Hotel, Pittsburgh, Pa., on Tues­day afternoon, December 28, 1926, at half past one o'clock. The president called the meeting to order and asked S. Orestes Bond to lead in a devotional service. Brother Bond read several selections of Scripture and made a few appropriate comments. He then asked all to stand and join with him in a closing prayer.

The calling of the roll showed the following to be present:
1. Dr. Benjamin Chittenden, secretary of the Seventh Day Baptist General Conference.
2. Professor J. Nelson Norwood, dean of Alfred College, N. Y.
3. Professor J. Nelson Norwood, dean of Alfred College, N. Y.
5. Rev. A. J. Whiting, pastor of the Seventh Day Baptist Church, Farina, Ill.
6. Rev. E. A. Cooling, pastor of the Seventh Day Baptist Church, Adams Center, N. Y.

Communications have been received which are hereby referred for action to the Commission as follows:

Petition for business man as agricultural advisor, signed jointly with the Conference treasurer. This was declined because your president would attend, owing to the expense involved in a trip from Riverside, Calif. Secretary Burdick stated that when he left his home at Plainfield, N. J., he had no money for expenses. Fortunately, Vars, the other absent member, was ill, but hoped to be able to come to Pittsburgh, even if it were for a week.

The hours for holding the sessions of this meeting were, by vote of the Commission, set as 9 a. m., 2 p. m., and 7 p. m.

The president stated several sources from which communications for the Commission had come to him. He requested the others present to state communications that they had come to them in order that he, having a knowledge of all the matters that were to be discussed, could advise the secretary, arrange a program for the discussions of the various sessions of this meeting. Growing out of a discussion in regard to the state of the treasury of the General Conference, it was voted that the treasurer be authorized to borrow, from time to time, such sums as may be needed to pay current expenses of the General Conference on approval of, and together with, the president of the General Conference and the secretary of the Commission.

The president presented a brief written report of his activities. This report was on motion adopted and ordered placed on file as follows:

Your president would report as follows:

The work of the Commission pertaining to the office have been carried on. An vote by mail was taken on the matter of the Conference being held in the choice of Rev. A. J. Whiting as secretary.

Communications have been received which are hereby referred for action to the Commission as follows:

Petition for business man as financial agent for the denomination, by six signers.

Communications concerning ministerial recognition and appointments, by five signers.

Your president was received to attend the meeting of the Executive Committee of the Federal Council of the Churches in America, held in Minneapolis. This was declined because your president did not feel justified in spending the time and money involved

A note for $300, running for sixty days, was signed and authorized, by which the treasurer was instructed to pay the amount to the order of A. J. Whiting.

A message by the president was sent and read at the annual meeting of the Historical Society, November 29, 1926, in commemoration of
the life and public services of Governor Samuel Ward.

A trip was made to Milton, at no expense to the denomination, and conferences held with Presi-
dents White, Skaggs, Dr. T. L. Gardner, Rev. W. D. Burdick, Rev. Cloud, and President Robinson, on the subject of church organization. A tentative program of Work for the American Sabbath Tract Society was adopted.

I have attended the four monthly meetings of the Board of Trustees of the General Conference, and several meetings of committees.

The General Conference has placed on me a great amount of work connected with the publication of the Tract, the handling of material and its preparation for the De-

nominalized Calendar and Directory for 1927. This work has required much time and effort, but I am working systematically to finish it.

I have sent three monthly letters to pastors and pastors less churches; three letters to the members and officers of the Commission; a letter to our church treasurer, with a statement of money received on the Semi-annual Movement budget for the first month of the year; and a letter to the leader of the church in Jamaica.

Often I send with these mimeographed personal messages copies of the various Tracts, relating to interest and conditions on the local fields.

Recently I asked a pastor to read these letters. Judging by such letters as the follow-
ing, I am sure that the opinion that most pastors read them, and many other letters with their churches.

"We appreciate very much the brotherly interest you show in us. I received a letter yesterday from the church last Sabbath, also the statement of money received. The letter of Brother Bur-
dick, I will make an honest effort to secure faith-
fidelity to your church. Your church represents one of the very best of the churches that we are working for. Our confidence in Brother Burdick will be well rewarded."

Another person, a treasurer, writes, "I think you must be getting a little discouraged by the tempo-
ral forces by sending your letters to the people who have been silent in the past.

The other day, a man in Jamaica, who last year sent $25 for the denominational building, wrote to me that he was sending $25 for this year's building. He was sending $25 a few days ago that you must have forgot-

ten to send. I am sure that you will have a better appreciation of the work when we don't hear from you brethren abroad. We are glad to feel that you are doing the work and writing letters to the people, and we hope that you will continue to do so in the future."

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ten to send. I am sure that you will have a better appreciation of the work when we don't hear from you brethren abroad. We are glad to feel that you are doing the work and writing letters to the people, and we hope that you will continue to do so in the future."
This situation is due to the reaction that the Protestant Church is feeling after the war, and the denominational appeal of the World Move­ment, and following the denominational advance­ment of the last few years ago. There are other things also that are exerting tremendous influ­ences on the Church to the lessening of the finan­cial support, as, the intensification of materialistic tendencies of the age and the well night universal quest for pleasure—all of which turn interest and money from religious work.

When these conditions prevail, and I do not see how we can secure the needed recruits for the ministry and sufficient money to carry on the work of the denomination, year after year, by any spasmodic effort to secure men and money. What we most need is that high state of spiritual life that causes people to give service and money, without having anyone give that great concern, and has been, that we have genuine re­vival work. The work of the one the other, is the concern of the ministers who are called together to bring the New Forward Movement. Their work must be measured in the spiritual life of the people and a richer Christian experience can enrich our spiritual life, and to make us a more godly people, a people more worthy the name of Christians; this is fundamental.

The success or the failure of the New Forward Movement and of the Onward Movement must not be measured by the dollars raised; their success is to be measured by the spiritual life of the people and the Christian service rendered, for a higher spiritual life and a richer Christian experience cause people to respond with greater service.

But as money to carry on our work must be secured more regularly and in larger amounts than we now are receiving, the problem before us is this: How can we go before to serve by giving.

The first step in the solution of this problem is to secure the cooperation in regard to the conditions, progress, and needs of our work. An informed and interested group of people.

While the men and the women most intimately connected with the work through their connection with the mission work, and communic­ating with the workers, should give information, there are many others who should spread this knowledge, especially the pastors and other local leaders.

After speaking about denominational work at one of our associations, one said to me, "Our pastor should get people to give us what you have just said." From another section there came this word, "You put in a good appeal at the . . . meeting at . . . ., but would the pastors be shy of telling the people just such as you gave them? People will not be ahead of the ministers as a general rule.

When the people are thoroughly interested in our work, their interest stimulates in their feeling a personal responsibility for the advancement of the work. For every time for the every member canvass to be made in that church.

When we realize a cooperation along these lines, I believe that we shall raise our financial budgets.

At other times in these meetings I shall be glad to present letters and information that will have a bearing on the questions before you.

STATEMENT ABOUT THE ROTATING EXPENSE FUND

On July 1 I had $100 in this fund.
I have sent in two statements of expenses since July 1: one for July 1-66, and the other for $94.35, on November 10.

Checks have not been received.

My expenses from November 10 to December 26 were $17 more than left in my hands at that time of $283.

Respectfully submitted,
(Signed) WILLARD D. BURDICK,
Plainfield, N. J.,
General Secretary.

The chairman of the Committee on Schol­arships and Fellowships presented a report, of which I had considerable discussion. Upon the recommendation of the Committee, it was unanimously adopted as follows:

Your Committee on Scholarships and Fellow­ships respectfully submit the following report:

FUNDS FOR AIDING YOUNG MEN PREPARING FOR THE MINISTRY

Funds Available 1926-27

Memorial Board ................ $1,900.00
Missions Society ................ 200.00
Missionary Society ................. 300.00
General Conference (Scholarships and Fellowships) ................ 850.00

Proposed Disbursement

Lester G. Osborn:
From Missionary Society $200.00
From Memorial Board 200.00
From General Conference .... 200.00

Verne V. Wilson:
From Memorial Board ......... 750.00
J. W. Crofoot:
From Memorial Board ......... 200.00

S. Duane Ogden:
From Memorial Board $200.00
From General Conference .... 190.00

Carroll L. Hill:
From Memorial Board $200.00
From General Conference .... 300.00

Hurlie S. Warren:
From Memorial Board $200.00
From Alfred University .... 100.00
From General Conference .... 150.00

Ralph Brooks:
From Alfred University .......... 200.00

(Signed) J. Nelson Norwood, H. L. Polan, S. O. Bond,

President Johnson presented a report from Rev. James L. Skaggs, as the com­mittee to continue the study of the relation of the theological seminary to Alfred Uni­versity and to the Seventh Day Baptist de­nomination. This report was duly consid­ered, and on motion was adopted as a report of the committee being referred for consideration and approval to the Finance Committee. The report is as follows:

Having been appointed by the General Con­ference to make further study of the relation of the theological seminary to Alfred University and to the Seventh Day Baptist denomination, I made a trip to Chicago, Ill., December 1 and 2, 1926, and secured an interview with Mr. Benj. F. Lane­worthy, which resulted in his agreeing to review the facts in the case and give his opinion. I have written in detail to Dr. B. F. Johanson, the president of the Federal Council, asking him to bring that information to the Commission. My expenses chargeable to the Conference amounted to $47.47.

Respectfully submitted,
JAMES L. SKAGGS.

Secretary Shaw presented two letters from officers of the Federal Council of the reference to the at present unbalanced state of the promised contribution of the General Conference to the Federal Council, and another in reference to a supplemental contri­bution. These matters were considered for some time, but no action was taken, it being understood that the treasurer would pay the regular budget contribution to the Federal Council. The report from the president authorized to be borrowed by the foregoing resolution.

General Secretary Burdick presented a matter coming from the Semi-annual Meet­ing of the Seventh Day Baptist Churches of Michigan and Ohio. After discussion it was voted that President Johnson appoint a committee to consider this matter further and to report some recommendation to the Commission for action at a later session. The three members of this committee will be Willard D. Burdick and Frank Hill.

The matter of preparing a Mid-Year Mem­orial Board Statement was considered, and that the committee might have ample time to consider the question it was voted that the president make the appointment soon. He named as the committee S. Orestes Bond, Claude L. Hill and Herbert L. Vars. At 3:53 p.m. the Commission adjourned for the supper recess.

TUESDAY EVENING, DECEMBER 28

The Commission resumed its official delib­erations at 7:30 p.m. with prayer by Willard D. Burdick.

The minutes of the afternoon session were read, corrected, and adopted.

On behalf of Alexander W. Vars, who had not yet arrived, General Secretary Burdick presented a mass of correspondence which was referred for consideration. Mr. Vars had sent to a number of pastors and other church leaders in the denomina­tion, in particular to those churches from which little or no contribution had, at the time the letter was sent out, been received for the Onward Movement Budget Fund. The reading of this correspondence occupied the time till 8:30 o'clock, when a ten­minute recess was taken for rest. A dis­cussion of the correspondence was deferred in the expectation that Mr. Vars would ar­rive on the morrow.

General Secretary Burdick stated that on his way to Plainfield he had stopped at Washington, D. C., to visit the leaders of the congregations of colored people constit­uting the National Baptist Convention of that city. His report of his visit opened up a general discussion of work among colored people by Seventh Day Baptists and it was considered for some time.

The last hour of the session was given to a review of some of the problems confronting the Missionary Society, W. Crofoot lead­ing in the discussion and answering ques­tions propounded by members of the Com­mittee.

At 11:15 p.m. adjournment was taken till 9 a. m. the next day.

WEDNESDAY MORNING, DECEMBER 29

The Commission resumed its official work at 9 a. m. Wednesday, December 29, with prayer by Harrow L. Polan.

General Secretary Burdick read another letter just at hand growing out of the Vars' correspondence. He was following a telegram of inquiry as to when the meeting of the Commission would end,
Mr. Vars, would not be able to attend any of the sessions of the Pittsburgh meeting.

Frank Hill continued in leading in the general business of the problems of the Missionary Society.

At 10:40 a.m. a recess of ten minutes was taken for refreshments. The following resolution growing out of one feature of the morning discussion was on vote adopted by the Committee:

"Resolved, That we recommend to the General Conference that the action taken by the General Conference against sending any aid to the Seventh Day Baptist groups in these countries be undertaken until such time that no expenditures for permanent plant in the countries are undertaken until such time as the following action was taken:

1. That the Commission plan such a movement, under the appropriate name.

2. That a committee be appointed to meet this appointment to promote this movement.

3. That the editor of the SABBATH RECORDER be given the modernists in the American Sabbath Tract Society be requested to prepare an interest of our Modernist in October to be a special number in the interests of the modernists in the American Sabbath Tract Society and the editor of the SABBATH RECORDER be requested to prepare a report for the next annual session of the General Conference, and asked for suggestions.

Towards the close of the session a letter of appreciation was received from Brother Hargis, and on motion it was voted that the secretary send a letter to Brother Hargis expressing regret for his absence and making a suitable report of the proceedings of the Commission for its meetings.

Adjournment for the supper recess was taken at 6 o'clock.

Wednesday Evening

The Commission reassembled at 7 p.m. on Thursday, December 30, and continued until 11:15 p.m. when the next session was recessed.

On motion the president and secretary of the Commission were requested to send a letter of fraternal greeting to Frank J. Hubbard of Plainfield, N. J.

The unadopted minutes of the meetings up to the beginning of this session were read, revised, and adopted.

President Johnson read communications with recommendations, commendations, and comments, in reference to definite systematic efforts to secure recruits for the gospel ministry among Seventh Day Baptists. The communications came from the Missionary Society, the Board, the General Conference, the World Work, the Tract Society, the People's Board, the presidents of our three colleges, and from the Life Work Recruiting Superintendent, representing the People's Board. The president also read a communication from the members of the Board of the American Sabbath Tract Society, suggesting two methods of procedure to a more successful effort in raising the Onward Movement Budget Fund.

The reading of the communications was followed by a continued discussion, including an informal recess of ten minutes, at about four o'clock. The formal discussion continued, and at 5 p.m., by vote, the minutes of Thursday, December 30, were adopted.

J. Nelson Norwood was asked to be a committee to reduce to writing a statement for action at a future meeting to embrace the general conclusions that seemed to have been arrived at by the Commission from the whole of its discussions.

Adjournment for the supper recess was taken at 6 o'clock.

Thursday Morning, December 30, 1926

The Commission reconvened at 10:20 a.m. on Thursday, December 30, and was led in prayer by Claude L. Hill.

The minutes of the previous meeting were read, changed, and adopted, and an addition which is also appended:

Confident that there exist among us wide differences of opinion to be the basis of our Expose of Faith and Practice; and conscious that the right of private judgment should be respected by all, and that unity of the spirit is the only bond that can cement us together as a people; and realizing that such unity can only be realized by a recognition of the truth and duty as God makes truth and duty clear, and that all unite in a comprehensive program for the saving of lost men;

In order to open the way for the restoration of organization unity among us, we recommend that a preliminary program be given in the SABBATH RECORDER weekly to a setting forth, under two separate editors, of the positions and beliefs of the modernists and the non-modernists, the chief aim of these pages to be the giving of information regarding the differences of opinion concerning the Bible and some fundamental statements of our Faith and Practice, in view of these facts, we urge upon all our people, loyal to the Bible as God's Word, and conscious that the right of private judgment and the freedom of the Holy Spirit are vital ingredients in the formation of any Christian people, that they may be held to arouse greater interest in the raising of the budget;
It was noted that the employment of a financial agent at the present time seems inadvisable, that the plan of a temporary and ad hoc committee to organize and superintend the plan be submitted to the proper authority for consideration. The Seventh Day Baptist denomination:

Rev. James L. Burdick and Missionary Secretary William L. Burdick.

The rest of the morning session was given to a consideration of the report of the committee to prepare the Mid-Year Message to the Churches. The meeting was occupied in general discussion and in particular with a consideration of the program for the 1927 session of the General Conference, counseling as to topics and speakers and general arrangement of the program; also as to the time and place of holding the pre-Conference meeting of the Commission.

The final adjournment was taken to meet at the call of the president, at such time and place as he may select.

B. F. JOHANSON, President.
EDWIN SHAW, Secretary.

A WONDERFUL PRIVILEGE

It is a great thing to lead one soul from the darkness of sin into the glorious light of the gospel. I believe if an angel were to wing his way from earth up to heaven and were to say that there was one poor, ragged boy, without father or mother, who was to care for him and teach him the way of life; and if God were to ask who among them were willing to go down to this earth and live here for fifty years and lead that man to the Saviour, I believe this angel would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say, "Let me leave my high and lofty position, and let me have the luxury of leading one soul to Christ, in the hereafter, that he may have a greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the kingdom of light."

D. L. Moody.

Total expense of both meetings $529.03

Total copies of the Message to the Churches were 7,620, consisting of the bills which had been approved during the meeting, a summary of which is as follows:

GENERAL CONFERENCE BILLS APPROVED BY THE FINANCE COMMITTEE OF THE COMMISSION AT THE MEETING IN PITTSBURG, PA., 1926

To attend the meeting of the Committee of Six on Denominational Harmony:
Rev. Alva L. Davis, Little Gensee, Iowa. $25.03
Lester L. Groff, St. Louis, Mo. $25.37
Aubur, N. Y. $30.87
Rev. Leo L. Lang, Hammond, La. $24.46

Postage for September-December, 1926:
Rev. William L. Burdick, Ashaway, R. I. $98.36
Rev. Lester G. Osborn, 60 E. 10th St., Pittsburgh, Pa. $7.30
Frank Hill, Ashaway, R. I. $98.36
S. Orestes W. Shaw, Milton, Wis. $41.84
Rev. James L. Skaggs, Milton, Wis. $25.03

Total expense of both meetings $529.03

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

MISSIONS TO ESTABLISH RIGHTeousness

Looked at in one way, the object of missions, and the Christian religion itself for that matter, is to establish righteousness, to establish righteousness in human lives and institutions. But what is righteousness?

In a recent issue of a prominent magazine there was an article entitled, "What Substitutes for Righteousness." This is a startling title and perhaps that is why it was chosen. As I read what the author has to say, it appeared to me that where he differs from many of us is in his conception of righteousness. He seems to think of righteousness merely as obedience to authority, and unrighteousness as the disregard of authority, the authority of Church, State, and home.

This is putting the emphasis in the wrong place and gives a distorted view of righteousness. In either consistent thinking or acting it is as impossible to get away from law and authority as from nature and nature's God. The object of law, however, is not to repress men or human institutions; but what is righteousness? It is to establish righteousness, to substitute real righteousness for mere obedience to authority, the authority of Church, State, and home.

Looked at in one way, the object of missions is to establish righteousness, to substitute real righteousness for mere obedience to authority, and make institutions true to their title and perhaps that is why it was inserted in the title, entirely changing the meaning. The thought the article tried to convey was that we must run if we keep up with God in his missionary program for us as a people.

These paragraphs aimed to bring out the thought in a general way only. Let us use the same subject, be a bit more specific, and unfold the truth further. God is opening new doors in the home and foreign lands. These new fields present problems which call for more than human wisdom, and, if we expect to make any real progress in the utmost and require that many give up home, friends, and cherished projects for service in new lands in this country and in many strange lands.

There are churches in the homeland that by all means should send funds to their missionaries and pastors. Some of these are new churches and need help all the more for this reason; while others are the only churches in their communities that can carry on the exceptional opportunities for service to God and humanity. Furthermore, in many places in the United States there are old churches whose communities new churches might be established if we were in a position to enter these fields and push the work indefinitely. The tasks on the home field are very difficult (perhaps the most difficult in the world); but they offer not hopeless if we are willing to pay the price.

In the American Tropics we have work already started in Jamaica, Trinidad, and mercy, and to walk humble with thy God?"

The program of Christian missions and the Church of Christ on earth is not repressiveness; it is to lead men to their highest development and holiest joys. The program of Christian missions has for its purpose the establishment of righteousness in men's lives and human institutions. When we push the great missionary program, we link our lives and efforts with the Son of God and his handings as described by the angels when they sang, "Glory to God in the highest, and on earth peace, good will toward men.

SHALL WE KEEP UP?

Two weeks ago I sent an article for the Missions Department under the caption, "Shall We Keep Up?" but when it came out last week, January 3, an "It" somehow had been inserted in the title, entirely changing the meaning. The thought the article tried to convey was that we must run if we keep up with God in his missionary program for us as a people.

Those paragraphs aimed to bring out the thought in a general way only. Let us use the same subject, be a bit more specific, and unfold the truth further. God is opening new doors in the home and foreign lands. These new fields present problems which call for more than human wisdom, and, if we expect to make any real progress in the utmost and require that many give up home, friends, and cherished projects for service in new lands in this country and in many strange lands.

There are churches in the homeland that by all means should send funds to their missionaries and pastors. Some of these are new churches and need help all the more for this reason; while others are the only churches in their communities that can carry on the exceptional opportunities for service to God and humanity. Furthermore, in many places in the United States there are old churches whose communities new churches might be established if we were in a position to enter these fields and push the work indefinitely. The tasks on the home field are very difficult (perhaps the most difficult in the world); but they offer not hopeless if we are willing to pay the price.

In the American Tropics we have work already started in Jamaica, Trinidad, and
British Guiana, and there are Sabbath keepers in Cuba, Central America, and other places who are yearning for us to begin work in their midst.

Doors are opening in Europe. In London we have a chapter more than three hundred years old, which R is the thought might be made the center for a successful work. Our brethren in Holland are making a hard and brave fight for truth and are succeeding in a creditable manner. They need our assistance.

The Orient is opening many doors. Australia has been asking for help, and in the minds of some this is a most inviting field. Other missions in Java and to aid the needy people of that island.

For several decades we have been consecrating our work, men, women, and money to the work in China, and have helped to arouse small and our workers few, this condition has been made possible with God, and are possible to those who, in humility, consecrate their minds to the service of the Lord, and turn over all funds to the mission for them to disburse as they determine.

He who does not keep up with God is left behind, and our workers few, this condition has been made possible with God, and are possible to those who, in humility, consecrate their minds to the service of the Lord, and turn over all funds to the mission for them to disburse as they determine.

The French Municipal Council has not made a settlement yet, so my final report to the board will be delayed until our settlement with them. They will pay nearly enough to make the changes, and everyone feels sure the property has been much improved and are possible to those who, in humility, consecrate their minds to the service of the Lord, and turn over all funds to the mission for them to disburse as they determine.

We have had no difficulty of discipline except the boy who was taking things which did not belong to him and, as the habit seemed fixed, the Chinese teachers advised that he be sent back to his parents. The building of gate house and garage, making of new walls and gates, and changing of roads, together with some leveling of land made necessary because of the repairs, and the repair of the buildings have taken much thought and effort on my part for several months.

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SEVENTH DAY BAPTISTS' ANNUAL MEETING, BRITISH GUIANA

The thirteenth anniversary of the Seventh Day Baptist Church in Wakenaam, British Guiana, held on November 13, 1926, was begun with the regular annual week of prayer, commencing the seventh, at 5 a.m. The weather was favorable nearly throughout, but in spite of the uncertainty of a few mornings the gatherings were very large and men, women, and children were present. And we were not in the least disappointed—so much so that on the seventh morning there was a general consecration and a voluntary resolution of the brethren to pledge themselves for better service to God the coming year.

On Sunday morning there was a meeting at 7.30 p.m. The preacher was our dear friend and co-worker, Brother W. A. Berry from Wakenaam Mission. His text, quite applicable to the occasion, was taken from 11:28. His sermon, quite stirring, was delivered by Brother Berry; the review was given by Rev. T. L. M. Spencer, who also gave a prayer, and we were not in the least disappointed with Brother Berry. The opening prayer was given by our friend and co-worker, Brother W. A. Berry; the roll call was responded to by all present with various hymns, testimonies, psalms, and short prayers. The bread and wine were blessed by the pastor, and Brother Berry and the Brethren sang a hymn and the blessing by the pastor, and the Brethren sang a hymn and Brother Berry gave an address. Our membership has increased by twenty-four this year. After the singing of a hymn and the blessing of the bread and wine there was a few hours recreation to meet again for the women's meeting. This was also well attended and was presided over by Sister C. Goddard. Her address was brief but impressive, full of cheer, courage and awakening. Sister Holder cooperated a solo; Sister M. Cadogan, Jr., read an article. The ladies of the choir sang in a chorus; Sister Jordan gave the Scripture reading; Sister Rafel a solo and Sister Gilbert read a paper; Sister Thomas sang a solo, also Sisters Estwick and Armstrong. Sisters E. Gardner and M. Blanchard gave recitations, and the field secretary gave an address on Unity as embodied in and practiced by the Seventh Day Baptist Church. This address was spoken by Sister C. Goddard. The usual concert at 3.30 p.m. on Sunday was also quite a success.

The entrance to the exhibit is on the first floor, where the interior architecture and furniture used by the first settlers is displayed. The dates of this period are the years between 1625 and 1790. The exhibition of this period contained rooms brought from various places and periods contain rooms brought from various places and periods, that each period may have a collection of American art of the colonial, revolutionary, and early republic periods. These three periods are quite distinctly marked by the arrangement of the wing in three floors, that each period may have a floor to itself.

WOMAN'S WORK

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

Most wives make the mistake of thinking they have done all that is necessary when they have made their homes a comfortable home. If this is the worst mistake of all is when they insist on making him comfortable, according to their own idea of comfort—'Do eat this while it is hot,' when perhaps he prefers it cold; and he often prefers a meal in a hasty style than has a scene as to how he shall arrange his own breakfast. —Agnes Wellington Rollins.

It was a rather rash promise, that promise to write about a visit to New York City, when so many of our readers know so much more about that city than I shall ever learn. However a promise is a promise. It may be that many a seasoned visitor has never taken the time to leave his well known haunt and travel to one side to visit the Reconstruction Hospital; this was one of the objects of our visit to New York at this time. We were not so fortunate as to find the doctor for whom we inquired; we were told that he would be in the following day, but we had seen him at Atlantic City any way, and when we had learned that we wanted to go through some of the departments we were taken at once to those departmental offices the charge learned. This hospital seems to be everything that its name implies. People with bruised, broken, or maimed, bodies are often reconstructed with as much care and attention as possible. The doctors and their attendants are very friendly, and the patients are encouraged. When perhaps he prefers "hot" when he prefers it cold; and he often prefers a meal in a hasty style than has a scene as to how he shall arrange his own breakfast. —Agnes Wellington Rollins.

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A letter has been received from the secretary of the Board of Trustees of the American Sabbath Trust Society, thanking the American Sabbath Tract Society for the books sent to the library.

Another letter was received from Sam D. M'Pande of Transvaal, Africa, writing of Seventh Day Baptists supporting the advancement of the African literature in the African language and asking that the American Sabbath Tract Society send literature to the missionaries and settlers in the mission field.

Interesting letters have been received from Pasteur Philippe and Pastors A. and H. Leclercq of France, expressing their interest in the new work in Africa and desiring information about the newly organized Seventh Day Baptists in France.

We have enjoyed the society of Mrs. C. Belgrave, Lucknow, India, who was leaving that night for Boston to extend the Commission meeting in Pittsburgh, Pa.; and we remembered seeing on former visits and wanting to see again. Then we hurried to the School of Religious Education to enter the School of Religious Education, which on motion was referred to the Ladies' Board for consideration.

The Commission, acting in harmony with suggestions made in communications from the Missionary Society, and recognizing the need of the work in the continent of Africa, and particularly the need of mission work in the mission field of South Africa, voted, to recommend that the American Sabbath Tract Society send 

The gift of the Zeiss binoculars, brought by your committee from each member of the Board, completed the collection of binoculars.

There is a marvelous thing to be able to see objects and beings at any distance through binoculars and to bring distant mountains right into one's lap by the aid of the seven-league boots, such as these, which are so much more real than anything I had ever hoped to see. I shall find great enjoyment in using them, and shall always prize them highly, but far more than the wonderful glasses do the expression as conveying to each one personal labors on behalf of the denomination, the Tract Society, and the Board, and Presiding Randolph was requested to appoint a committee to enter the School of Religious Education to see them again. Then we hurried to the School of Religious Education, which on motion was referred to the Ladies' Board for consideration.

The report of Treasurer J. H. Hubbard through Ethel L. Titsworth, acting treasurer, for the three months ending September 30, was presented, duly audited, and adopted.

Voted, to authorize Ethel L. Titsworth to make such purchase of the new binoculars as may be necessary for the express purpose of conveying to each one personal labors on behalf of the denomination, the Tract Society, and the Board, and Presiding Randolph was requested to appoint a committee to enter the School of Religious Education to see them again.

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**THE SABBATH RECORDER**

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**YOU PEOPLE'S WORK**

MRS. RUBY COON BABCOCK

R. F. D. 6, Battle Creek, Mich.

Contributing Editor

**FEELWOSH**

Christian Endeavor Topic—The Sabbath Day,

February 5, 1927

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**DAILY READINGS**

Sunday—Principles of fellowship (1 John 1: 7)

Monday—Root of fellowship (1 Cor. 13: 1-13)

Tuesday—Expression of fellowship (1 Cor. 16: 1-9)

Wednesday—Charitableness (Mark 9: 38-41)

Thursday—Christian fellowship (John 11: 24-25)

Friday—Christian's ideal (John 17: 8-11)

Sabbath Day—Topic: Interdenominational fellowship through Christian Endeavor (Eph. 4: 1-6: Christian Endeavor day)

F—friendliness

E—earnestness

L—loyalty

O—Oferings

W—work

S—sacrifice

H—helpfulness

I—interest

P—progress

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**A WORD FOR THE MEETING**

Short talks may be given on the topics of the acrostic, relating them to "Interdenominational fellowship."

For general participation the following questions are suggested:

*What is the good of interdenominational fellowship?*

*What features in Christian Endeavor have commended it to all denominations?*

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**LYLE CRANDALL**

Should we, as Seventh Day Baptists Christian
denominations? I believe that every fair-minded person will agree with me when I say that we should unite with them in every way we can without having our distinctive beliefs as a denomination, infringed upon.

I do not think we need to fear that our beliefs will be infringed upon, for true Christians will respect the views of others. We have a special work to do, and we can not expect to fulfill our mission if we hold ourselves aloof from the rest of the world. So, again let me say that we must unite with other Christian endavorers as far as we can.

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**THE INTERMEDIATE CORNER**

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, February 5, 1927

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**DAILY READINGS**

Sunday—to keep my pledges (Ps. 15; 10-13)

Monday—To pray daily (Phil. 1: 4-5)

Tuesday—To read God's Word (Ps. 1: 1-6)

Wednesday—to attend church regularly (Heb. 10: 25)

Thursday—to cooperate with other endeavors (Mark 2: 1-4)

Friday—to help world-wide Christian Endeavor

Sabbath Day—Topic: My responsibilities as a Christian Endeavorer (1 Tim. 4: 12: Christian Endeavor day)

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"Trusting in the Lord Jesus Christ for strength."

That we should be to the praise of his glory, who first trusted in Christ. Ephesians 1: 12. I promise him that I will strive to do whatever he would have me do. Ye are my friends if ye do whatsoever I command you. John 15: 14.

"That I will make it the rule of my life to pray and read the Bible every day."

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And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Acts 2:42.

"That I will attend the services of my own church, unless prevented by some reason which I can conscientiously give to my Savior."—Thoreau.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, Hebrews 10:25.

"In the long run, men hit only what they aim at. Therefore, though they should fail immediately, they had better aim at something high."—Thoreau.

"As an active member, I propose to be true to all my duties, to be present at and take some part in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call."—As a result of forty years of careful ex-

**JUNIOR WORK**

**ELISABETH KENYON**

Junior Christian Endeavor Superintendent

**SUGGESTIONS FOR SABBATH DAY, FEBRUARY 5**

**MABEL E. JORDAN**

For the few past weeks take the pictures of Christian endearers in different countries and show them to the juniors telling them what country they are from. Then have the boys and girls put gold stars on the map as each picture is shown. It will make it more interesting. The superintendent will tell something of the customs of the people of each country as the pictures are shown.  

_Nite, N. Y._

**A LETTER FROM NORTH LOUP**

We have entered the Recorder Reading Contest with more enthusiasm than last year ever, and hope to make a good showing. We have sought subscriptions now and are planning to make a more intensive drive during Christian Endeavor week.

We have studied a missionary book on Latin America, "Old Spain, New America," and also the book on our China missions and hope to make a study of it soon.

We are using the Activities Chart in rating our work.

At Christmas time we sent five dollars to the Poor Fund in Omaha.

The larger number of our members are teachers and spend nine months away from home. This makes our society very small in number but the number given on our standard high, even though few in number.

_Mrs. Maud Sample,
Corresponding Secretary._

**PASTOR WITTER'S ANNUAL REPORT**

_Given at the annual church meeting of the Walworth Church January 2, 1927, and published by request of the church._

I come to you at this time with a brief report of the year.

During the year I have preached sixty-nine sermons, thirteen at the pastor's request, nine to the intermediate class. My one place in the Bible school as an instructor.

I have been absent from the pulpit seven times—at Conference, at association, at the semi-annual meeting at Dodge Center, Minn. at quarterly meetings, and at the week-end evangelistic meetings at Albion. The desk has been occupied by others fifteen times including the week-end evangelistic service led by one of our young people and once by the Deaconess class.

While I would be glad to give more encouraging report on the work of the Bible school, there should be encouragement given to the superintendent for her painstaking work, and there should be a sense of satisfaction that the large goals and standards which have been set have been attained. I would commend the effort made to secure a one hundred per cent attendance by the contest method. May we not hope for a still larger increase along this line, even without the contest method? God help us to work along this line because it is for our own good and is well pleasing in His sight.

I want also to commend those who have given faithful attendance upon the prayer meetings. I realize that this has been at a great inconvenience because of weather and health conditions, but I am sure those who have come have not been the losers thereby. I have been disappointed that others, especially among our young people, have not come to realize that the prayer meeting is a real training ground for spiritual activity.

I should be amiss in my duty if I failed to speak a word in praise of the ladies of our two Aid societies, who, with their faithful services, have done much for the support of the church and for the advancement of the kingdom of God and the Christian hope. The incoming pastor, C. A. Beebe, will find a loyal support from the good people and friends of the church and community. His pastorate is to mark an era of growth and spiritual advance-

**REPORT OF THE WORK IN WEST**

**REV. L. D. SKAGER**

I wish to have a word about a few weeks spent in West Virginia. Though the weather was bad and the oil field roads difficult to travel, the people manifested a good interest in the work of the church and the possession of a fuller sense of the divine Presence.

"Old people are such silly creatures. People in the country are such silly creatures. When I go to the city I find that where there is more education people are more intelligent. Where there is no education people are such silly creatures. I wish to have a word about a few weeks spent in West Virginia. Though the weather was bad and the oil field roads difficult to travel, the people manifested a good interest in the work of the church and the possession of a fuller sense of the divine Presence."

"Most people are such silly creatures. Few are sensible enough to believe exactly as you do."
We are comrades in missions. There are many needy mission fields in the world. We ought to be very much interested in helping to make new fields. Our money can be used for the support of missionaries, teachers, and preachers; and to purchase Bibles for those who need them. We want to be sure that all have a chance to know that "God's love."—just as he gave his only begotten Son, that who­soever believeth on him should not perish, but have eternal life. Jesus' commission is "Go ye into all the world, and preach the gospel to every creature." We are comrades in helping each other.

LOVE AND HELP EACH OTHER

- We should love and help each other.
- Day by day, day by day,
- We should raise the fallen brother.
- On the way, on the way,
- For the road is rough at best,
- As we count each weary mile;
- Let us cheer the fainting breast
- With a tender word and smile.

"Let us go in scenes of sorrow,
Undismayed, undismayed.
Trouble's hand on us tomorrow
May be laid, may be laid.
Let us hearken while now we can,
Every burden to release;
As we bless our fellow man,
Scheming well with ease;
"How the hand of love can lighten
All our woe, all our woe.
How the gleam of hope can brighten
All below, all below;
Let us do the kindly deed,
Let us in faith behold:
They will spring like precious seed
In a combination whole.
We are comrades in prayer. As this is consecration meeting let us rise, bow our heads, and pray that God's blessing may rest on the church. And as it counted off the hours it would start with the truth, and then without more ado it would strike off the number in rapid strokes as to warn us that time was precious and that it was swiftly passing.

A few years ago my father gave me that old clock which carries so many memories of the old home. Now it sits on the mantel in my study and ticks off the minutes just as it used to do "some forty years ago." And when the fires are burning low in the grate and the clock ticks solemnly, I am still in the house. I am always the same; that brings God nearest to us in our thoughts. The ticking of the clock takes me back to the old home of my early years, with the open wood fire and the tall spinning wheel and with the family circled about the hearth. I recall the tender love of my mother and the kind protecting care of my father, as that old clock ticks away on the mantel. And I can see my father as he used to get up from his chair at the right of the fireplace to wind the clock—a notice always that it was time to go to bed. All these things, and many more, come back to me with the ticking of the clock which my father brought home so many years ago and which now sits on the mantel in my study. What have I told you about the clock is all true. But to me it is also a parable. It teaches me lessons of heavenly things. And I hope you can get the lesson also. Our heavenly Father has given to me and to all his children a timepiece which tells us of his love and helps us to think of the heavenly home and of all the peace and joy of our Father's house. I think you know what I mean. It is the Sabbath day. A long, long time ago God gave the Sabbath to the world. He set it at the end of the week to mark for us the passage of time. And that it might be such a time as a token of his love and as a reminder of his care, he blessed and hallowed it. He asks us not to do any work on the Sabbath, but to take time to be still and quiet on God's holy Sabbath day we can hear him speak to us. We can think of the home over there; but we can think of this world as the home of our Father, in which we can live happily with him. The Sabbath is the symbol of God's abiding presence in his world. That is what the Sabbath says to us.

Of course we should think of our heav­enly Father every day. Many times a day we can think of his goodness. But there is no day that can help us to think of him as the Sabbath can.

It is the clock which my father gave me, the one which I used to see him wind every night when the day was done, that brings my father's mind, and the happy memories of home, back to me at the end of the week and which he blessed in a special way, that brings God nearest to us in our thoughts. The Sabbath day reminds us of God's love as no other day can. In the dawn of every Sabbath day God says to his children, "I am still here." And every week he reminds us of our Father's loving care. Let us find some time to be quiet and feel how beautiful it is.

I gave them my sabbaths, to be a sign between me and them.

What does the Christian character or balanced life mean? It is this: Faith without credulity, conviction without bigotry, charity without condescension, courage without pusillanimity, generous spirit without obsequiousness, love of hu­manity without sentimentalism and meekness with power.—Waterford Review.

CHRISTIAN ENDEAVOR COMRADES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Hour—Sabbath Day, February 5, 1927

DAILY READINGS

Sunday—Comrades in prayer (1 Cor. 1: 2)
Monday—Comrades in missions (3 John 6-8)
Tuesday—Comrades in giving (2 Cor. 9: 7)
Wednesday—Comrades helping each other (1 Peter 4: 10-11)
Thursday—Comrades in preaching (Matt. 10: 5-7)
Friday—Comrades in working (Acts 1: 1-10)

Sabbath—To be a Christian Endeavor com­rades all over the world (John 17: 20-23. Consecration meeting)

MRS. W. L. DAVIS

Superintendent of Salemville Juniors

Several weeks ago we had the lesson "Christian Endeavor around the world." Perhaps you all remember how many so­cieties and how many Christian endea­vores there are in the world. The Christian En­deavor movement is wonderful, and just think, it started with one society. Through its influence other societies were organized and now there are many of them. Today the lesson is "Christian Endeavor comrades all over the world." To be a com­rade is to be a partner. We are all comrades or partners in the work of Chris­tian Endeavor. This work must be done by united effort. We have comrades in six con­tinents and in the islands of the sea. We, in the homeland, may not do things like our comrades in other lands but our aim is one—"For Christ and the Church."

We are comrades in music. While we are playing on organs and pianos, our com­rades in the islands of the sea may be playing on different instruments. In some places music is made by humming through a gum­leaf held between the fingers, and re­sembles the sound produced by humming through a comb. "Jesus Loves Me," has found its way into every land. When we as comrades know that Jesus really loves us, we can surely sing those beautiful words from the heart.

MY FATHER'S CLOCK

REV. AHVIA J. C. BOND

(Besmore to the boys and girls, Plainfield, N. J.)

Text: I gave them my sabbaths, to be a sign between me and them.—Ezekiel 20: 12.

In 1924, when I was a very small boy, before I was tall enough to go to school, my father bought a new clock and brought it home and set it on the mantel over the fireplace. The other boys were at school, and my mother said to me, "Now, let us say our lesson about the clock when they come home from school and see if they will notice it or hear it tick." I remember how excited I was. I was afraid it would not work right from looking, and would give it all away. I managed though! And I remember how Charley came in the door and asked what I was doing. I told him I was always alone when they come home from school—when, suddenly he looked up in great surprise, for he had heard the ticking of the clock which there on the mantel. Then I told him all about it, for that was what I had been aching to do.

The tick of that clock became a very familiar sound. It marked the day and I decided that I would not give any of those children time as a token of his love and as a reminder of his care, he blessed and hallowed it. He asks us not to do any work on the Sabbath, but to take time to be still and quiet on God's holy Sabbath day we can hear him speak to us. We can think of the home over there; but we can think of this world as the home of our Father, in which we can live happily with him. The Sabbath is the symbol of God's abiding presence in his world. That is what the Sabbath says to us.

Of course we should think of our heav­enly Father every day. Many times a day we can think of his goodness. But there is no day that can help us to think of him as the Sabbath can.

It is the clock which my father gave me, the one which I used to see him wind every night when the day was done, that brings my father's mind, and the happy memories of home, back to me at the end of the week and which he blessed in a special way, that brings God nearest to us in our thoughts. The Sabbath day reminds us of God's love as no other day can. In the dawn of every Sabbath day God says to his children, "I am still here." And every week he reminds us of our Father's loving care. Let us find some time to be quiet and feel how beautiful it is.

I gave them my sabbaths, to be a sign between me and them.

What does the Christian character or balanced life mean? It is this: Faith without credulity, conviction without bigotry, charity without condescension, courage without pusillanimity, generous spirit without obsequiousness, love of humanity without sentimentalism and meekness with power.—Waterford Review.
A REMARKABLE OLD COMRADE

I want to say something upon this page about a Milton Academy student at the beginning of the Civil War, sixty-five years ago. The late Rev. James Janes Silas, a roommate of the late Rev. O. U. Whitford. September 9, 1861, he enlisted as Ira B. Dutton in Company B of the Thirteenth Wisconsin Infantry. The next month, though he was, he was made quartermaster sergeant of the regiment. Four years and three months after that he was mustered out as quartermaster of the regiment, a most responsible position for one of his age.

There were many well known Milton men in the regiment.

Twenty years later, though a Vermont Yankee, for reasons that seemed good to him, he became a Catholic, left an active business life, and gave himself wholly to service. Father Damien, who had been thirteen years a priest in the leper colony at Kalawao, on the island of Molokai in the Hawaiian group, having himself become a leper, was near death and in need of a helper. This he found in Father Dutton, there after to be known as "Brother Joseph," went over to work under him; and he is still there—eighty-four next April 27. What is remarkable about the matter is that, though having closely associated all these years with those in all stages of the loathsome disease, he is still clear of it. It seems, indeed, like a miracle that this is so.

For some years we have had at our home, personal correspondence with Brother Joseph. Becoming correspondent, he has begun to have his letters printed. I am copying portions of the last received from him. It should be deeply interesting to many beside us.

"Kalawao, Molokai, Hawaii, July 29, 1926.

"This day makes forty years at Kalawao for your penitent correspondent. Have been trying to serve Almighty God amongst people here. Am very grateful for this privilege. Have been kindly treated by the mission, by the governments, and the people. The real value of this service has not been very great, according to modern standards, but I have done it directly. Am thinking my own betterment has been greater than any I have given.

"This sudden outbreak of "broadcasting" in the American people has so greatly increased my love due those dear ones of long ago and in reply to many who have, in later years, been trying to serve Almighty God amongst people here. It should be deeply interesting to many of the Dutton School. St. Jude Parishes, Beloit, Wisconsin, and printing office. But this debt has become too much for the pen alone."

After speaking of the gathering of the great Eucharistic Congress in Chicago last summer, he goes on to say:

"Anyway, the world is learning of the kind Christian sentiment and helpful actions of the American people shown everywhere. This friendly attitude on all sides may place the Christianity of our country upon a plane much higher than our forefathers ever dreamed of love. To see Christians at enmity anywhere must be to him very repulsive. May he bless us all and forgive our sins. We all need this great mercy.

"Now a bit of retrospect, and concerning inquiries:"

"Forty years ago this morning I landed at Kalaupapa, or Kalawao, as it is now called. Damien was there from Kalawao with his buggy—low, wide, rattling, and a steady old horse. I introduced myself as coming by agreement with King Kalakana's permission. It was before the islands became a part of our own country. We climbed into the old buggy and drove off. The autos that whiz every which way nowadays were not then thought of. Father Damien's old rig would be a curious now. Kalaupapa was then a settlement of non-lepers. Father Damien had a little church there, but he lived by one at Kalawao, the leper settlement, where he had been about thirteen years and was himself a leper in advanced stage. He died nearly three years later. I was happy as we drove over that morning. The father talked and signed how he had wanted brothers here, but the mission had as yet none to spare. As I had come to stay, he called me brother, and gave me at once care of the two churches. We went over to Kalaupapa Fridays and Sundays. Very soon I took on all sorts of work for lepers. Other brothers of the order began coming nine years later—in 1895. The order needed brothers at other places, and some came here as they could be spared. Seventeen in all have been on duty here; four have corresponded with the Dutton Home here at Kalawao we have had 1,367 inmates.

"Kalaupapa, the newer and more up-to-date part of the settlement, is well outfitted; it has a general hospital, several newer homes, an amusement hall, etc. Many persons in the States have offered to come here and work, and the board of health in charge has always enough employees. Away from here people think of the place as in Father Damien's time—greatly in need of help.

"Personally, I am thankful that my correspondents have expressed no fear of contention from my letters and packages—a sign of confidence. I would in particular ask prayers for the Dutton School, St. Jude Parish, Beloit, Wisconsin, and printing office. At the laying of the cornerstone for the new building, the Civil War veterans were parts in front of the archbishop. Three of them were members of my own regiment."

I hope to pray for all the living and the dead that our Lord ever to know, and that the living may be jolly.

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green silk cord. The presswork amounted to one hundred sixty-one thousand impressions and over 200,000 copies was used.

There have been other minor changes in equipment in the past six months and the working force is a little larger than a year ago. Last year at this time there was more work than could be turned out promptly. This year we closed December with all jobs out on press, and with every dates and, as this is being written, the composing room has all "dead" forms, etc., back in the cases, the presses and other machinery have had a thorough cleaning, and the plant is ready for a lot of new business for 1927—if it can be obtained.

Our New York salesman turns in a little more business each month than in the corresponding month a year ago and we are looking for another good increase in 1927. We recently lost the contract to publish the Jewish Forum, a New York publication, which we have printed since last May. We hope to replace it with another and better one before many months have passed.

We find competition rather keen but offset this with our high reputation for doing grade work and making deliveries when promised. If we can maintain our workmanship through better equipment and more highly skilled workmen, the matter of price will not be so important a factor in getting the work.

All denominational orders are usually filled within the time prescribed. During the holidays we have received quite a few complaints because Sabbath Recorders, Helping Hands, or other publications were not received when due. A large complaint reaches us a duplicate copy or order is immediately sent. Sometimes the last package turns up and again in other cases it is never heard from. If you do not receive your supplies promptly please let us know immediately so that we can duplicate the order.

The publishing house is organized to serve you in any way it may. And if you have a suggestion that will increase the usefulness of that service, we hope you will write and give us an opportunity to use it. C. S. WALTERS, Business Manager.

Historical Articles

HISTORY OF THE LIBERTY BELL

One of the most revered objects of adoration and an interesting relic of Colonial and Revolutionary times is the famous Liberty Bell in Independence Hall, Philadelphia. It is of particular interest, not only because of the motto inscribed upon it, which itself seems both providential and characteristic of the times, but is intimately associated with the signing of the Declaration of Independence, the formation of the Constitution of the United States, and the enunciation and development of those principles which have made this nation great.

The bell was ordered made, by a resolution passed by the Pennsylvania Assembly of 1750-51, for the Pennsylvania State House, at Philadelphia, later known as Independence Hall. The order for the casting of the bell was first given to a firm in England. The bell made, however, was not satisfactory, and it was broken up, and, with some added metals, recast by the firm of Pass and Stow, of Philadelphia. This, again, did not prove satisfactory, and it was broken up, and, at the last, the same firm cast it again. This effort was more successful, and produced the bell which is still in existence. On July 4, 1766, the fact that the motion to adopt the Declaration of Independence had passed the Assembly.

A point worthy of note is the fact that each time the bell was recast there were inscribed upon it the words: "Proclaim liberty throughout all the land unto all the inhabitants thereof Leviticus XXV. 10." This is the jubilee proclamation which God ordained them to proclaim throughout the land of Israel every fifty years, when every servant shall be set free, every debt canceled, and all bonds of slavery return to his original possession of land left his case standing away through misfortune or adverse circumstances. That such a bell, with such a motto, should be used as a symbol of the like American independence, seems indeed fitting and significant.

The actual Declaration of Independence meant much—a war lasting through eight long years! a victory for human rights as an example in case in Independence Hall in Philadelphia, but as it was fading so rapidly from exposure to the light, it was ordered by the Secretary of State to be laid away, in 1902, never again to be exposed to public view. But since then, it has been placed under amber glass which protects it from further fading, and is now on continual exhibition to its right-seeing visitors to the national capital. Liberty.

RESOLUTIONS

Whereas, God in his infinite wisdom has allowed our sister, Mrs. Ella Lawton, to be taken from us, and

Whereas, We who loved her will greatly miss her cheery smile, her helpful ways, and her willing heart. Resolved, That we Willing Workers strive to cultivate in our own lives the virtues that we expressed to the bereaved family our heartfelt sympathy, and that a copy of these resolutions be spread upon our minutes and a copy sent to the Sabbath Recorder. Mrs. C. S. Sayre, Mrs. G. W. Latrobe Committee.

Albion, Wis.

OTHERS

We need the lives of others to make our own complete. It takes the smiles of neighbors to light our hour. And all the joys we treasure would cold and void be.

Unless another waited to share our victory. For on a desert island where man must live alone, Though heaped with gold and silver which he would call his own, The stuff would lose its value and he would cease to care. And he would seek for someone with whom his wealth to share.

Fame were an empty glory without the lie, From others comes the splendor which circumscribed his life. There's none so great or humble but what a night must find That with the lives of many, his life is intertwined.

We must have kindly neighbors, we must have loyal friends. On them and all they give us the joy of life.

The thing called self is trifling; it makes success. We need the lives of others to make our lives complete.

—Edward A. Guest.
DEATHS

MASON.—Esther Martha Baskette Mason, the daughter of Morris and Hannah Baskette, was born in the town of Plaistfield, N. J., June 15, 1863, and died in her home in Leonardsville, N. Y., December 21, 1926, aged 63 years, 6 months, and 6 days.

March 10, 1881, she was married to Edgar B. Mason, who departed this life in December, 1902. She leaves two children: Claud W. Mason and Lucie M. Mason Schram, of Leonardsville, October 7, 1876, she was baptized by Elder Stephen White, and united with the Seventh Day Baptist Church at the town of Genesee. She has remained a faithful and consecrated member ever since. She was a true and loyal wife, and mother, and the duties of her home were always performed with cheerfulness.

Funeral services were conducted at the home of her son, December 24, by her pastor, Rev. F. E. P. Shrag, and interment in the Mason Cemetery.

She was united in marriage to Charles Preston Davis, August 8, 1878. The shadow of death has often darkened their home, but she has lived in the light of God's blessing. Her death was a blow to a large family of which four are still living. She was a member of the Middle Island Seventh Day Baptist Church, her membership having been for about 52 years—a Bible loving, consistent Christian wife and mother. Her whole life was spent in the bounds of the home church save a short residence at Jackson Center, Ohio. Funeral services were conducted by Rev. E. J. Shaw, December 26, 1926; interment in the Middle Island Seventh Day Baptist Cemetery.

MAXSON.—Benjamin Z. Maxson was born at Main Settlement, Genesee township, Allegany County, N. Y., November 23, 1847, and died at the home of his daughter, Mrs. Ida Kinter, of Barberville, P. W., December 31, 1926, aged 79 years, 3 months, and 32 days.

On April 21, 1867, he was married by Rev. Eli W. Loofbourow, to Emma M. Maxson, of the East Seventh Day Baptist Church, of which he remained a member all his life.

He is survived by three daughters—Mrs. Ida Kinter of Barberville, P. W.; Mrs. Ethel L. Lowery of Fillmore, N. Y.; and Mrs. Laura Holmes of Coulouders, Pa.; by five brothers—Horace Maxson, of Milton, Wis.; Hartley Maxson, of Rochester, N. Y.; Reynolds Maxson, of Angelica, N. Y.; Almon Maxson, of Main Settlement, N. Y.; and Ossian Maxson, of Main Settlement, N. Y.; one sister, Mrs. A. F. Maxson, of New York City; two grandchildren, two great grandchildren, and one great great grandchild.

He had been confined to his bed since February 15, 1926, and although he suffered greatly during the last few weeks, he bore his suffering with patience and cheerfulness.

Funeral services were held at the East Seventh Day Baptist Church, Barberville, P. W., conducted by Rev. Alva L. Davis of Little Genesee. Burial was made in the East Portville Cemetery.

ROSE.—Anson Leroy Rose, second child in a family of ten, son of Valorous and Cynthia L. Rose, was born at Lake Koshkonong, near the present site of Newville, July 26, 1855. Later a move was made to a farm on the south and east sides of Clear Lake, and the house which was built in 1867 was the home of Brother Rose at the time of his death.

In the winter of 1862, during a series of evangelistic meetings conducted by Rev. James R. Batchelder, Brother Rose confessed Christ, was baptized, and united with the Rock River Seventh Day Baptist Church, which he remained a member of until his death.

On October 31, 1863, he was married to Miss Luanna Cook, only daughter of George N. and Fancia B. Jones, of Genesee, N. Y., whom he had known in childhood and they came to be blessed with two children.

Mr. Rose rented a farm, and gave all his time and effort to the care of his family.

Funeral services were held at his home and at the East Seventh Day Baptist Church, Barberville, P. W., conducted by a minister of that church, Rev. Edwin Shibley, assisted by the pastor of the Methodist Church, Rev. A. C. Hadfield, and the burial was made in the new cemetery.

Mrs. Rose died on the thirty-first anniversary of their wedding day, after an illness of several years. She bore her suffering with patience and cheerfulness.

Leslie was a World War veteran, serving about one year in France. At the time of his death, he was commander of Kenyon Andrus Post American Legion, Bolivar, Pa.

The funeral was held at the American Legion Hall, Bolivar, N. Y., January 5, 1927, his pastor, Rev. A. L. Davis, officiating. The service was largely attended by relatives and friends, the American Legion being present in a body, having charge of the general arrangements, and full charge of the use of the colors.

The interment was made in Wells Cemetery, Little Genesee, N. Y.

I SHALL NOT PASS AGAIN THIS WAY
The bread that giveth strength I want to give; The water pure that bids the thirsty live; I want to give to others hope and faith; I want to do all that the Master saith; I want to give the oil of joy for tears; I want to give good measure running over; I want to give alway.

The answer soft that turneth wrath to joy, As he talked of these things, his face would glow with the light of heaven and earth.

The church and community have lost a devout Christian brother. But we cannot sorrow as people without hope, for we hope to see him again at the sounding of the last trump.

The pastor of White Cloud officiated at the funeral services. He was laid to rest in White Cloud Cemetery. The fruits of his labor will remain to bless us.

Rainsfar—David.—Married, at the home of the bride's parents, Mr. and Mrs. Thomas A. Davis, near Shiloh, N. Y., December 23, 1920, by Rev. M. A. Maxson, of Otsego, Edward R. Rainsfar and Lucy Fogg Davis.

MONROE—SOUTHERN.—At Texarkana, Ark., on November 24, 1926, Mr. Nathan Olney Monroe of DuWilt, Ark., and Miss Elva Scoultet of Fouke, Ark.

MARRIAGES

THE SABBATH RECORDER

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THE SABBATH RECORDER

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FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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