The Denominational Building will stand to the world as an evidence of the Sabbath truth. Will you have part in it and so make known your faith?

F. J. HUBBARD, Treas., PLAINFIELD, N. J.
Seventh Day Baptist Directory

The Seventh Day Baptist General Conference

Meet Session will be held at the Seventh Day Baptist Church at Salem, W. Va., August 15-23, 1925.

First President—Rev. Willard D. Burdick, Plainfield, N. J.
Vice President—William C. Hubbard, Plainfield, N. J.
Corresponding Secretary—Rev. William F. Whittredge, Alfred, N. Y.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

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

The Seventh Day Baptist Missionary Society

Recording Secretary—Arthur L. Wisner, W. Va.
Treasurer—J. H. Babcock, Battle Creek, Mich.

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

The Seventh Day Baptist Vocational Committee

Recording Secretary—Mrs. Edgar W. Gray, Batavia, N. Y.
Treasurer—Mrs. A. E. Whittredge, Milton, W. Va.

The Seventh Day Baptist Education Society

President—Rev. C. A. Kneeland, Westerly, R. I.
Recording Secretary—Rev. Willard D. Burdick, Plainfield, N. J.
Treasurer—Mrs. J. H. Babcock, Battle Creek, Mich.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Corlis F. Randolph, Newark, N. J.
Recording Secretary—Frank J. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Our Debt to the Past
And How to Pay It

This was the theme of the Session at the Conference. The very mention of it arouses interest. The subject was divided into three sections: spiritual, financial, and cultural.

How to pay our "spiritual" debt was treated in a paper by Brother Hosea Root (Uncle Oliver); the "financial" debt was presented by Secretary Willard D. Burdick, and the "cultural" by President Paul E. Tishubs of Chestertown, Md.

Brother Root's paper was read by Pastor Skaggs and our readers shall have it in full.

Our debt to the future on account of the past was set forth by Rev. W. D. Burdick. It can be paid by faithful work for the local church, and by larger and more efficient denominational work. Make the home church inviting and interesting. It should have an attractive parsonage well fitted for use of the pastor and his family. The meeting house should show that its people care enough for it to make it attractive outside and in. Historical pictures of places and men and denominational literature will help to make the place attractive and so induce our young people to think of the loyal fathers and to fill them with zeal for the faith they loved.

In the general denominational matters we can pay our debt to the past by generous giving of our money. We should gladly do our full part in meeting the requirements of the denominational work, not only as large as it ought to be—not so large as heretofore—and a systematic giving by every one will not be hard on any one, and will easily meet all the requirements of our present budget. Teach the boys and girls to give for the Lord's cause. System will make it easy. Don't wait till the last half of the year to begin, but begin now.

The reason we are out of debt now is not because our people as a whole gave liberally, but because we gave up part of the work we had planned to do, and which really ought to have been done. God loves a cheerful giver, and if we really do what we can because we love to give for his cause, a blessing is sure to come. What could we do now if the fathers had not provided? Much of our good work now is being done by the liberal gifts of men and women who have gone to their reward.

Our cultural debt to the past was emphasized by Dr. Paul E. Tishubs. He promises to send his address to the Education Department; but I wish to show here some of his excellent points. Some men have a lazy philosophy of life and care little for the past. Some regard the past as only a heavy mortgage on the present, and try to turn the world upside down, wipe the slate clean, and begin again. These see no benefit from the past. Still others are always lamenting the loss of the "good old days." These seem to think the past is all. They are so wedded to the past that they seem out of place in the present.

The past has done much for us. We have a good heritage. If God has given a good past he is able to make the good future. Through cultural ideals we have come a long step from the cave men to our present condition.

From the days of the cities of refuge to these days of justice is indeed a long step in advance. From the days of a religion of fear to one of love is a long way in which God has been leading. He is still busy making our world and leading men to better things.

We must be his working children to make a better moral and spiritual world. It is ours to cultivate high ideals and by God's help to secure a better relationship between man and man and between man and God. There is no better way to pay our debt to the past.
Morning Worship

On three days at six thirty in the morning, there were seasons of morning worship, in which a large number gathered for a service of prayer and praise.

These excellent meetings were led by Rev. Herbert L. Polan, Rev. John F. Randolph, and Miss Elizabeth F. Randolph, in the order as given here. On Friday morning at six o’clock there was a young people’s fellowship breakfast led by Rev. Alva J. C. Bond. On Sabbath morning at nine o’clock, the church was filled for a communion service, which was led by Rev. Eli F. Loofboro and Rev. Herbert C. Van Horn, and the communion emblems were served by the local and visiting deacons.

One of the young people’s activities was a fellowship social at one-thirty on the first day of Conference. At the same hour, on three days there were young people’s activities in the noon recess, all of which were full of interest. Some of these were committee conferences; in one was the awarding of banners and presentation of new workers, as told by Rev. Clarence Hamilton of the United Society of Christian Endeavor of Boston, Mass.

Another was an outdoor meeting in the shadow of the building with a large company on the hillside and a few on the ground. This was during the noon hour. It was interesting to see the enthusiasm and evidences of loyalty in all these young people’s activities in special services outside the regular young people’s Conference program.

Brother Benjamin Johanson was the leader in most of this work, and Mrs. Adelaide S. Polan had charge of the children’s services.

The Quiet Hour was mentioned by some as one of the helpful parts of the morning programs. This came at the close just before the four-hour sessions were led by Rev. Ledy D. Seager, Rev. Theodore J. Van Horn, Rev. Rolla J. Severance, and Rev. Harold R. C randall.

The Program of the Historical Society

At three o’clock on the first day of Conference President Corliss F. Randolph presented the interests and purposes of the Historical Society. It is a subject that lies near to the hearts of most of us. After a few introductory suggestions, he presented an interesting address, which he will prepare for the Recorder in his own good time.

In speaking of the various problems and conditions that disturb the Church today, he suggested some remedies by which the outlook might be made better. For a statement of these we must wait for words from his own pen.

Emphasis was placed upon the value of suitable memorials to keep people in touch with their valuable past. Several such memorials were mentioned which other peoples have erected, and which have had much to do with commanding the respect of other people, and with the holding of their own young people true to their own denomination. There is more in this matter than many of us are prone to think.

After two hundred fifty years of denominational life Seventh Day Baptists still have no suitable permanent denominational memorial. We need one to show our young people that we do honor the past and that we have due respect for the memory of noble, self-sacrificing men who laid foundations upon which we built.

A small offering to average three dollars a year from every Seventh Day Baptist church member, would give us such a suitable memorial building—one that will command the respect of all, and that will be used—such a building that we have erected, and which has had much to do with commanding the respect of all the world.

The completion of our already begun memorial building should be pushed. Our young people are looking toward it with much interest, and it would do much toward holding them fast to the church we love and for which our fathers lived and labored.

Those who are familiar with the wonderful interest in our pilgrimages to the old Newport church can understand something of the value of denominational memorials.

In keeping with these ideas the Historical Society, the Committee recommends a more vigorous campaign for funds to complete the denominational building.

Young People’s Activities

The young people’s activities have had a large place in the work of Conference week. This is a good thing. As I look back upon the conditions of more than fifty years ago—when to young people’s movements have never been known, when there was no woman’s work, no provision for children’s hours—and compare the Conferences of those days with those of the Conferences of these years, I am impressed with the results of the spirit of progress which has prompted Seventh Day Baptists to go forward.

In looking over the program I find that beside from the regular young people’s program, there were special meetings of the young people in recess hours, and as many meetings for the children arranged for during this Conference.

I could not keep in touch with all these, but I know that nearly a hundred persons were being taught by a young lady who came from California to this Conference.

On Sabbath afternoon, at the close of the program of the Sabbath School Board, there was a demonstration of children’s work, conducted by Mrs. H. C. Van Horn, which stirred the hearts of all in the auditorium. The songs by more than thirty children, their repetition of the Lord’s Prayer, the chalk-talk by a little girl, a story told by a little boy, and the closing song, “Love lifted me”—all combined to illustrate the excellent work being done with the children at Conference.

The place for holding these meetings was ideal. There were so many rooms in the two great buildings available for the young people’s work and the children’s classes—indeed the committee and board for use—that every department found its own home without interfering with others.

Even the Sabbath Recorder had a room assigned, with the key given the editor for his special use.

Some times one would see a great company of young people in the shade of the buildings or under the trees, improving the recess hours by an enthusiastic meeting addressed by the best speakers and entertained by an enthusiastic song service.

More than once during the days we were together, I thought of the signs of life seen in the hopeful activities of so many young people; and I thought: “If all the calamity prophets, who think the denomination is going to the bad, could visit three or four associations such as I have seen this year, and as much ‘in conference as this one, it would be the best cure for pessimism of anything I have known.”

Thank God for the true and loyal Christian workers, both old and young, who gave life to the General Conference of 1925.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Proverbs 27: 1.
The Sabbath Recorder
But the Sabbath of Christ will again be restored to its place of blessing in the life of the church. When? It may be that twenty centuries more shall pass while humanitarians stage on in its self-appointed way, and it may be sooner than we dare to hope. Be the time long or short, truth as it is in Jesus will conquer the world. Truth, truth must ultimately prevail.

“What is truth?” Pilate’s question is still asked by those who, like him, without will or design, crucify the Lord. Truth, to have ultimate value, must be lived as well as believed. Pilate might have had his answer if he had been willing to do and be as well as know. And that answer is the same today, and will be the same to the end of time. From whatever other source truth may be derived, truth by which men must live can be found only in Jesus Christ. To live the religion that Jesus taught and lived is to know the truth, and is to fully live.

It is because Jesus was a Sabbath keeper that I dare say that the world will yet accept the Sabbath truth, and that Christians will yet follow him in the observance of the holy Sabbath of Scripture and of human history. That day must be a long time in coming. It will come.

What is the mission of Seventh Day Baptists? Ours is a denomination with a history. In common with all Baptists, ours is the oldest evangelical Christian body. We feel that they must keep the seventh day, and we dare say that the world will yet accept this observance of the holy Sabbath, his anointing, and will be the same to the end of time.

While religion always faces forward, her roots are in the past. Whatever recalls our rich heritage, our faith in Jesus’ work, and our zeal for the kingdom of the world’s redemption, that work and fanatical intolerance, is a denial of the growing power of the law of supply and demand. While the law of supply and demand has in one of his books commended the Sabbath, we believe in and practice interdenominationally. We are Baptists, ours is the oldest evangelical Christian body.

Next year Philadelphia celebrates the centennial of the Declaration of Independence in that city. Seventh Day Baptists should not let this opportunity pass to proclaim in some recognition of the important part played in that event by Samuel Ward, governor of Rhode Island, and member of the Continental Congress in 1774, 1775, and 1776. His name does not appear in the history of Stephen Hopkins of Rhode Island because his life was cut short by a fatal malady on March 26 previous to the signing of the Declaration of Independence, July 4.

Two years earlier Ward had been done by Seventh Day Baptists in celebrating the one hundred and fiftieth anniversary of the Declaration of Independence next year in Philadelphia. A brief brochure should be published setting forth the distinguished service which Governor Ward rendered the struggling American colonies. Much of the business of the Continental Congress was done in a committee of the whole. At such sessions John Hancock, the president, invariably called upon Samuel Ward to preside. He was a personal friend and strong supporter of General Washington. These and other equally significant facts ought to be published, and should be given wide publicity at Philadelphia next year. Of course it should be unobtrusively stated, but should plainly appear that Mr. Ward was a Seventh Day Baptist.

THE SABBATH RECORDER

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What is the mission of Seventh Day Baptists? Ours is a denomination with a history. In common with all Baptists, ours is the oldest evangelical Christian body in existence today. We are a denomination with a gospel message, sanely interpreted, and proclaimed without fanaticism. Dr. William E. Biedner has in one of his books commended Seventh Day Baptists to all Christians who feel that the seventh day is the watchword of the seventh day, adding that this denomination is not shut through with the errors and vagaries of Adventism. Let us earnestly strive to retain our own.

We are a missionary people, sending missionaries to the opposite side of the earth, ours being one of the early denominations in America to enter the foreign field.

What is the distinct mission of such a denomination as ours, the Sabbath truth? What should be our program?

CO-OPERATION

Ever true to the principle of denominational integrity, and of local church autonomy, we believe in and practice interdenominational co-operation. This is in harmony with our denominational policy, our historic policy, and, we believe, with the spirit of our Master. We will not emphasize our separateness to the point where we will leave to the co-operative ministry of others the world’s redemption while we tag along in the rear, crowding over us a while far enough to nudge these forward-looking denominations in the ribs with our elbows while we yell in their ears, “You forgot something, what about the Sabbath?”

So long as the Christian Church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a body of believers who hold sacred the Sabbath of the Scriptures, and who faithfully practice obedience. But this Sabbath, which was made for man, must not wait to be brought in as an adjunct to Christianity, by a people who confine themselves to this one religious duty. Seventh Day Baptists, seeing the wider field before the Christian Church, and hearing the world call for a full gospel, must as loyal observers of the Sabbath co-operate with all followers of Jesus in serving the world.

EXTENSION

One of our chief methods of spreading Sabbath truth has been through the distribution of the printed page. This work has been more actively engaged in at some times than at others, and methods have varied. While the amount of literature sent out during the last few years has been considerable, it has been because of the growing number of calls, and not because of an aggressive program of tract distribution. Some one may say that it is enough to supply the demand of those who voluntarily seek information on this subject.

Do you know that for the best things in life the law of supply and demand does not hold good? It is true that long years have been required to create a demand for the sewing machine. Women did not know what they would do with their leisure time if no longer the sewing was to be done by hand. What has been true of life’s commodities has been pre-eminently true in the realm of religion. We should inaugurate at once a more aggressive program of Sabbath literature distribution, and bring the Sabbath blessing to those who do not now appreciate their loss.

New tracks have been made during the last few years. This literature has been prepared by men who are living in the present generation, and who are thinking in the terms of modern thought. It is calculated, therefore, to meet the world’s present need on the subject of the Sabbath.

Just as judges cannot be em­ployed to give full time to the work of distributing Sabbath literature by mail, sending into new fields and to enlarged and constantly revised mailing lists. To this special work should be called a capable and consecrated young woman whose preparation and personality and devotion are equal to the best missionary on any field, home or foreign.

MEMORIALS

While religion always faces forward, her roots are in the past. Whatever recalls our rich heritage, our faith in Jesus’ work, and our zeal for the kingdom of the world’s redemption, that work and fanaticism.

Dr. William E. Biedner has in one of his books commended the Sabbath, we believe in and practice interdenominationally. We are Baptists, ours is the oldest evangelical Christian body.

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In the second place, a commemoration of the Philadelphia arrangement by Seventh Day Baptists, and attended by as many of our people as can assemble for such service.

Seventh Day Baptists have undertaken to bear with their brethren in the Sabbath cause by the erection of a worthy and attractive building. This building has been begun at Plainfield, N. J., where it will house our Sabbath promotion interests, and will symbolize our strength and unity. I am well aware that the prosperity of our cause does not depend upon the completion of this building. Nothing material will equip us for the service that waits us out yonder. Our program must be spiritual. But if the Sabbath means what we believe it does, then the erection of this building will be an effective way of impressing ourselves with the greatness of our mission, and of showing others that we believe in our future. I cannot see the faith and life of Seventh Day Baptists symbolized in a substantial building. I can see our Sabbath interest and zeal objectified in larger and better gifts of thousands who love, on the altar of sacrifice, made their offering of love.

SELF-EDUCATION

Education must be a part of any successful religious movement. Within the present Conference year three whole months will be given to the study of the Sabbath in all our Sabbath schools. It is our profound hope, and it is our confident belief, that a careful and sympathetic study of these lessons will bring us into a deeper appreciation of the Sabbath influence in our lives. It will, we trust, beget a love that will make us loyal, and will enrich our lives through a more intimate fellowship with the Lord of the Sabbath, our Savior and Friend.

Four one-day conferences have been held with an average attendance of fifty teen-age young people, in which the Sabbath has been the theme for the day. These meetings have been pronounced a success. Our people who have been present predict a larger attendance and a greater success next year if such meetings can be repeated. But at least eight others should be held, all in addition to the conference in Philadelphia next year. The educational and inspirational values of bringing together six hundred of our young
people in twelve groups, and rallying them around the heroic Christ through pledged allegiance to the Sabbath of which he is Lord, can not be estimated.

WITNESSING

The way to be true to religious truth is to live it. Truth is not advanced by cock­sure declarations, or by captious debate. I know there are good men who believe that we should fight if we would reign. Well, I like to sing that old song too, "Increase my courage, Lord." But I want Jesus to reign, and the battle ground of the fight I would win is within. Doubtless James and John were desperately and thrillingly religious when they wanted to call down fire from heaven to destroy the village that would not receive their Lord. But the Master said, "No," and quietly passed on. It is amazing to us that Peter could sleep while Jesus agonized in the garden. But had he not planned a coup d'etat which, by the help of his hidden sword, would prevent the arrest of his Master? But Jesus said, "Put up your sword." Jesus knew that the kingdom of God could not be brought in by force. The disciples learned better later, when the Holy Spirit had taken of the things of Christ and really made them known.

If the world needs the Sabbath, the best way by which Seventh Day Baptists can meet that need is by wholehearted witness to the Sab­bath truth in life and conduct. There will be those who will say you magnify the impor­tance of an indifferent matter. But nothing that represents obedience to God, or that promotes the life of the spirit can be unin­portant. God speaks to us from week to week through his holy Sabbath. We answer him back in the way we keep it.

IN MEMORIAM

In memory of Arlow Burdette, son of A. B. and Zelda Howe Stout.

Arlow Burdette was born on the morning of July 26, the soul of Master Arlow Burdette Stout left its earthly body, almost without warning. Infantile paralysis had baffled medical aid. As if an omen of promise, in the same hour in which the first blossom of the sea­son spread its petals on the beautiful and fragrant golden-banded lilies that grow in our garden where Arlow spent so much time, he opened his eyes to watch this first flower. It is fitting that his stilled hand now carries it. Arlow would have been with us nine years had he lived until August fifth. We three who are left in the family have a won­derfully rich memory to cherish and to guide us toward right living. It seems to us no child ever lived with a disposition more sweet and endearing, and with a mind more responsive to even the unspoken wishes of his parents. For his mother he had a rare sympathy and thoughtful care, he was his "daddy's pal" and his love for his sister was a joy to behold. Goodness and love ruled his life. We can honor him in no better way than to reflect more of his virtues in our own lives. With all who in thought or in deed remember our little man, we—his mother, father, and sister—gladly share the rich heritage of his memory.

His Father.

Pleasantville, N. Y.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and direc­tors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 13, 1925, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR I. TITSWORTH,
Recording Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and truste­es, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 13, 1925, at 2:30 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR I. TITSWORTH,
Recording Secretary.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7:21.
THE WILL OF GOD

SELECTED AND EDITED BY DEAN ARTHUR E. MAIN

Cause me to thy loving-kindness in the morning; For in thee do I trust: Cause me to know the way wherein I should walk. I will set thy statutes before me, and will not forsake thy law. Teach me to do thy will; For thy word is good; Lead me in the land of uprightness. Psalms 143:8, 10.

In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. For my flesh is meat indeed unto thee, and never to desire aught else, when his will is our will we are free children of God's Creator. 

When I am sick and tired it is God's will; Also God's will alone is sure and best—So in my weariness I take my rest; And so in poverty I take my fill. Therefore I see my good in midst of ill. Therefore in loneliness I build my nest, and through hot noon pant toward the shady west, and hope in sickening disappointment still. So, when the times of restitution come. The sweet times of refreshing come at last, My God shall fill my longing to the brim. Therefore I wait and look and long for him: Not wearied, though the work is wearisome, nor fainting, though the time be almost past.

Our Lord God doth like a printer, who setteth the letters backwardly;—we see and feel well his setting, but we shall read the print yonder, in the life to come. Martin Luther.

PRAYER

Dear Father, here I am, where thou hast placed me. Thou dost know the plans for me which are in thy mind. Teach me that I may know them. Give me grace, that I may accomplish them. Make me strong, that I may fill them as thou wiltest. I am not here for my own purposes, for thou, God, has sent me into the world. Inspire me, O Holy Spirit, that I may embody thine own self. Hold me, O Creator of us all, that I may take on immortality in the likeness of Jesus Christ. Lead me, O Savior of life, that these days on earth may be established in truest service and faithful ministry.

MISSIONARY SOCIETY, ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society, for the purpose of selecting officers and for the transaction of such other business as may be necessary, will be held at the Pawcatuck Seventh Day Baptist Church, Wednesday, September 16, 1925, at 9:30 a.m.

Clayton A. Burdick, President.
George B. Utter, Recording Secretary.
August 30, 1925.

NOTICE OF ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, at Alfred, N. Y., Wednesday, September 9, 1925, at 7:30 o'clock, p.m. By order of the president.
A. L. Burdick, Secretary.
Janesville, Wis., August 20, 1925.

MISSIONS

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

EIGHTY-THIRD ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

As we come to the time for another annual report of this board, engaged in the task of evangelizing the world, we are reminded of the stupendousness of the undertaking and the little accomplished, of the brevity of time and the necessity of working while it is day, of the wonderful power, wisdom, and goodness of God and the helplessness of man, the foolishness of his understanding, and the imperfection of all his efforts, of the great opportunities the year has brought and the many doors we have failed to enter; and we would first of all acknowledge Christ as the source of every victory, seek his pardon for our failures, and his grace, strength, and guidance to face the tasks of the future like true disciples.

1. THE HOME FIELD

Eastern Association

As has been the case for a number of years, no church in the Eastern Association has received financial aid from the board. Every church has had the services of a pastor except the one at Waterford, Conn. and this church has now secured Mr. S. Duane Ogden, who will serve as pastor and attend Yale University. The corresponding secretary has occasionally ministered to this church during the year, and for these services the church has liberally rewarded the board.

The company of Sabbath keepers in Dayton, Fla., have a Sabbath school and hold a preaching service on the Sabbath regularly during the winter months. This year their number is augmented by people from the North. To aid this company in maintaining their Sabbath service during the winter months, the board has made a small appropriation, and the secretary has tried to help in finding a minister to serve them. Last winter Brother Robert W. Wing, of DeRuyter, N. Y., supplied this company adequately.

Central Association

Two churches in the Central Association are receiving aid from the board in supporting their pastors. These two are Syracuse West Edmiston, N. Y., and the pastors are Rev. William Clayton at Syracuse and Mrs. Lena G. Crofoot at West Edmiston. The appropriations made for these churches are small, and some plan should be devised by which these faithful workers can receive better support.

Excepting the church at Scott, N. Y., every church in this association now has a resident pastor. Rev. William M. Simpson having settled as pastor of the Brookfield Church, Broome, N. Y. Brother Robert W. Wing, though living at DeRuyter, fifty miles distant, has supplied the Scott Church some of the time during the year.

Western Association

The Hebron field in the Western Association has been neglected, for the most part, the last three years; but late last autumn Rev. Elizabeth Brown was sent to this field, and after a few weeks service was called as pastor by both the Hebron churches, the board paying toward her support at the rate of $500 per year. Under this arrangement her work was increasing and the prospects were improving, but Miss Randolph's health failed and she left the field the last of May.

No one has yet been found to become permanent pastor on this field; but the New York Church, following its custom, has generously loaned to the board for one month its pastor, Rev. Harold R. Crandall, and the secretary arranged for him to serve the Hebron churches during the month of July. To neglect this field longer means serious loss.

The missionary Committee of this association and the officers of the association, together with the pastors and other Christian workers, have been wide-awake and have taken much interest in the local missionary needs as well as in the world-wide program. They have consulted and co-operated with the local secretaries, and in many cases are now providing supplies for the churches at Scio and Petrolia, N. Y.

It may be noted in this connection that during the last two years Rev. Elizabeth F. Rossetti, secretary of the corresponding secretary, has led in reviving and reorganizing the Wellesville Church, and arranged that its headquarters should be Pe-
The Missionary Committee of this association devised and carried out a successful evangelistic campaign; and the board, by previous agreement, aided in financing the campaign by helping to bear the traveling expenses of one man and a male quartet is doing evangelistic work during the summer vacation. This plan of action was launched after consulting the board; and, though the board is not directing it, it has agreed to help finance it to the amount of one-half the expense, provided the board's share shall not exceed five hundred dollars. It is understood that the churches of the Northwestern Association shall raise the remainder. The quartet is now in the field, and the spirit that prompted men and churches to plan, direct, and largely finance such work.

The company of Sabbath keepers at Minneapolis, Minn., which for a time was cared for by Rev. Mrs. Angelina P. Allen, supported by this board, has since Mrs. Allen left the field two years past, been cared for by the pastor of our church at Dodge Center, Rev. W. M. Holston.

The churches at Garwin and Welton, Ia., have been pastorless during the year. The Garwin Church is making no effort to secure a pastor and is discouraged on account of the removal of five families in the last two years. Though the membership remaining is small, the situation is not hopeless; and the church should be encouraged every way possible to secure regular ministerial aid.

The Elmira Church, though not large, is full of hope and enthusiasm. Since Rev. Claude L. Hill terminated his labors with the people of this church last August, they have been trying to secure a pastor. It looked at one time this spring as though they might succeed in this, and support the pastor with the aid of the community; but the plan proposed failed to work out, and now the board offers to help them at the rate of $400 per year while they have a pastor. This church occupies a unique position in a community where there is a struggle between the Catholics and the Protestants to determine which shall control the affairs of the village and is located where there is no only Protestant Church in a position to put a man on the field and to unite Protestants. This seems to give the church the opportunity of serving not only our communion but all Protestants and of helping prevent the community from coming into the grip of Catholicism.

There are those who think that Iowa is one of the fields on which a general missionary should be placed. Whether this is done or not should be worked out by which the Sabbath keeping churches and companies may be strengthened and the work built up in this great state.

Southwestern Association

Rev. R. J. Severance, who has been our general missionary in the Southwest has left headquarters at Gentry, Ark., for six years. He has resigned this spring and became pastor at Marlboro, N. J. This leaves the field occupied vacant. It has been thought best that, before another man is put on the field, the secretary should visit the points of interest in this association to gain knowledge regarding the best way the work may be fostered.

Brother C. C. Van Horn has been continued as pastor of the church at Little Prairie, Ark. Though the appropriation for this church is $300, the total sum Brother Van Horn receives from the church and board is small; but Brother Van Horn and his wife are rendering needed service to this entire community.

The appropriation for the church at Fouke, Ark., has been $300; and Rev. Mrs. Angelina P. Allen has been giving her entire time to the church, the school being conducted by others.

The church at Hammond, La., has been without a settled pastor throughout the year; but Rev. E. H. Socwell, of Dodge Center, Minn., very acceptably supplied the church during the winter and received the appropriation for the months covering his service.

Pacific Coast Association

When the year began, the board was aiding the work in the Pacific Coast Association at the rate of $500 per year, and this was used in the support of Rev. George W. Hills as missionary on the Pacific Coast. Upon request of the Los Angeles Church this appropriation was increased $100. The Pacific Coast Association has been trying to work out a plan by which two evangelists may be supported in that association for a period of five years. They propose to bear one-half the expense and ask the board to bear the other, with an annual expense being estimated at $4,000.
Promoting Evangelism

Inasmuch as the General Conference two years ago instructed the board to do all it could to promote evangelism and special evangelistic efforts throughout the denomination, it is fitting that mention be made of this item in this report. Owing to the fact that the secretary has been sent to West Indies and South America during the Conference year 1923-24, not very much was done that year. This year, however, the secretary has given the matter much time and thought. The plan has not been made that the secretary or any one in particular should hold special evangelistic meetings, but that there should be a general, well-planned, systematic effort in all the churches, each church using the method that best fitted its conditions. The secretary wrote to all the churches asking them to cooperate and proposing that they make the Missionary Board a clearinghouse through which churches wanting help in special meetings, or otherwise, could secure it. From a questionnaire he secured the list of ministers who would help other churches, and this list when complete was sent to all the pastors for a number of weeks, and a list was prepared treating different methods in evangelistic work. Another list was made by the secretary and some by others, were published in the Missionary Department of the Sabbath Recorder, and pamphlets published by other denominations on the subject were sent to the pastors and church leaders.

It is impossible to say, or know, how much help these efforts were in promoting evangelism during the year; but it should be recognized that many of our pastors and churches have taken up the work with enthusiasm in their own way, and that good results have come from their efforts. Also, at least four of the associations have taken the matter up as associations, and have done some fine work. These efforts on the part of churches, pastors, associations, the board, and all should be continued through the coming year. With the experience of the past year better results should be realized in the year to come.

II.-South America

Georgetown, British Guiana, is the only place in South America receiving aid from this board. For twelve years the board has been supporting Rev. T. L. M. Spencer as missionary in Georgetown and vicinity. There is now a church reported as having about one hundred members. These are proclaiming the light of the gospel and the Bible Sabbath in Georgetown, the capital of British Guiana and the chief city and seaport in this part of South America. They are wide-awake and enthusiastic, well-versed in the Bible, and steadfast in the faith. Many of them have sacrificed much for the sake of the truth.

In addition to supporting Mr. Spencer, the board purchased a lot five and one-half years ago, and on this lot a church has been set up, thus furnishing our congregation with a most commodious and respectable house in which to worship. The church is on a busy street, and is centrally located, and will seat two hundred or three hundred. There are on the same premises two houses, one of which should be torn down and the other can be fitted up for a parsonage.

The title of this property has caused the board much trouble the last eighteen months. When it was bought, five and one-half years ago, Mr. Spencer took the title in his own name without the consent or knowledge of the board and has since changed the name. All the business transactions since have been in Mr. Spencer's name without the knowledge or consent of the board. This situation was unknown by the board till the visit of the secretary one year ago last March. At that time the secretary was told by Mr. Spencer and his lawyer that the title of the property could be quickly and easily transferred to the society, and money was immediately sent to cover cost of transfer. Later Mr. Spencer and his lawyer wrote that the society, being a foreign corporation, could receive and hold title only if they assume a Seventh-day Baptist corporation; but when the secretary visited Georgetown last February, in connection with his trip to Trinidad, he found that the governor-in-council could not grant a license to a missionary society to hold property in British Guiana and that the only way our society could secure and hold title was to get a special ordinance granting this privilege. This is not an easy task, as the road to new legislation is a long one; but it was decided to undertake it.

To start with, no bill can be introduced into the legislature without the governor's consent. On behalf of the board the secretary employed Honorable Phillip Nat Brown, K. C., to represent our interests. A petition asking for the privilege of introducing the desired ordinance was prepared and presented to the governor through the colonial secretary. When the petition was presented, it was hoped that governor's consent could be secured and the ordinance passed before the secretary was obliged to return to America. This was not realized, but word has been received announcing the governor's consent, and this practically assures the passage of the ordinance, and it is expected that the whole matter will be cleared up in due process of time.

While the secretary was in Georgetown, Barrister Browne secured from Mr. Spencer a statement, signed in the presence of witnesses, to the effect that he had received large sums of money from the board to purchase property, that the property purchased was bought with the board's money, that it belonged to the board, that he would transfer it as soon as possible, that there were no obligations against it except the $1,500 he had placed against it last year, and that he would undertake not to involve the property in any way.

While the board regrets the disappointment and delay regarding title to the property, it wishes again to call attention to the fact that these things are only incident to the mission work in a foreign country, that in twelve years there has grown up a promising mission, and that the prospects are good for the future.

II.-British West Indies

Trinidad

In the report last year mention was made of urgent calls for help from the island of Trinidad, B. W. I. These calls continued to come, and to the best of our knowledge only the Seventh Day Baptist Church was organized at Mayaro, Trinidad, and Seventh Day Baptist companies were established at other points. The board was being asked to aid this work by sending money, but it seemed unwise to make any appropriation till the situation and needs had been thoroughly investigated. For the purpose of making this investigation, the secretary was instructed to go to Trinidad last winter, to study the conditions, to do the work quickly, and spend several days looking the field over and addressing the people.

There is now a Seventh Day Baptist Church in Mayaro, well established, and Seventh Day Baptists in various other parts of the island. No people could ask for a more promising opening than Seventh Day Baptists now have in Trinidad; this does not mean that there are no problems and difficulties to be met, but it is less so there, but a fine beginning has already been made by the people themselves under the leadership of Brother C. R. Cust; and with proper help, management, and oversight Seventh Day Baptist interests will grow rapidly and in due time become self-supporting.

Jamaica

During the past year the board has given the same strong support to the work in Jamaica, B. W. I., as in the previous year; namely, it has contributed $12 per month toward the salary of Elder H. Louie Mignott, who serves all our churches on the island. The work is growing, and the people are endeavoring to do their part. At the annual meeting of the Jamaica Association last December, the association voted to raise 400 pounds. One of the greatest needs of this field, as well as of all similar fields, is that a minister from the homeland be sent to aid the work. It is at the present time said regarding this point, "Lend us a white worker. We need one who will be able to meet both white and black, one who knows something of Adventism as well as one who is a great lover and worker for all the world, and to all a Christian. If we have a white worker in the island to represent the denomination, it will greatly upset the false idea that our organization is only a local affair... We do not want a white man but we do want a white hand to come to the work here at this needy hour."

Another imperative need in connection with the work in Jamaica is a house of worship for the congregation in Kingston. We need a place of worship, which will accommodate the entire congregation, being the capital of the island; and a house of worship is much needed, not alone to accommodate the congregation but to place the Seventh Day Baptist cause on a respectable basis as well. Houses of worship are needed in connection with other churches on the island, but one in the city of Kingston means far more than anywhere else. Doubtless the church in Kingston will do all it can toward a church; but if one is provided which is at all adequate, help must be received from outside.

IV.-Holland and Java

No report from Holland has been received, and so far as this board is concerned the work this year has been as last. The
board has aided, as usual, the work in Holland to the amount of $700, and the brethren in Holland have directed their own work and aided the Seventh Day Baptists in Java as they were able.

Dean J. Nelson Norwood of Alfred University is visiting England this summer and is anticipating visiting our people in Holland before he returns. It is hoped that he may not only be the means of encouraging our brethren in Holland but also that he may bring information that will be helpful.

V.—AUSTRALIA

During the year communications came to this board from Sabbath keepers in Australia to the effect that there is a number of Christian disciples in Australia who are in accord in belief and practice with Seventh Day Baptists. They also asked that a minister be sent to them and stated that they would undertake to support him if the board would select the right man and send him.

Australia has been colonized largely by people from England, and the proposition they make is fair, and I trust in belief and practice with Seventh Day Baptists. They have approached, but none has been selected by the board. The editor's assistant.

THE BUSINESS OFFICE

It has been a long time since the manager has used this space to talk about the "business end" of the publishing house. Since there are several items that may be of interest this week, he is glad to comply with the request of a friend at Conference to "write more frequently."

The editor, Dr. T. L. Gardiner, and Rev. A. J. C. Bond, pastor of the Plainfield Seventh Day Baptist Church, are absent on a two weeks' boat trip on the New England coast. The work of preparing copy for the Recorder is being taken care of by Mrs. Frank Langworthy, the editor's assistant.

Miss Aletha Thorne, who has been in charge of the denominational orders for the past year, and who has assumed very capably other responsibilities of the business office, left last week to accept a position in the schools of Mountaingale, N. Y. She came here last year with the understanding that she had fitted herself to teach and that as soon as a good position offered she would accept it. The Plainfield Church and society will miss her, but wish her the highest success in the new position she goes to fill.

Miss Gladys Greene, of Alfred, N. Y., has been selected by the Supervisory Committee from several applicants to take the position vacated by Miss Thorne. Miss Greene is a daughter of Frank L. Greene, of Alfred, N. Y., and is a graduate of Alfred University, class of 1923. She took up the duties of her new position September 2.

Miss Hazel Gamble, our proof reader, is enjoying her vacation. A card from her last week was postmarked Cleveland, Ohio. She expected to visit Alfred, N. Y., among other places.

It was a pleasure to the manager to meet so many of his friends at Salem, W. Va., during the recent Conference to find that they have a deep interest in the work of our publishing house. We want to cultivate this interest and we appreciate the helpful suggestions that can come from interested friends.

Jesus always sought to induce, but never to compel, a right choice. And let us remember for our encouragement that Jesus did not always succeed in bringing men to the right choice. They sometimes rejected his most personal and loving appeals. It is recorded of one young man that "Jesus looked upon him and loved him." But it is also recorded that when Jesus had finished his appeal to him, the young man went away with a heavy countenance. Christ did not always win his man. And in this he shall be followers of his, nolens volens. Failure is not a matter of discouragement, though it often will bring the keenest disappointment.—The Baptist.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held in the Gothic at Alfred, N. Y., on Wednesday, September 9, 1925, at 8 o'clock p. m.

A. CLYDE EHRET, Vice-President.
Salem College, or any rising institution of learning, its friends can do nothing so important or valuable for the future growth and stability of the college as to put gifts into endowment funds.

Beginning this thirty years, as I have said, with about a quarter of a million dollars as the endowment or the equipment, but with a heavy debt of over $50,000, Alfred has, by steady, hard work, and through the generosity of many noble friends, cleared off its indebtedness and added to its endowments and property more than a million dollars.

More than half of that sum has been contributed for endowments, so that its present endowment is approximately $700,000, and at least $100,000 more is pledged for endowment and will be paid within the next fifteen months.

Its books are clear from indebtedness, and it has run for fifteen years within its income without incurring deficits for current expenses. Its annual budget now exceeds $200,000, a sum equal to the total net value of the plant and endowment, deducting the debt thirty years ago.

It should be remembered, however, that $90,000 of that annual budget is from the State of New York, and the operation of the State supports, and is the equivalent of six per cent interest annually from an additional million and a half dollars of endowment.

Before leaving this brief survey of the financial history of Alfred, I may add that to the best of my knowledge and belief, provision is now made in wills of people still living, for additional gifts to Alfred that will aggregate during the coming years, over a million dollars more.

I have mentioned the foregoing facts only for these purposes:

First, of making a few comparisons between Salem and Alfred, that you may see how similar the beginnings of the two colleges have been. The problems and circumstances are typical of the small college everywhere, and its growth. I have no doubt that similar comparisons could be made with Milton College, and a hundred other small colleges of which these are typical. Many of the large universities, too, began their careers as Salem and Milton and Alfred began theirs, and have been built up by many long years of poverty, toil, and struggle such as these colleges have had, before they could be classed as large colleges.

Yale College has received more money the past year, and also in several other single years recently, than her total plant and endowment were worth thirty-five years ago when I entered Yale Divinity School.

Second, I have reviewed this history in order to encourage the foundation everywhere, and especially of Salem College, to put their best and most generous endeavors into building up endowments. It is an old and true saying that, "To him that hath shall be given." In no case is it more true than with college endowments. Business men and philanthropists must feel the stability and security of permanent funds before they are interested to cast in their gifts with these.

The big foundations will not consider gifts to any college whose future does not seem assured.

It remains, therefore, for the immediate friends and alumni of a college to give this first guarantee of perpetuity. It must often come in small gifts and with great sacrifice and self denial, but it must be such friends who lay the most precious and indispensable foundations of a college, for even a little college may build a University of Chicago, a Duke may bowl over a little college like Trinity, in North Carolina, and lay in one great gift millions, the foundations of a great Duke University in its place; but these are the exceptions and not the rule. The small college everywhere is started and its future as secure as that of any college of millions, the foundations of a great university in its place, but they are the exceptions and not the rule.

A matter which I must emphasize in this connection is that college tuitions pay only about one-third of the expenses of any college in its place; but these are the exceptions and not the rule.

For the first forty years of a college, when its alumni are too few, and too young to assume the heavier load, local friends, whose faith prompts the sacrifice, must bear the brunt of the burden. After the first forty years the alumni can assume more and more of the load; and when the foundations are securely laid, philanthropists and big corporations are more easily interested to add their support.

The form of campaign and the special objects for which endowments are sought must be determined by each college for itself, and its efforts will be more easily influenced by local needs and local conditions. In many of the colleges much interest has been shown in the founding of scholarships. Alfred has received over $100,000, mostly in $1,000 gifts for scholarship endowments, and is now able to give forth year by year $2,000 in scholarships which are besides $6,000 annually in rebates to help worthy but needy students meet their tuition bills. The most desirable form of endowments, however, is endowed professorships. This requires large gifts, and we find a little college not so much able to stand as the great institutions, and properly endow a professorship. Generous and well-to-do people can do no more noble or permanently useful thing than to give or leave to a college a sum of $50,000 or more to permanently endow a professorship. It is a more enduring memorial than a granite shaft or a mausoleum.

Alfred's first professorship endowments were made at $20,000. Then salaries were $1,000 or $1,200 per year. Now that salaries have been doubled and should be still further increased, we are urging our friends to make provision for at least $50,000 for each professorship endowment. Salem and Milton need equally large sums for professorships. There are many other special forms in which endowments are sorely needed: money for the purchase of books for laboratory apparatus and equipment, money to build a library or for the purchase of books for laboratory apparatus and equipment, money to purchase of books, apparatus, and apparatus, and so on indefinitely.

A matter which I must emphasize in this connection is that college tuitions pay only about one-third of the expenses of any college in its place; but these are the exceptions and not the rule. The small college everywhere is started and its future as secure as that of any college of millions, the foundations of a great university in its place, but they are the exceptions and not the rule.

As this is a standard which is considered requisite for efficiency, colleges which fail to comply with the standard can not long hold the respect of the public as efficient colleges.

Another point which I must make in concluding this discussion of the problem of College is that the local service of the college, and its necessary local support. At the present time more than fifty per cent of the students of our American colleges go to college within fifty miles of their homes. This is the natural development with tuition.

A few years ago the majority of our students went long distances, as I did forty years ago when I went four hundred miles to Alfred. That condition of long distance travel for the majority of our college students will never occur again.

Economic and many other causes, together with the greater number of colleges, which are becoming well equipped and standardized, will cause college to become a local and community concern. There will always be individual exceptions but this will be the rule.

That fact has a special bearing upon the question of endowing colleges. It places a new and heavier responsibility upon the people who live near by and share mostly in the benefits of the college. The people within fifty miles of Salem, who will always have the greatest interest in its service, will still have to bear the heavier portion of the burden of endowing and maintaining the college.

I am glad to know of the great natural resources of West Virginia that have put so much wealth in this section of the state. That is one of the most hopeful things in the outlook for Salem.

You have few rival colleges within that radius of fifty miles. And you have greater wealth in many like areas in this and other states.

If Salem College is to live and grow, it will be because the men and women within fifty miles of Salem will catch the vision of the importance of this college, and take up the burden of its adequate endowment.

No college could have a more notable history of thirty-six years than Salem has. No college could have a more noble corps of men than the staff of Salem College.

Omitting to discuss or even to mention many other of the interesting and fruitful topics of college administration, I lay this one burden of college endowment, and take up with your hearts. Salem must have endowments, and must have them right early if she continues to do the work that her friends desire and expect of her. That is the most vital problem that the friends of Salem will have to face. I trust that her friends will see the need, the opportunity, and the unending glory and rewards of generously providing for the perpetuity and imperishable future of this college, which we hope will yet become a monument as noble and as beautiful as the old hills of West Virginia.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mark 11:25, 26.
A MISSIONARY SPELLING MATCH
Ralph Brooks

This plan was used for a general missionary topic but could be adapted to fit any missionary meeting.

At the beginning of the meeting different members told of various missionary interests. These talks were followed by brief prayers for the work and workers mentioned. Then the society was divided into groups, as for a spelling match. Questions regarding mission work were asked of each side alternately, and a record kept of the number of questions correctly answered by each side.

A great deal can be brought out in a short time in this way, and it encourages every one to take part.

Detroit, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR
Topic for Sabbath Day, September 26, 1925

HOW CAN WE SERVE OUR NEIGHBORHOD?
MATT. 25: 34-46

YOUNG PEOPLE AT CONFERENCE
August E. Johansen

Young people's activities were emphasized as never before at this year's session of General Conference at Salem. Interest manifested by the young people themselves, as well as the evident benefits of this emphasis, proves that the effort was a most profitable one.

The pre-Conference program held Monday, August 17, was the first of its kind ever to be held in connection with a General Conference. Afternoon and evening programs were given at the Salem Seventh Day Baptist church, and drew a far larger attendance of the younger delegates as well as townspeople than even the officials in charge of the program had anticipated.

At the afternoon program, over which Hurley Warren, of Alfred, N. Y., presided, "Stewardship" was the theme. Speakers included Lloyd Seager, who conducted the Quiet Hour; Hurley Warren, whose subject was "Stewardship of Time and Service"; "Stewardship of the Bulletin" by Carroll Hill; "Christian Endeavor Stewardship in a Nutshell" by Elisabeth Kenyon, followed by Rev. Frank Helm, a West Virginia Christian Endeavor worker who gave the sermon on "Stewardship".

Up until Sabbath, when this report was completed, the outstanding event of the daily young people's program was the fellowship breakfast held Friday morning. Despite the fact that rainy weather necessitated holding this in the Salem College gymnasium, the affair was extremely successful and inspirational.
It is used for machine belts, golf ball coverings, boot soles, etc.

The most important timbers are greenheart, used for the under parts of boats; waluba, for shingles; and crabwood, used for building plywood and furniture.

The chief products mined are gold, diamonds, bauxite (a form of aluminum) and mica.

The stock raising industry has a great future as the Savannah district is nearly undeveloped.

Except for sugar and its by-products the colony is nearly non-manufacturing. Rice is prepared for sale in factories. There are a few sawmills in the factories where biscuit, matches and arated waters are made.

The principal exports are balata, cocoa, coconuts, coffee (raw), diamonds, rice, timber, sugar and its by-products.

The chief imports are boots, shoes, butter, butter substitutes, coal, fish, flour, clothing, hardware, cutlery, lumber, machinery, meats, oil, and flour.

Canada is the only country with which British Guiana has a shipping agreement. Nearly all the trade passes through Georgetown as the six swashes there are laid in deep water so that ocean going steamers can load and discharge along side in safety.

The fragrance of bird life and also the variety found in the lowland forests of British Guiana is bewildering and nowhere in all South America are the feathered folk clothed in more brilliant and gorgeous colors.

Georgetown, British Guiana, is built on low coastal land. A great stone wall prevents the sea from reclaiming its own at high tide. The streets are wide and bordered with trees. No more suitable style of architecture could be desired for a tropical country than that employed in constructing the houses of the better class of inhabitants. They are practically all doors and windows, giving admittance to every passing breeze. The wide verandas are carefully screened. Numerous canals spanned by picturesque little wooden bridges, divide the city into three sections. Growing in the water are masses of lilies with pink or white flowers. The giant leaves, with upturned edges often several feet across, are capable of holding pies; but the plants are lovely from a distance only, as the veins and midribs are covered with long sharp spines which prevent too intimate advances. Mosquitoes are not lacking, but they appear at night only, when one can easily evade them by remaining indoors; also at night the air is filled with the twangs and peeps of frogs. The population is very cosmopolitan, ranging from the dignified, helmeted British officers, to the Chinese and Hindoo coolies, to the beggars.

PART II. SEVENTH DAY BAPTIST MISSION IN GEORGETOWN

In February, 1913, Rev. Thornhill Leopold McKenzie Spencer, of Georgetown, British Guiana, S. A., wrote to our Tract Society (the letter was handed over to the Missionary Board) about a small congregation of Seventh Baptists in Georgetown who would like to be identified with Seventh Day Baptists, and asked for information about us and if our people would think favorably of engaging in mission work there. As the field was ripe, ready for harvest. Mr. Spencer wrote that he was thirty-nine years old, a native of, and educated at Barbados Island, which is an English settlement about five hundred miles north of Georgetown. While he was a Methodist Episcopal minister at Trinidad (an island north of Georgetown) his attention was called to the Sabbath question by reading books published by Seventh Day Baptists, and after a careful study he accepted the Sabbath truth, and for about eleven years labored among these people. Because of the trouble caused by men "who were very dogmatic," many of the people urged him to change his church. After prayerfully considering the matter, quite a number withdrew from the Seventh Day Adventists, organizing a separate church body with about forty members.

Rev. Mr. Spencer came to Ashaway, R. I., in June, 1913 (paying his own way), to see our people and to talk to them about establishing a mission in Georgetown. He brought with him letters signed by as prominent persons in Georgetown, certifying to good character and success as a minister of the gospel, together with petitions signed by forty of his Sabbath-keeping congregation asking for recognition. During his stay he became acquainted with many in Rhode Island and Connecticut, preaching in the different churches. He joined the Seventh Day Baptist Church at Ashaway, R. I., in July, meeting of the Missionary Board and was given an opportunity to tell of his labors in Georgetown and the outlook for mission work there. He said there were several hundred Seventh Day Baptists in and about Georgetown, some of whom were in sympathy with Seventh Day Baptists. He said he intended to work in Georgetown first, before going into the surrounding country where there were great possibilities. The Missionary Board voted to pay him fifty dollars a month for the balance of the year, 1913, toward the support of a mission at Georgetown. He was to have charge of the mission and make monthly reports to the Missionary Board.

He attended Conference that year at Brookfield, N. Y., and had a part on the program, the people being very much interested in what he had to say. After visiting our churches in Central New York, New Jersey, Rhode Island, and Connecticut, he returned home in October where he was given a hearty reception.

In November, he secured a suitable place, centrally located, in which to hold public worship. Here he held a series of meetings, and on November 15, 1913, he organized the Seventh Day Baptist Church at Georgetown, British Guiana, with thirty-five members. Special meetings were held after this and several were bapized.

In March, 1914, Rev. and Mrs. E. B. Saunders were sent to Georgetown to investigate its work. They were received very cordially and were favorably impressed with the work that was being done.

Owing to adverse conditions the work did not advance as it would have otherwise. Several of the people could not obtain regular employment, and this fact coupled with the high cost of living has made it difficult in many ways.

The Gospel Herald is published by Mr. Spencer with the financial aid of the Tract Board. It is the only exponent of the Sabbath truth published in English in South America. (To be continued - 1913)
THE UP-SIDE-DOWN BOY

Billy Burton lived on a farm and he liked it ever so much out there. He liked the great green trees and the birds that lived in them. He liked the wide grassy lanes and the flowers that grew there. He liked the little brooks and the little fish that wiggled in the brooks. He liked the green thick hedges and the little wee creatures that scampered through them. There was only one thing that he didn't like and that was that he had no other boy to play with. He was the only child for miles around, and nobody knew but Billy how much he wanted a real boy playmate.

One day he found a quiet clear little pool in the running brook. It was a nice, shady place to play, and Billy boy sat down on the bank of the pool. The sun was shining bright overhead and cool little winds played around him and fanned his hair. Up in the tree a mocking-bird sang, and there in the thicket across the brook a baby bunny scampered about and waved his little white flag of a tail.

Billy loved it all, but he was lonely—that is he was lonely until he looked down into the clear little pool and saw the up-side-down boy gazing up at him in such a surprised sort of fashion. Billy just stood there and returned the stare.

He waited for the up-side-down boy to speak but the up-side-down boy didn't say a word—he just stood there all up-side-down in the pool and stared.

Billy didn't know whether he was frightened or angry—maybe he was a little of both. Anyway he shook his fist at the up-side-down boy and the boy frowned and shook a fist back at him. But he looked so angry that Billy boy shook his fist at the up-side-down boy and the boy frowned and shook a fist back at him. Billy shouted at him. "Why don't you stand up straight?" Billy shouted at him. "You look very foolish standing there on your head."

The up-side-down boy didn't say a word, but he looked so angry that Billy boy shook both fists at him.

"Come on up out of there!" Billy shouted angrily at the up-side-down boy.

The up-side-down boy didn't say a word in reply—he only shook both fists back at Billy and frowned at him with a perfectly horrid frown.

"If you know how ugly you look when you frown like that!" Billy shouted at the frowning up-side-down boy.

But the up-side-down boy didn't quit frowning at all.

Then Billy became so angry that he picked up a big round stone and chunked it hard as ever he could straight down at the up-side-down boy in the pool.

"Now what'll you do, you silly thing?" Billy yelled and the big stone hit the water.

The up-side-down boy didn't say a word, but when the big stone hit him he jumped up and down and splashed water all over Billy, and then he ran away. Billy looked down in the churning water and the up-side-down boy had gone.

"You ought to be ashamed of yourself to splash water all over me and then run!" Billy shouted down into the pool.

Then the water smoothed itself out again and the up-side-down boy came back. Billy was so angry he made a face at the up-side-down boy in the pool, but he couldn't get ahead of him for he made just as ugly a face back at Billy.

"I'll throw another stone at you!" Billy shouted and raised the big round stone high in his hand to throw at the up-side-down boy.

But the boy had a stone as large as the one Billy had, and so when Billy's big round stone went splashing into the water the up-side-down boy threw his stone at the same time and out came another shower of water on Billy.

"Ugh," shivered Billy, "let's don't that any more!" But when he looked down the up-side-down boy had run away again.

Please come back, up-side-down boy," he shouted down into the pool as he waited for the water to grow smooth and clear again, "please come back and I won't fight you any more—stand on your head if you want to—I'll be your friend any way.

Then the up-side-down boy came back, and the best thing about it was that he came back with a smile. It was such a pleasant, friendly smile that Billy felt his heart get warm and soft where it had been hard and angry.

"You're a very nice up-side-down boy!" Billy said so kindly that the up-side-down boy's face turned all over smiles and made the frown go out of it.

The up-side-down boy laughed, but not aloud.

"I've got you there!" Billy said as he laughed some more, "for of course you can't talk—I know you are only a play boy be-
THE SABBATH RECORDER

Lone Sabbath Keeper's Page

THE GOLDEN RULE IN BUSINESS—WHY SHOULD IT NOT BE PRACTICED BY LONE SABBATH KEEPERS?

REV. ANGELINE PRENTICE ALLEN

(Conference Paper)

The Golden Rule is all right in theory, but does it work? Look at "Golden Rule" Nash of Cincinnati, who has made a much greater success of his business, and his employees are much happier and more faithful since he has conducted his business according to this rule. Think of Marshall Field, Wanamaker, and Henry Ford. Think of the thousands who have been benefited by the method practiced by these great firms. Those who have made the highest, most worth while success have planned and conducted their business with the thought of what is right before God, and of most service to their fellow men.

Against these are those who sought to crush the weaker one by the might of their strength, without regard to the rights and feelings of others, forgetful of God and of his Son, Jesus Christ, who exemplified unselfishness.

In the list of those who have not practiced the Golden Rule are the tyrant, the oppressor, the religious persecutor, the self-centered man or woman, the ruthless competitor in business, the gambler, the debaucher, the thief, the vagabond, the drunk and the hobo. There are some in this list not as black as these—those who are thoughtless or forgetful—too busy with other affairs to find time to help.

Those at the head of a great business enterprise may have the opportunity to help thousands by practicing the Golden Rule; but many are employed by business firms, or transact business with these firms, who are as much obligated to practice the ethics of Jesus. Girls clerking in a store are classed as business women. The bank depositor, his account ever so small, transacts business. The farmer is engaged in business—one of the most important lines of business in the world. The farmer's wife, who makes butter or raises poultry or who simply keeps house, is engaged in important business.

Perhaps we think of business as consisting only of secular occupations; but indeed, religious work is business. We speak of the business of the Church—the King's business. Jesus said, "I must be about my Father's business." The Christian worker who spoke to a man about his soul was told to mind his own business. "I am minding my business. I belong to the Lord Jesus Christ, and it is his business to save souls; I am working for him," or words to that effect.

Why the Golden Rule for L. S. K.? Every lone Sabbath keeper is a light set on a hill which can not be hid. He is unique—conspicuous—whether he will or no. If he is neglectful, or seeks to hide his light, he does it to himself and the cause he is supposed to represent—the cause which Jesus Christ expects him to represent to his denomination, his pastor, the other members of his church, and to all who know him, both seventh day and first day people.

Why shouldn't we practice the Golden Rule? Because many are looking to him for help and instruction in spiritual things, and they expect him to be consistent. Jesus practiced the Golden Rule. He was alone in all the world practicing that high system of ethics. Had he failed, the faith and hope of the world had been shattered. If you and I, who can measure the loss, not only to those whom we might influence now, but to untold thousands in future generations who might be helped by those whom we should have helped?

The girl at the glove counter who is a weary customer, the man who sought to crush the weaker one by the might of his strength, without regard to the rights and feelings of others, forgetful of God and of his Son, Jesus Christ, who exemplified unselfishness.

The practice of the Golden Rule would transform any legitimate, secular business, bringing joy to those engaged in it; where formality is abolished, business is more pure, the business will be glorified, because it will be spiritualized. The Lord's business cannot be conducted successfully without the practice of the Golden Rule. We can not improve upon the work Jesus gave, but we can, and we should apply it and make it practical in every day life.

Everywhere and every day, in the home, along the way—
Country roads and city streets—
Many people you may greet,
At the church or lecture hall,
In the stores or spirit shops,
Railroad train or trolley car,
Those from near, or those from far.
Children on a mission bent,
Think where Christ the Savior went
He ministered to high and low,
Can any one misuse him so,
As not to show his colors fair,
Serving here and serving there,
Giving food and giving drink,
Helping souls on to higher things,
Entering every street,
Lifting burdens day by day—
Practicing the Golden Rule.
Home, school, church or school?

As ye would have others do,
Children, even so do you.
Let God's love possess your heart,
Never, never be so hard.
Self cast out, and Jesus there,
Willingly his cross to bear;
Often step aside a space,
Think of others in your place,
What would Jesus do today?
Is it the same old way?
Christian children, heed the call;
Jesus came and gave his all,
All from sin and death to save—
He to us example gave,
And for medical treatment
Leading lost ones to God.
Teachers of his love will shine
With a radiance divine—
As the stars forever bright,
Who bring blind souls to the light.

All we like sheep have gone astray;
We have turned our backs to our own way; and
The Lord hath laid on him the iniquity of us all—Isaiah 53:6.

"Men never grow better by means of selfish nursing of their dutties, but always by the giving out of all that is best in them for the good of others."
The particular branch of work to which the Sabbath School Board has been giving its chief attention has to do with the furtherance of religious education. While much effort has been given to detail work, the main object for which it is striving is the dissemination of truth as it is revealed in the Bible, having in mind, of course, the conversion of the pupil. There are, however, many members of the Sabbath schools who have already professed conversion and are now living lives in harmony with the commands of God. To these the effort is to confirm their ministrations, to encourage them to reach a higher development in Christian living. But to those who are unconverted there is a wider appeal. It includes all the foregoing, but it also includes, in addition, its attention to the attention of all the vital truths of the Scripture, together with an appeal for their acceptance of these truths.

There is, all over the country, a growing interest in religious education. While this applies to all ages, there is an especial appeal to the children and youth of the land. It is universally conceded that it is the function of the Church to lead in this important work; and that the recognizing by the Church itself of its responsibility in organizing and prosecuting its educational program is of primary importance. To accomplish these ends there are several considerations necessary. In the first place, the local society must be alive to the importance of its task. And again, a highly organized agency is essential to success. The Bible school has been improved and is being made more efficient each year. The Vacation Religious Day school has accomplished much in promoting religious education, and its usefulness has only just begun. In many places a week day religious school has shown its worth, and in some cases its usefulness will, in all probability, be increased. At present about one thousand communities with an enrollment of one hundred fifty thousand pupils have been giving attention to week day instruction in religion, in connection with the public schools. But the scope of the work done by the day school is limited, and by far the most important part of this instruction must come through the Church and its organized agencies, chief of which is the Sabbath school.

The need for the extension of religious education is apparent. We call ourselves a Christian nation, yet we are told by the best authority that "there are twenty-seven million children and youths (under twenty-five years of age) in the United States that are receiving no religious instruction whatever, and are practically without religious contact." There are fifteen million children of school age in America who attend no Sabbath school or like institution. Sir Robert Boden Powell, of Boy Scout fame, says of his own country that "Ireland among men and women is rampant and increasing, and that we must not be content in Great Britain alone three million have left the Church since the war."

When we stop to consider these facts, we begin to realize the importance that must be placed on the Sabbath Day Religious Education day schools, the Vacation Religious Day schools, the Week Day Church schools, and kindred organizations, as agencies for reaching the spiritually neglected children of America. We can no longer maintain our present attitude while less than half of our children are receiving any religious instruction.

If we are looking for missionary grounds, our own country furnishes one of the most needy fields and at the same time one of the most promising ones.

Any system of education that does not include religious instruction is a menace to civilization. If we do not include the teaching of the Bible in our public schools, and this is perhaps a wise provision, we can at least open the way whereby it may be taught consequently; and it is the duty of Church people to insist that it be recognized as a part of our educational system. The Sabbath School Board holds to the idea that it can be of service to the Sabbath schools by helping in the promotion of the Vacation Religious Day school, and any activity with which we have been engaged for several years, and it has had a steady growth, and is growing in favor with the societies all through the denomination. Over one third of the Sabbath schools have been engaged in the work during the present summer. One year ago sixteen vacation schools were reported and this year we have held twenty-five. Almost without exception words of praise have come to us from the pastors, Sabbath school workers, and parents of children who attended these schools. They are practical in that they not only teach the child the Scripture and its meaning, but they also instil in him the elements of worship and lead his mind into channels which will bring him nearer to an understanding of his relationship to God and inspire him to live according to the precepts of God. This, then, is meeting the ultimate hope of the Sabbath School Board, that is, the evangelization of the child.

It is a lamentable fact that so few of the homes furnish the children any adequate training in religious matters. This is the logical place for such training to begin, and children brought up in homes where the parents are careful to start their training along lines of Christian culture have received an immeasurable help from them a more certain development in the ways of right living. When the home fails to provide this foundation for Christian nurture, there is little incentive for the child to find his own way into the Sabbath school or to give any serious consideration to the claims of Christianity.

Here is where the Church should step in and endeavor to secure the attendance of the teacher in school and the Vacation Religious Day school.

The child receives his instruction from three principal sources: from the home, from the Church, and from the State. The State, within the States, is the home in giving the child a proper general education, and the Church supplements the home in furnishing the religious training. The Sabbath School, as one of the leaders of study, furnishes buildings and teachers, and insists on a regular attendance through a series of years; and only in exceptional cases can children be excused from following this prescribed plan. Regularity by the home cooperates with the local authorities in bringing about this desirable end.

With the Church school this is entirely different. While the organized and equipped schools are to be found in many churches, too often the reverse is true. Leadership here is not as competent as in the public schools where the teacher is reimbursed for his time and talent and so makes a thorough preparation for it. To be sure, many talented and consecrated teachers are employed in the Sabbath schools, and it is to their credit that they are fulfilling the task, but there is a desire to assist in building up the spiritual welfare of the community; but too often this willingness to assist is the greatest asset that the teacher has to recommend him as a teacher. Therefore, if say that competent leadership is lacking in the Church school, and will be until more emphasis is placed by each church on its educational program. And again, the Church has no means to compel attendance even of its own members, but must say nothing of those who have no church relationship and in whose homes there is no religious education.

Of course compulsory attendance is no more desirable here than it would be in attendance at church or prayer meeting; it must be a voluntary matter; yet much can be accomplished in the way of securing more regular attendance through the sympathetic co-operation of parents and guardians, and a systematic effort on the part of Sabbath school officers, teachers, and other organized and directly interested agencies in the community in the work of the Bible school. Hence, it becomes a real missionary effort, and one worthy the most careful and earnest consideration. It is one that involves the practice of Christianity rather than the profession of it.

The problem, then, of securing a higher type of religious education, and one that will touch a greater number of lives, as it concerns the Sabbath School Board, depends on five main conditions:

First, the recognition by all our people of the great need for more spiritual instruction, and the feeling of responsibility that lobbies among the society to meet the conditions within its own boundaries.

Second, the harmonious and enthusiastic co-operation of every home of the community with the organized efforts that are being made for the extension of religious education.

Third, better organized and more efficient Sabbath schools—those that are not satisfied with the present system will have to adopt new plans and to get out of the rut of comfortable indifference and inactivity. (Continued on page 320)
MARRIAGES

GREENE-WITTER.—At Adams Center, N. Y., Au­ gust 3, 1925, Mr. Gerald Horton Greene and Delberta Violetta Witter, youngest daughter of Rev. E. Adelbert Witter, were united in the holy bonds of matrimony in the presence of sixty friends and relatives. The marriage was solemnized in the new home they had been building. The ceremony was performed by the father of the bride, the ring service being used. Rev. L. F. Hurley assisted in the ceremony. After a nice two course banquet, the couple left in their auto for a two weeks' camping trip. The father has been honored in officiating at the marriage of his six daughters.

SHOLTZ-WILLIAMS.—At the home of the bride's parents, Mr. and Mrs. Irving Williams, August 12, 1925, by Pastor James H. Hurley, Mr. Floyd D. Sholtz of Oneida, N. Y., and Jennie M. Williams of New London, N. Y.

DAVIS-HUTSON.—At the Seventh Day Baptist parsonage, Salem, W. Va., on August 26, 1925, by Rev. Geo. H. Shaw, Orlin N. Y., C. D. Davis and Anna M. Hutson, both of Salem.

DEATHS

ANDREWS.—Mark Andrews, son of T. P. and El­ nora Andrews, was born near Farina, Sep­ tember 19, 1871. He departed this life, August 6, 1925, at the age of 53 years, 10 months, and 7 days. He was in the State hospital of Colorado, at the time of his death. D. M. Andrews, his only brother, of Boulder, Colo., accompanied the body to Farina for the burial.

- Andrews had spent his entire life in Farina, except the last fourteen months, which he spent with his brother in Colorado.

He professed faith in God and joined the Seventh Day Baptist Church in Farina, and was still a member at the time of his death. His hope is the hope who knew him speak very highly of his faithfulness to the church.

Leaves to mourn his departure his brother and a number of other relatives and friends who hope to meet him again in the home above.

Funeral services were held at the Seventh Day Baptist Church at Farina on the following morning, conducted by Rev. T. E. Harper, pastor of the Methodist Episcopal Church, Rev. C. L. Hill being away from home.

Interment in the Farina cemetery.

MOORE.—Mary Jerusha Clarke, wife of Warren J. Moore, died in Youngsville, N. C., where the family had gone for the summer, on August 7, 1925.

Miss Moore was born in Hopkinton, R. I., June 23, 1846, the daughter of Rev. Henry Clarke and Jerusha M. Clarke. In early life she joined the parents' church in Hopkinton, R. I., and later married the late Mr. Lymon Dyer, of Youngsville, N. C., where she became a member of the Pawcatuck Church.

About twenty-three years ago the family moved to Brooklyn, N. Y., and there she transferred her membership to the New York City Church. She was very highly of her faithfulness to her Saviour and church at the time of her death. She was a deaconess of the church at the age of 36, and three years later her husband was a member.

Funeral services were conducted by Rev. C. A. Burdick in Youngsville, with interment in the Center Cemetery.

SAUNDERS.—Susanna LaForge Potter Saunders was born in Mattewan, N. Y., December 19, 1838, and died in the eighty-seventh year of her age, August 9, 1925, at the home of her son, in Independence, N. Y.

She and her brother, Abel Teple, were the only children of Samuel and Sarah Laforge. She married Mr. Alonzo Potter of Independence, N. Y., in 1863. For a brief time she lived in Poughkeepsie, N. Y., and then returned to Independence, where she remained until her death, February 11, 1878, her brother died in the same year.

She was the youngest of four children born to Christopher Norris Chester, and Clarissa A. Max­ son. She was baptised by Rev. James R. Irish, and united with the Rockville Seventh Day Bapt­ ist Church, October 11, 1873. She was married, also by Elder Irish, to John Palmer Greene, No­ vember 26, 1879.

The greater part of her life had been spent in this community, where she made many friends by her gentle disposition and her thoughtfulness of others. She had a firm trust in her heavenly Father, and found much comfort and consolation in the Bible and prayer. The care of an invalid sister, who for four years has been unable to be out of bed, was undertaken not as a burden but as a joyful service. She leaves a sister, Oliva, and her husband, to mourn her loss.

The funeral was conducted at the home, Au­ gust 20, by Rev. Paul S. Burdick, and burial took place in the Rockville Rural Cemetery. Many floral offerings testified to the living witness of her spirit in the hearts of friends.

P. B. C.

CRANDALL.—Arthur W. Crandall, a son of Dan­ win S. and Alice Crandall, was born at Lee­ norville, N. Y., September 9, 1854, and died in West Winfield, N. Y., July 9, 1925, aged 70 years, 10 months.

Since he was fourteen years of age he has been engaged in the mercantile business. In 1868 he united with the Leonardville Seventh Day Baptist Church, of which he remained a faithful mem­ ber until his death.

He is survived by three children: Earl of West Winfield; Harry C. of Ilion; and Mrs. Edna Lawrence of Norwich; also a brother the age of 78 years, Mr. and Mrs. C. C. of St. John, of Plainfield, N. J.; also by eleven grandchildren, and six great grandchildren.

From his home in West Winfield, July 11, con­ ducted by Rev. F. E. Peters­ son, assisted by Rev. F. J. Ford. Interment was made at Leonardville.

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