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.

LITTLE THINGS
George I. Sill

I think I heard you say; "If I do this, a trivial thing,
T'will little difference make.
A thousand years from now."

Consider, friend, you can not pierce
Futurity's dark veil;
I blast not of a realm of bliss,
Nor of an awful realm of woe,
As imaged in the eyes of man
For ages past;
Yet, we shall ever live
This life but now begun.

Disperse not little things,
They matter much;
Perhaps our life is formed today
For time's eternal years,
By little things.

CONTENTS
Editorial—Missionary Day at Conference—Sabbath Eve at Conference—Sabbath Morning at Conference—Editor and Pastor Take an "Ovaling"—Pleasant Surprises, Historic Scenes—The Best Was Yet to Come—In Historic St. John—In Evangelists' Land—Discussion Regarding the Size of the Year Book—363-368
The Sabbath 368
William Jennings Bryan 364
The Sabbath Recorder

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

Vol. 99, No. 12
Plainfield, N.J.
September 21, 1925

Whole No. 4,203

A PRAYER

For this one day alone, dear God, I pray;
Help me to walk the straight and narrow way.
With cheerful mind;
Help me in all things to act, the Golden Rule,
To do my best with book, or beast, or tool,
To serve mankind.

Help me to think before I speak a word
That what I say, may be heard, and understood;
And make me sad;
Help me to laugh with clean and wholesome mirth,
To scorn the thought that evil minds gave birth,
Or actions bad.

Help me to see in sunshine and in rain,
In day and night, and in the dark, sin again,
And then at ease when work is put away.
Help me, dear Lord, to lift my eyes and say,
"Thy will be done."

Margaret Rutherford, in The Christian Guardian.

Missionary Day

Of course the Missionary Board held its annual report meeting. It was held in the Recorders’ sections. The president was not present and Rev. Alva L. Davis presided. He spoke of his growing interest in our mission fields during the last four years as a member of the board. Secretary Burdick’s heart was full and he spoke with fervency of the fields he had visited and the problems of the board.

Three religions are striving for the ascendency, Buddhism, Mohammedanism, and Christianity. We as a people make but a small part of the vast company of Christians who are interested in missions. He made a strong plea for help according to the very great need. Some think education is the main thing needed. But this alone will not do.

Western civilization can not save the world, and nothing short of the religion of Jesus Christ can do that. Our civilization must be Christianized or we can never help the heathen world to be true manhood. The one great work of Christian missions is to make disciples.

Whoever really lets Christ have his way with him for several weeks will be transformed. He will become a new man. The object of missions is to bring the transforming power of Jesus Christ to sinful men. In this way we may collaborate with Christ in saving the lost.

In these days of change, when news goes to the ends of the earth in one day, we have reached the decisive point in world missions. The heathen world will soon decide between Christianity and the other great religions. They are persistently pushing their mission work, and Christianity must be persistent if it is to win. The success of missions means the promotion of real civilization.

Treasure Samuel H. Davis followed Secretary Burdick with an address on the problems of the Missionary Board. He was glad that the Missionary and Tract societies were both out of debt; he spoke of the good work done in China, and of the problem regarding moving the Boys’ School to Lhio.

The home fields are in need and Brother Davis suggested that home churches might send the boys out to work for a time while the churches do their own prayer. It might help some churches to do their own praying by the pews, rather than pay some outsider to preach and pray for them.

In the afternoon Rev. Gerald D. Hargis spoke on Evangelism, and Miss Mabel West, recently returned from China, described the conditions in our mission field in that country. Both these addresses were full of interest, and I hope the speakers will give them to our readers when convenient for them to do so.

Sabbath Eve

A large congregation attended the Sabbath Eve at Salem. Rev. George W. Hills, of Los Angeles, Calif., preached. His subject was: “The Way of the Cross Leads to the Plain.” Text: “I am the way, the truth, and the life; no man can come to the Father but by me.” John 14:6.

Home is the sweetest word in our language. Early memories of dear ones are...
closely bound together by the powerful tie of love. If you carefully cherish these inspiring memories, your life is sweeter, better, stronger for them. They help us to clearer views of the longed-for "Home over there."

In early days when around the family altar father read the much-worn old Bible and explained it to the children, as all kneeled in prayer. What a glorious thing it was to feel that our father and mother were talking with God. Home is not of God's kind if there be no hour of prayer and communion with our heavenly Father.

The Bible stories our mother told us will go with us through life, and the influence of the prayers they taught us has brightened many a gloomy day.

But this text has a forward look. It points the way to the "Home over there"—a home where death never enters. Jesus says: "I am the way to that home. There is only one way. There are not a number of roads to bewilder us; it is the way of the cross. There is only one way of the new birth. Our Master himself went by that way of the cross, and we must follow him.

A good companion text for this is found in John 14:1-3: "In my Father's house are many mansions. He goes to prepare a place for us, and when once started it did not stop us."

Oh! what a panorama of old time scenes came before me as I stood and pondered over the record the years have made. There was the old-time box-shaped meeting house of nearly forty years ago, with its congregation of familiar faces whose children have grown to be the leaders of today. There were the heart-burdened meeting the fathers planned for the building of their first parsonage over on the hillside, and then for the building of this fine brick church.

Then产能两相 edited plans prove to be the leaders of today. There were the heart-burdened meeting the fathers planned for the building of their first parsonage over on the hillside, and then for the building of this fine brick church.

Then产能两相 edited plans prove to be the leaders of today. There were the heart-burdened meeting the fathers planned for the building of their first parsonage over on the hillside, and then for the building of this fine brick church.

Thank God for the faithful work of the fathers and mothers of Salem that made it possible for their children to enjoy these pleasant surroundings in their church life.

Never can I forget the days when we hung that good church bell, and when we dedicated the house to the worship of Almighty God. How the good friends of Salem and the surrounding country, of different denominations, did rally on that dedication day to help us dedicate our church out of debt! And they did it too. When that day began, we were between three and four thousand dollars in debt; but when that great meeting closed—thanks to the Christian spirit of men and women of all faiths—the debt was all provided for.

But I must turn from the scenes of years gone by to the active duties of today. The congregation has gone from the church to the beautiful college auditorium at the other end of the town. There I found a great audience awaiting the services of the hour.

Pastor George B. Shaw was in charge of this meeting, and an excellent program had been prepared. It was a real Sabbath morning worship in song of some of the Commandments and the Beatitudes with responses by the choir; offerings for the Lord's work amounting to $237.43 made a good beginning.

Then the pastor read the first fourteen verses of John's Gospel and Dean Main led in prayer. The choir responded with, "Bread of the World," and everybody sang with a will, "Faith of Our Fathers." When they came to the words, "We will be true to thee till death," it seemed as though every one meant it.

Then came the sermon by Rev. Samuel H. Davis, of Westerly, R. I. Well do I remember when this church licensed him to preach. His text was, John 1:1: "In the beginning." This first part of John 1, was devoted to a talk to children. In the beginning of life start right.

The speaker had climbed the hill that morning and started a stone rolling down the hillside, and when once started it did not stop until it reached the bottom.

After a life is started wrong, it is not easy to stop. It is easy to learn to walk when a child, but hard after the child comes to years. It is harder to become a Christian after one is fifty years old than when one is young. Like my stone the moral momentum was set and it could not carry one to the bottom if he continues in the down-hill road of life. Therefore, let me repeat to the children, "In the beginning start right."

Then Brother Davis called attention to the remainder of John 1. In the beginning was the Word and the Word was with God and the Word was God." He made a strong plea for the truths suggested by these words. He held a Bible which J. Frank Hubbard presented to his father many years ago, and referred touchingly to the use his far father made of it. He magnified the Christ as the promised one of Eden, whose coming brightened the years until his birth in Bethlehem. He exhorted him as the Light of the world, and its Savor from sin, as the Resurrection and Life, and as the one who has gone to prepare our eternal home, and who satisfies our longing for a future life.

It was a strong, helpful sermon, followed by a duet entitled, "The Old Rugged Cross," by Aubrey Morrison and Alberta Davis.

Editor and Pastor On Thursday, August Have an "Outing," 27, the editor and Pastor Bond of Plainfield started on the New York and Boston boat for a two weeks' rest in New England. For both of us the work of the last few weeks had been quite strenuous; and when the Conference in West Virginia was over, we were both quite willing to "take a trip."

The splendid, large Boston boat is a real floating palace; and we soon found that our choice of steamer travel, as much as possible, was indeed a good one; for it took us away from the rattle to bang and congested traffic of noisy railroad trains, giving us, instead, the quiet, restful, invigorating comfort of a little time on the open sea with its life-giving air and far-reaching landscape.

We arrived at Boston, then by boat to Portland, Me.; thence in same way to St. John, N. B., and then across the Bay of Fundy to Nova Scotia, the land of Evangeline. But on reaching Portland we found that boats to St. John were discontinued, and it became necessary to change our plan. This we did by choosing the Rockland-Bangor route, which proved to be a most interesting one.

Before we got through we were glad that circumstances compelled us to revise our plans.

There is nothing like being able to do that sometimes; and happy is he whose changed plans prove to be better than his old ones.

Pleasant Surprises Thinking that the na- the Conference in West Virginia was over, we were both quite willing to "take a trip."

The splendid, large Boston boat is a real floating palace; and we soon found that our choice of steamer travel, as much as possible, was indeed a good one; for it took us away from the rattle to bang and congested traffic of noisy railroad trains, giving us, instead, the quiet, restful, invigorating comfort of a little time on the open sea with its life-giving air and far-reaching landscape.

We arrived at Boston, then by boat to Portland, Me.; thence in same way to St. John, N. B., and then across the Bay of Fundy to Nova Scotia, the land of Evangeline. But on reaching Portland we found that boats to St. John were discontinued, and it became necessary to change our plan. This we did by choosing the Rockland-Bangor route, which proved to be a most interesting one.

Before we got through we were glad that circumstances compelled us to revise our plans.

There is nothing like being able to do that sometimes; and happy is he whose changed plans prove to be better than his old ones.

Pleasant Surprises Thinking that the na-
look of all Boston, and pointed out the many historic places in and around the city.

The next we knew we were in the office of the editor of the *Christian Endeavor World*, Mr. Amos R. Wells, where we found that he was acquainted with the *Sabbath Recorder*, for which he spoke very good words.

Editor Wells bears the same name as his grandfather, the Amos R. Wells of our early history, who was the first home missionary Seventh Day Baptist ever sent out. Several of his reports may be found in our *Seventh Day Baptist Memorial*.

President Francis E. Clark, the father of the Christian Endeavor movement, was not in, but we enjoyed a visit to his office, and when we reached Portland, Pastor Bond enjoyed a service in Mr. Clark's old church where the organization had its beginning.

Boston and vicinity contain so many historic places that it is difficult to determine which to see first and what ones to leave out if one's time is limited. By joining one of the famous auto-excursions we were able to visit Cambridge and the Harvard College buildings and ride to Concord over the road Paul Revere rode so many times. We visited the graves of Hancock and Adams, in the Clarke house where they were sleeping on the night when Revere's warning came. Probably no other old homestead contains so many relics of Revolutionary times.

Our visit to the battlefields of Lexington and Concord will not soon be forgotten. Among the old homes visited which were full of interest were those of Louisa M. Alcott, Nathaniel Hawthorne, Ralph Waldo Emerson, and Longfellow's Cambridge home.

To us there were no more interesting places than this old "Hancock-Clarke house" through which we wandered to see the large collection of Revolutionary relics just mentioned. Then lovers of Louisa M. Alcott's stories for children found her old home, with its curios of her splendid work, quite as attractive as was the Hancock-Clarke house.

The very name, "Concord," brings to mind the names of Bronson Alcott, the famous teacher, and his literary daughter. Here, too, was the home of William Ellery Channing. The graves of these historic persons were pointed out in Sleepy Hollow Cemetery.

Concord was also the birthplace of our famous Concord grape, cultivated and started here by Ephraim Bull in 1853. His home and vines were shown us by our guide.

It was worth something to see where the "embattled farmers stood and fired the shot heard around the world," as Emerson puts it. We made a halt beside the monument marking the spot where farmers as minute men fought the first battle for liberty. Close by this monument were the graves of three British soldiers who fell at Lexington.

But I must not weary you with too many particulars of this wonderful day in and around Boston. It was a great inspiration to stand in old Faneuil Hall—"the cradle of liberty"—with its portraits of famous men and its great painting of Daniel Webster addressing the United States Senate in his famous speech of 1840. Here it was that Wendell Phillips made his first anti-slavery speech.

Then there is the old state house, that once sheltered British troops, near which occurred the "Boston Massacre" of 1770, and in which Garrison found refuge from a fierce mob that threatened his life for his anti-slavery speech—oh! the many, many historic events that make this the most interesting city in the United States. Boston and its historic events that make this the most interesting city in the United States.

But we must not tarry longer in Boston. A pleasant sail in open sea brought us to the island which contains so many relics of American civilization since the days of the first landing of the Pilgrims, and the home of his early manhood is cared for. The Very name of Portland on Casco Bay is filled with pure air, grand viewpoints for scenery against peaks of the White Mountains, one hundred miles away, can be clearly seen. Here is a town that in early days had its full share of pioneer hardships, settled in 1632, partly burned by Indians in 1676, resettled in 1692, burned in 1699, resettled in 1716, bombarded by the British in 1775, fifteen hundred of its buildings burned in 1866, and out of all its trials it has come to be a beautiful victorious city of peaceful homes and flourishing business marts.

Besides being the birthplace of America's most famous poet, it counts among its sons: N. P. Willis, William Pitt Fessenden, Neal Dow, and Thomas B. Reed.

The Best Was When we found it necessary Yet to Come to change our plans, from Portland on, we were quite disappointed, but determined to make the best of it, and began to look for the best way to do so. This we found in a daylight sail through Penobscot Bay, with its beautiful islands, to Rockland at the mouth of the Penobscot River.

This is a flourishing town surrounded by granite hills, and with beautiful stretches of sea and wooded islands looking far away toward the sunrise. From this place comes the famous Rockland granite used in many fine buildings throughout the eastern and central states. In 1838 the shipbuilders of Rockland built the fastest sailing ship crossing the Atlantic.

After another restful night on shore, we took the morning steamer up the Penobscot River for Rockland and the best of all thus far, in regard to the inspiring panoramas of scenic and nature along the Penobscot. Such a sunrise as greeted us when Old Sol climbed out of the sea through a lowening ocean fog bank, and sent his golden streak of light across the bay, reminded me of the famous Egyptian sunsets that have dwelt in memory for more than twenty-three years.

It is apicturesque town and a glorious start for a wonderful day. Then came the sun-illuminated islands as we sailed out of the bay; the pine-clad hills on either side of the river, with gables or fronts of white cottages dotting the wooded hillsides; with here and there a fine home on the hill-tops; with fishermen's boats and tourists' yachts scattered among the islands where scarcely a ripple stirred the glassy waters; and with an ideal, clear, first of September sky glowing over all—oh! what a picture—a picture such as we saw that day on "nature's open canvass" reaching from Rockland to Bangor on the Penobscot River! There is no use in trying. These pictures must be seen in order to be appreciated. So I will stop trying and say good-by.

But before I stop let me call attention to the heading of this article. When we had to change our plans, we were quite disappointed, but began seeking a remedy as best we could by using the best data at our disposal. Long before these two days were done we found that under the provisions of God, our new way was far better. In the hour of disappointment we could not fully realize that the best was yet to come. But the realization came as we went along, and at the end we were thankful for our change of plans.

In Historic St. John Everybody knows something about St. John, New Brunswick, the city of high tides, steep hillside streets, fine buildings, shipyards, and immense paper mills; a city overlooking the finest harbor in New Brunswick, and where the noted "reversible falls" pour their floods inland and seaward as the twenty-foot tide rises or falls.

When the issues of the Revolution were settled and the United States became free, St. John received a great addition to her numbers by the influx of thousands who came to New Brunswick rather than under the Stars and Stripes. This really gave St. John its greatest movement toward its settlement as a Canadian colony.

It is now the chief city of New Brunswick, and the harbor, with its hundred islands, is one of the finest on the Atlantic coast. The fisheries of New Brunswick and Nova Scotia are noted the wide world over.

The three days spent in St. John will not soon be forgotten. It is in a land where Uncle Sam's money is just as good as John Bull's; but I must confess that it did go against my feelings a little to hand out a nice, clean, twenty dollar United States note to pay a small bill, and have to receive change in dirty, crumpled-up rag money that looked as though it had been wadded up and carried for days in some old fellow's trouser's pocket. Indeed, the man I handed the change seeing a real clean straight bill of Canadian currency during our five days in New Brunswick and Nova Scotia. I have a very distinct image of a certain ticket counter's drawer, literally packed with crumpled-up wads of bills, which he pawed over and over in search of our money: for I
had requested him to give me change in United States money. It really did seem too bad to see so little respect shown toward the currency of the realm.

In Evangeline’s Land Four or five hours’ sail across the Bay of Fundy, brought us to Nova Scotia, the land of immense apple orchards, which has the distinction of being the greatest apple country of eastern Canada.

Of course, the main attraction for us was the land of Evangeline, made immortal by Longfellow’s famous poem. Almost every step we took gave us something to dream about in days to come. We had come in touch with the Longfellow sentiments, as shown by the honors bestowed on his last home in Cambridge, Mass., and by the care taken of his earlier home in Portland, Me., and by the splendid Longfellow monument in one of the squares of the city of his birth; so we were well prepared to find that the main roads in Nova Scotia lead to Grand Pré, the home of the sweet-spirited Acadians—of his masterpiece.

Thousands of pilgrims visit the scenes of Acadian banishment, record their names in the new memorial chapel built on the foundations of the old church in which the Acadian farmers were imprisoned and from which they were transported to other lands, one hundred seventy-five years ago.

On a clear, breezy September day, we wandered over the broad and beautiful meadowland, redeemed from the sea by hard-working Acadian farmers, where once they dwelt in homes of peace; and we marked every sign of their labors in days of old. We strolled along Evangeline Beach, where the tide was out, and recalled the days when soldiers rushed the distracted peasants to the ships of exile. We visited the site of the village where stood the homes that were burned, and strolled through a hillside field, where still remain the cellar holes marking the spots where homes were burned after the owners were prisoners by the shore.

We read the story of Evangeline over and over, made all the more impressive by the surroundings of the saddest tragedy in American history.

A delightful sail from Yarmouth to Boston, and another from Boston to New York, made a good ending for our vacation outing.

Discussion Regarding the Size of the Year Book This General Conference, in adopting the Year Book, has made a notable step forward in the direction of economy and simplicity. The size and cost of the Year Book are carefully considered in two different meetings.

Many thought that some $2,000 was too much to spend annually for its preparation and publication. Some felt that such a book should contain all the details of importance as matters for reference for history. Some thought that once in four years might be sufficient for some of the lists of life members and statistics. The seventh section of the Commission’s report, as finally adopted by Conference shows the result of the discussion.

THE SABBATH

PRESIDENT BOOTHE COLWELL DAVIS

(Conference Sermon, August 23, 1925)

Text: “The sabbath was made for man, and not man for the sabbath; So that the Son of man is lord even of the sabbath.” Mark 2:27, 28.

These are the words of Jesus the Son of God, the world’s Savior and Redeemer, who called himself both Son of God and Son of man.

They are spoken in answer to pharisaic criticism of the conduct of Jesus and of his disciples toward the traditions of the Jews regarding the Sabbath.

Four things stand out in clear perspective, in this authoritative utterance of Jesus. First, the Sabbath as an institution had its origin in a distinct creative act, by which the Creator of the universe combined the Sabbath idea with designated time, and thus definitely and formally established holy time.

Second, the Sabbath has a universal application to all men and is not limited to any one race or people.

Third, the act by which holy time was constituted Sabbath, had a definite purpose which it sought to accomplish, viz., the enrichment of the life of man.

Fourth, the Christ, the Lord of man, be-cause of the purpose of the Sabbath, viz., human benevolence, Lord also of the Sabbath, and as such, not only vouches for its authenticity, but stands sponsor for its perpetuity.

I desire today, in this Conference sermon on the Sabbath, to raise aloft these four fundamental principles, clearly set forth by Jesus in his authoritative utterance, to exalt him and to help you to exalt him who is Lord of the Sabbath.

Seventh Day Baptists as a people have had a wondrous and blessed history. Glancing over it, we have been shown us in the preceding ministry address. The distinct and organic existence of three hundred years has been illuminated by illustrious deeds of faith and heroism, born of spiritual sonship to the Divine, and of obedience to the divine Word. But for the preceding fifteen centuries, from the days of Christ and the apostles, to the days of John Trask and Peter Chamberlen, the Lord of the Sabbath seems not to have left himself without witnesses to its worth and power, even though these witnesses, sometimes scattered as despided Waldenses, Lollards, or Anabaptists, or as isolated members of the Romish Church itself. The Sabbath advocates and adherents who came down in tenacious and devoted disciples of Christ, to the organization of the Mill Yard Church in London in 1617, were as clear in their vision and as loyal in heart, and perhaps as efficient promoters, as any who have followed them in the three hundred years of organized denominational existence.

It is my hope today, building upon the authority of Jesus for the origin, scope, purpose, and destiny of the Sabbath, and inspired by the illuminating history of the past, that we may catch a new vision of the future and lay down for the present with new purpose and power.

I have referred to the inspiring history of Seventh Day Baptists and to the innumerable host who observed the Sabbath before the organization of denominational life began, not to dwell upon that history and the details of the struggles and achievements of all those who have loved the Sabbath since Christ loved and honored it, as they have been so impressively reviewed by Dr. Main, but for the sake of that denominational history a background for the study today, in the twentieth century of the Christian era, of the fundamental principles enunciated by Christ in this text. That history stands before us for suggestion and inspiration while we draw practical conclusions in regard to present-day duties based upon these four fundamental principles enunciated by Jesus in the words of the text.

1. The Sabbath in its institutional idea and in its consecrated time is a part of the divine creative program and process. The seventh day, the Sabbath of which Jesus was speaking, is as definitely an integral part of creation, as are the moon and the stars; the trees, the grass and the cattle; the fish and the birds; and even man himself.

If God called the light he had created, and the darkness night, he likewise called the seventh day which he had created, the Sabbath. If God called the dry land earth, and the gathering together of the waters called the seas, and if he saw that it was good; if God created man in his own image, male and female, and if God blessed them; if on the seventh day God rested from all his work which he had made; so also God established the sabbath day and hallowed it; because that in it he rested from all his work which God had created and made.”

Thus I say that the Sabbath, as a sacred and holy day, is an integral part of the economy of creation and as such, is not only revealed to us by the New Testament, but is enshrined in the Old Testament.

From the Decalogue, which is the center of the Mosaic Law given to Israel, we learn that Israel was a people to whom the Sabbath was already known, and who needed not so much to be informed as to be reminded of the Sabbath commandment. A delightfully simple and clear description is given of Sabbath observance. "Remember the sabbath day to keep it holy. What can be more evident than that the fourth commandment of the Decalogue is most of all a reminder to Israel of the then known fact that the Sabbath is a time of special rest and holy work? A delightful description is given of the Sabbath observance. "For in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested the seventh day; where-
fore Jehovah blessed the sabbath day and hallowed it."

II. That the Sabbath of creation has a universal application, obligation, and blessing. For it is not confined to any one people or is asserted by Jesus himself in his saying that, "The sabbath was made for man," The word "man" is the generic, universal term. He did not say the sabbath was made for the Jew or for the sons of Abraham. Like all other creation it is for the race in its widest and fullest scope and application.

We have seen that Israel knew of the Sabbath before the law of Mount Sinai. Furthermore, there is no duty imposed upon Israel in the Ten Commandments which is not equally incumbent upon all men everywhere, unless perchance it may be the duty to, "Remember the sabbath day to keep it holy." Shall any man say that the fourth commandment is an exception to the other nine and that no universal significance is attached to it, while in all the others such universality inheres?

The history of primitive nations shows conclusively that many other ancient religions were familiar with the idea of sacred days. The seventh day was made for the Hebrew nation, before a Moses, or a Decalogue, were laying the foundations under a divine guidance, for the universality of the Sabbath to be enriched and sanctified by Jesus the Christ, who is Lord of the Sabbath.

Homer and Hesiod, Greek contemporaries of the Hebrews, wrote of the Sabbath day as sacred for the quest of truth of God. For all men, and is hallowed before Jehovah. Blessed was the sabbath day and its sanctity and perpetuity as a day of rest and worship, is acknowledged by science and faith alike, apart from the considerations of religion. An institution as ancient as the race of man, the Sabbath was made for man, not man for the Sabbath. Jesus taught the Sabbath school, and young people's meetings, is sponsored for physical rest and for spiritual refreshment.

Professor Hutton Webster, in his exhaustive book entitled, "Rest Days," published by McMillan Company, and to which I am indebted for much valuable material on the prevalence of the seven-day week and the seventh-day Sabbath among oriental and pagan nations, makes this striking statement in closing his chapter on the Hebrew Sabbath: "Though Jesus regarded the Sabbath as still binding on his followers, his teaching that it is a social institution designed for practical benefit to mankind, and not as a fetish, brought him repeatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by Sabbatarians in after ages: 'For the Son of man is lord of the sabbath'; 'The sabbath was made for man, and not man for the sabbath'; 'My Father worketh (that is on the sabbath) even until now. I can do nothing alone; my Father is working.' In Jesus' assertion in this place to emphasize the social value of the Sabbath for man, which this modern scholar points out in the teaching of Jesus, and particularly in the passage we have now under consideration.

The Sabbath, as an institution as old as man himself, has its foundation in the necessities of man's physical, social, and spiritual nature. It is not strange, therefore, to find that these human demands coincide with divine provisions to meet them. The need of physical rest one day in seven is acknowledged by science and industry alike, apart from the considerations of religion. An institution as ancient as the race of man, the Sabbath was made for man, not man for the Sabbath. Jesus taught the Sabbath school, and young people's meetings, is sponsored for physical rest and for spiritual refreshment.

The fourth commandment is a commentary on the mercy and kindness in the heart of the Father who made the Sabbath for rest for all people and their cattle. "Though thy son or thy daughter, thy manservant, or thy maidservant, or thy cattle, or thy stranger that is within thy gates," indicates the comprehensiveness of the love and sympathy of the all wise Father for his children for whom he made the Sabbath day for physical rest and for spiritual refreshment.

In Babylon and India the calendar bore the marks of the Sabbath. Nomads and shepherds of the lunar religion sacredly counted the four phases of the moon, and to them it appeared to stand still on the seventh day. Cuneiform inscriptions, recently discovered and deciphered, use the term "Sabattu," almost the exact equivalent of the Hebrew "Shavath," and having the same generic idea of rest, at the end of a seven-day week.

The seven-day week has been traced by scholars over a large part of the globe. Its remote origin and connection with the star cult, and the cult of the number seven, and with the phases of the moon, takes us far back into the ancient oriental world, where the seventh day as a weekly sacred day has the best support of modern scholarship.

It seems another evidence of Jehovah's will in giving the seventh day marking a planetary week, and distinguishable by the moon's changes, to enable primitive man to have a fixed physical reminder and guide for the hebdomadal, or seven day cycle, on which all men were ultimately to engrave, through many vicissitudes of evolution and revelation, the ideals of a divinely created and sanctified Sabbath. Thus Babylon, Assyria, and India, before the days of a Hebrew nation, before a Moses, or a Decalogue, were laying the foundations under a divine guidance, for the universality of the Sabbath to be enriched and sanctified by Jesus the Christ, who is Lord of the Sabbath.

Homer and Hesiod, Greek contemporaries of the Hebrews, wrote of the Sabbath day as sacred for the quest of truth of God. For all men, and is hallowed before Jehovah. Blessed was the sabbath day and its sanctity and perpetuity as a day of rest and worship, is acknowledged by science and faith alike, apart from the considerations of religion. An institution as ancient as the race of man, the Sabbath was made for man, not man for the Sabbath. Jesus taught the Sabbath school, and young people's meetings, is sponsored for physical rest and for spiritual refreshment.

Professor Hutton Webster, in his exhaustive book entitled, "Rest Days," published by McMillan Company, and to which I am indebted for much valuable material on the prevalence of the seven-day week and the seventh-day Sabbath among oriental and pagan nations, makes this striking statement in closing his chapter on the Hebrew Sabbath: "Though Jesus regarded the Sabbath as still binding on his followers, his teaching that it is a social institution designed for practical benefit to mankind, and not as a fetish, brought him repeatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by Sabbatarians in after ages: 'For the Son of man is lord of the sabbath'; 'The sabbath was made for man, and not man for the sabbath'; 'My Father worketh (that is on the sabbath) even until now. I can do nothing alone; my Father is working.' In Jesus' assertion in this place to emphasize the social value of the Sabbath for man, which this modern scholar points out in the teaching of Jesus, and particularly in the passage we have now under consideration.

The Sabbath, as an institution as old as man himself, has its foundation in the necessities of man's physical, social, and spiritual nature. It is not strange, therefore, to find that these human demands coincide with divine provisions to meet them. The need of physical rest one day in seven is acknowledged by science and industry alike, apart from the considerations of religion. An institution as ancient as the race of man, the Sabbath was made for man, not man for the Sabbath. Jesus taught the Sabbath school, and young people's meetings, is sponsored for physical rest and for spiritual refreshment.

The fourth commandment is a commentary on the mercy and kindness in the heart of the Father who made the Sabbath for rest for all people and their cattle. "Though thy son or thy daughter, thy manservant, or thy maidservant, or thy cattle, or thy stranger that is within thy gates," indicates the comprehensiveness of the love and sympathy of the all wise Father for his children for whom he made the Sabbath day for physical rest and for spiritual refreshment.

Professor Hutton Webster, in his exhaustive book entitled, "Rest Days," published by McMillan Company, and to which I am indebted for much valuable material on the prevalence of the seven-day week and the seventh-day Sabbath among oriental and pagan nations, makes this striking statement in closing his chapter on the Hebrew Sabbath: "Though Jesus regarded the Sabbath as still binding on his followers, his teaching that it is a social institution designed for practical benefit to mankind, and not as a fetish, brought him repeatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by Sabbatarians in after ages: 'For the Son of man is lord of the sabbath'; 'The sabbath was made for man, and not man for the sabbath'; 'My Father worketh (that is on the sabbath) even until now. I can do nothing alone; my Father is working.' In Jesus' assertion in this place to emphasize the social value of the Sabbath for man, which this modern scholar points out in the teaching of Jesus, and particularly in the passage we have now under consideration.

The Sabbath, as an institution as old as man himself, has its foundation in the necessities of man's physical, social, and spiritual nature. It is not strange, therefore, to find that these human demands coincide with divine provisions to meet them. The need of physical rest one day in seven is acknowledged by science and industry alike, apart from the considerations of religion. An institution as ancient as the race of man, the Sabbath was made for man, not man for the Sabbath. Jesus taught the Sabbath school, and young people's meetings, is sponsored for physical rest and for spiritual refreshment.

The fourth commandment is a commentary on the mercy and kindness in the heart of the Father who made the Sabbath for rest for all people and their cattle. "Though thy son or thy daughter, thy manservant, or thy maidservant, or thy cattle, or thy stranger that is within thy gates," indicates the comprehensiveness of the love and sympathy of the all wise Father for his children for whom he made the Sabbath day for physical rest and for spiritual refreshment.

Professor Hutton Webster, in his exhaustive book entitled, "Rest Days," published by McMillan Company, and to which I am indebted for much valuable material on the prevalence of the seven-day week and the seventh-day Sabbath among oriental and pagan nations, makes this striking statement in closing his chapter on the Hebrew Sabbath: "Though Jesus regarded the Sabbath as still binding on his followers, his teaching that it is a social institution designed for practical benefit to mankind, and not as a fetish, brought him repeatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by Sabbatarians in after ages: 'For the Son of man is lord of the sabbath'; 'The sabbath was made for man, and not man for the sabbath'; 'My Father worketh (that is on the sabbath) even until now. I can do nothing alone; my Father is working.' In Jesus' assertion in this place to emphasize the social value of the Sabbath for man, which this modern scholar points out in the teaching of Jesus, and particularly in the passage we have now under consideration.

The Sabbath, as an institution as old as man himself, has its foundation in the necessities of man's physical, social, and spiritual nature. It is not strange, therefore, to find that these human demands coincide with divine provisions to meet them. The need of physical rest one day in seven is acknowledged by science and industry alike, apart from the considerations of religion. An institution as ancient as the race of man, the Sabbath was made for man, not man for the Sabbath. Jesus taught the Sabbath school, and young people's meetings, is sponsored for physical rest and for spiritual refreshment.
spirit from the Christian Church. Frantic appeals are made for legal, statutory protection for the sacredness of the day. In this uncertainty and distress, which is the inheritance of this generation from past centuries, augmented by changed economic and political conditions of the Church, with fasting and prayer, is crying to God for a practicable and effective deliverance. The sanctions of human nature must be re-enforced by the sanctions of religion and revelation.

The Sabbath of which Jesus is Lord, has these sanctions and offers to Christians of all churches new visions of Sabbath truth by which, in their own churches, and in their own way, they shall rise to greater blessings from God. No better mission can command the best talent and holiest consecration of the disciples of Christ in any church, than is to be found in this field of Sabbath promotion. It must be a religious and voluntary adherence, and not coerced and legal. The goal of this mission is not a sectarian goal, but it will be found in a willingness to see people accept and practice the truth of the Sabbath within the fellowship of their own churches.

The Sabbath is non-sectarian and is a basis for a new inter-church religious awakening and revival. All Seventh Day Baptists desire to do is to be evangelists of the churches.

The Lord's Supper, the guarantee of authenticity for all men, and for the established church, a part of his high commission from Almighty God. Humanity will never know its ultimate redemption until it lives and functions in the pure light of that Lordship. Slowly but surely it is approaching that knowledge and that faith. Little by little the horizon is widening. Organized life grows, so spiritual life will go on growing under the unfolding glory of that Lordship, until the kingdoms of this world become the kingdom of our Lord and of his Christ.

Travel upon rails has always been reckoned to be twice or three times as rapid as travel on the water. But the modern "speed boat," a ship carrying to the hundred horse power and riding, at speed, on top of the water instead of ploughing through it, can make the locomotives puff to keep up with it. Such a boat, named the "Tsunami," has been towed from New York in two hours and forty minutes, twenty minutes faster than the running time of the famous Twentieth Century Limited—Youth's Companion.

For the sake of these blessings some would travel a hundred miles by ox teams. Most of the readers of the Sabbath Recorder have attended meetings similar to these yearly meetings, and have realized much pleasure and help from the Christian fellowship enjoyed and the spiritual blessings received.

Such meetings held a very important place in my early life, and I doubt not but scores of our loyal Seventh Day Baptists agreed with me that the early semi-annual meetings of the Dodge Center, New Auburn, Carleton, Alden, and Trenton churches in Minnesota, were very helpful to us as young people in interesting us in the Christian life and in our denominational work. Many other loyal Seventh Day Baptists would say the same of the influence on their lives of yearly, semi-annual, and quarterly meetings in other sections of the denomination.

We have several local union meetings in our denomination, they have a very important bearing on the spiritual life and development of the denomination. Some of these are yearly meetings, some semi-annual, some quarterly, and others having no set time.

Union meetings to celebrate the Lord's Supper, such as are held by the Milton and Milton Junction churches, and the Shiloh and Marlboro churches, and possibly others are sources of strength and help. Some of the meetings that should be of great value to us this year are: the Iowa Yearly Meeting; the Quarterly Meetings of the Southern Wisconsin and Chicago Churches; the semi-annual meeting of the Michigan and Ohio Churches, Minnesota and Northern Wisconsin Churches, and the Brookfield Churches; and the Yearly Meeting of the New Jersey, New York City, and Berlin Churches.

These meetings can be attended by more of our people than are able to attend the associations and Conference, and while the business features of Conference are lacking in interest, there are opportunities for realizing the devotional, evangelistic, inspirational, and the fraternal elements of our united religious work, that are of great value.
And then let us endeavor to have present at these meetings our nonresident members and women who seldom attend our services, so that we may enjoy their presence, and that they may share with us the rich blessings that God has in store for us in these meetings that the small churches as well as the larger ones can entertain.

And finally, write up an account of the meetings for the Sabbath Recorder that its readers may share in the blessings received and enjoyed by those who were so fortunate as to attend them.

STATEMENT ONWARD MOVEMENT TREASURER, AUGUST, 1925

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred, First</td>
<td>$60.79</td>
</tr>
<tr>
<td>Alfred, Second</td>
<td>$39.50</td>
</tr>
<tr>
<td>Independence</td>
<td>$48.50</td>
</tr>
<tr>
<td>Little Prairie</td>
<td>$11.00</td>
</tr>
<tr>
<td>Milton</td>
<td>$124.33</td>
</tr>
<tr>
<td>Paintpaw</td>
<td>$300.00</td>
</tr>
<tr>
<td>Salem</td>
<td>$23.50</td>
</tr>
<tr>
<td>Syracuse</td>
<td>$6.00</td>
</tr>
<tr>
<td>Lucia M. Waldo</td>
<td>$10.00</td>
</tr>
<tr>
<td>Nile, Ladies' Aid Society</td>
<td>$25.00</td>
</tr>
</tbody>
</table>

**Total Receipts:** $657.62

**Disbursements:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Conference</td>
<td>$60.58</td>
</tr>
<tr>
<td>Contingent Fund</td>
<td>$25.00</td>
</tr>
<tr>
<td>Scholarships and Fellowships</td>
<td>$12.00</td>
</tr>
<tr>
<td>Historical Society</td>
<td>$6.00</td>
</tr>
<tr>
<td>Ministerial Relief</td>
<td>$48.00</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$93.60</td>
</tr>
<tr>
<td>Denominational building</td>
<td>$5.00</td>
</tr>
<tr>
<td>Education Society</td>
<td>$18.00</td>
</tr>
<tr>
<td>Woman's Board</td>
<td>$51.00</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>$226.00</td>
</tr>
<tr>
<td>Young People's Board</td>
<td>$36.00</td>
</tr>
<tr>
<td>Sabbath School Board</td>
<td>$43.20</td>
</tr>
<tr>
<td>Balance</td>
<td>$57.62</td>
</tr>
</tbody>
</table>

**Total Disbursements:** $682.62

WILLIAM JENNINGS BRYAN

MRS. MARTHA H. WARDNER

"All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken and the beautiful woman taken away out of the house of the Lord?"

For several weeks past, I have had a desire to write an article for the Recorder on William Jennings Bryan as I saw him at Winona Lake.

I am fully aware that what I say will seem very tame when compared with what others are saying about him, but I hope to present a side of his character that I, at least, have not seen in print.

I first heard of him through the report of the Democratic Convention in Chicago, where he made his famous speech on "The Cross of Gold." I was very anxious to hear him speak and made plans several times to do so, but my plans were always frustrated until I began to think that the "fates" were against me. But, "all things come to him who waits" and in due time my opportunity came to hear Bryan. In 1916, I went to Winona Lake to spend the summer. While there Mr. Bryan stopped off between trains and delivered an excellent address. I am not going to say anything about that address further than to tell you of the tribute he paid to Mrs. Bryan. "She was lovely," he said, "the first time I saw her, so lovely that she challenged my admiration. It was a case of love at first sight, but she has grown in loveliness all these years. She has shared in all my trials and in such triumphs as there have been."

When, on my next visit to Winona, I saw Mrs. Bryan on the platform and heard her speak, I felt confident that the tribute paid her by her husband was richly deserved.

But I want to speak of Mr. Bryan as I saw him at the Winona Bible Conference. The first time I heard him speak at the Bible Conference, I said to myself, "If I had come into this service without knowing who was to speak I would have thought it was one of the ministers at the conference upon the subject." Whether from training or other causes, it seemed difficult for me to connect a politician with the pulpit. In these sermons there were no flights of oratory. He simply talked to us as much as he would have talked to a little parlor company, yet he enunciated so distinctly that I am sure the multitude had no difficulty in understanding what was said.

On one occasion he told us of an interesting event in his life. He wanted to go to a certain city to speak on temperance. He could not find a Democrat who would go with him and introduce him, so he went alone, rented a hall, made the announcement; and when the time came, went onto the platform, hung his coat and hat on a chair, addressed the chair, and made his speech. A few years later he went to that city again to speak on temperance under greatly changed circumstances.

The next morning another surprise awaited him when the clergyman came into the early morning prayer meeting. Surely it would not be expected that a politician, a man traveling over the country lecturing, broken of his rest, and accustomed to sleeping late in the morning when he had an opportunity, would be at the six o'clock prayer meeting; but nevertheless he was there, a humble worshipper seeking God's blessing and guidance for the day.

And there was still one more surprise. Winona Lake again invited the services of the Rescue Mission workers. A hillside had been fitted up for meetings, and a service was held there between supper and the regular evening service. These services were usually conducted by the Rescue Mission boys. I was told that he said he enjoyed no service of the Bible conference better than he enjoyed the hillside service. What was there at those services to draw him? It would be expected that he would enjoy listening to notod divines who would give him food for thought couched in the best English, but the stories told at the Rescue Mission services were not always told in the best language. Why then was he there? There can be but one answer to the question. He was there because it gave him joy to hear the old but new story of how the gospel of Jesus Christ is able to pick men up out of the gutter and transform them into noble Christian citizens.

At one of these services, Mr. Bryan was seated next to the principal speaker. After he had given a report of his work, Mr. Bryan turned to the clergyman in front of whom he had enjoyed the brother's report, then added, in effect, that "his work and mine have lain along different lines. He has been helping men up out of the gutter, while I have been trying to keep them from getting into the gutter." Following this in a few brief words, he unveiled to us his heart. He told of how measures had been thrust upon him, which it had not been in his plans to take up, and of the desire in his heart from long experience, to be able to do something to help boys, so that they might be able to avoid the experiences that come as a result of sin.

One writer says, "He died of a broken heart." Was the honor conferred upon him of passing through the gateway of death in the footsteps of the Master?

After I was able to think calmly of his death, I said to myself, "I wonder how it seems to other people when I come into the presence of the One whom he served, and whose he was?"

William Jennings Bryan, statesman, orator, author, Christian, defender of the faith, and apostle of peace, on the last day of his life held the banner of righteousness in the thick of the fight, and, having sealed his testimony with thy life, now, "Sleep and rest, brave hero of the past."
It has been a hard task to get stocked up again, for it is impossible to think beforehand of all that may be needed in every emergency. The work of looking over the refuse, finding what could be saved of it, and cleaning and repairing, has been a long and wearisome task, taking weeks for its accomplishment. Then the repair of the buildings took over two months, but, when they were finished, they looked better than for a long time and were in some ways improved. A new fence around the front and one side of the buildings and an iron gate in front of the dispensary make the place look neater than before.

The cost of repairs and re-equipping has been met by the money which has been kept in the medical fund with the hope of some time building another small building. Also by the generous gifts of the good friends at home to whom we are truly grateful. Many gifts from America have come to the doctors, also, to help them replace their lost possessions. Missionary friends in Shanghai, too, have been most generous, not only those at mission, but of some other missions as well. All these have warmed our hearts, as we have realized more than ever the sympathy and love which they express.

Meanwhile Dr. Thorngate and family were crossing America in the hospital car, a gift from the medical friends at home, in the gift of the H. E. Davis family. The Thorngates left Exeland, Wis., September 23, and sailed from Shanghai November 8. They spent the time until February 13 in language study with two native teachers, unlearning the catechism. They wish to acknowledge the gifts of friends which were a great help in furnishing the house which had been repaired and was almost entirely bare of furniture. Dr. Palmberg had already moved to her rented rooms in town, having begun her new work there on December 1. She would rather have waited until it was more convenient, but the pressure of the need seemed to make it wise to begin as soon as possible. The last of October, Dr. Palmberg went on her long planned but very much shortened vacation with her friends, Dr. Josie and Miss Mabel Rogers.

Dr. Palmberg's new work occupying her afternoons, Dr. Thorngate immediately began to take the afternoon clinics with the help of Miss Helen Su. He also had to look after the hospital patients quite largely.

When Dr. Crandall came back the first of April, Dr. Palmberg handed over all the affairs of the hospital to her and devoted herself entirely to her new work. Dr. Thorngate has continued to take charge of the afternoon clinic and also helps some in the morning clinic after his study time is over. He has also had a share of the inpatients.

The Thorngates are studying with one of the Liuho church members, Mr. Koo, spending three hours a day in that very necessary work. Mrs. Thorngate has studied as much as she could of all the history of the little David has broken in considerably on that time. She has also been hostess for the mission, the other doctors boarding there partially.

The statistics of the medical work from November 1 to June 1 are as follows:

<table>
<thead>
<tr>
<th>Treatments in the dispensary, 6988:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>1508</td>
</tr>
<tr>
<td>Women</td>
<td>1208</td>
</tr>
<tr>
<td>Children</td>
<td>199</td>
</tr>
<tr>
<td>Soldiers</td>
<td>199</td>
</tr>
<tr>
<td>Total</td>
<td>4100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Diseases treated:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Malaria</td>
<td>1540</td>
</tr>
<tr>
<td>Skins</td>
<td>729</td>
</tr>
<tr>
<td>Eyes</td>
<td>489</td>
</tr>
<tr>
<td>Intestinal wounds and abscesses</td>
<td>473</td>
</tr>
<tr>
<td>Tuberculosis</td>
<td>44</td>
</tr>
<tr>
<td>Accidents</td>
<td>40</td>
</tr>
<tr>
<td>War wounds</td>
<td>30</td>
</tr>
<tr>
<td>Burns</td>
<td>16</td>
</tr>
<tr>
<td>Operations in clinic, not abscesses</td>
<td>1087</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>58</td>
</tr>
<tr>
<td>Outcalls</td>
<td>87</td>
</tr>
</tbody>
</table>

In-patients of which 9 were operative: 87

Some remarks are necessary in explanation of these statistics. No account was kept of any cases between October 22 and November 1. Almost all of our work for the first month or so was free. We had several gifts of quinine from the Red Cross for free dispensing. The poor people had no money to pay for anything. Since records have been kept, an average monthly number of dispensary treatments has been nine hundred ninety-eight, the largest we have ever had.

Soldiers are recorded separately as a matter of interest to ourselves. The number is really more than that recorded, as sometimes one would forget and write "man" instead of "soldier." It shows that we have tried to do good to our erstwhile enemies, though they are probably not the identical ones who wrecked and looted us. Much of the treatment to them has been free. There have been a great many quartered in town ever since the war. Of the burns several have been cases of burns purposely inflicted by robbers who forced their victims to disclose the hiding places of money. Robberies are very frequent these days. As to the in-patients, we did not receive our new beds until after the middle of April, and so were unable to receive many until after that date.

Soon after their return Dr. Palmberg and Dr. Crandall were asked by a sanitation commission from Nanking to take charge of sanitary work in the town. Although it seemed almost impossible to spare the time, they felt that they must do so even at the expense of their own work. So for a long time one of them spent much time on the streets supervising workmen while the other cared for the medical work. The people of the town seemed to appreciate it very much, and, as they were working along with others, they felt that they came into closer touch with the people in a friendly way than ever before. The chief men of the town have expressed themselves as grateful and pleased that the doctors were willing to stay after the way that they had been treated.

A great deal of time was also given to the distribution of quilts and garments furnished by kind friends in Shanghai. As it was desired that these should go to the most needy, the homes had to be visited and many inquiries made, all of which consumed much time.

In her new work, Dr. Palmberg has on her roll about thirty women who come to her rooms five afternoons of each week to do cross-stitch and other work on articles made of Chinese linen. She hopes to sell these articles mostly in America. The work began as a charity work, country women making clothes for themselves and for others. Recently the articles have become more and more of a profit, and the project cannot continue indefinitely in that way and it has gradually changed its character as well as its personnel, only three or four of the original women remaining.

Each Friday in dismissal some time is spent in the study of the Gospel, beginning with a catechism on the true doctrine. Some can read while others are learning. Some are becoming personally interested, one
woman having become a proselytizer and already living a Christian life. She has given up all her heathen customs and is, in every way, doing the best she knows.

Dr. Palmberg has two of Dr. Sinclair's proteges living with her, one a little girl who is practically an orphan, and the other a woman, Mrs. Sinclair sent to a Bible training school where she learned to read and to understand more thoroughly the Christian religion. She is a whole-hearted Christian and a good help in the work. She talks to the women patients in the hospital, helps to teach Dr. Palmberg's women, and goes out almost every afternoon to teach the Gospel in the homes of the people. Dr. Palmberg gives her her board and a few dollars a month.

The civil governor of the province, through the kind offices of a Lihuho man who knew him, gave Dr. Palmberg two thousand dollars for the industrial work and promised to give indemnity for the war losses when there should be money for it, but we have come to feel that perhaps the two thousand dollars was a sop to ease our feelings and that he intends to fall back on that as a settlement of the matter. Now he is dismissed from the governorship, and we feel rather dubious about ever getting any indemnity.

The Lihuho Church suffered heavily from the war. At first, the mission was considered one of our best members had his rented house with all he had burned and is now in Lihuho. Two hundred Mexican dollars was sent by friends in America and divided among members here. The Shanghai Church was very generous in caring for them and providing them with quilts. The secretary has regularly conducted communion for our church at Waterford, Conn., and in June he attended a Conference at Milton, Wis. At a pre-Conference Ministers' Meeting, held at Milton Junction, Wis., one day was given to the corresponding secretary to conduct the work and prays that the work will be continued. The secretary has attended the associations, as usual, and the programs of these meetings have been well attended. He has regularly conducted communion for our church at Waterford, Conn., and has visited twelve other churches in the country and two in foreign countries. In February the secretary attended a Foreign Missions Conference in Washington, D. C., which lasted six days, and in June he attended a Conference on Evangelism, held at Northfield, Mass.

Eight weeks were given to a trip to Trinidad, British West Indies, and to Georgetown, British Guiana. One week of the trip was used to investigate the needs of Seventh Day Baptists in Trinidad; but very much time, thought, and energy were given to social and financial matters in Georgetown, as reported to the Board of Managers last April. While in Georgetown he assisted foreign and anti-Christian student outbreak began in Shanghai. Here, however, as yet we have had no such hostility directed against us. All in all we have very much for which to thank God.

VII.-ANNUAL REPORT OF CORRESPONDING SECRETARY

During the year the corresponding secretary has tried to serve the Missionary Society and world-wide missions in every way possible. In this service the Board of Managers has given the secretary wide liberty and loyal support. The board is united, and the splendid spirit it has shown has been an inspiration.

The activities of the year have been many and varied; but, as they have been recorded in the quarterly reports, details are omitted in this report. The correspondence, which is large and increasing, has been cared for by the corresponding secretary and the clerical help furnished by the board. Much time has been spent in preparing material for the Missionary Department of the Sabbath Recorder, and during the first half of the year were given to endeavors to promote evangelism throughout the denomination. Following the board meeting one year ago the corresponding secretary looked after the printing of the annual report and attended the General Conference at Milton, Wis. At a pre-Conference Ministers' Meeting, held at Milton Junction, Wis., one day was given to the corresponding secretary to conduct the work and to present our missionary work and program to the board.

Her death brings sadness to us all, not alone because she was an active and helpful member of the Board of Managers, but also because just a few months before her death she, as the Hebron Conference, Mrs. Greene, of Syracuse, N. Y., united in holy wedlock and her death unexpectedly terminated the earthly hopes of both.

VIII.-IN MEMORIAM

It is with sorrow that the Board of Managers record the loss, during the year, of one of its most active members, Mrs. Elizabeth Briggs Greene, formerly Mrs. Elizabeth Briggs Clarke, whose death occurred November 28, 1924.

Since early life Mrs. Greene has been an active worker in the first Seventh Day Baptist Church of Hopkinson, R. I., and for a number of years an enthusiastic member of the Board of Managers. She was deeply interested in our mission work, faithful in attending the board meetings, and always willing to give of her time and labor for the best interests of the board.

Her death brings sadness to us all, not alone because she was an active and helpful member of the Board of Managers, but also because just a few months before her death she, as the Hebron Conference, Mrs. Greene, of Syracuse, N. Y., united in holy wedlock and her death unexpectedly terminated the earthly hopes of both.

IX.-TENTATIVE BUDGET FOR 1926

China

J. W. Crofoot $1,600.00
H. Eugene Davis 1,600.00
H. Eugene Davis 300.00
Grace T. Richardson 300.00
Susie M. Burdick 300.00
Rosa W. Palmberg 300.00
Grace L. Crandall 300.00
Anna M. West 300.00
Mabel West 300.00
Incidental expenses 300.00
Girls' School 300.00
Traveling expenses 1,900.00
British Guiana

L. M. Spencer $1,000.00
Interest on mortgage 100.00

Total 8,180.00

X.-ESTIMATED RESOURCES FOR 1926

Income on permanent funds $32,000.00
Interest on mortgage 1,200.00
Total 33,200.00

(For Treasurer's annual report, see Year Book)

XI.-CONCLUSION

In reviewing the work of the year we find that, in addition to carrying on the work of the previous year, we have sent out Dr. and Mrs. Thorngate to Lihuho, China, and employed Miss Mabel L. West in Shanghai, China; have made a personal investigation of the work in Trinidad, B. W. I., and tried to find a minister to put in charge of the work in Australia; have employed Rev. Robert B. St. Clair full time with headquarters in Detroit, Mich., and increased the appropriation to the church at Stonefort, so that Pastor Ellis R. Lewis might give full time to the work in southern Illinois; have increased the memberships to some of the other churches and supported a missionary on the Hebron (Pa.) field; have made an effort to promote a systematic evangelistic campaign throughout the denomination and
tried to keep denominational interests and the world’s need of Christ before the people.

As we turn to the future we find all the fields occupied last year. New ones have our support and new tasks presenting themselves. The fund to erect new school buildings in China is yet to be completed, and a missionary for Australia to be found and sent out; Jamaica is calling for a white minister to help in the work on that island, and Trinidad and Georgetown need encouragement and a minister from the homeland to supervise the work in their midst; Costa Rica has long been waiting for help, and Cape Verde Islands, England, India, Java, and other places are calling for the Gospel as proclaimed by Seventh Day Baptists; pastorless churches should be cared for, and the Pacific Coast is asking for an evangelistic team with a five years’ program; general missionaries are needed in many sections, and evangelism should be pushed with great vigor.

These are some of the tasks and problems which confront us as we begin to prepare for another year. These tasks are only a part of one great whole which God, the Father, hath committed to Protestant denominations and in which Seventh Day Baptists are called to have a part. It is the task of comparing and scrutinizing the world of thought, now only well begun. It is too late to turn back. We have aroused and given the heathen nations power and a desire for self-government and freedom; now we must give them the Gospel or they become the deadliest peril to us and civilization. Nothing can stay the cataclysm of destruction but Christianity with its Gospel of purity, love, peace, and the brotherhood of all men based on the Fatherhood of God and the Saviorhood of Christ. To give them this Gospel is the colossal task Christian missions have undertaken. Compared with it everything else pales into insignificance. All wealth was created that it might be consecrated to this end, all skill and invention that they might contribute to this glorious purpose, all culture that it might hasten the world’s redemption through Christ.

The day of Christian missions has come and Seventh Day Baptists are called to have part in their triumphal consummation. In behalf of and approved by the Board of Managers,

WILLIAM L. BURDOCK, Corresponding Secretary.
Westervi, R. I., July 15, 1925.

MONTHLY STATEMENT
August 1, 1925—September 1, 1925

S. H. Davis, Treasurer.

In account with
The Seventh Day Baptist Missionary Society

Dr.

Balance on hand August 1, 1925 . $19,425.25
Secretary on field, Missionary Society . 10.00
Washington Trust Co., August Interest . 4.67
Washington Trust Co., August Interest . 4.00
H. Louie Mignott, July salary..... . 25.00
T. L. M. Sponser, July salary...... . 83.23
Wm. L. Burdock, July salary, traveling expenses, postage and telegrams . 190.60
L. J. Branch, July salary...... . 150.00
C. H. Van Horn, July salary...... . 150.00
Ella R. Lewis, July salary...... . 60.00
R. P. South, July salary...... . 80.00
George W. Hills, July salary and traveling expenses . 41.10
G. H. F. Randolph, July salary...... . 33.33
Angelina P. Allen, July salary...... . 33.33
D. Burdett Coon, July salary and traveling expenses . 33.33
H. Louise Mignott, July salary...... . 35.00
William L. Burdock, clerk hire ...... . 35.00
Alfred Loan Association, account H. E. Davis salary...... . 33.33
Washington Trust Co., China draft...... . 33.33
S. H. Davis, account Dr. Palmgr Bo'gL's salary...... . 25.00
Harold R. Crandall, Dr. Crandall's salary...... . 25.00
William L. Burdock, clerk hire ...... . 25.00
Alfred Loan Association, account H. E. Davis salary...... . 25.00
Washington Trust Co., China draft...... . 25.00
S. H. Davis, account Dr. Palmgr Bo'gL's salary...... . 25.00
H. Louie Mignott, July salary...... . 25.00
William L. Burdock, July salary...... . 25.00
treasurer's expenses...... . 25.00

Balance on hand.$1,193.97

$19,476.79

Bills payable in September, about . $3,500.00

Amount of funds referred to in last month's report now amount to $18,732.12; balance in hand $1,282.52, net indebtedness $460.48.

S. H. Davis, Treasurer.

Why crack nuts? A fashionable confectionery shop, as the question and offers fresh nut meats already cracked. It would be hard to find anything that shows more plainly the modern tendency to regard as work what our predecessors considered as a pleasure. Cracking nuts, like popping corn, is a social division. It needs a big wooden bowl, several flatirons, of the old-fashioned kind, as many hammers, and an open fireplace for background. The man who wouldn't rather crack nuts in that way than have them cracked for him is a fibber.—Youth's Companion.

One of the most vicious ideas that ever found entrance into human brain is that there is not enough of everything for everybody, and that most people on the earth must be poor in order that a few may be rich.—Orson Swett Marden.

EDUCATION SOCIETY'S PAGE

President Paul E. Titeworthy Chestertown, Md.

Contribution Editor

OUR CULTURAL DEBT TO THE PAST AND HOW TO PAY IT

(Conference Paper)

When I first learned of this topic I thought it foolish. Of course we owe a culture which everyone admires. Everybody admires it. We might about as well talk of the debt of the skyscraper to the hidden, reinforced concrete walls which support it, or of the athlete to the splendid physique of the mother who bore him. Nearly everybody seems to see that the past is the seed of the present and that tomorrow is the fruitage of today. It all seems as clear as the proverbial nose on the proverbial face. But wait! President Bond gave me this subject and wise men do not often do or say foolish things. Our good president does not in the least resemble a certain British king I once heard you talk about. He has English history know how the Stuart sovereigns were foolishly or infamous alike for their wit and their folly. It is recorded of the Duke of Buckingham, a prime favorite of King Charles I, how, when one morning going around to his royal master's apartment he found his majesty still-as he thinks-if he thinks at sleeping, his "getting and spending, as lazy philosophy..."

With the coming of civilization and to justify to you the ways much to do and learn, I find—I should have to emphasize to myself—that I am a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. You and I are characterized alike by thought—wisdom and light. When I first learned of this topic I thought it foolish. Of course we owe a culture which everyone admires. Everybody admires it. I am a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. I am a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucleus to the future. He is a student of history. A. W. S. History does not mean that. He is a student of history, and he knows that the present is, the seed of the past, and that the past is a nucleus to the present and that the present is a nucl
there burns brightly in the heart of every decent citizen an unquenchable belief in the necessity of meting out to men even-handed justice; matters great and small. This undaunted ideal is another of the great cultural contributions of the past. Out of the fertile soil of human experience and yearning in this wide field of social relations have sprung two of the most potent benefactions of our kind. We who live in America and believe in democratic laws and democratic government, who compact our highest thought of these matters into the one word—Americanism, do we realize that these ideals did not come about of themselves and in a day, but that God has been helping men slowly to build them up through the long reaches of human history?

We can not be really thankful for Americanism without acknowledging our cultural debt to the past for the finer conception of men and of women, for the more wholesome human relations, for the more exalted idea of the family with which the past has brought us.

I wish to call your attention to one more sublime contribution of the past. The old-time man of the ice age, who scratched the rude pictures of the bear, the mammoth, the reindeer in the rock or scratched the rude pictures of the bear, the mammoth, the reindeer in the rock or discovered in caves in France, lived in terror of evil spirits and malevolent deities. By sacrifices and ceremonies he sought to in­duce them to let him live in peace. Even the early Hebrews trembled before a God of wrath whom they sought to placate by fruit and flesh offerings.

It is a long step from this religion which made man an abject creature cowering before the fear of the unknown for the sake of his own skin to the principle which Samuel enunciated, "Obedience is better than sacri­fice and to hearken than the fat of rams." Or to Micah's pronouncement, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly before thy God." Or still greater to the spirit of Jesus when he said, "Greater love hath no man than this that a man lay down his life for his friends." Men are trying today to formulate a religion for the present which shall, as they say, free itself from the foolish past. They will never achieve their purpose. They can not escape the independent spirit of the past any more than they can blot out the words which they spoke yesterday.

Religion is the greatest cultural ideal coming down to us from yesteryear.

Here then are three outstanding cultural contributions vital to our life and mines the family, law and government, and education. Had I time and you patience, I could name you such a list of our historical indebtednesses as would look like a garage bill after you do the same.

Don't you see how the past rightly understood is no mere past but walks mightily in the present? Don't you see how utterly foolish any philosophy of life is which pretends to divorce the past, like a verminous appendix, because of the life of men and leave them alive?

There remains one quantity in the equation which we have only scantily touched upon—the future. Granted that we have an increasingly lively sense of our indebtedness to the men and ideals of former years; granted that we see with new clearness that our life of today was impossible without that of yesterday, what of it? The ancient pagans thought they could cut and be merry, for tomorrow we die." The modern pagan says, "We live but once; let us have fine clothes, drive fine cars, and go to the movies." And some of us folks who call ourselves Christians feel that the end of life is to care for our families and keep out of jail.

Sometimes I am inclined to feel that the only true follower of Christ is the man who, with the generous love of our indebtedness to the past, is equally aware of his tremendous re­sponsibility to the future. The real Christian is the man who accepts the responsibil­ity of family, church, community, state, nation, and world. The Chris­tian is unlike the man, who, appealed to do a generous act for the sake of his descend­ants, queried petulantly, "What have my descendants ever done for me?"

When you stop to think of it, the sense of responsibility for generations unborn is a curious thing. Why, with all our other trouble, should we, who will all be dead in a hundred years, concern ourselves for those that shall come after us? This sense of responsibility is vital to the survival of the right time in the life of the individual and the race God implants it in human hearts.

Yesterday afternoon, while I was trying to whip into some sort of shape the thoughts for this talk, I drove from Salem westward.
along the state road to the end of the concrete the other end of West Union. As I followed leisurely the windings of the beautiful West Virginia valleys, stopping now and then, an old thought came to me with renewed force and lent a heightened interest to nature’s loveliness. I shall try to give you this idea in a minute. First, I want to attempt a picture.

The late-summer sunlight, falling athwart the rugged hills and sinuous valleys, cast an indescribable, mellow enchantment over the scene. Here and there tall trees and hilltops threw lengthening, purple shadows on the eastern uplands and pastures. At the lower edges of the woods the purple deepened into a green twilight. The gentle breath of the summer wind played with the ripening corn, the tall grass, and the treetops. It must have been producing a sweet music which my ears were too dull to catch. I did hear, however, the ripple of the stream as it laughed its unerring way to the waters of the gulf so many miles away.

Then my thoughts passed from nature’s poetry to the poetry of nature’s mechanics. I reminded myself that in some logical yesterday this country had been a vast tableland at probably a considerably higher level than the present tops of even the highest hills and that God was the engineer who, by his watercourses, had prepared the foundation for the present tops of these hills and carrying away effort through the skill and the force and lent dynamic impetus to the world of man’s hard work and creative result.

The stream as it laughed its unerring way to the Gulf of Mexico, as waters, and righteousness of the world to blow nor the frost to split the rocks.

Yet we, if you have looked abroad, you must realize that while we are sitting here God is still renewing his power which is pulling this frame of the celestial clock. The question, there is a compelling challenge to us to create something higher, to make it the real union of man and woman in the temple of the world.

And where the man of born toil and the woman of skill meet. The question, there is a compelling challenge to us to create something higher, to make it the real union of man and woman in the temple of the world.

And where the man of born toil and the woman of skill meet. The question, there is a compelling challenge to us to create something higher, to make it the real union of man and woman in the temple of the world.
The Milwaukee and St. Paul Railroad is a perfectly good railroad. I am assured by my husband that it is one of the best, if not the best in the United States, but it is still a little old-fashioned in its home management. You may remember some years ago when each home in the country had a very pleasant parlor with a musky smell, and when the best bedroom furniture was put into the ‘spare room’ and these rooms were opened only for the occasional guest—well that is a little way the railroad does, for very few of its employees are supposed to ride on its very best coast train, they keep that for their guests—paying guests, you know. ‘However we had very good accommodations and all we missed was the observation platform, but as the trainmen were unfailing in their courtesy and allowed us to stand on the rear platform as much as we wished, an observation platform soon seemed to be of minor importance.

Next week I will tell you of some of our traveling companions who were also working for the ‘best railroad.’

**AND OTHERS?**

**A Compilation**

**MRS. L. A. WING**

"Way down deep within their hearts
Everybody's longing dreams
Far within their secret parts
Everybody's company.

Makes no difference how they smile,
How they live, or what their style,
Once in everybody's soul
Everybody's lonesome.

"Sometime we're going to do a kindly deed,
Or speak a helpful word to some lone heart.
To give the best that we have
Of talents and of soul.

Sometimes we're going to plant the seed,
In soil where it will thrive and do its part.
For this is not a straw in the wind
But the touch of the hand, and the sound
Of love—adoring love—adoring love.

"Be cheerful! Give this lonesome world a smile.
We stay at longest, but a little while.

Christmas, the time of the best we know.
To give the kindred heart's possessings returns
to make you glad.

"Do not be knowing;
More of the interesting experiences, but
That does not seem to be possible this year.

Maybe next year we shall all drive and
we shall not care for a description of any one's trip. As we can not hear about the Conference trips I have two minds to tell you about a vacation trip that came our way this summer. I hesitate to do this because I realize that many of you have had much more interesting trips, and that to many others this will be old stuff, as they have traveled this road many times. Now that I have done what ‘the elder’ used to tell us never to do—apologize for what we are about to say—I will confess that I am writing of a trip that started prosaically on the seven o'clock train on a Sunday morning early in August. It was a quiet track. The birds were singing and the flowers in the garden were nodding happy farewells to us. When we left the car of our doctor brother and waved farewell to him and his wife who have taken so many happy vacation trips with us, we felt that if they could go with us, and we could keep on in the automobile our trip would be very much more worth while; but they couldn't and we couldn't, so we left them standing with our pieces by adoption who had promised to ‘stay the stuff’ while she looked after the office end of the work in Janesville. We did not get over wishing for the brother and his very understanding wife, but we did conclude that we were glad we did not have to move our own car over some of the roads—but that is getting ahead of my story.

We had been planning for this particular vacation trip for two or three years, but some way we had never found the time. But at last we decided that we had planned long enough and that there was as much time in August this year as any other year so we decided to start at once. Our destination was the home of a cousin in Eugene, Ore. When our plans came to the notice of the chief surgeon of the Milwaukee and St. Paul Railroad, he immediately asked for the privilege of accompanying us. The unexpected arrival of this perfectly good pastor to travel hastened our preparations. We found our ride to Milwaukee, where we changed to the coast train, all too short for a very long nap. I am in passing that all loyal dwellers of Wisconsin like to speak of their familiarity with their one real city, but I may say too that Milwaukee is not the town it once was—before the days of Vollsted—it is much better.
YOUNG PEOPLE'S WORK

MR. RUBY COON BABCOCK
R. P. O., Box 11, Battle Creek, Mich.
Contributing Editor

STEWARDSHIP
Christian Endeavor Topic for Sabbath Day, October 19, 1935

INTERMEDIATE CHRISTIAN ENDEAVOR
REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

DEAR INTERMEDIATE,

Please regard this as a personal letter to each one of the members of your societies. You may know that Mr. Ogden has had to give up the work as your superintendent. He has taken the pastorate of the church at Waterford, Conn., and besides that will continue his studies in a theological seminary. I am sure we all appreciate the effort he has put forth as your superintendent, and wish him great success in his new position.

The Young People's Board then looked around for someone to fill the position—not to take Mr. Ogden's place, for none could do that. The result was the sending of the name of your school's able servant, and its approval by Conference.

Now I am going to ask you two things. The first is that you will bear with me patiently until I get "onto the ropes," as it were, of this new position; and the second is that you stand ready to respond to requests that may appear on this page or come by letter to your society.

Sincerely yours,
PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent.

ROCKVILLE, R. I.

JUNIOR WORK
ELISABETH KENYON
Junior Christian Endeavor Superintendent

DEAR SUPERINTENDENTS:

Junior Christian Endeavor holds a place in the lives of our boys and girls which no other organization does. The Bible school is a study school; the intermediate is teaching; the junior society is a training school for extensive training. No boy or girl should be without the influence of either in his life. The regular weekly work of these is aided in the summer by our Daily Vacation Bible schools. The religious training of our boys and girls is just as important as their regular education, and today the responsibility for that training is in the hands of the Bible school teachers and Junior superintendents.

Are we faithful to our tasks? Are we seeking to promote an earnest Christian life among our boys and girls? Are we training them to carry on the work of our Intermediate and Senior societies? Are we laying strong foundations for church membership? If we fail them, what of our churches tomorrow? Who will carry on the work our forefathers started? The fate of our nation and of humanity is in their hands. Our juniors today will be the leaders tomorrow.

This God-given task is yours. Will you accept the challenge and bring your juniors through with colors flying?

"Build it well, whate'er you do; Build it straight and strong and true; Build it clear and high and broad; Because it is the work of God!"

The aim of the goal this year is to have the juniors do the work themselves and to make that work so varied and interesting each month that they will be bubbling over with pep and enthusiasm to do their share. If possible have old people as supervisors of the committees so that you can spend your time superintending the work in general rather than in detail. The society organization section of the chart this year should receive your most attention.

Read the goal through thoroughly, ask questions if need be, then, ready—go!

ELISABETH KENYON,
Junior Christian Endeavor Superintendent.

YOUNG PEOPLE'S BOARD, 1925-1926
President—Dr. Benjamin F. Johanson, 82 Howell St.
Corresponding Secretary—Mrs. Frances Ferrill Babcock, R. S. Box 125.
Recording Secretary—Miss Marjorie Willis, 48 School St.
Treasurer—Evan H. Clarke, 229 N. Washington Ave.
Editor—Mrs. Ruby Coon Babcock, R. S. Box 123.

(All of Battle Creek, Mich.)

Vice-presidents—
Ivy O. Curl, Battle Creek, Mich.
Dr. L. S. Hurley, Battle Creek, Mich.

Aden Clarke, Battle Creek, Mich.
Egmond Rockstraw, Battle Creek, Mich.
Mrs. Nida Siedhoff, Battle Creek, Mich.
Russell Mason, Battle Creek, Mich.
Miss Glee Ellis, Battle Creek, Mich.
Allison Skaggs, Battle Creek, Mich.
Mrs. A. V. Martin, Milwaukee, Wis.
Trustee of United Society—Dr. Benjamin F. Johanson.
Chairman of Committee on Field Work—Ivan O. Tappan.
Chairman of Recorder Contest Committee—Miss Glee Ellis.

Superintendents:
Junior—Miss Elisabeth Kenyon, Ashaway, R. I.
Quiet Hour—Hurley Warren, Alfred, N. Y.
Temple—Mrs. Bertrice Baxton, Milton, Wis.
Efficiency—Miss Helen Jordan, Battle Creek, Mich.
Social Fellowship—Mrs. Edna Burdick Sanford, Little Geneseo, N. Y.
Religious Education—Mrs. Emilie Babcock, Battle Creek, Mich.
Life Work Recruits—Rev. Wm. M. Simpson, Brooklyn, N. Y.
Lone Sabbath Keepers—O. Lyell Crandall, Battle Creek, Mich.

ASSOCIATIONAL OFFICERS:
Eastern—Miss Blanchie Burdick, Ashaway, R. I.
Central—Miss Hazel Langworthy, Adams Center, N. Y.
Western—Miss Helen Clarke, Little Geneseo, N. Y.
Southwestern—Miss Maybelle Sutton, Salem, W. Va.

NORTHWESTERN:
Mrs. Talva S. Wolf, Grand Mound, Iowa.
C. Morris Sankey, Milton, Wis.
Roy Crouch, Centerline, Mich.
Pacific Coast—Gleno Curtis, Riverside, Calif.

The Christian has the obligation not only to seek for and become all truth; he must also be assured that what is set before him is really the truth. He has the obligation to prove all things and to hold fast to that which is good. If he is foolish to cling to the old because it is old, and to reject the new because it is new; if he is equally foolish to rush forward and embrace every new theory or hypothesis as if, because it is new, it must therefore be true. —The Baptist.
FOLLOWING JESUS IN OUR HOMES

ELISABETH KENYON
Junior Christian Endeavor Superintendent

LUKE 2: 41-51. CONSECRATION MEETING
(Note: There will be no daily readings given for the next few weeks, due to the fact that my booklet of daily readings was packed with my notebook in the box with the exhibit which I had at Conference. I haven't as yet been able to locate the box which I left at Salem to be shipped after my departure, and so for that reason much of the Junior work will be delayed for a few weeks. — E. K.)

MABEL E. JORDAN
Superintendent of the Friendship Junior Society

We often wish that we knew more of the childhood and home life of Jesus but we can be sure that it was a happy home where he lived.

From a study of Jesus' life we know that he was obedient to his parents and that when he was asked to do errands by his father or mother that he did them without being bidden or coaxed. I feel sure, too, that he was thoughtful and kind to others, especially to old people. When he saw an old person that he could help in any way he believe he did all he could to help such a one. Jesus as he grew older was always busy. So we can learn to be busy doing things for our friends and for Jesus.

Then I believe that Jesus was careful of the words he said. I don't believe that he used naughty words or told wrong stories.

Dear Junior:

Savior teach me, day by day
Love's sweet lesson to obey;
Sweet welcome of the new day—
Loving him who first loved me.

"With a childlike heart of love,
At thy bidding may I move,
Prompt to serve and follow thee,
Loving him who first loved me.

"Teach me all thy steps to trace,
Strong to follow in thy grace;
Learning how to love from thee,
Loving him who first loved me.

"Thus may I rejoice to show
That I feel the love I owe,
Singing, till thy face I see;
Of his love who first loved me."

AS JUNIORS THINK, THEY ACT

ELISABETH KENYON
Junior Christian Endeavor Superintendent

PROV. 23: 7a; PHIL. 4: 8

Dear Juniors:

I have already written a letter to your superintendent about the new work for this year. You have been busy all month on your new goal, and I hope by this time that you have caught the true spirit of it.

Then I wondered if you had a letter written to each of you personally like this perhaps you would understand it a little better.

Several of you older juniors will be graduating into an Intermediate society in a year or two, and from that into the Senior society; before you know it you will be attending the business meetings of the church and will want to help carry on some part of the church work. So that is why this year in the new goal, I am giving you boys and girls a chance to learn and try the very same work that your fathers and mothers are doing in the church.

Sometimes we get tired of doing the same things in the same old way year after year. Perhaps that is the reason why some people despise being put on a Lookout Committee and make the remark that they guess they won't try to come to Christian Endeavor very regular for there is no work to do on that committee. Did you ever stop to think that the Lookout Committee is one of the most important committees in your society, because it is that committee which should find the new members and keep the old members regular in attendance? So this year that is what the Lookout Committee is going to do, but in a new way every month. The rest of the committees are going to work on the same ideas. Won't that be lots more fun than the old way? Won't you at least give it a try out for the first three months?

I just wish that I could come and visit every single one of you and see you work as I did the Salemville juniors. Those juniors are just little wonders, and their superintendent is so very interested in helping them with their work. Now don't tell the older folks that I told you but they beat the Senior society all to nothing. I'll challenge any society to get the efficiency banner away from them this year. Ashaway is going to make a swift start after it and how about you what will you do? Remember, though, that the more work you do on your goal the higher marking you will get on your chart, for the goal simply emphasizes the first section of the chart.

Good, better, best,
Never let it rest
Till your goal is better,
And your better, best.
Your "ever-ready" helper and friend.

THE OAK BABY

The wee oak baby was taking a nap,
An acorn cup on his head for a cap.
Deep down in the soft brown lap
Of the whispering old oak forest.

The leaves fell on him, and the autumn rain,
And the white snow made him a counterpane;
Though he felt not the leaves nor snow nor rain
So deep was his sleep in the forest.

But he dreamed of the branches overhead,
And he dreamed of the squirrel, gray and red,
He dreamed and dreamed in his little brown bed
Away in the heart of the forest.

While he slumbered and dreamed day after day
The ice and the snow and cold went away,
And the spring came back so green and so gay,
And called to the folk in the forest.

The oak baby heard, and a small green shoot
Popped out on the earth like a little foot,
A tiny and tender green little root,
That held him all fast in the forest.

THE SABBATH RECORDER

Down and down he pushed, up and up he grew,
Till his downy pink head came out in view,
And he saw the other oak babies too,
All growing in the dear old forest.

By and by he'll be green and fair to see,
A growing and happy little oak tree,
And with acorn cups, too, for you and me.
When we go to play in the forest.

MADE-OVERS

"There never was anybody in the world so ugly as myself," complained Jane Carter to her bosom friend, Mary Mimms, one afternoon as she went before the cheery little grate in Jane's room.

"You're not ugly, Jane," Mary defended, "not to those who know you as well as I do, anyway."

"But that's the trouble, Mary," answered Jane, "few people know me as you do; therefore, everybody thinks me perfectly homely."

"I think you misjudge yourself," answered Mary.

"No, I don't," responded Jane. "Time and time again I have heard people whispering of my ugliness, and it hurts, too, because I know it's the truth."

"Truth will hurt," admitted Mary, "when a falsehood wouldn't; but still to me you are lovely."

"That doesn't alter the fact that I am homely to others," answered Jane. "Why, only yesterday I overheard two people talking about me."

"No?" interrupted Mary.

"But I did," affirmed Jane. "One of them said, 'That Carter girl is so homely— exactly as she looks.'"

"Then by all means," chuckled Mary, "smile, Jane, smile."

"The other," went on Jane as though her friend had not spoken, "said, 'That Carter girl has such ugly teeth.'"

Mary turned to her friend expectantly, but Jane said no more.

"Didn't she offer any remedy for your ugly teeth?" asked Mary in surprise.

"No," answered Jane; "but I suppose they would look better if I kept them absolutely clean all the time."

"Now, that's the secret, Jane," exclaimed Mary, coming near her friend. "'If folks as homely as I am, and I am not even as homely as anything in this world we must make use of all our best points; take your teeth, for instance: maybe you are not as careful about keeping them clean as you should be.'"
“Well, I admit I am careless about them at times,” answered Jane.

"Then your smile—" went on Mary, "you have got a wonderful smile, but honestly, Jane, you rarely use it.

"I know it," answered Jane; "I seem to have so little to smile about.

But if you look for things you'd surely find them," continued Mary.

"Maybe you are right, Mary," answered Jane. "I'll try looking for better things, but I've still got my clumsy feet and big hands and coarse hair to pull me down.

"Coarse hair," explained Mary, "can be eliminated by perming, and red hands can be eliminated by a little care, and big feet—big feet, Jane," went on the companion hopefully, "were never a disgrace to anybody; and no matter what the size of them, may be there is always a shoe big enough to accommodate them; and if the shoe is chosen with care, the foot in spite of its size, looks well."

Suddenly Jane turned toward her friend with a beaming face. Mary was a new sojourner in Greenville, and for the first time Jane was discovering in her many resemblances to herself.

"Any one would almost believe you spoke from experience, Mary," laughed Jane good-naturedly, "you speak so frankly about the matter."

"And should any one so believe," answered Mary, "they would not miss the mark one whit, for you are quite the ugliest girl in my home town."

"No!" exclaimed Jane, eyeing the speaker critically, "you are positively handsome.

"I'm not so bad to look upon now," admitted Mary, "but I have seen the day when standing beside you, you would have castles etiquette.

"You mean—" asked Jane in surprise, "that you—you sort o' made yourself over?"

"Not sort-o," answered Mary, "but wholly. I had all the homely ear marks that you possess and even more, for my teeth were considerably crooked; but I decided to become beautiful and I got busy with the few good points I possessed. I spent hours before my glass trying out the most becoming smile, and when I found it I practiced it until it became a second nature to me; then I began on my coarse, stubborn hair; and by combing and brushing it eventually became smooth and glossy; my hands ugly and red as yours, responded to kind treatment; and my feet in comfortable shoes became a pleasure to own."

"But, Mary," protested Jane, "your disposition is lovely.

"That, too," admitted the girl, "I made over; you haven't that to contend with, for yours is already a lovely nature, Jane; and sure as life you can with a little effort on your part become attractive, and become attractive, and become attractive, and become attractive..."

The next day Mary Minns left Greenville; and it was some six years before the two girls met again, and then quite by accident.

"Why, Jane Carter," cried Mary after the first expressions of happiness were over, "I would never have known you—you are positively beautiful!

Thank you," answered Jane. "I but followed your suggestion, and the result was more than pleasing. But you, Mary," continued Jane, "you are simply superb."

"Not yet," laughed Mary, "but I'm working toward that end now, Jane. I owe my transformation to your friendship."

"Come," she said sweetly, "I have only grown out of homeliness—you must teach me the art of becoming attractive.

"Tis but a matter of mind," declared Mary as she brushed off together, "for what we feel we reflect, and in feeling for beauty we find it."

"Amen," said Jane softly as she drew her friend close to her heart, "—and what you have taught me, to do shall gladly pass on to others."—Girls' Circle.

THE TUMBLER AND DIME

All the equipment required for this trick is a tumbler, a table covered with a cloth, and three dimes. Place the tumbler upside down over a dime and fasten the cloth. The tumbler is supported on two sides by two quarters or half dollars. The trick is to get the dime out without moving the glass or in any way disturbing the tablecloth and the quarters. The average person will give it up in despair. It is easily done by holding the tablecloth tight and pushing it with the finger. The dime will come trailing out like a kitten coming to milk.—Pathfinder.

The minister was telling tiny Pearl about the apple that Eve ate when God had told her not to eat it. Afterwards Pearl remarked, "But it would have been all right, wouldn't it, if the apple had been baked?"
THE SABBATH RECORDER

THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work in Panganjoe, Java, will be gladly received by the American Sabbath Tract Society.

FRANK J. RICHARD, Treasurer, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY will be glad to receive contributions for the work in Panganjoe, Java. Send remittances to the treasurer, S. H. Davis, Westonville, R. I.

The First Day Seventh Day Baptist Church, of Syracuse, N. Y., holds services on Saturdays at 10 A.M., in the Temperance Room, 3rd floor of 147 W. Genesee St., Syracuse, N. Y. All are welcome.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Prayer service at 11:00 a.m. A cordial welcome is extended to all.

THE SEVENTH DAY BAPTIST CHURCH OF CHICAGO holds regular Sabbath services in Hall 601, 6118 West 63rd St., corner 63rd Street and 42nd Street, Sunday at 3:00 p.m.

THE SEVENTH DAY BAPTIST CHURCH OF WHITE CLOUD, N. Y., holds services on Saturdays at 3:00 p.m. in the Riverside Christian School, Riverside, California.

THE SEVENTH DAY BAPTIST CHURCH OF NEW YORK CITY holds evening services in the Judson Memorial Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Prayer service at 11:00 a.m. A cordial welcome is extended to all.

The Chicago Seventh Day Baptist Church holds regular services on the Sabbath morning, 10 o'clock. Prayer service at 11 o'clock. Everybody welcome. Address: E. A. Saunders, Robinsdale, Minn. 9-7-15.

The Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 o'clock. The Sixth Street Baptist Church, 901 Sixth Street, Minneapolis, Minn.

THE SEVENTH DAY BAPTIST CHURCH OF CHICAGO holds regular services each Sabbath morning in the Riverside, California, Seventh Day Baptist Church, 6118 West 63rd Street, Sunday at 3:00 p.m.

THE SEVENTH DAY BAPTIST CHURCH OF WHITE CLOUD, N. Y., holds services on Saturdays at 3:00 p.m. in the Riverside Christian School, Riverside, California.

THE SEVENTH DAY BAPTIST CHURCH OF WHITE CLOUD, N. Y., holds services on Saturdays at 3:00 p.m. in the Riverside Christian School, Riverside, California.

THE SEVENTH DAY BAPTIST CHURCH OF WHITE CLOUD, N. Y., holds services on Saturdays at 3:00 p.m. in the Riverside Christian School, Riverside, California.

THE SEVENTH DAY BAPTIST CHURCH OF WHITE CLOUD, N. Y., holds services on Saturdays at 3:00 p.m. in the Riverside Christian School, Riverside, California.
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.

All hail to the glowing days of autumn! Someone has called them “Melancholy days—the saddest of the year”; but something must have been wrong with his vision. Who can lift up his eyes unto the hills in any season without seeing evidences of God’s love for the beautiful? What if the life currents in tree and shrub have slackened in their courses until nature seems dying? What if the bird-songs of summer are stilled? What if the chill of autumn winds does suggest the coming of winter? There are still left on every hand promises of brighter days beyond the snow and ice when buds shall again burst into bloom.

Today under the peculiar glow of autumn, streaks of sunshine are chasing away the shadows along the hill-sides and over the plains; suggesting the heavenly sunshine that is ever chasing away the shadows of life. Never has there been a winter so dark and cold that sunshine could not drive it away and bring in the flowery spring. Even the bare branches, from which dead leaves are falling, hold out to you on the very tips of their fingers, buds of promise that life shall be renewed in perennial beauty at nature’s resurrection beyond the frosts of winter. For those of us in life’s October days, there are blessed lessons on the page of nature’s open book.

Happy is the man whose autumn days are filled with assurances of another springtime where the frosts of winter are unknown.

T. L. G.

CONTENTS

Editorial.—The Sabbath School Board at Salem Conference.—Young People’s Program—American Sabbath Tract Society’s Day at Conference.—“Progressive Endeavor” 384-387
Alfred Theological Seminary 387
Seventh Day Baptist School—Our Bulletin Board 388
Annual Statement of the Board of Directors of the American Sabbath Tract Society, 1926 388
Mission.—Short Story of the China Mission 392-396
Education Society’s Page.—Minutes of the Seventh Day Baptist Education Society—Annual Corporate Meeting.—Seventieth Annual Report of the Seventh Day Baptist Education Society 384-400
Home News 400

Woman’s Work.—Minutes of the Woman’s Board.—The Work in Vermont 401
Letter From Java 402
Young People’s Work.—The Christian Citizen.—A Thought for the Quiet Hour.—Christian Endeavor Citizenship.—Intermediate Christian Endeavor.—Junior Work.—A Letter From Dr. Johanson.—Young People’s Program at Conference 404-407
Annual Meetings: American Sabbath Tract Society of New York and New Jersey 408-410
An Autumn Eve 411
Children’s Page.—Bible Manna.—Our Call.—What Marian Gave the Teacher 413
Abies’ Successful Religious Day School 414
Sabbath School.—More About Boys—Lesson for October 15, 1925 415