

# The Sabbath Recorder

## DENOMINATIONAL BUILDING

Plainfield, New Jersey

Date.....1926.

In consideration of the gifts and subscriptions of others for the same purpose (that of constructing a Seventh Day Baptist Denominational Building), I promise to pay to the American Sabbath Tract Society, a New Jersey corporation having its principal office in Plainfield, N. J., the sum of

..... Dollars (\$.....) as follows: (Place X in the square opposite desired option)

- In five semi-annual payments, due May 1 and November 1, 1926, May 1 and November 1, 1927, and May 1, 1928.
- Cash in full, herewith.
- Cash herewith, \$....., balance as follows .....

(Write here when payments will be made)

Name .....

Street .....

City and State .....

THE DENOMINATIONAL BUILDING  
Ethel L. Titsworth,  
Treasurer  
203 PARK AVE., PLAINFIELD, N. J.

**THE EYES OF GOD**

There were no dreams in last night's sleep, but such  
Deep, quiet rest as recreates the soul.  
I awakened with the dawn to see the sky  
Rain-washed to clear unfathomable blue.  
The northern April sun bathed the earth  
With light and warmth to speed the bursting buds:  
And yonder in the flowering orchard-row,  
Scare fluttered in the morning's gentle air,  
New-blossomed peaches blow in lavender,—  
As though the very God had opened wide  
His twice ten thousand eyes to look abroad  
Upon a beautifully be-docked world  
Where sun-kissed pinkish petals happily  
Gave greeting to returning verdant life.

I've looked God in the very eyes today,  
And read his inmost hidden secrets there!  
He saw the world again this spring-time morn,  
And once more called it very, very good!  
He loves its beauty quite as much as we,—  
Did not I discern appreciation  
In these, his twice ten thousand open eyes?  
—Rev. George William Allison

### CONTENTS

Editorial—The Second Day of Conference. — Midday Worship. — The Historical Society at Conference. — Tract Society at Conference.—The Missionary Society at the Conference.—The Women's Work at Conference.— Recreation and Work.— Conference Sabbath a Great Day.— Reports of Various Committees.— Last Day of Conference.—The Good Fellowship Closing Service.— One More Pilgrimage to the Old Newport Church. — Miss West Goes to China. — Homesick for Conference .....	221-230	Woman's Work.—Speak to My Heart Through Gardens.—Women at Conference .....	337
President Benjamin F. Johnson's Address .....	230	Annual Meeting—American Sabbath Tract Society of New York .....	337
Seventh Day Baptist Onward Movement.— Our Bulletin Board.— The Onward Movement Budget for 1927-1928.—Statement Onward Movement Treasurer, August, 1927.....	235	The Growing Church .....	338
Home News .....	236	Texas Semi-annual Meeting of Seventh Day Baptists .....	341
		Annual Meeting—American Sabbath Tract Society of New Jersey.....	341
		Young People's Work.—Making the Society Successful.—A Thought for the Quiet Hour.—The Vision of an Endeavorer.—The Intermediate Corner.—Program of Intermediate Endeavor Meeting.—The Call for Ministers.—How Would You Like to Live in a Churchless Community? .....	342-345
		Children's Page.—Little "Pretty Soon" Sabbath School.—What Did You See? —Notice of Annual Meeting of the Sabbath School Board. — Sabbath School Lesson for Sept. 24, 1927..	350
		Notice, Church Treasurers .....	351
		Marriages .....	352

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

**President**—Frank Hill, Ashaway, R. I.  
**First Vice-President**—D. Nelson Inglis, Milton, Wis.  
**Vice-Presidents**—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Genesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.  
**Terms expiring in 1929**—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal R. Hurley, Adams Center, N. Y.  
**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.  
**Treasurer**—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.  
**Treasurer**—Samuel H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.  
**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

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**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—  
**Vice-President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Mrs. Marjorie W. Maxson, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of International Society**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendents**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.  
**Intermediate Superintendent**—Wm. M. Simpson, Ashaway, R. I.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Albert Rogers, Brookfield, N. Y.  
**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, Loup City, Neb.  
 Miss Dorothy Whitford, Milton, Wis.  
 Royal Crouch, Centerline, Mich.  
**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.  
**Pacific**—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburgh, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Lutro, Ku, China; H. L. Mignott, Kingston, Jamaica.

# The Sabbath Recorder

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

VOL. 103, No. 11

PLAINFIELD, N. J., SEPTEMBER 12, 1927

WHOLE No. 4,306

*We do thank thee, our heavenly Father, for the privilege of entering upon the work of another Conference year. We render thee thanks-giving and praise for the good cheer and spiritual uplift given thy people in their annual convocation, and for the blessed Christian spirit that prevailed there. Now we beseech thee to abide in all our hearts during the year just begun. Will thou "revive thy work in the midst of the years, that thy people may rejoice in thee." In Jesus' name. Amen.*

**The Second Day** Nearly all day on Wednesday. Conference people "enjoyed" a real old-fashioned "nor-easter." After raining all night, when morning came it "just poured," and kept at it constantly until after noon. Towards night there were some signs of "a clear off," and we were all hopeful for a good day on the morrow.

What could Conference do on such a day without automobiles? Everybody who had one seemed glad to use it in carrying people back and forth for committee meetings and for dinners and anywhere they wanted to go. There was sunshine in the hearts of all, and the friends seemed happy even if the "wets" did have it out of doors. It proved to be a great day for good work inside. The audiences were quite large and everybody seemed interested in the work.

The main item on the morning program, after business matters were disposed of, was the report of the Onward Movement, by Secretary Willard D. Burdick. This was a stirring address, full of good things, and I know you will give it careful attention when it appears in the RECORDER.

In the afternoon of Wednesday at Conference, the Sabbath School Board gave us a strong, inspiring program, with Rev. Walter L. Greene in charge. He spoke of the enlarged work in our Sabbath School Department, including the movement in religious education. The two excellent papers by Mrs. Dora K. Degen and Rev. Erlo E. Sutton will be given our readers in due time, and they will find them full of interesting things.

At the close of this program Rev. Edwin Shaw, corresponding secretary of General Conference, made his report, which was followed by the treasurer's report and that of Harold Crandall as treasurer of the Onward Movement. All these reports will be found in the Year Book for 1927.

In the evening, three strong papers were presented on the general theme of "Stewardship." Brother Alexander Vars spoke on stewardship as applied to the support of the ministry. Professor Moses H. Van Horn on financing our colleges, and President Alfred E. Whitford spoke on financing our churches.

These addresses on Stewardship should be carefully considered by all our people when they appear in the RECORDER.

In all the evening meetings everyone enjoyed the music by the large Conference choir, which completely filled the platform. Some of these meetings were also favored by a large men's chorus occupying the front rows of chairs close to the stage. Mr. Siedhoff proved to be a most competent leader, and Brother Tanner, chorister of the local choir, was a very helpful assistant in the work.

### COLORED DELEGATES MADE WELCOME

On Wednesday evening President Johanson introduced Dr. Lewis C. Sheafe, a colored brother from the colored Seventh Day Baptist Church in Washington, D. C., who was present with a colored lady teacher of that church. They seemed quite at home among us and were made to feel welcome in the Conference.

Dr. Sheafe had charge of the devotions this evening. His remarks about the presence of the Holy Spirit, and his plea that we all be found living epistles in the world, were very good; and his fervent prayer showed that he was in close touch with his Lord and Master. At the close of his prayer he sang a song about "The wonderful story that never grows old." I understand that this new church among us contains some seventy-five members.

**Midday Worship** One impressive service enjoyed by all in this Conference was the "Midday Worship," conducted at the close of three forenoon meetings by President S. Orestes Bond of Salem College.

There was something so unique and sweet spirited about these services that I am going to try to give you a description of one of them for your study.

Brother Bond had, hidden away in one alcove of the stage, a little band with stringed instruments, and in the other alcove a company of singers. At just the right point in his stories on Bible pictures he would pause and stand with extended hand and in a listening attitude, while the hidden musicians gently played the appropriate tune for the hymn from which he had just quoted. This distant music with its far-away strains was wonderfully impressive.

Then at a proper point in his second and third little Bible stories, the chorus—also out of sight and with a far distant sound—sang stanzas appropriate to the thought expressed by Brother Bond. In each case he would stand quietly listening to the song.

The first of these Bible stories was about Jacob at Bethel. Brother Bond said:

I have a kind of feeling that the world has gone a lot further in learning to know God than it has in worshiping him. I am depending on you to make this hour a helpful one, because I believe that God is willing and ready to help us. I believe that he will make it a truly great hour for us, if we will let him. The leader is merely incidental, God himself is the real Leader, I am here only to direct your thoughts towards him.

In this opening service, I want to, if I may, bring to you, in brief, three Biblical quiet hours, and if you will catch the spirit of them, I trust that you will be better able to worship him.

The first quiet hour that I want to bring to you is recorded in the first book of the Bible. There had been trouble in a home. The youngest boy was compelled to leave. He traveled all day until he was discouraged, tired, and weary with the journey, but when nightfall came, he sought a place to rest. He gathered together some stones for a pillow, and he lay down to think and to rest. He fell asleep, and God appeared to him in a dream, and he saw some very beautiful things, and he heard the angels sing. By and by, he heard the voice of God promising him many things, and he said to him, "Verify these things, and thenceforth the Lord shall be thy God." Out of that experience in the quiet of that night have come some of the greatest hymns. One of them you know so well, "Nearer my God to Thee."

At the right moment the hidden band struck up the familiar tune, "Bethel," and

the leader stood as a listener until the music ceased. Then he went on to say:

The second picture I will give is that of the Master. It had been a hard day, a serious day, a difficult day. They had gathered together for supper after the day's hard journey. The disciples had been taught one of the wonderful lessons of humility, still useful today. After the supper, Jesus said to those three disciples upon whom he leaned—Peter, James, and John—"Come with me into the garden." They went with him out into the night, and after they had come into the garden it must have been very dark. The weight of a world's salvation was on the shoulders of the Master. He said to the three, "Tarry here; I want to go a little farther on." Now perhaps, within the Master's heart at that moment there was turmoil. There was not only the weight of the sins of the world; but there was facing him suffering that he well understood and knew; but as he prayed, he said, "Not my will, but thine, be done," and then he came back and found the disciples asleep. He awakened them, and again went away and prayed. And it was done a third time, and after the third time he came back. It was all finished then. If there had been uncertainty in the Master, it had passed away. He had been with God, and his quietness was upon him, and there was no excitement within him. He had prayed, and on Olive's brow his God had visited him.

At a certain point in his talk this band was again heard, as if far away, playing some appropriate tune. As the music died away, the leader gave his third Bible picture:

The next incident that I would have you vision is that of John the Revelator. He was taken away in spirit from his kind to a place where things were still, where he might better visit God. I think there is a place for men in the thick of society, but I do feel that some way God reveals himself best when we are alone with him, and allows us to catch a little glimpse of the Master as he opens the heavens and reveals, as he did to John, the things that must surely come to pass. I want you to think, also, of the quietness of that hour. I want you to think of the coming of the Spirit of the living God, and I want you to think of the heavens opening into a vision of the New Jerusalem.

I want you to think of that host that worships at the foot of the throne. And remember that God reveals those things when one is alone with him. We do not all need to go into a desert land, but I think we need to be very, very quiet, and it is the purpose of this hour to be one of quiet, pleasant meditation. May the Spirit of the living God come and rest with us. Come, Spirit, come.

As he ceased speaking, the hidden *chorus of voices* was heard singing that beautiful song by Mrs. Harriet Jones, published by D. B. Towner, "Come, Spirit, Come":

Come, Spirit, come, with light divine,  
Illuminate my waiting soul;  
Come soothe and cheer this heart of mine  
And every inward foe control.

Dear Savior, be my constant Guide,  
My ever present, loving Friend;  
Oh, keep me near thy bleeding side,  
Till all the toil and strife shall end.

A stronger faith is my desire,  
A nearness, blessed Lord, to thee;  
Oh, send just now the holy fire,  
To ever sweetly dwell in me.

*Chorus*

Come, Spirit, come, with light divine,  
Descend, O heavenly Dove,  
Shine in until this heart of mine  
Is all aglow with love.

As the last words of this spiritual prayer in song died away, the leader offered this brief prayer:

We thank thee, our heavenly Father, for this hour of worship; we thank thee for the Spirit of God in our hearts; we pray that thou wilt comfort us with thy blessings—may thy Spirit guide us. Amen.

The song, "Come Spirit Come," was sung once more during Conference by the large male chorus.

In President Bond's next midday worship he used a similar method to show the prayer spirit in many of our best hymns. The singers were out of sight and sounded far away. At the right moment such songs as "All hail the power of Jesus' Name," "What a Friend we have in Jesus," "I'll do what you want me to do," and "Jesus keep me near the cross," were sung.

Those who enjoyed those midday devotional seasons will not soon forget them.

**The Historical Society- At Conference** On Thursday morning the Historical Society held its Conference session in charge of its president, Professor Corliss F. Randolph.

After brief remarks regarding the work of the society, President Randolph introduced Rev. Loyal F. Hurley of Adams Center, N. Y., who read an excellent paper on "History's Value for Life." This was a masterly address, as you will see when you read it elsewhere in this paper.

At the close of this address Brother Randolph read extracts from a letter written by Rev. A. J. C. Bond to the president of Conference, showing his deep interest in

the work at home and telling of his plans to visit our Holland churches in connection with the celebration of their fiftieth anniversary.

After speaking briefly of the intended visit to Newport by Conference delegates, on the day after this Conference closes, and after referring to the pilgrimage to that historic home of the first Seventh Day Baptists in America, made five years ago, Brother Randolph closed this meeting on time. The second midday worship followed and the social noon hour began.

**Tract Society At Conference** Thursday afternoon was given to the American Sabbath Tract Society, with President Corliss F. Randolph presiding.

The first speaker introduced was Samuel H. Davis of Westerly, R. I., who spoke on "The Sabbath and Its Witnesses." He referred to the Sabbath as God's appointed birthday of creation, which he commanded his children to observe as a perpetual reminder of Jehovah in order to bind them in loyalty to himself. Parents celebrate the birthdays of their children; the nation celebrates its birth on the Fourth of July, which cultivates the spirit of loyalty to our government. And Seventh Day Baptists celebrate creation's birthday because it stands for God. God is in the true Sabbath, which was appointed by him as his witness forever.

Before Abraham was, man kept this holy day. Long before the Commandments were given to Moses on Sinai, the seventh day of the week was God's appointed memorial of creation. Christ and his apostles recognized and kept it holy, and since their time loyal witnesses have always been found keeping this holy day. It was observed in New Testament times by the Church of Christ. In Abyssinia ages ago there was a Sabbath-keeping people, and elsewhere in the Old World in all generations true Sabbath keepers have been found.

When we come to consider the Sabbath in the New World, faithful men and women witnessed for this truth more than two hundred years ago. And now after five or six generations, their children's children are still bearing witness to the seventh day Sabbath of Jehovah.

Members of our denomination have al-

ways stood in the front ranks. There have been noble and consecrated missionaries and ministers of the gospel who have stood true until called home by God with the blessed words, "Well done, good and faithful servants, enter into the joy of thy Lord."

In state legislatures and in Congress, we have had such men as Governor Ward and Governor George H. Utter who were not ashamed to be counted among the loyal keepers of the true Sabbath. Then we have had worthy men among the educators in our land who have been highly honored and who have planted colleges for higher education. Men like Kenyon, Allen, Whitford and Huffman will always be remembered with loving honors by our people.

The legal profession, too, has had faithful witnesses for the Sabbath of our fathers, and a large number of successful business men like the Cottrells, Babcocks, Potters, Hubbards and a host of others have stood true and helped to hold up the light of the Sabbath truth to the world.

#### THE REAL PRESENT-DAY QUESTION

In view of all these things in our history, and in view of the great value of the Sabbath truth for which we claim to stand, are we now doing as well as we should as witness-bearers to the faith of our fathers?

We may preach and teach very well in regard to the day, but if we are not true in practice we are no good to the cause. If we are lacking in the high ideals of Sabbath loyalty, we must come short. We are honored by what we do rather than by what we say. Let us take good care not to disgrace our name before the world. We must not allow these days of fast living and of worldliness to spoil our ideals. If we hold the Sabbath truth dear in our hearts and minds today, we shall be true witnesses for God's Sabbath.

#### "THE REAL QUESTION" ANSWERED

At the close of Mr. Davis' address President Randolph said the real question of the hour, which we are often asked by those with whom we talk is, "Why do we need a separate denomination?" He introduced Professor J. Nelson Norwood of Alfred University, who was not brought up to keep the seventh day, to tell the congregation why he thinks such a denomination is best. Mr. Randolph also spoke of the high ideals

which Mr. Norwood cherished regarding the Sabbath.

The speaker began by saying that he had been a Seventh Day Baptist for twenty-nine years. No relative of his had ever preached in the old Newport church, none of his ancestors had been known as Seventh Day Baptists, and he could not claim a relative among them today, yet he felt more at home among the people of this Conference than among any other people in the world. He had given the matter much thought, and as for himself, he would prefer a separate denomination, first, for his own benefit. If we as a people should disappear, where could we go? We could not feel at home anywhere. We need our own spiritual home. Without that we would be more likely to drift away from religion.

Then we need a separate denomination for the benefit of thousands who would be better off spiritually if they would accept the Sabbath. We can not hope to win everybody, but we are surrounded by multitudes who would be greatly benefited by accepting and observing the true Sabbath.

In the third place, we need a denomination to show the value of being loyal to truth. Observance of any truth is valuable. Christianity would soon die if the Church were not kept up. Too many people seem to think it is not very important, and that there is no need of observing any religion. When they do go to church, they do not worship. Personally, I feel that it is well worth while to observe carefully the Sabbath, and a separate denomination should help to do that.

Finally, we need a separate denomination to demonstrate the value of *spiritual* Sabbathism. The Sabbath seems unimportant to many people because they do not know how to use it. I think our beloved Dr. Lewis died broken-hearted because he saw so many of our people did not know how to use the Sabbath.

The Christian world is not getting the good out of the Sabbath which it was designed to give. If we could find the real spiritual help in the Sabbath which God designed we should find, we would find in it the best means for making the most of our God-given powers of the higher manhood.

#### TRIBUTE TO FRANK J. HUBBARD

At the close of Mr. Norwood's address, President Randolph emphasized the thoughts expressed on the value of spiritual Sabbath keeping, and read a good letter from Rev. A. J. C. Bond concerning the work in the council on faith and order just held in Switzerland. It was a letter full of hope and expressed approval of our policy of co-operation.

Brother Randolph then spoke words of tribute to the memory of our departed brother and helper, Treasurer Frank J. Hubbard. He admired Brother Hubbard's high and far-reaching ideals, which he always carried into his business relations, and by which he won the respect and confidence of many people. His activities as a member of the Tract Board, bearing its burdens of work and sharing in its problems, were referred to with appropriate words.

The advancement of the one thing that makes us a separate people is committed to the Board of the American Sabbath Tract Society. And we would have you know that we are seriously taking hold of the work entrusted to us and trying to meet its problems. He spoke with some feeling of the fact that so many of our own young men have left the Sabbath, and wondered if our pastors and the heads of our families have done all they could do to hold our boys true to the faith of our fathers. He also mentioned the efforts of the board to enlist the sympathy of leading Hebrews in the Sabbath Reform movement.

**The Missionary Society** The annual report **At the Conference** of the Missionary Board, by Secretary William L. Burdick, was completed in the Missions Department of the last RECORDER. In that our readers are getting the important data regarding our missionary activities during the year.

Aside from this extended report, the society had an excellent program on Friday morning of the General Conference. This included addresses by President Clayton A. Burdick and Dr. Grace Crandall.

The missionary quartet furnished some good music which received many expressions of approval by the people. One of the best of their songs this day was:

Softly and tenderly Jesus is calling,  
Calling for you and for me;

See, on the portals he's waiting and watching,  
Watching for you and for me.

Come home, come home,  
Ye who are weary come home.  
Earnestly, tenderly, Jesus is calling.  
Calling, O sinner, come home!

Rev. Royal R. Thorngate, soon to sail for South America, read a paper on "The American Tropics," and Rev. Claude L. Hill spoke on "Work In Our Home Fields." There were also five brief addresses by Miss Phillips, Mrs. Degen, W. L. Greene, Pastors Skaggs and Hurley, all of which we hope to give our readers in due time.

One unusual item was the calling to the platform of all members and ex-members of the Missionary Board—quite a large company—who were introduced one by one by President Burdick, who made appropriate remarks as he led each member to the front. This aroused a good deal of enthusiasm in the congregation, and there was much applause.

The Missionary Board is confronted in these days with some serious and perplexing problems, which the members are trying hard to settle in a way that will best promote the good cause of our Lord and Master. They will need the prayers and the sympathy of all our people in these trying times. I am sure they will have them. May the dear Lord lead us all to pray and work.

#### The Women's Work At Conference

The program of the Woman's Board was one of the very best. Besides the strong missionary address of Dr. Grace I. Crandall, there was a pageant—prepared by Miss Anna West—entitled "The Open Doors," which was very impressive. I am not going to try to write it up, for Mrs. West—president of the Board—is going to do that for the Woman's Department. It will appear in due time.

Early in the program, hidden singers were heard, as if far away, singing:

Watchman, tell us of the night,  
What its signs of promise are:  
Traveler, o'er yon mountain height,  
See that glory beaming star!

Watchman, does its beautiful ray  
Aught of joy or hope foretell?  
Traveler, yes, it brings the day,  
Promised day of Israel.

Watchman, tell us of the night,  
For the morning seems to dawn:  
Traveler, darkness takes its flight,  
Doubt and terror are withdrawn.

Watchman, let thy wanderings cease;  
Hie thee to thy quiet home;  
Traveler, lo! the Prince of Peace,  
Lo! the Son of God is come!

There were two "episodes": The appeal of the nations, and The nations encouraged. The spirit of missions was clearly set forth, and there was represented pleading calls from nine nations, for Christians to go to their help. Every nation was represented by persons wearing proper costumes. The closing scene was wonderful, and was followed by great applause. Mrs. West will tell you all about it in "Woman's Work."

Dr. Grace Crandall asked some leading questions, and urged us to go on with the work in China.

She spoke of the war against Christianity as being worse than the World War of nine years ago. Religion is being broken down. This war is right here in our own hearts and homes. What are we doing about it? Are we allowing the foundations of our faith to be undermined?

We can not fight for a cause in which we do not believe. We can not stand on a Bible we doubt. Mothers, how about your boys? Are you preparing them for faithful workers? Are you setting proper examples that will be an inspiration to the children, moving their hearts to enter into Christian work?

May God help us in America to save ourselves first and then do all we can to save others. Let us "hold the fort" in China in Christ's name and in the power of the Spirit.

President Bond closed this meeting by a prayer for grace and strength to do the right thing. We have seen and heard. May we not forget. Help us to be willing to send or go in order to give the gospel to those who have it not.

**Recreation And Work** Friday afternoon at one forty-five there was a "Standard Social" for teachers and ministers, and the afternoon was devoted to recreation. This gave those who were at liberty an opportunity to go on a ride to the shore. A very long string of autos took a large company

riding. Those on the committees, who still had work to do in their respective lines, improved this spare time to complete the tasks assigned them. And it gave my old pen a good chance to push its write-ups.

#### SABBATH EVE

On Sabbath eve a large audience enjoyed the fine vesper service. There was a great song service by the large Conference choir, and by the men's chorus. Brother Hurley led the prayer and conference meeting. He asked them to sing the prayer, "Just as I am without one plea," and after several prayers Brother Hurley hoped we might get a vision of the city of gold, and the men's chorus sang, "I have heard of a land that is fairer than day."

By this time the people were ready for the testimony meeting, and after all had sung, "I love to tell the story," just one hundred testimonies were given. Sometimes four would be standing at once waiting for a chance to speak. Eight prayers were offered just before the meeting was opened for testimonies. It was indeed a great meeting.

**Conference Sabbath A Great Day** Sabbath was a full day and the spirit of worship was in evidence all day. At nine o'clock there was a communion service at the church conducted by Brother Main and the editor. Notwithstanding the rain, there was a large company out to enjoy this memorial service.

At ten o'clock the theater was filled with worshipers ready for the regular service. Pastor Clayton A. Burdick, of the local church, had charge. After the Lord's Prayer, repeated in concert, and the impressive repeating of the First Psalm by the multitude, and after the "Gloria" was sung, the Conference choir, which filled the stage, and the men's chorus, which filled three rows of front seats, led the congregation in singing:

O Love that will not let me go,  
I rest my weary soul on thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.

O Light that followest all my way,  
I yield my flickering torch to thee;  
My heart restores its borrowed ray,  
That in thy sunshine's blaze its day  
May brighter, fairer be.

O cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

This inspiring song, in which Westerly's chorister, Mr. John H. Tanner, led, made a good preparation for the sermon by Rev. Alva L. Davis of Little Genesee, N. Y. His subject was "Our Sovereign Loyalty." It was a good sermon, and Brother Davis has promised it for the SABBATH RECORDER.

This great service was closed with the song, "Still, still with thee."

The offering for the Missionary, Tract, and Education societies amounted to \$392.70.

In the afternoon there were two young people's meetings; the Junior Christian Endeavor was held in the Calvary Baptist church, and the Intermediate in our own church. The first was in charge of Mrs. Elisabeth Kenyon Austin, and the other was led by Rev. William M. Simpson, and the address was by Brother Crofoot.

#### MR. CROFOOT'S ADDRESS

Mr. Crofoot's subject was "Fighting Fever." He mentioned several heroes who had risked their lives in fighting yellow fever in order to discover a remedy. Some of them died to save their fellow men.

There is a world sickness today, worse than any epidemic. There is crime, corruption, and many evils that cause this world sickness. Many are the symptoms. Some lay the disease to pleasures, riches, long hours of hard work, poverty, etc. Others lay the fever that affects the world to modernism, or to materialism, imperialism, or Bolshevism. There is misery and distress the world over. You see symptoms of this fever everywhere. I have been clear around the world and have seen evidences of the germ carriers of world sickness in every land. And I know but one sure remedy. Love of Christ is the only one.

We need heroes in this fever fight as certainly as they did in fighting yellow fever. This remedy must be applied until it—like the deep heat remedy—gets under the skin. We need something more than love in the abstract. There must be love in the concrete. Churches at home are doing something, but the home heathen will not go to

church, so our pews are empty. There is need in America of personal application—concrete treatment.

We read of the horrors in China. The heathen over there need the remedy too. Who is to apply it? We *must* do it. We *can*. We have the money, and there are men and women ready to go. They are willing to make the sacrifice in order that others may be healed. It is ours to send the healing remedy. What will we do about it?

#### REV. MR. OGDEN'S ADDRESS

The Senior Christian Endeavor followed Mr. Crofoot's address, with only a few moments' recess. In this meeting Mr. Ogden spoke upon the theme, "Why is Missionary Work Needed in a Christian Country?"

After the song, "We have a story to tell," there was a season of prayer by the young people, and the missionary quartet sang, "Send Out Thy Light."

Mr. Ogden spoke of the men who died at the front because the home folks fell down. When interest in the home missions falls down, then the foreign fields suffer. Home work is really the foundation for all foreign missions. When the mission tree becomes rotten at the heart, that rot ruins the tree.

Mr. Sayre of the quartet gave an account of their southern trip singing the gospel, and spoke of the good work by Rev. Ellis R. Lewis who went with them to some of the fields.

Secretary William L. Burdick emphasized the thought that home and foreign missions are regarded as one by him. The foreign depends upon the home. He said he was more worried about the home fields than the foreign. There are little churches in need of missionary help which will die if men can not be found to help them. There are wonderful openings but we are helpless for want of men.

The quartet then sang "There's a Place in the Ranks for Me," and this good meeting was closed by the benediction by Brother Crofoot.

On the evening after Sabbath the annual young people's meeting was held with a crowded house at the church, but duties on

an important committee kept the editor away from this meeting. I trust the report will be given by the young people. This Sabbath has been one of the great days in the history of our young people's work.

**Reports of Various Committees** Of course it took some time to approve the reports of several committees who had been busy at almost every spare hour attending to the matters assigned to them. And in the last forenoon of Conference these committees were ready to report.

First there was the committee appointed some years ago to secure a charter for Conference. This report came first on Sunday morning. It was read by the chairman, Corliss F. Randolph, and we gave the charter and by-laws the right of way in the last RECORDER.

Then the reports of the committees to which were entrusted the annual reports of the Missionary and Tract societies were approved. So were the reports of committees on the Sabbath School Board, Woman's Board, Young People's Board, and other committee work was hustled out of the way.

The recommendation that, after next year, a plan to have General Conference rotate between the three school towns of the denomination was approved. Next year it goes to Riverside, Calif. This hour was closed by passing a resolution, offered by Dean Main, full of good words for the generous hospitality and painstaking preparation for Conference by the good people of Westerly.

**Last Day of Conference** The last day of Conference week, after the business mentioned above, was crowded full, but everything went through on time. The Education Society had the right of way in the morning. There were four addresses. Three of them were by young men—one from each college—and each one spoke upon the general theme of "The Religious Program" of his college. Leonard Hunting spoke for Alfred, Ellis C. Johanson for Milton, and Everett T. Harris for Salem.

The closing address of this session was by Rev. Edgar D. Van Horn, president of the society. He spoke upon the subject, "Guarding the Faith of Our Youth." These addresses had the right ring to them, and I know you will say so when you read them.

#### YOUNG PEOPLE'S HOUR

One of the most masterly addresses was delivered by Mr. E. P. Gates, secretary of the International Society of Christian Endeavor. This rapid-fire address defied all efforts to take it down. It was a regular hurricane, crowded full of keen bright points—it fairly bristled with them from start to finish. He drove home such points as these: Christ came to bear witness to the truth, to seek and save the lost. He commissioned his disciples to do this. He needs more people in our churches to testify and fewer ones who find fault.

No wonder the young people drift away from the church after hearing so much fault-finding and criticism at home. More real enthusiasm is greatly needed and less fault-finding.

If a man shoots you he can be put in prison for his crime; but the one who hurts your good name by criticism and unkind talk can go free. Have you critics ever tried praying for your pastor? When your pastor can go to his pulpit in the morning knowing that his young people are together praying for him, he has a wonderful help. Evangelism, the work of the Church, is an every member job. Where the young people are going wrong, you may be pretty sure that the old people are leading the way. It is time for the churches to wake up, stop the real source of the evil that threatens, and save the wandering ones before they wander to the brink and fall over the cliff to their ruin.

**The Good Fellowship Closing Service** On Sunday evening at the theater President Boothe C. Davis gave a "Summing Up of the Activities," which was an interesting review of the week's work.

The Conference choir and male chorus made everybody happy with their songs.

Finally President Johanson called a large company of leaders to the platform, and those who had stood by him in the work of the week and who had been helpful in preparing for the programs. Then he requested them, one by one, to stand a moment while he spoke words of good fellowship. The platform could not hold all whom he desired to mention, so after he was through with those he had called to the front, he asked many in the great congregation to

rise, one by one, so he could mention the help they had been to the week's meetings. Many of these were members of the Westerly committees who had been bearing the burdens of preparation for many days before their guests came, as well as during the days of the meetings. It was a real good fellowship meeting, followed by "Blest be the tie that binds." The closing prayer by the editor was then spoken, and the General Conference of 1927 was a thing of the past.

**One More Pilgrimage to The Old Newport Church** On Monday after Conference about one hundred thirty people made a pilgrimage to the old Seventh Day Baptist meeting-house in Newport, R. I.

The arrangements were made by Brother Corliss F. Randolph, president of the Historical Society, and his good plan was well carried out. Many of the visitors had never seen this sacred shrine built by the fathers of two hundred fifty years ago, and it was interesting to see the deep interest taken by old and young in everything pertaining to this historic place.

President Randolph had arranged for a sermon by President Boothe C. Davis, after which a communion service was to follow, conducted by Pastor Clayton A. Burdick and the editor of the SABBATH RECORDER. Brother Davis' sermon will be given our readers in full, and we wish our readers could enter into the spirit of that meeting by reading it as well as did the large company who looked upon him in that old pulpit and listened to the words he uttered.

Rev. Royal Thorngate read the Scripture, and Rev. Herbert C. Van Horn offered prayer. Brother Johanson, president of Conference, led the song service in which everyone who could sing joined. Such songs as "Faith of Our Fathers," and "Blest be the tie," were sung with much feeling by the people, and Brother Davis used Paul's words, "I have kept the faith," which was very appropriate for such an occasion.

In the Lord's Supper we used the same old silver communion service which we suppose the fathers used more than two hundred years ago, and visiting deacons from the General Conference served the people. It was a service long to be remembered by those who enjoyed it.

This was my fifth visit to this old church.

The first time was in 1873, fifty-four years ago, at which time a large company came from Conference at Westerly and visited the old house when it stood on Barney Street. Then some of the old box pews were still in their places, but the building outside and in was quite dilapidated. At that meeting our newly organized Memorial Fund received a great boom. Many eloquent speeches were made and money was pledged for the fund. Everyone of the older men and women of that day have finished their work and gone to their reward.

I was very much pleased to see the company of loyal and interested young people making this pilgrimage, who are trying to serve the Master their fathers loved, and upon whom I trust we may depend to carry on after we are gone.

Before the sermon President Randolph made a brief historical address on matters concerning the early fathers, and the things which caused them to break away from the old First Baptist church and seek church relations where they could hold to the whole Bible and worship God according to the dictates of their own consciences.

This large company came from Westerly in automobiles. The friends in Westerly, after entertaining so many guests for a week, generously took their autos and carried loads of the friends to Newport. Then several auto loads that had driven through the states from their western homes joined in the procession, some of them taking in this trip as a part of their home run, going by way of Providence and Boston.

In keeping with every day but one of Conference week, this day set in with very thick fog accompanied by a little drizzle of rain, so in the going trip there was no chance to enjoy the beautiful scenery along the shore. But the fog lifted a little after noon, and the home ride was enjoyed by all lovers of God's out-of-doors.

One thing was clearly to be seen, not only on this day, but all through Conference week, and that was that no amount of fog or rain could drive the sunshine from the soul.

President Davis and I will not soon forget the cheery, restful ride and beautiful entertainment given us on this day by Brother and Sister Clayton A. Burdick. Their sweet spirited determination to do all they

can to make other people happy is always in evidence.

**Miss West Goes To China** A telegram from Secretary William L. Burdick brings the information that Miss Anna West will sail for China from Vancouver, on the *Empress of Russia*, on September 22.

Letters in care of the steamship, *Empress of Russia*, will reach her if sent in time to reach Vancouver before sailing time.

**Homesick for Conference** One good brother had the General Conference on his heart, as will be seen by the following verses sent to the editor while in Westerly:

THE SEVENTH DAY BAPTIST CONFERENCE  
Oh, Conference, dear Conference,  
My mind reverts to thee;  
How oft in years that have gone by  
Thy children I would see;  
And to our King  
His praise we'd sing  
In a joyful jubilee.

E. S. MAXSON, M. D.

Syracuse, N. Y.,  
August 25, 1927.

### PRESIDENT BENJAMIN F. JOHANSON'S ADDRESS

ONE HUNDRED TWENTY-FIFTH SEVENTH DAY BAPTIST GENERAL CONFERENCE

(Held at Westerly, R. I., August 23-28, 1927)

It is altogether fitting that those of us who are guests of the Pawcatuck Church and this historic state should remind ourselves of our debt to the past. In many respects Rhode Island occupies a unique place in the sisterhood of states. From the very beginning she seemed destined to hold a peculiar character and to work out a peculiar destiny. Of particular interest in the realm of religious thought is that this was the home of Roger Williams. So successful have been the once despised principles of this religious pioneer that today they are universally recognized. But in a very special sense is this state made dear to Seventh Day Baptists by sacred memories of our own past. One hundred years before the American Revolution, the principles of our faith were first brought to this country from England by Stephen Mumford and introduced in Newport. In due time the first Seventh Day Baptist church in America

was organized in that city. I trust it may be the privilege and very great pleasure of many delegates of this Conference, before returning home, to visit the original meeting house of this early congregation. From this beginning our churches have spread across the American continent to the Pacific Ocean, and across oceans to foreign lands. Truly we build upon foundations laid by others; we reap harvests in fields that other hands have sown. From this state have gone Seventh Day Baptists who were eminent in national affairs and reforms; from this state have been directed the missionary activities of our people of a half century, and now it seems entirely proper that our General Conference should be incorporated under the laws of the State of Rhode Island, a proposition which will be submitted for your approval today. Let me quote from *Westerly and Its Witnesses*, a history written nearly fifty years ago concerning Seventh Day Baptists in Westerly:

We can not pass, even briefly, the history of this church, without making some mention of the virtues that have characterized and adorned it. It was a large and strong center of moral power. Direct and far it cast its sacred light. Its members held high and consistent ground against all forms of sin, and valiently wielded the "sword of the Spirit" for the overthrow of private and public wrongs. They were champions for liberty. Always they stood in the van of the anti-slavery movement. No less ready and active have they been in the later reforms of temperance. In these respects no organization has a purer and more praiseworthy record.

This slight tribute is due to our Rhode Island heroes of the past and present.

It is expected of your president that in his opening message he shall present for your thoughtful consideration a discussion, either of some important religious problem of the day or of certain aspects of our work as a people. At this, the one hundred fifteenth session and the one hundred twenty-fifth anniversary of our General Conference, I shall attempt to discuss briefly phases of our denominational activity to which it seems to me your attention should be directed at this time.

#### WORLD CONFERENCE ON FAITH AND ORDER

Seventeen years ago several great denominations acting almost simultaneously conceived the idea of a World Conference on Faith and Order. At this very hour, after many years of discouragement and

strenuous preparation the conference is in session at Lausanne, Switzerland. The questions to be considered are those that have given rise to, and that have perpetuated, the various denominations. Five hundred delegates from sixty-seven different nation-wide churches, all of which acknowledge Christ as God and Savior, are earnestly studying the differences of doctrine and organization among churches with a view of finding a way for unity. Quite as important as its object and mission is the spirit in which we hope it is assembled, for without the spirit of Christ such a gathering might easily rekindle intense denominational controversy. These men are assembled for conference only. Participation involves neither surrender nor compromise of any doctrine or practice. Each denomination selects its own delegates in accordance with its own numerical strength. Our General Conference is represented by its leader in Sabbath Promotion, Rev. A. J. C. Bond. Many of us have welcomed this as an opportunity to restate the basis of our faith to the world, for it is believed that we hold not only a unique but a richly advantageous position. We represent three hundred years of belief in and practice of Sabbath keeping according to the Scriptures. If the Bible and the Bible as interpreted by the life and teaching of Jesus is to be the basis of Christian doctrine in the one Church of Christ for which Christians long and for which the Master prayed, then we believe no denomination at the great gathering has a better right to be heard than has ours. Only the future can properly evaluate the result of such an assembly. Let us pray that it may bear fruit one hundredfold.

#### OUR YOUNG PEOPLE

To me, one of the most encouraging phases of our denominational life is the interest manifested by our young people in our yearly gatherings. For several years we have given them an increasingly large place in our activities. You may recall that in 1913, when they had a practically negligible place on the program, the Committee on Denominational Activity of which Dean Main was chairman and Dr. Edwin Shaw secretary among other things submitted the following: "We would request that more

time be given on the Conference program for the work of young people." Their report was adopted with an amendment to strike out the request for more time on the Conference program (1913, page 102). In accordance with action taken within recent years the time allowed for the work of children and young people has now reached a maximum of about three hours a day with an afternoon and evening for pre-Conference sessions preceding the day of the formal opening of Conference. This has been done without paralleling any of these meetings with the general sessions of Conference, with the exception of the hours given to the work of the children. It would be interesting to know how many young people are actually taking a major or even a minor part in the activities this year. These people who were denied a place fifteen years ago have a part assigned to them and are doing their work with credit. Consider what this means not only to those who are taking a part but to their associates who receive the inspiration of these messages.

My own interest in this work has greatly increased as I become more and more impressed with its importance and with the possibilities that lie before us as a people if we can interest and hold our own children to the denomination. The greatest asset of Seventh Day Baptists is its young people. If I can persuade you to put your best thought and energy, your time and money into the developing of this resource, I shall have accomplished a worthy task. Our leadership, our ministry, and the determining of our policies will shortly be thrust upon the shoulders of this rising generation. What the denomination is to be in the future will be determined very largely by the development and character of our own sons and daughters. We will need consecrated leadership; where else can we look for it? Our future depends upon their present. We can not be successful tomorrow unless they are successful today. Therefore I ask you to give these young people every possible encouragement to become loyal Seventh Day Baptists.

#### THE MINISTRY

During the year urgent petitions have directed the attention of the Commission to the fact that there is an alarming lack of ministers as well as a shortage of recruits.

Our attention is called to the fact that a score of ministers are needed on the home and foreign fields, while a score or more of our ministers now in active service are more than sixty years of age. (See February 28, 1927, RECORDER, page 261.) We may as well face the problem squarely and admit that with all the interest our young people are taking in our denominational life, our boys are not entering the ministry. It is no longer a secret that the number of young men willing to devote their lives to Christ and the Church is growing smaller and smaller with each passing year. This is a serious situation, for unless our pulpits can be supplied with capable and consecrated men, our churches will decline and eventually become extinct.

Our own homes and our own churches must produce our ministry. We have no right to look for it elsewhere. One of the first concerns of a denomination is the recruiting and training of its leadership. Neglect is disastrous. To remain indifferent is to court denominational suicide. A prudent man foreseeth the evil and hideth himself, the simple pass by and are punished.

It must be understood that I am not discussing here all the factors involved; I propose to consider only one phase of it, but one that should not be overlooked. Undoubtedly one of the contributing elements in the situation which we face is the inadequate support we dole out to these servants of the church. Were our ministers not men of strong character and conviction, willing to devote their lives to the service of God and their fellow men at immeasurable personal sacrifice, the effective preaching of the gospel in our churches would even today be demoralized. The first duty of a father is to care properly for his own, but what can a father do if his wages are withheld? Will H. Hayes has pointed out that "to keep him, his wife, and his family clothed, fed, and educated, we pay him about thirty dollars a week, scarcely more than the wage of a garbage collector, one-half the wage of a carpenter, one-third the wage of a mason; for the builders of the walls of the temple one-third the wage of the brick layers on an apartment house!"

In his president's address at Battle Creek in 1919, Rev. William L. Burdick

gave the clearest statement for the needs of a ministry and the cause of its decline that I have ever read. Time does not allow me to quote from this masterpiece but I commend it to your thoughtful consideration. During the present Conference two symposiums are being conducted on this timely subject. One is on "The Call and Claims of the Ministry," by two ministers and a student for the ministry, the other on the "Proper Support of our Churches, Schools and Ministry," by three laymen.

#### DENOMINATIONAL WORKERS

Much unremunerated time and labor are annually expended by members of our boards and societies organized to do denominational work. A great burden of responsibility is carried by these faithful laborers. The minutes of the Missionary Society for January 19, 1927, contain this sentence: "Dr. Whitford reported that on behalf of the members and friends of the Missionary Society he had presented Ira B. Crandall with a loving cup in recognition of Mr. Crandall's fifty years of service on the board." Do any of us fully realize what is the significance of these few words? During the year appropriate recognition has been given to our past president, Frank J. Hubbard, for his inestimable service on the Tract Board. I am not speaking for myself when I ask you to give proper consideration of the untiring services rendered by scores of our consecrated men and women. May such willing workers be multiplied in our churches.

In this connection I would remind you that Jesus sent out twelve apostles. They were highly trained and ordained leaders in the Christian movement. The whole world knows the names of the twelve. He appointed other seventy also and sent them out two by two. These were laymen. We do not know their names. But their work was so significant that when they returned Jesus rejoiced in spirit over what had been accomplished.

#### THE COLLEGES

The interests of all Seventh Day Baptist churches are very closely bound up with the interests of the colleges connected with and serving our denomination. Not only do the churches depend very largely upon them for

the training of our special Christian workers, such as ministers and missionaries, but it is a wholesome thing for the churches to have all the young people from our homes attend these schools. Consequently, it is in order that the General Conference should concern itself with the welfare of these institutions.

The fulfillment of the urgent needs of Milton College is comprehended in the present Development Program, which the institution is pressing with all the vigor it can command. This program provides for the raising of \$500,000, of which the first \$300,000 will be for additional endowment and \$200,000 for buildings and equipment. The new endowment will provide income to balance the budget, to increase the regrettably low salaries, and to meet the expenses of much needed expansion. Already preliminary plans for three new buildings are in hand. They provide for a library and recitation building, a girls' dormitory, and a central heating plant. At the present time over \$160,000 of the Development Fund has been pledged. Of this \$100,000 has been subscribed by the Milton community, and \$25,000 by the Battle Creek people. A goal for the first \$300,000 has been set to be reached by next commencement.

A statement of the immediate needs of Salem College is based upon a report of a recent inspection made by representatives of the North Central Association of Colleges. It is necessary to add at least two thousand usable volumes to the library before the close of this calendar year. Either a new library building or else an addition to the administration building large enough to meet the requirements for a reading room and study hall must be provided at once. Such an addition would doubtless cost between ten and fifteen thousand dollars. A separate building, of course, would cost much more. Some additional equipment for certain of the laboratories must be secured if work in these departments continues to receive full recognition. The one great need, however, which in a measure embraces all minor needs is \$500,000 additional endowment. A substantial part of this must be raised by Seventh Day Baptists if this school is to continue to be known as a Seventh Day Baptist school.

Alfred's most urgent need, from a de-

nominal point of view, is trained teachers within the denomination to fill professorships. The salary scale now reaches \$3,000 per year, and will soon go to \$3,500. But it is impossible to find among our people sufficient candidates, qualified to fill professorships in a "Class A College," to keep a properly balanced faculty. Alfred's most urgent needs in physical plant are an assembly hall and a gymnasium. The "Old Chapel," for ten years used as a gymnasium, is now being refitted for an assembly hall, at a cost of about \$30,000. A new gymnasium is needed at once in connection with the present basketball court. This building will cost \$120,000. About \$50,000 of the \$150,000 required for these two buildings is now subscribed. The remaining \$100,000 is now Alfred's most urgent financial need. Although the annual budget now exceeds a quarter of a million dollars, Alfred is living within its income. It must have, however, an adequate plant, and an adequately trained teaching staff, if it continues to hold its present high rank as an "approved," "standard" college.

#### GENEROUS GIVING

Growing out of our need for better colleges and ministerial and denominational support comes the call for an increase in our giving. Money alone will not save our people, but the importance of our gifts can not be ignored. Obviously, it is out of place in this address to discuss at any length, pro and con, the system of tithing. But this much may be said: if our people would contribute somewhere near one tenth of our incomes, the financial problems would be solved. Our present standards of living are largely responsible for the situation in which we find ourselves. Even Seventh Day Baptists feel the pressure of these new standards. The automobile affords probably the best illustration of what I have in mind. Every family must have at least one auto. Eighteen per cent of all families owning cars now have more than one. It must never be allowed to become old or out of date. A new car is out of date in a very few years. If you are one of the average owners, you will have a minimum of three new cars within the next ten years. Some day compute the investment tied up in automobiles owned by members of your own congregation. Now this is only one



illustration, perhaps the conspicuous example, of a multitude of ways to spend money freely and even lavishly. This condition is made possible because we can buy almost anything we want for a small payment down. There are, no doubt, things that it is legitimate to buy on time—your home and education for instance. But investment bankers estimate that six billion dollars of merchandise is purchased annually upon the installment plan by people of the United States. I do not need to prove to you that this is becoming a curse. How can we give for the Lord's work when we are buried in debt? Our new standards demand all the modern conveniences and many of the luxuries. Often our necessities and our luxuries become so badly mixed that we can not tell which is which. It is the spirit of the times. None of us really want to get back to the so-called good old times, even if it were possible. But the present pace is breaking our backs. Possibly here in New England you are not affected by the spirit that drives us Westerners at high speed all the time. But, brethren, listen: after our wants are supplied we make an offering unto the Lord out of the balance, if there be any! Do you recall the saying of the prophet of old—Isaiah 44:17—"And the residue thereof he maketh a God"? He did not make an offering to God of the residue, he actually made for himself a God of the balance. If these things are true of Seventh Day Baptists it ought not so to be! The question I am raising is this: are we using our best judgment in our buying? Is our spending judgment less effective than our earning power? We are actually handling more money than ever before, but the demands upon our incomes are such as to preclude generous giving.

What is the remedy for this situation? In a word, this is one solution. We must studiously keep our expense account below our income. The extent to which we can do this will determine for each one how much can be laid by for a rainy day, or for a competence in old age. But in budgeting the expense do not neglect the work of God. The church can not survive unless its members support it, financially as well as in other ways. Money that is released for spiritual purposes produces a form of spiritual power. It is to give a part of our lives

and is really a religious service. We rob ourselves of spiritual power when we withhold our means from God's work. It would hardly be fair not to admit that many of our people are generous givers, but too many are not.

OPEN DOORS

I am about to quote two paragraphs from the address of the president of our General Conference given twenty-seven years ago yesterday, August 22, 1900:

Perhaps never in the history of our people have there been so many open doors inviting us to broad fields of labor. I think, individually, and as a people, we feel overwhelmed with the responsibility that confronts us. That God is calling us to great things in his name, no one can doubt. The question is, have we faith enough? Great wisdom is needed by this body, that we make no mistakes as we enter new and untried fields. In selecting men to control these interests, we should seek those who not only love God and men, but who possess financial ability, unquestioned integrity, and complete familiarity with the business in hand. I believe God expects us to employ our keenest common sense, well enlightened, in conducting the affairs of his kingdom, even in a greater degree than in our secular business. There is one source of great comfort in this matter. God says, if we lack wisdom, ask of him. We, at this time of choosing and making decisions, must pray for guidance and help.

The occasion for writing this was the return of President William C. Daland from an investigation of our interests in Africa.

OUR CHINA MISSION

Whatever may be our individual opinions of the wisdom of maintaining a mission so expensive as the one in China, by a people numerically so small, nothing but love and admiration can possess us for the noble men and women who are now imperiling their lives for Christ's sake in China. Surely Seventh Day Baptists have given of their best blood that China might hear and know of Jesus Christ. At present writing we have reason to hope that all is well with our loved ones, at Shanghai and Liuho. But how soon some of them may be called upon to earn the martyr's crown no one can tell. We should hasten to assure them that all needed aid, within our power, they shall have. We commend the action of the Missionary Board, giving them liberty to abandon the property, should their safety require it. I would suggest that special prayer be offered by this Conference for the safety of these our advance guard, in heathen China.

My purpose for quoting in their entirety these two paragraphs from the address, of President Sands C. Maxson is that he has stated the facts better than I could, and it

(Continued on page 345)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

September 15-18.—Northwestern Association at Albion, Wis. Annual canvass for the Onward Movement work in November. Received by the Onward Movement treasurer in July, \$1,057.19; in August, \$445.30.

THE ONWARD MOVEMENT BUDGET FOR 1927-1928

Missionary Society	\$21,950.00
Tract Society	7,200.00
Educational Society	1,000.00
Sabbath School Board	3,600.00
Woman's Board	4,300.00
Young People's Board	2,200.00
Scholarships and Fellowships	1,200.00
Historical Society	500.00
Ministerial Relief	4,000.00
General Conference	6,000.00
Contingent Fund	1,550.00
Total	\$53,500.00

APPORTIONMENT TO THE CHURCHES

Adams Center	\$ 1,391.00
Albion	727.00
Alfred, First	3,424.00
Alfred, Second	1,926.00
Andover	295.00
Attalla	54.00
Battle Creek	1,762.00
Berlin	502.00
Boulder	535.00
Brookfield, First	963.00
Brookfield, Second	856.00
Carlton	321.00
Chicago	749.00
DeRuyter	802.00
Detroit	267.00
Dodge Center	749.00
Exeland	53.00
Edinburg	100.00
Farina	1,391.00
Fouke	374.00
Friendship	749.00
Genesee, First	1,498.00
Greeny	214.00
Greenbrier	27.00
Hammond	428.00
Hartsville	107.00
Hebron, First	214.00
Hebron Center	32.00
Hopkinton, First	1,819.00
Hopkinton, Second	214.00
Independence	910.00
Jackson Center	321.00
Little Prairie	53.00

Los Angeles	214.00
Lost Creek	802.00
Marlboro	481.00
Middle Island	160.00
Milton	3,638.00
Milton Junction	1,551.00
New Auburn	268.00
New York City	856.00
North Loup	2,675.00
Nortonville	1,605.00
Pawcatuck	4,013.00
Piscataway	642.00
Plainfield	2,353.00
Portville	43.00
Richburg	214.00
Riverside	963.00
Roanoke	160.00
Rockville	321.00
Salem	2,033.00
Salemville	107.00
Scio	27.00
Scott	53.00
Shiloh	3,210.00
Stonefort	160.00
Syracuse	160.00
Verona, First	802.00
Walworth	428.00
Waterford	428.00
Wellsville	27.00
Welton	542.00
West Edmeston	295.00
White Cloud	428.00
Total	\$53,500.00

STATEMENT ONWARD MOVEMENT TREASURER, AUGUST, 1927

Receipts

Adams Center	\$ 40.75
Alfred, First	154.75
Alfred, Second	35.00
Berlin	25.00
Brookfield, Second	10.00
Dodge Center	10.00
Edinburg	10.40
Hopkinton, Second	7.00
People's	15.00
Plainfield	124.90
Rockville	8.00
Syracuse	4.50
Balance August 1, 1927	56.44
Total	\$501.74

Disbursements

Missionary Society	\$205.15
Tract Society	67.30
Education Society	9.35
Sabbath School Board	33.65
Woman's Board	40.20
Young People's Board	20.55
Scholarships and Fellowships	11.20
Historical Society	4.65
Ministerial Relief	37.40
General Conference	56.05
Contingent Fund	14.50
Balance September 1, 1927	1.74
Total	\$501.74

September 1, 1927.

HAROLD R. CRANDALL,  
Treasurer.

## HOME NEWS

LITTLE PRAIRIE, ARK.—The Little Prairie Church and community have had a feast and a blessing. Professor L. O. Greene of North Loup, Neb., has been with us for three weeks. He conducted a Religious Day School, where twenty-seven children under thirteen years took the work. For our young people he held classes two nights each week, where twenty or more studied. On one night each week and on Sabbath afternoons he conducted a training class. On Friday nights and on Sabbaths and Sundays both day and night he gave us sermons.

I am sure none of you ever worked your supervisor as we did Brother Greene. He seemed anxious to help, and I am sure he went away feeling that he had been a real help.

We are sure that Brother Greene will report in detail the work done here, but we want to express through the RECORDER, our appreciation to the Sabbath School for the help, making it possible for us to profit by all these things, and we trust it will be like seed sown in good ground.

Those having visited Little Prairie will be interested in the fact that where the Menard schoolhouse stood, or rather close beside it, a large new building is being erected. It will have two large rooms, a kitchen, and several small rooms. Two teachers will be employed this year.

We are looking forward to another feast of good things when our Southwestern Association meets at Fouke next week.

Pray with us and for us that God's kingdom may be advanced in this great South-west.

C. C. VAN HORN.

September 1, 1927.

NORTH LOUP, NEB.—Last week saw the close of the vesper services for the summer. This one was in charge of Fern Maxson, who had given much thought for it.

These meetings have been under the supervision of the Christian Endeavor Prayer Meeting Committee, whose chairman this summer was Leona Sayre. We feel that these seasons of worship have been helpful and inspirational to all who had the privilege of attending them.

The choir had charge of the Sabbath

morning services and used the greater part of the time in congregational singing of the good old gospel songs. The choir sang two anthems and Elvabelle Clement gave a vocal solo. The Sabbath school orchestra were on hand with their instruments and aided with their playing. The services next Sabbath morning will be in charge of Rev. L. O. Greene.

During the absence of Pastor Polan, the Friday night prayer meetings have been in charge of different members of the congregation—Mrs. C. W. Barber, Mrs. Esther Babcock, Mrs. Minnie Davis, Arthur Stillman—each having charge of one meeting. The attendance has been up to standard and the general participation good. It has been said that the prayer meetings are the thermometers of the church. If this be true, we are glad to have one operating. Mrs. Myra Hutchins will be in charge of the prayer meeting next Friday night.

The intermediates had a social at the church basement Tuesday. The contest is completed and the losers entertained the winners. They were glad to have the social at this time because Keith Davis, one of their former active members, could be in attendance with them.

The Senior society held a social at the church Monday night at which time the "Greens" entertained the "Reds." As many of the members are leaving soon for various activities during the school year, it was also in the nature of a farewell for them. Plans were made for a "Round Robin" to circulate among these absent members and back to the society several times during the year.

The resignation of Nema Cruzan as church pianist was accepted and the matter of selecting another was left to the choir. The best wishes of all go with Nema to her new school duties.—*North Loup Loyalist.*

Question: Our science class would like to know whether a ship, after it has sunk to a certain depth, will sink to the bottom of the ocean.

Answer: If a ship is heavy enough to sink below the surface it will go all the way down. There is nothing to the notion that the pressure of the water will hold up a heavy ship and keep it suspended part way down.—*Pathfinder.*

## WOMAN'S WORK

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

## SPEAK TO MY HEART THROUGH GARDENS

Speak to my heart through gardens, till I see  
The shame of service rendered grudgingly;  
Turn from the selfishness that could forget  
A lifetime were too short to pay my debt,  
Beholding how from bud to petal-fall  
Proud poppies flame with joy at giving all.

Out of the grace of gardens, make me wise  
To learn as larkspur mirrors mist-blue skies,  
Here in my place, thy holy ground, I, too,  
May lift a life that as a mirror true  
Reflects the beauty of that blessed One  
Who in a garden prayed, "Thy will be done!"

Teach me in dewy silences to know  
On the pruned bush the loveliest roses grow,  
That when the shears of sorrows shall be laid  
Against my life, serene and unafraid,  
A sturdier faith shall flower there and be  
A richer crimson in my love for thee.  
—*Molly Anderson Haley in The Churchman,*  
*New York.*

## WOMEN AT CONFERENCE

Thursday afternoon, August 25, directly after the regular afternoon meeting of Conference, a meeting was held in the gallery for all women attending Conference, under the leadership of Mrs. Allan B. West, of Milton Junction, Wis., president of the Woman's Board.

Mrs. Walter L. Greene of Andover, N. Y., was appointed secretary.

Mrs. Lena Crofoot, pastor of the West Edmeston Church, led in an earnest prayer, asking God's blessing upon the meeting.

The yearly report of the Woman's Board and Christian greetings to the women of Conference was given by Mrs. West. She spoke with loving, grateful appreciation of the long life and earnest, efficient work of Mrs. Morton, who so recently passed to the life beyond. She reported that the Southwestern and Pacific Coast associations were one hundred per cent in yearly reports.

Reports of mission study classes were given by Mrs. George Boss of Milton, Mrs. George B. Shaw of Salem, Mrs. Champlin of Plainfield, and Mrs. Thomas Burdick of Little Genesee.

Mrs. Ralph Babcock of the New York society spoke of the active missionary work being done by that society.

Mrs. Walter L. Greene of Andover, secretary of the Western Association, spoke of talking before the Second Alfred society on Woman's Board work, at their request, at their July meeting.

It was suggested by Mrs. Clayton Burdick of Westerly that we ought to have systematic Bible study in our women's societies.

Moved and carried that we appoint our Woman's Board as a committee to consider a program for our women's societies, to be presented at our next Conference.

The meeting closed with an earnest prayer by Mrs. Clayton Burdick.

About thirty women were present at this meeting—four from Plainfield, three from New York, three from Ashaway, one from Adams Center, two from West Edmeston, two from Salem, two from Shanghai, one from Washington, one from Battle Creek, one from Milton, one from Milton Junction, five from Westerly, one from Andover, one from Fouke, and one from Little Genesee.

MIZPAH S. GREENE,  
Secretary.

## ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 18, 1927, at 2 o'clock p. m.

CORLISS F. RANDOLPH,  
President.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Brother, beware of the smooth places of the way! If the way be rough, thank God for it! If God should always rock us in the cradle of prosperity, if there were not a few clouds in the sky, we should become intoxicated with our lot. We bless God, then, for our changes; we thank him for chastening, lest we might become too secure. Continued worldly prosperity is a fiery trial.—*C. H. Spurgeon.*

## THE GROWING CHURCH

REV. ERLO E. SUTTON

(A sermon preached at the time of the ordination of F. M. Sutton as deacon and Mrs. Viola Hodge as deaconess of the Ritchie Church, Berea, W. Va., July 2, 1927. Mr. Sutton is the father of, and Mrs. Hodge a cousin of, the preacher.)

This may seem like a strange ordination sermon, as I shall have little to say concerning the office of deacon or deaconess but shall speak more directly of the work and growth of the church, and as a text I have chosen Acts 2:47, "And the Lord added to them day by day those that were being saved." As will be seen by reading the chapter from which the text is taken, these words were written concerning the early Christian Church not long after the day of Pentecost, when multitudes had become Christian and united with the followers of the Lord Jesus.

A great work had indeed been wrought during those early days, but notice the profound conception the writer had of the ascended Christ and his power to save men and add them to the Church. "And the Lord added to them." Great sermons had been preached by the apostles, but the writer realizes that it is not alone their preaching nor their eloquence nor their fervor. These were all very helpful and necessary in the plan for advancing the kingdom, and had a legitimate place in the work of the Church, but it was Christ in them, who by his energy manifest through them, is here represented as being the Agent of all the mighty works that had been done. We might say that he was the General Agent and the disciples were the sub-agents. The centuries have made but little change in the methods by which men are won for the kingdom; it is still by the power of God working through his people that the Church is built up. We are but the agents of God and Jesus Christ.

I would call your attention to the fact that there is brought out clearly in this connection the attractive power of an earnest, pure Church. They were "with one accord." Wherever there is a little group of men and women held together for one purpose by a living Christ, and manifesting in their lives and characters the features of that Christ-power, transforming and glorifying them, there will be drawn to them souls that have been touched by that same

Christ. Wherever there is the vigor of life, there will be growth; and the church that is pure, earnest, living, will be the church that will draw men unto itself, and the Lord will add to its membership those who are being saved.

I would also have you notice the class of persons being gathered into the Church, "those who were being saved." In a certain sense, one is saved at conversion, that is, he is regenerated or born from above, but in another sense the saving process goes on through life as one learns to overcome sin. We are taught in the Bible that we are to grow in the grace and knowledge of our Lord Jesus Christ. Christian salvation, according to the Scripture, is a process begun at conversion, carried on progressively through life, and reaches its climax in the life to come, when we shall be delivered from the power of sin and death. The path of the Christian is as a shining light that grows brighter as the years pass by. In this latitude, the sun rises higher day by day, and is longer in the sky from spring until summer, sending his life-giving rays to all life, causing growth in field and forest. Through autumn and winter the green wood of spring and summer becomes the hardwood of next year. So should be the strength and glory of the Christian's life. In the light of the glorious Son of God there should be rapid growth, and the autumn of temptation and winter of disappointment and sorrow should make hard wood of character.

The early Christians were called frequently together for public service and worship. In connection with the text we learn that the disciples were together daily for worship. While it is true that it would be impossible under present day conditions, for Christians to be together daily for worship, it is too bad that the spirit of worship seems to be passing to such an extent from the Church, and is today practiced by so few people. But few churches are kept open so that worshipers can enter at any time, and it may be possible that such a practice would not be wise, but how about the special seasons as well as the regular times when the community shall meet together for worship, and how about the daily worship in the home? It is generally believed among Christian workers that fewer attend public

worship than formerly and that family worship has decreased rather than increased. It is probably true that times have changed in regard to public services of the church and family worship, but there is a serious question in my mind whether the change is for the better, or shows a healthy condition.

Most sober thinking people grant that the Church of Jesus Christ is the most helpful organization in the world today. She has many duties, but I will mention but three at this time. She has the threefold task of acting as conscience, interpreter, and guide to a bewildered world. Directed by the eternal Father and God of us all, she is to determine what the motives of the great movements in human progress are to be, and give to humanity its conscience; interpret with ethical clearness their inner and ultimate meaning; and with a powerful, loving hand and heart guide humanity toward the desired ends. But while the Church should be the conscience, interpreter, and guide, she must not do so by becoming a monarch on a throne, but she must accomplish her task by instilling into the mind of society the principles lived and taught by the Master.

It is sometimes asserted that the new and hitherto neglected task of the Church is social service. We maintain that this task is not new. The Church has always been either directly or indirectly the leader, the inspirer, the supporter of charity and social uplift, and today she stands without a peer in this line. However, we must remember that so-called social service is but a small part of her task. Those who think of the work of the Church as simply social service, using the term in the usual sense, have missed the mark and failed to recognize the real task of Christianity to the world. It is her duty to touch all phases of human life, determine so far as possible the causes of sin and suffering, and prescribe a remedy.

Some claimed she has failed in her task, but we would like to ask just how far she has failed in her task? She has failed in only a small degree, and even this has been caused by her inability to adjust herself to new conditions which came upon her unawares, just as other institutions working for human betterment have failed thus far to meet these changed conditions. The

State has failed, political economists have failed to a most pitiful degree, much of which might have been prevented had they followed the leadership of the Church. All are beginning to discover that in our attempts to express our human sympathy, we have been dealing too much with immediate effects and neglecting the causes. We are now beginning to get at the causes of things, and without neglecting immediate suffering, we are seeking to apply preventions. And just as the Church has always been the great physician in restoring social damage, so now she must become the restorer of the social order, if it is to be restored. Many methods have been tried, and are being tried. Radical socialism and Bolshevism can never go very far in curing the ills of humanity. So far they have only aggravated the trouble.

There are many things which hinder the Church in growth and in her work. When she attempts to get back to the sources of social wrongs, she finds herself, at many points, face to face with modern industry. If it is social vice, her committees often trace it back to the environments of toil. If it is the well-being of the child, she is facing the pallid face of child labor in the factory. If it is the conservation of wifehood and motherhood, it is again the factory and shop. So to a great extent, whenever the Church tries to carry out the principles taught by the Master, she is involved with the industrial conditions of the present. We would not be understood to say that all industry is oppressive, but with much of industry, human beings are but mere machines, with bodies or souls only as they serve to make the great factory.

If the Church is to grow and serve the world, one of her sacred tasks is the preservation of the Sabbath. Here, again, she is face to face with industry that runs continuously. Many industries not only compel the help to work long hours, but seven days in the week. Thus it becomes not only a problem of getting men into the church and into the service of worship, but of getting the gospel into industry so that it will recognize its duty to society. If there is to be spiritual growth, time must be given for rest, worship, and Bible study. The Church must find some way by which such time may be found.

The Church has always had her creed and confession. It was written in the early hour of the day at the summit of the Mount of Transfiguration, and with the same Master down in the plain at the foot of the mount, down in the plain where there was sin and suffering. Much of her creed written since the days of Christ may be formal and mean but little, but in the mount was a glory of the Lord manifest, yet in the plain was manifest a glory greater still, the glory of human service. The Church has always had the creed written in the plain, but she has not always translated it into industrial terms. The Church's duty is to follow that Master of the mountain and plain, and wherever his way leaves the mountain top to cross the highways of trade down in the plain, or the paths of political economy, or the track of social readjustments, his followers must take every risk there is and follow him. When the Church does this and finds herself upon the highway with the multitude, is she bewildered? Is she to accept the social order as she finds it, or only such part as accords with the principles of Jesus Christ?

The wrongs that should burden the heart of the Church need no recounting to play upon our sympathies. They fill our institutions with widows and orphans, bind burdens upon frail womanhood, turn childhood into abhorrent drudgery, and often close the doors of higher opportunity which the Church herself points out to men. Is it right that a handful of men should control the food supply of a nation as they have in the past, or that another group should set a nation shivering for the lack of coal that they should satisfy their own selfish desires? Is it right that a few monied men should throw business into confusion to satisfy their foolish political ambitions? What are the ethical standards that will permit such? Certainly not the standards of the Golden Rule, or the ethics taught and lived by the Savior of men. We need a new translation of the ethics taught by the great Teacher. A multitude of economic terms and principles awaits their translation into spiritual speech, and the call of the day is for a spiritually-minded, growing Church that will translate the Christ into every-day life and experience. Will the Church help solve these human problems and reach out

her hand to suffering humanity? Will she continue to grow and increase her strength?

That the Church is growing and coming to feel more and more that she should enter more actively into human problems is manifest. Some years ago, a great body of Christian men, representing some thirty denominations and thirty million church members, in an official way set forth the industrial and economic creed of the Church. Among the points mentioned were equal rights and complete justice for all men, in all stations of life; the principle of reconciliation and arbitration in industrial dissension; the protection of the worker from dangerous machinery, occupational disease, injury, and mortality; the abolition of child labor; the regulation of the condition of toil for women as shall safeguard the physical and moral health of the community. This feeling is shared by the local church and the individual member.

But while the Church has this social, industrial, and economic creed, great care should be taken that growth is made along other lines. She must hold the center in community life if she is to accomplish her God-given task. Once she was the center of community life and was given hours and seasons for public service and evangelistic efforts, but now it almost seems that she has become a pensioner and must take from the people the scanty hours the public gives her for worship and special services. It seems that instead of giving her first place in their plans, even many so-called Christian people give her last place, if there is even a last place left. The social, the pleasant evening at home, the friend visiting in the home, and even the movie is often given first place. It is difficult to get any social, or any other non-religious activity, postponed for a religious meeting. I ask you in all kindness, but frankly, whether this is a sign of spiritual health or disease? Christians are not with one accord in one place even on the appointed day of worship. If they were found more together and in prayer, it might be that the Lord would add to them day by day those that were being saved. A generation or two ago it was the rule to attend public worship, but now it seems the rule to make excuses for not doing so. Nothing but the spectacular, that which borders on the vaudeville, will

attract people to religious services other than the regular weekly Sabbath worship. Once it was the rule to take the whole family to church; now it is too much trouble to get the children ready, and the Bible school is enough any way, so why bother about the other services. I believe in religious education as represented by the Bible school, and that it is one of the greatest forces of the Church for good, but there is a question whether children will ever attend church regularly when grown up if they are not trained to do so during childhood and early adolescence. Once it was the custom for all the people to meet together on Thanksgiving day and other special days to worship and give thanks to God, but now it is almost impossible to have such services in many communities; and when tried, a whole city must unite to make an audience.

For the Church to grow and carry on its work as it should requires organization. This was true in apostolic days. The Church had greatly increased in numbers so that it became an almost impossible task for the disciples who were interested in preaching the gospel; to do so efficiently and take care of the material affairs of the Church, so seven men were chosen as deacons. We also learn that there were other officers such as pastors, evangelists, teachers, and so on, each one having some special duty assigned to him. Individuals were chosen to these offices according to their ability. However, it will be noted that at least one of the first "Board of Deacons" became a preacher and martyr to the cause of Christianity. We are all familiar with the office of deacon in our churches and their duties; however, few of us comprehend the privilege and dignity of the office. Too often the deacon is made the butt of crude jokes, even on the part of members of the Church. The office is necessary and honorable and should be respected. This is equally true of all other offices and officers of the Church. It would be difficult to find a better body of men than the leaders of our churches, yet how often are the minister and deacon held up to ridicule, as well as their children. Yet it is from the homes of such that a large portion of the leaders in business and public life come. I believe that when the Church has been restored to her rightful place, and when the public is

willing to give time and place for public worship and evangelistic endeavor, and the ministry exalted and properly supported, and the officers of the Church honored as they should be, a way to greater human happiness will be found and there will be greater growth in the Church and things Christian. May the Church and her officers be given their rightful place, and may the silver tones from the temple of God continue to send out their calls to worship, and may the Christian Church have again the spirit of evangelism, which was the spirit of the Master, and the Lord will add daily those that are being saved.

#### TEXAS SEMI-ANNUAL MEETING OF SEVENTH DAY BAPTISTS

The second session of the Texas Semi-annual Meeting of Seventh Day Baptists will convene at Houston, September 16-18. Write James I. Stillman, Box 1311, or call him by telephone after reaching the city.

Delegates and visitors will be expected to pay their own expenses while in the city.

All Sabbath keepers and others interested welcome.

ANGELINE ALLEN,  
Corresponding Secretary.  
Box 828, Edinburg, Texas.

#### ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 18, 1927, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,  
President.

ARTHUR L. TITSWORTH,  
Recording Secretary.

There is not a place on this planet ten miles square where a decent man can live in decency, comfort, and security—a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—there is not a place on the globe ten miles square of such description, except our religion has made it so.—James Russell Lowell.

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 5, Box 165, Battle Creek, Mich.  
Contributing Editor

### MAKING THE SOCIETY SUCCESSFUL

Christian Endeavor Topic for Sabbath Day,  
October 1, 1927

#### DAILY READINGS

Sunday—Success through prayer (Acts 11: 1-5)  
Monday—By co-operation (1 Cor. 3: 1-9)  
Tuesday—By more zeal (Rom. 12: 11-16)  
Wednesday—By high standards (Jas. 2: 8-10)  
Thursday—By personal work (Acts 11: 19-21)  
Friday—By useful service (Mark 10: 42-52)  
Sabbath Day—Topic: How can we make our so-  
ciety more successful? (Phil. 3: 13-17. Con-  
secration meeting)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We can make our society more successful by making it a praying society. In order to accomplish this, each member should be a praying member. The value of prayer in our work should be emphasized, for we can not perform great tasks in our own strength alone; we must ask our Father to help us.

I have been in some Christian Endeavor meetings when I felt that too little time was given to the devotional services. The meetings would be opened and closed with a prayer, and they seemed so formal. A real spiritual atmosphere was lacking. We must make our meetings real *prayer* meetings, where we can get close to God and feel his personal presence. Let prayer have a prominent place in our meetings. We should also pray for each other, for the work of our society, and for the Christian Endeavor movement as a whole.

The successful society is the one which leads young people to Christ and trains them in his service. This can be done through prayer and service, and it is the greatest and most wonderful mission any organization can have. Is your society doing this?  
*Battle Creek, Mich.*

### THE VISION OF AN ENDEAVORER

EDNA M. COON  
(Prize winning oration—pre-Conference  
meeting)

The question of the decline of many Christian Endeavor societies, especially our own, has been uppermost in my mind for some time. I could not understand why the members, who had been so faithful, gradually drifted away.

When we joined the society we promised to attend the meetings unless prevented by some reason which we could conscientiously give to our Lord and Master. There were certain Christian ideals which we all had at first, but how easy it was to change them just to be popular.

Can we attend a dance, a card party, or a questionable movie and be true to our pledge?

Can we, the young people who are to be the foundation of the Church tomorrow, afford to spend our time that way and lower our Christian standards?

Let us not forget that we injure not only our own souls but those around us. We do not wish to be held responsible for those lives which are fashioned after our own. We all like to give our friends the best; then let us give them the best of all, the love of the heavenly Father.

I think there is no society with a greater opportunity for imparting to others the love of God and divine fellowship with him. If we would strive to inspire our associates and infuse them with interest, enabling them to raise their standards, what a change would take place! Can you catch this vision with me?

I see the seats in Christian Endeavor meeting filled with eager young people whose faces are reflecting God's love. They have forgotten the cheapness of the dance hall and card games of former days and are walking once more with God. He is in their very midst and their cup is overflowing. I see them Sabbath morning joyfully filling their places in the church. They can not hear enough about this wonderful Father who cares for those who believe. They perform their daily tasks no longer wearing a look of discontent as if they sought for some new amusement, some new diversion. I see not only the familiar faces but many new ones which have the same look of eager anticipation.

Perhaps such a change seems impossible, but doesn't God perform miracles now, even as he did in Bible times, if we only trust him? Aren't we willing to do our best to make this vision come true?

"God has his best things for the few  
Who dare to stand the test,  
God has his second choice for those  
Who will not have the best.

"It is not always open sin  
That risks the promised rest.  
The better sometimes is the foe  
That keeps us from the best.

"There's scarcely one but vaguely wants  
In some way to be blest;  
It is not blessing, Lord, I seek,  
I want thy very best.

"I want in this short life of mine  
As much as may be pressed  
Of service true for God and man;  
Help me to give thy best.

"I want amid the victor's throng  
To have my name confessed.  
And hear my Savior say at last  
'Well done, you took the best.'

"Give me, my Lord, thy highest choice,  
Though others take the rest,  
Their good things have no charm for me,  
Since I have found thy best."

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, October 1, 1927

#### DAILY READINGS

Sunday—Team work in preaching (Luke 10: 1)  
Monday—Support for each other (Rom. 16: 3, 4)  
Tuesday—Gain in humility (Rom. 12: 3-8)  
Wednesday—Team work in prayer (Esther 15-17)  
Thursday—Strength in numbers (Nem. 4: 12-21)  
Friday—Doing what one could not do (Mark 2: 1-5)  
Sabbath Day—Topic: The advantages of working together. (1 Cor. 3: 7-10. Consecration meeting)

Our rally song says:

We need to stand shoulder to shoulder  
And for each other to pray  
Encourage, inspire, and watch over  
Each other for good all the way.

#### AN OBJECT LESSON

When the topic is "Working Together" why not work together in the treatment of the topic, and thus prove to yourselves that you really believe in the thing you are talking about? And why not write the new In-

termediate Christian Endeavor superintendent that you do read the Intermediate Corner, and tell him what you would like to read in it.

#### SOME QUESTIONS

1. What is team work? *Esprit de corps*? Clannishness? Individualism? Co-operation?
2. What traits of Christian character are better cultivated by working alone than by working with others?
3. What are some of the outgrowths of an unwholesome rivalry between two different teams?
4. Show how the development of Christian character needs the experience of working with others.
5. How does working with others increase efficiency?
6. What are some of the most important ways in which Christians work together?
7. Give a number of examples of co-operation mentioned in the Bible.
8. Upon what principles can we properly decide whether we will or will not work with others upon any given occasion?
9. How does the SABBATH RECORDER Reading and Subscription Contest promote the spirit of co-operation among Seventh Day Baptists?

*Quit your foolin'.* When I was a boy at the Elm Corner school near Jackson Center, O., sometimes on the playground some boy in a bantering tone would call out, "The last fellow to the back fence is a monkey." Some lad would just take to his heels and beat it to the back fence, thinking how fine it was to beat the other boys; but the rest of us would all stand behind the schoolhouse and not run. Then when he got there we would say, "You're the last one there." That is about the way you intermediates have done to us here in Rhode Island. Three contestants in the speaking contest this year—two from the First Hopkinton Church and one from the Second Hopkinton, and only one of the three was an intermediate!

### PROGRAM OF INTERMEDIATE CHRISTIAN ENDEAVOR MEETING

(Sabbath afternoon at Conference. Leader,  
Albert N. Rogers, Brookfield, N. Y.)

Rally Song, "We Young Folks are Seventh Day Baptists."  
Hymn, "Faith of Our Fathers."

Prayers by three pastors.

Quartet of pastors, "Ride On, O Lord Victorious."

Leader's talk introducing the topic, "Why Christian Work in a Christian Country?"

Scripture lesson, Isaiah 55: 1-7.

"How are Countries Made Christian?"—Caroline Randolph, Milton Junction, Wis.

"How Much is America Christian?"—Lucile Simpson, Ashaway, R. I.

"How Have Seventh Day Baptists Helped to Christianize America?"—Gladys Sutton, Milton Junction, Wis.

"How Would You Like to Live in a Churchless Community?"—Marion Crandall, Rockville, R. I.

"Our Churches Need Working Members"—Elizabeth Crandall, New York City.

"The Call for Ministers"—Maxine Armstrong, Alfred, N. Y.

"We Need Christian Character"—Helen Davis, Plainfield, N. J.

The meeting could not begin on time, because many intermediates did not get through their work at the dining hall in time. Many older people were coming in for the next session throughout the time of this meeting. There was not time for the closing prayer and testimony meeting.

### THE CALL FOR MINISTERS

MAXINE ARMSTRONG

A church without a pastor is like a flock of sheep without a shepherd. Without their shepherd guide, sheep go astray. We know that then they are not cared for and they care not what becomes of their lives.

Without our Christian ministers what will happen to our Seventh Day Baptist churches, or any other church? But *we* are most concerned about the Seventh Day Baptists. Let us stick by our Sabbath, always! We can, if there are and will be more young folks willing to enter the ministry. If there are not more who will soon answer God's call, I am afraid that some day the Seventh Day Baptist denomination will become extinct. Like the sheep, we can not keep them together without our shepherd, the minister.

Statistics show that at least ten of our Seventh Day Baptist churches in the United States are pastorless. It seems a pity that they are unable to find men to fill the pulpits of their churches. There is always, also, that

call for people who will give their lives in teaching peoples of foreign lands about our Savior, Jesus Christ.

A great number of our ministers are over sixty years of age; very few are below thirty. We know that our sixty-year-old shepherds can not lead their flocks much longer. Who will take their places when they have left us?

There are plenty of doctors, lawyers, physicians, and merchants. We need them, but most of all we need ministers.

The life of a minister is a clean, joyous, blessed one. He is the best friend of the Bible, and the friend and comforter of all the people everywhere. His work may not be a money-making one; but who is richer than the man who is showered with the blessings of God?

All through this Conference week there have been several talks relating to this very subject. Perhaps you have heard most of them. There were fine facts brought out in these ministers' appeals.

If you will become a minister of the gospel, we will stick by you through thick and thin. That is fair, don't you think? You are particularly fitted to bring God's word to us. We will listen, we will be inspired, we will follow.

Will we not forget ourselves while we think of our God and our denomination? Let us earnestly pray that the Seventh Day Baptist churches may live on and on, increasing in number of churches and in membership. We have many fine young men in our denomination who would, if they desired, make fine ministers, if they would take up the cross.

Come! We need you. This can not be overlooked. God is calling us. Can't we, won't we, give our time for him, who gives us everything?

*Alfred, N. Y.*

### HOW WOULD YOU LIKE TO LIVE IN A CHURCHLESS COMMUNITY?

MARION CRANDALL

Wouldn't it be lonesome on Sabbath morning not to hear the sweet tolling of the church bell calling us to its holy shrine? How dull the day would seem not to go to church. Perhaps when we are aged and grey we will not always be able to attend church, but surely if there is a church in the

### ENTERTAINING CONFERENCE

From time to time there have appeared among us strong advocates for having one or more fixed places apart from any of our churches for holding our anniversaries, as well as having also biennial instead of annual sessions. The time is fast approaching, if indeed it is not already here, when we must devote some serious thought to the problem of providing a meeting place for these gatherings. In the past, as you know, we have made a selection for the ensuing year from among the churches which have invited us. In the not distant future we may conceivably find ourselves confronted with the embarrassment of no invitation. There is, therefore, a growing sentiment that some changes will need to be developed both in regard to place and possibly also in the time of holding these sessions. Several reasons are mentioned for the situation. The mode of travel has of recent years made Conference accessible to an increasingly large number of members. This makes it impossible for any but our large centers to entertain. Churches which one or two decades ago could provide for Conference, now are unable to do so. The result has been that a few of our large churches have been required to carry a rather heavy burden. Some of our associations hold sessions near the time of our own meetings. This must necessarily decrease the attendance of one or the other, or increase the expense of delegates attending both. The cost of sending pastors, board members, and college representatives to these meetings is cited as being excessive. When one figures the money value of the time of hundreds of people who attend, the actual cost to the delegates, the weeks and months of patient work by the people entertaining, we are easily made to realize that Conference costs much in many ways. I am not here to say that this does not pay. Whether or not it pays probably depends entirely upon what we do while here and what we do when we return home as a result of being here.

In 1906 a communication was presented to Conference from the Northwestern Association proposing alternate biennial sessions of General Conference and the associations. The chief reason given was that one of the organizations suffers in atten-

community we could not forget or wander away from our early teachings.

In a churchless community people forget God and parents neglect to bring up their young to attend church as they would if they lived near a church where the services would help and inspire them.

Perhaps there would not be any Christian Endeavor societies to bring the children nearer to God and help teach them the ideals of Christianity. Such children become law-breakers and use much profanity, thus injuring others as well as themselves.

As we look on the social side of life, think of the good times that we enjoy in our Christian Endeavor socials and rallies when we meet other young people and gain new friends. In our camps we also enjoy being with others in worship and in fun. Isn't it a sad thought of the children wandering away from Jesus and not enjoying our good times in Christian life with us?

The other day, as I was conversing with a friend, I asked her if she would like to live in a churchless town. She said in return, "Even though I do not attend the church at home very often, I would not live in a community without one. The people are so much nicer; there are not nearly so many of our home town friends rowdies as there are in other communities, which I believe, is due to the fact that we have a live church."

It seems to me as I look at all of the misfortunes of the young people in churchless communities that I just want to get out in these places and be a home missionary. Don't you?

*Rockville, R. I.*

### PRESIDENT BENJAMIN F. JOHANSON'S ADDRESS

(Continued from page 334)

is a remarkable coincidence that his statements are even more applicable today than when written, over a quarter of a century ago. The immediate occasion for writing the above statements was the Boxer uprising. But I would remind you that there have been three other periods in the history of Christianity when the Church of Christ passed through very critical periods in China, namely, during the seventeenth, thirteenth, and sixteenth centuries.

dance because of the proximity in time and place of the other. Conference voted that the time was not opportune for a change from annual to biennial sessions, but recommended that the churches, societies, and associations be invited to express an opinion. The following year, eighteen churches voted unqualifiedly for annual and four for biennial sessions, while three favored biennial sessions of Conference with annual associations. The following recommendation was presented in 1908 by a committee of fifteen. It was called forth by certain questions raised by the Conference president of the preceding year.

We recommend that Conference continue to be held annually, and that it be held hereafter at such dates and places as are best calculated to promote the interests of the denomination at large; and furthermore, we suggest Alfred, Milton, and Salem as suitable points for providing permanent facilities for entertaining Conference, but it is understood that the suggestion shall not prevent other churches from entertaining Conference whenever denominational interests shall best be conserved thereby.

The resolution was referred to the churches for final action, with the following result: twenty-three voted "yes," seven proposed amendments, and two voted "no," (1909, page 17). In 1916, the president in his message recommended that Conference meet biennially and that the sessions be extended to include two Sabbaths. This recommendation was referred to a committee which later reported adversely to the suggestion, presumably because Conference as then organized could not adequately care for the routine business under the proposed change. It would seem that with our present form of Commission organization, which did not exist in 1916, the affairs of Conference could be cared for effectively even with biennial sessions. It would necessitate, however, some change in the tenure of office of these men. In 1918, the president called attention to the advisability of electing the president for a continuing term. Thirteen years previous to this, however, Conference tried the experiment and rejected it. The question of biennial sessions was again before us in 1920, with the recommendation that no action be taken. Elder George C. Tenny also advocated holding our sessions at some chautauqua site. These questions have been before us for

at least a quarter of a century with some strong advocates favoring changes.

Before any radical changes are seriously proposed, certain questions will need to be carefully considered.

1. Have we as a people lived under the influence of a sort of a family spirit which is essential to the continued existence of our denomination? Can this spirit be fostered with biennial sessions or meetings at a central place some distance from any Seventh Day Baptist churches?

2. We are a democratic people fearful of centralized power. Can we maintain that democracy if our sessions are held at a place remote from any of our churches, where practically the same leaders will be expected to attend from year to year, without the large number of laymen who can come in and exert an influence if the meetings were held near a denominational center?

3. What effect will it have upon our schools if Conference is taken away from the college towns? Alfred, Milton, and Salem always attract large meetings.

4. What effect will it have upon our young people, for in recent years our Conferences have become gathering places for them? It will certainly appreciably lessen the opportunities for social contacts.

5. To what extent do the boards and societies depend upon Conference for the annual nominations of their officers?

6. All our budgets are made on an annual basis. To what extent would biennial sessions affect the budgets of our boards and the gifts of the people?

7. Shall Conference become more and more a meeting of duly appointed delegates who will assemble largely to care for its routine business? This would change the whole character of our gatherings.

The answers to some of these questions will be about as follows: If the proposed changes be made, we must make more of our associations, our annual and semi-annual meetings of churches. There are almost unlimited possibilities for group meetings of ministers, lay workers, and young people. Leaders and teachers could be assembled in a denominational center at less expense than a whole group could be taken to Conference.

My purpose in discussing this matter at some length here is not to propose a remedy

for a situation that has been before us for many years but simply to direct your attention to a problem that must sooner or later demand a solution. If we maintain our present system we must devise some way to make the burden of caring for Conference less arduous. Only a few of our strongest churches can now entertain our annual gatherings. On account of the duties incident upon entertaining, the local church can not receive the benefits from its sessions that should somehow be made available for it.

#### LONE SABBATH KEEPERS

Seventh Day Baptists undoubtedly have a duty to perform in regard to holding lone Sabbath keepers true to our faith. We must gather up the fragments so that nothing be lost. But one important fact should not be overlooked by parents who wish to rear a family that shall be loyal to the Sabbath. It is extremely difficult to maintain interest in and loyalty to the cause unless we are in communities where the Sabbath is kept, and where it is possible to worship with members of like faith and practice. Our history affords ample proof that a very large percentage of lone Sabbath keepers of the second generation, and that practically all of the third, are lost to our people. I am not unmindful of the fact that many of our people find it necessary to live and find employment at great distances from our established churches. Nor do I forget that the Apostolic Church was greatly helped when those who were scattered abroad went everywhere preaching the Word. The same could be true of us, and undoubtedly is in many instances.

As early as 1905 the question of encouragement and help for these scattered ones was considered. It was not until 1912 that the Lone Sabbath Keepers' Auxiliary was formally organized under a general secretary and an assistant. Subsequently a place was given on the Conference program for the consideration of their problems. Due credit should be given Mrs. Angeline Allen, who has spent much time during the past fourteen years in this work. Credit is also due Rev. T. J. Van Horn, who while corresponding secretary of Conference devoted much time and effort in the interests of these people (page 28, 1912 Year Book). While the movement was at its best, Rev.

G. M. Cottrell was at its head. In 1913 he reported in part as follows: "Your general secretary can easily imagine it to be but the beginning of an effort, the grandeur and glory of whose accomplishments in the future no one can foretell." (1913, page 39). When the New Forward Movement was launched in 1919 it was assumed that the home church would care for its own non-resident members better than could be done by Conference. Whether this was a true or false assumption your president is not prepared to say. But the result has been that since that date the General Conference as a body has taken a rather disinterested part in this work. The general field secretary is allowed \$100 per year with which to carry on, and a place is given on the Conference program. In my humble judgment the time has come when we should either eliminate this wheel of our already somewhat complicated machinery, or take a more serious interest in it than we have in the past. I would suggest that the two sections of this message referring to our "Lone Sabbath Keepers," and to "Entertaining Conference" be referred to appropriate committees for consideration.

#### DENOMINATIONAL HARMONY

We are a comparatively small people: our annual gatherings are much like a big family reunion. Many who attend our sessions are well enough acquainted with one another to call each by his first name or an abbreviation of it. Our beloved Elder George C. Tenny remarked upon this, and expressed the wish that he could have been associated with us long enough to have entered more closely into this family spirit. Knowing each other so well, we must necessarily know the virtues as well as the shortcomings. In a small group of people where each one knows so many of the rest, it is very easy for our likes and dislikes to influence our judgment. As a people and as individuals we have positive convictions. This is undoubtedly essential or we could not have held our place against the opposition of the whole Christian world. We pride ourselves upon the independence of our individual thinking. People who think for themselves will naturally differ in many details. All of which makes it doubly important that in our deliberations, which at times are marked with great earnestness,

we shall be very courteous and kindly. At this Conference there will be important problems to be discussed and, if possible, settled. Brotherly love must everywhere abound among us, as indeed it has in the past.

In accord with the action of the last General Conference (*Year Book*, page 93), the Commission arranged for a Committee on Denominational Harmony, consisting of six members—Rev. Edwin Shaw, chairman; Dean J. Nelson Norwood, Rev. Loyal F. Hurley, Rev. Alva L. Davis, Rev. L. D. Seager, and Pastor Lestor G. Osborn, to meet in Pittsburgh on December 26 and 27, 1926, just previous to the meeting of the Commission. The committee gave careful study to the matter referred to it. A report was formulated which was adopted by the Commission with a minor addition. The report is submitted to this Conference for final action.

#### MINORITIES

Some years ago Dr. A. H. Lewis called to our attention the fact that the history of all reforms shows that the power of a minority is proportionate to the amount of fundamental truth it holds. Principles, not numbers, finally rule. Truth is the standard and God the final Judge concerning all human opinions and practices. It could perhaps not be otherwise than that Seventh Day Baptists should be lacking somewhat in hope and enthusiasm, because of our long continued and unequal struggle against so large a majority. We have not only been in the minority, but prominent influences in popular Christianity, in social, commercial, and political life have been against us. There is, therefore, a possibility that we shall be bound or feel limited by what is commonly called an inferiority complex. But I would remind you that a study of the history of Christianity clearly shows that God has frequently made use of small bodies of workers to accomplish his tasks. A very small minority has often been called upon to do a great work. The right is not always vested in the majority, nor is success measured by numbers. Our success as a people is rather measured by the use we make of the opportunities given us. If we have not rightly used these opportunities, then we have failed. Our denomination has had many men eminent in public life,

education, and reform, and our influence upon the world is out of all proportion to our numbers. The names of Seventh Day Baptists have always in the past been prominent in good works for God and humanity. We have high hopes that it will continue to be true in the future. The harvest may not be entrusted to us but let us be patient in the seed sowing and careful tilling. The harvest will follow in God's time if the other work is faithfully done. Therefore, brethren, work on and pray on. Seventh Day Baptists, though a small people, have a world-wide mission.

#### AN APPRECIATION

Your President is not unmindful of the honor you have shown him in elevating him to this office. However, he recognizes perhaps better than do you, his own limitations. Under our present form of denominational government your presiding officer always enters upon his year's work without actual experience in office. Necessarily with such limitations and inexperience there will be mistakes. I trust you will believe that in my work this year no personal interests or ambitions have been served, but that the welfare of the denomination has been paramount at all times. Located as I have been, not many advisors have been near at hand. However, very many willing friends have rendered invaluable aid to me in the performance of my duties. I wish to take this opportunity to thank these friends. Nor can one easily overestimate the value of the Commission to the General Conference and to the executive officer. The burdens and responsibilities of the president would be multiplied many-fold but for the cheerful co-operation of this able body of men. Your president is under very great obligation to them. Grateful acknowledgment of such help is here cheerfully given.

#### CONCLUDING

May I remind you that we are here on the business of the King. These days at Westerly must be spent wisely. Will you not make the general sessions of the Conference your first interest? An honest attempt has been made to make these sessions short, with one afternoon for recreation and relaxation. May I ask you therefore to refrain from all social or recrea-

(Continued on page 352)

## CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.  
Contributing Editor

DEAR CHILDREN:

You see I am quite a distance from home this week. Of course some of you are here, too, attending Conference with me, and enjoying trips down to the ocean, yes, and bathing in the salt water, which gets into the nose and mouth, makes us shiver and shake, but is heaps of fun for all that. I wish you could all be here to enjoy it.

Next week I hope to tell you about the children's service at the church here last Sabbath day, which I enjoyed as much as the children did. There was a story, too, told there which I know you will find one of the best ever; but that, too, you will have to wait for just one more week. In the meantime I will not let our page go empty, as you will see.

Lovingly yours,

MIZPAH GREENE.

Westerly, R. I.,  
August 28, 1927.

[This department, as well as some others, was crowded out last week on account of the important Conference matter.—T. L. G.]

#### LITTLE "PRETTY SOON"

The little girl's real name was a very pretty one, Evelyn, but her friends were in the habit of calling her "Pretty Soon," because those were the words she almost always used when she was asked to do anything.

"Please set the table for me, dear," or "I want a little girl to go to the store for me," were some of the things her mother would ask her. "Pretty soon," she would answer, and then often forget all about it, which was of course a great trial to her kind mother and the cause of many tears for the little girl.

Then sometimes mother would call, "Come here, Evelyn." "Pretty soon," she would say, but when she finally came she would find that she had lost a delightful ride or some long desired treat.

Evelyn did not like to be called "Pretty

Soon," and would often say, "I am going to stop saying that," but over and over again she would forget and bring sorrow to herself and those who loved her, by saying many times a day, "Pretty soon! Oh, pretty soon!"

One cold winter day, when the steps and walks were coated with ice, Evelyn's mother started out to do her marketing. The little girl was busily making a fine dress for her doll, Belinda, which she wanted to get finished before her cousin Grace came to spend the afternoon with her. She heard her mother's voice calling faintly, "Oh, come here quickly, my little girl!"

Wondering whether she should put two or three ruffles on Belinda's dress, she answered, "Yes, mother dear, pretty soon," and then forgot that her mother had called her.

After some minutes the door opened suddenly and her father came in with mother, very white and still, in his arms. She had fallen on the icy steps and broken her hip, had called Evelyn, and then fainted from the pain. If father had not come home a half hour early she might have frozen to death.

Oh, how sorry and frightened the little girl was as she hurried around the corner after the doctor, saying over and over through her sobs, "Oh, if I had only gone at once when mother called! I will never, never say 'pretty soon' again!"

It was many weary weeks before the dear mother was about again and Evelyn found many chances to do things for her, but never once did she say, "Pretty soon."

It was a hard lesson and one that Evelyn remembered all her life. Whenever she was tempted to put off a duty she would think of that terrible time when mother lay so white and still.

"There is not another boy in this town as clever as my Charles!"

"Go on; how is that?"

"Well, look at those two chairs. My Charles made them all out of his own head and has enough wood left to make an arm-chair."—*Selected.*

"A religious dogma that can not without civil support in law save itself from perishing, is not worth saving."



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### WHAT DID YOU SEE?

Listen, intermediates, while I tell you a story I once heard told by President Whitford, "the elder," of Milton College. Though not in just his words it was about like this:

In the early days of this western country I was one of a group of eastern men riding across the open prairie of northern Illinois. It was a delightful sunny day in June, and the country was at its best, beautiful indeed. There was an abundance of wild flowers, some of them quite new to us. Birds of various kinds were on the wing above and around us, many of them reveling in song. We had much to talk about as we pointed out to one another various interesting things that attracted our attention. We thoroughly enjoyed ourselves.

There was among us, however, one man who seemed to have little interest in anything so pleasing to the rest of us; so he did not have much to say. But all at once he surprised us when he stood up and, pointing to something near by, exclaimed: "See there! See there!" We all wondered what he had found to be so interesting to him. Looking in the direction toward which he so eagerly pointed, we saw, lying in the grass, the bloated body of a dead horse. He made a remark or two about his *find* that did not seem interesting to the rest of us. We soon came in sight of timber along the banks of a small stream, and our attention went to that.

I have often thought of this story of the man who saw nothing to care for in all the broad expanse of that rolling prairie, with its wealth of green grass, bright flowers, and songs of birds, and over it all the deep blue of the June sky, but was thrilled with the sight (and smell) of the putrefying body of a dead horse in the midst of it all. I have felt more than once that I have seen this depraved nature manifested, though not in the case of a dead horse, amid objects and senses of beauty, but by coarse language and uncouth manners close by

clean speech and well-bred behavior; by the tendency among young men—sometimes even those becoming gray—to tell indecent jokes and vile stories instead of conversing upon some subject worth while; by the choice of evil companions with their bad influence rather than those whose lives are helpful and uplifting; by the habit of hunting for something in human nature to criticize and find fault with when there is so much that is praiseworthy, admirable, and lovable. There is indeed now and then a dead horse lying along the roadside, but we shall do well not to pay much attention to it, while there is so much that is beautiful on both sides. Like all the senses God has given us, that exquisite one of beauty may be cultivated.

I had a long ride a few days ago with a friend who has been about the world some, and we were led to talk about the beauty of the landscape spread out before us—fields of yellow grain, some already harvested, waving corn, meadows with herds of cattle and flocks of sheep, gentle slopes of woodland, a river and a lake, and all along well-kept farms, with now and then a neat schoolhouse. It was indeed a quiet, scenic panorama.

He told me about having stood once upon a high point in the Black Hills near the place where President Coolidge is now spending his vacation—of the far-away view he had from there of the beautiful, the wonderful world, in which we live. All alone there he felt as if it were a holy place, and he said that the influences of his hour in that high place alone with God would continue to follow him as long as he lived. I know how it is, for I spent two hours one bright day alone upon a ridge of the Rockies.

Let us look upon the beautiful things of this world. If we can not climb a high mountain, let us go out and see the pansy bed with the smiling faces there, no two exactly alike, and think upon him, who in his own sense of beauty so wonderfully tinted them. Intermediates, what are you looking for?

### NOTICE OF ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh

Day Baptist General Conference will be held in the "Gothic," at Alfred, N. Y., on Wednesday evening, September 14, 1927, at eight o'clock.

By order of the president,

A. LOVELLE BURDICK,  
Secretary.

### LESSON XIII—SEPTEMBER 24, 1927

REVIEW: THE EARLY KINGS OF ISRAEL

*Golden Text.*—"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Psalm 103: 19.

#### DAILY READINGS

- Sept. 18—Saul Chosen King. 1 Sam. 10: 17-25.  
Sept. 19—Samuel's Farewell. 1 Sam. 12: 1-5.  
Sept. 20—Samuel Anoints David. 1 Sam. 16: 4-13.  
Sept. 21—David Brings the Ark to Jerusalem. 2 Sam. 6: 12-19.  
Sept. 22—God's Promise to David. 1 Chron. 17: 1-12.  
Sept. 23—Solomon's Wise Choice. 1 Kings 3: 4-15.  
Sept. 24—Thanksgiving for God's Care. Psalm 105: 1-8.

(For Lesson Notes, see *Helping Hand*)

### THE CHRISTIAN CHINESE LEAD ON

Most encouraging is the news from President Arthur J. Bowen of Nanking University, who has recently arrived from China, to the effect that the university at Nanking, which was recently the center of the attack upon foreigners by undisciplined Nationalist soldiers, has now been reopened with a complete Chinese staff. According to Dr. Bowen, the university is being administered by a committee of seven Chinese, with Dr. T. S. Kuo, dean of the College of Agriculture and Forestry as chairman.

There are three hundred fifty-five of the former five hundred students now in attendance at the school, and forty or more are expected to receive the bachelor degree at the end of June. There is a Chinese faculty of more than one hundred, several having been added to take the place of missionary professors, most of whom are now in Shanghai, awaiting permission from the American consul to return.

What has just happened at Nanking is what is happening in most of the stations in China from which missionaries have retired; the Christian Chinese are taking up the load and carrying it extremely well. In this connection it is interesting to note a statement made by Bishop L. H. Roots of

Hankow, which merely voices the opinion of most of those now laboring in China. He says: "Only as the Church can become as truly Chinese in China as it is English in England, German in Germany, and American in America, can it overcome the handicap of appearing to be a foreign institution."

The task of the Christian missionary from abroad may be far from complete, but everything he does will have to be done, if it is to be most effective, with a new orientation. Henceforth the Chinese Church must occupy the foreground of the Christian enterprise as a whole in China, and be the actual determining factor in the missionary's life and work.

Dr. Edward H. Hume, former president of Yale in China, shows how changing conditions demand a new service from the missionary. He shows that instead of being leader and director of every form of Christian activity, as before, the missionary will now advise and guide as to relative emphasis, help in securing information about similar activities in other lands, provide encouragement and stimulus and, in general, be a friend. He concludes, "His chief function will be that of devotion to the religious life, of interpreting to China the spirit of Christianity and the universal significance of the Christian movement."

Most missionaries seem agreed that there should be no attempt to denationalize the Chinese, but every effort made to nationalize them from the Christian standpoint. Everywhere in China, according to all of the reports received from various sources, the Christian Chinese not only did everything to help the missionaries in the hour of danger, but at great sacrifice and personal peril they carried on the work when the struggle was at its height, and are now successfully coping with situations as they arise. Everything tends to show that the Christian Chinese can be depended upon not only to "carry on," but also to carry forward steadily a progressive program of education and Christianization.—*The Presbyterian Advance*.

### NOTICE, CHURCH TREASURERS

The address of the Onward Movement treasurer, Harold R. Crandall, is 81 Elliot Avenue, Yonkers, N. Y.

## MARRIAGES

**TIFFT-GABY.**—In Union City, N. J., at eight o'clock in the evening, September 3, 1927, by Rev. Willard D. Burdick, Maxwell Albert Tift and Bertha Lucile Gaby, both of Plainfield, N. J.

**SHRADER-BABCOCK.**—At the home of the bride's parents, Mr. and Mrs. S. G. Babcock, in Garwin, Iowa, August 20, 1927, by Rev. E. H. Socwell, Mr. Lowell K. Shrader and Miss Audree C. Babcock, both of Garwin, Iowa.

**SHOLTZ-BABCOCK.**—At the home of Mr. and Mrs. N. C. Babcock, the bride's parents, 113 Oneida St., Battle Creek, Mich., on August 24, 1927, Mr. Raymond Sholtz of Oneida, N. Y., and Miss Frances E. Babcock of Battle Creek, were united in marriage, Rev. Henry N. Jordan officiating.

### PRESIDENT BENJAMIN F. JOHANSON'S ADDRESS

*Continued from page 348)*

tional functions that will in any way infringe upon the time, spirit, and purpose of these meetings. Be here on time, and as far as possible, remain until the close, that the meetings may not be disturbed by unnecessary noise. The speakers on our programs are respectfully asked to conform rigidly to our schedule and speak so their messages can be clearly heard and understood.

Let me urge upon all of our people that they be loyal to Christ, the Savior of men, loyal to the Bible as God's Word, loyal to truth and duty as God makes truth and duty clear, and that all unite in a comprehensive program for the saving of lost men. Finally, my brother and sister, whosoever thou art and whatsoever thy need, I pray that thou mayest be richly blessed by this Conference, and in being blest depart not hence without a prayer for thyself, for us, and for all mankind.

The Accused: "I was not going forty miles an hour—not twenty—not even ten—in fact, when the officer came up I was almost at a standstill."

The Judge: "I must stop this or you will be backing into something. Forty shillings."

—Tatler (London).

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Making home brew is a minor offense, say apologists for these species of lawlessness. Is it a minor offense to violate the Constitution of the United States?—*Union Signal.*

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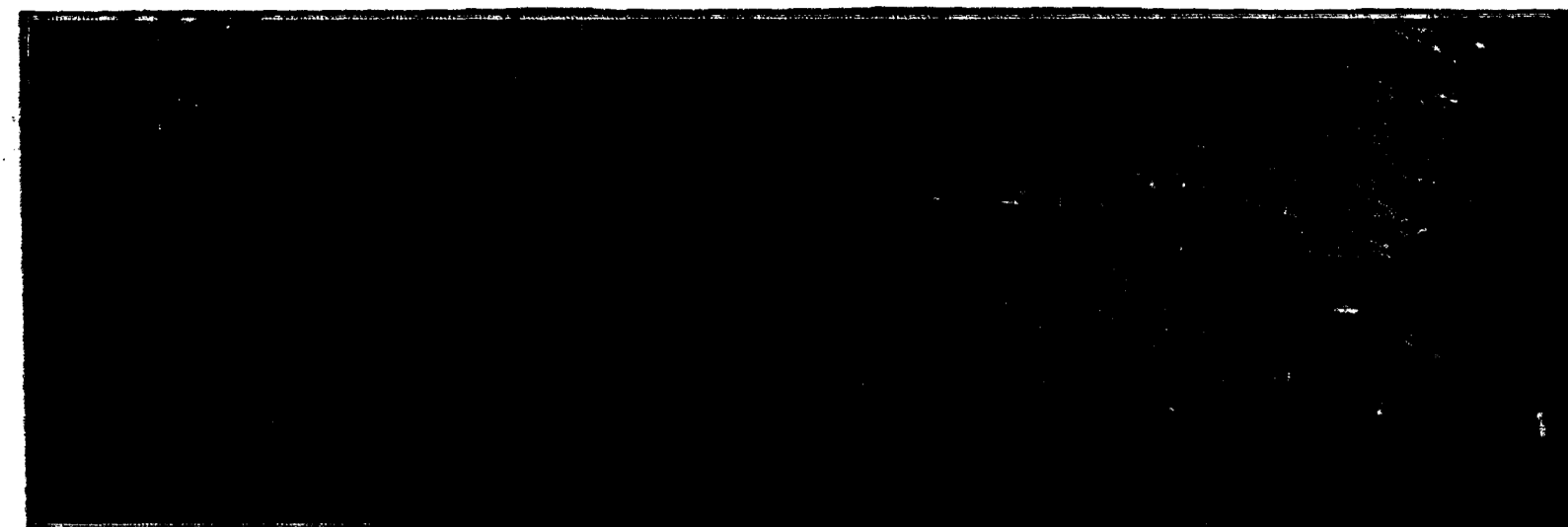
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