

The Sabbath Recorder

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F. J. Hubbard, Treas.
Plainfield, N. J.

And America must lead the way. The unaccomplished mission of the United States is the rebuilding of the world upon the foundations of brotherhood. We are set in this broad land, in the America which spells opportunity. We are young and daring, and have the courage to try experiments. The blood of noble races commingled flows in our veins. Grand memories on us shine. Short as is the span of our history it is radiant with deathless achievement. Behold darkness shall cover the earth and gross darkness the nations; but the Lord has risen upon thee and His glory is seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy day. If God ever revealed His will to any people on the earth in any time He has revealed it unto us. We are to develop a type of humanity with more of divinity at its heart. To evolve a nobler manhood and womanhood is America's predestined aim. Put up the sword into its sheath. Listen to Field Marshal Haig, of the British army, listen and learn:

"The Gospel of Christ is the world's only social hope and the sole promise of world peace. It is a crusade to which I urge you, a crusade not having for its object the redemption of a single city, however holy, but the freeing of the whole world from the devastating scourge of war."—Rev. C. F. Aked, D. D., LL. D.

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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 5, 1921

WHOLE NO. 3,992

Resting by the Sea Three days of rest by
Sleeping in Shiloh the sea at Ocean Grove,
N. J., where one could not so much as
think of the pen; where the main theme
of conversation was concerning the great
Methodist camp meeting with its ten thou-
sand people crowding various places of wor-
ship; with the city gates locked all day Sun-
day to keep automobiles entirely out of
the town; and with its beautiful sandy
beach upon which old ocean keeps up its
undertone of restful quieting music, made
a good preparation for the General Con-
ference.

We thoroughly enjoyed it all, and the cool
bright morning of August 21, found us in
excellent spirits turning our steps toward
Shiloh. In Philadelphia we began to meet
delegates for Conference, and upon reach-
ing Bridgeton, found autos ready to take
us to homes assigned in the beautiful coun-
try round about our church and in the
quiet little village on the old "Salem Pike".

The day was ideal. The predictions of
weather prophets announcing cooler weath-
er had been fulfilled, and our first night
seemed to say, the early days of autumn are
right at the door, so the night too was ideal.

Never did night in the country seem
more conducive to restful sleep. Soon after
a beautiful sunset the early evening shadows
began to be softened by the coming of the
August moon which, a little later, bathed
all the fair land in its silvery light. All
nature seemed to fall asleep, and a wonder-
ful stillness settled down upon garden and
field, and upon the highway about the home,
until one seemed to feel the soothing hush
of a gentle mother's hand putting him to
sleep.

All the night long there was no rattle-to-
bang of dishes in the kitchens of any board-
ing house mingled with guffaws of laughter
from noisy servants at work—all of which
spoiled the nights by the sea. No heavily
loaded vans or trucks jarred the house like
young earthquakes; no honking automobiles;
no roar of rushing trains; no screech of
locomotive whistle—nothing whatever to call
one away from the longed-for slumber-land

which we had enjoyed so much in years
gone by.

The bed was perfect. We had it all to
ourselves. The room was ideal with two win-
dows toward the north and one looking east,
and all the night long not so much as a
katydid disturbed the still night air. What
a restful night it was! And when the bright
cool morning dawned we felt all ready for
our Conference to begin.

We hear that between three hundred and
fifty and four hundred visitors have sent
in their names, and a good attendance seems
assured.

There goes the first bell! So we will bid
our readers good by, hoping that by next
week we may be able to give cheering re-
ports of excellent meetings.

Beginning of Conference The one hundred
In Shiloh, New Jersey and nineteenth an-
niversary of the Seventh Day Baptist Gen-
eral Conference was called to order by the
president, Rev. Clayton A. Burdick, of
Westerly, R. I., on Tuesday, August 23.

A goodly number were in attendance and
the day was most auspicious. The high
school building was used for the meetings.
This audience room was the old chapel of
Union Academy, and is filled with memories
of other days in which the pioneers in South
Jersey education wrought well and left abid-
ing influences that shall live on in the com-
ing years.

The church and its grounds are to serve
the Conference as a place of entertainment
for dinners and suppers and for various
overflow meetings. Everything starts off
with fair prospects for an excellent Confer-
ence.

Rev. George B. Shaw repeated the thir-
teenth chapter of First Corinthians, and
prayed for wisdom, grace and the spirit of
unity that our work may go forward as God
would have it.

Welcome by Pastor Sutton The welcome by
Rev. Erlo E. Sutton was most cordial and
appropriate. He spoke of this historic
church, which was organized one hundred
and eighty-four years ago, and which has

been faithfully holding up the light of truth for many generations. Eighty-five per cent of the people of this community are Seventh Day Baptists.

Many weeks the Shiloh Church has been praying for a pentecostal blessing to come during these meetings. May we get a new vision here, and may boys and girls receive an inspiration to go into the Master's work.

Mr. Sutton gave a hearty welcome to the homes, and to this place made sacred by the memories of those who have lived and labored here, and who have gone on to their reward.

Response by Rev. M. G. Stillman No one but
And by Rev. H. L. Polan Brother
Stillman could give just such a response to our welcome as was given by him.

He reviewed the principal things that had characterized several conferences held in New Jersey, and assured the Shiloh people that we are all glad to come to New Jersey to one more General Conference.

Brother Polan spoke of love as the greatest thing in the world. God is love. The greatest thing we can do then is to love God and give him our allegiance.

We must have personal righteousness if the kingdom of God is to be advanced by us.

Dr. Platts once wrote of a lighthouse which was built upon a rock, but the builders failed to secure a firm, deep hold in the rock and it did not stand. Then another builder dug deep and anchored the lighthouse so it withstood all the storms. We are building on the Rock Christ Jesus. Have we dug deep enough to secure a firm hold, so we can stand sure and steadfast?

Following these words came the excellent address of the president.

The Key Note Session Of Conference On Tuesday afternoon the "Key-note session" was held with the general subject of the Conference: "Personal Righteousness the Fundamental Need", as the topic of four addresses as follows: Personal Righteousness and a Church Program, by Prof. Alfred E. Whitford, of Milton Wis.; Personal Righteousness and Education, by Prof. M. Huffman Van Horn, Salem, W. Va.; Personal Righteousness and the Nursing Profession, written by Miss Lucy H. Whitford, of Plainfield, N. J., and read by

Miss Emma S. Langworthy, of Westerly, R. I.; and Personal Righteousness Through a Religion of Reality, by Prof. J. Nelson Norwood, Alfred, N. Y.

All these excellent papers will be found elsewhere in this issue.

This afternoon's work was one of the very best half-days service we have known in our Conferences. It certainly sounded a good key-note for the week's work.

General Conference Notes On the first evening of Conference Rev. Jesse E. Hutchins, music director, reported the loan of the "Hymnal for American Youth", by the publishers to be used in the Conference free of charge. The hope was expressed that our people would like them and that many copies might be purchased by them.

As the hymn, "Day is Dying in the West", was announced, Brother Hutchins explained that it was written at the request of Bishop Vincent for use in Chautauqua at a sunset meeting. It was sung with impressive effect as evening shadows were gathering in our Conference.

A good effect was given by the readings, by Brother Skaggs, of portions of the Nineteenth Psalm between the song stanzas of, "The Heavens Declare Thy Glory".

Two little girls sang a lullaby song composed by Mrs. T. J. Van Horn.

Elsewhere in this paper will be found the report of the Commission of the Executive Committee, with its mention of twenty-nine things done and ten things to be done. There are also ten recommendations to be considered and a summary of the Director General's report. Our readers will find the Commission's report full of things to think about and to act upon.

What the Forward Movement means to a pastor was presented by Rev. Walter L. Greene and what it means to a layman, by Courtland V. Davis. These two papers will be given in a later issue of the RECORDER.

"More Laborers" was a song written by Mrs. Mary Bassett Clarke, sung by Miss Alberta Davis, the music of which was composed by Miss Ethelyn Davis.

Rev. Ahva J. C. Bond called attention to several packages of literature containing ten songs by Seventh Day Baptist writers, together with the six Projectors, bound as a Forward Movement Handbook, all of which

were for sale. Much of this material was sold before the meetings closed.

The outline of Director Bond's address was given in four heads: Faith, Field, Finances, and Force. Brother Bond will give our readers the substance of his remarks in the Commission's page as he sees fit. He made the point clear that the Forward Movement could not be described, for it was a changing thing, always on the move. It is not like a merry-go-round that gets nowhere, but a real progressive movement, calling for great accomplishments, for enlarged plans. Its working force consists of pastors, missionaries, laymen, all working together for the kingdom of God.

The business of Conference was pushed through rapidly on the second morning. Annual reports, letters, resolutions of amendment to the constitution were received and referred to their proper committees.

The reports of the Historical Society and of the Committee on Correction of the Minutes of Conference will be found in this issue of the RECORDER.

We find it impossible this year to separate Conference matters and matters belonging to the boards in order to have what we have some times called Missionary Society's Number, Tract Society's Number, etc., without seeming to delay some things that should appear soon. We therefore give the various reports about as they occur during Conference week.

On Wednesday evening there were two large meetings, one in the schoolhouse and one in the church. The young people had the right of way, and the program was so divided that half was given in one place while the other half was being rendered in the other place. Then each speaker went over to address the audience he had not seen. So the addresses were really given twice. Both houses were well filled. The plan worked well.

We have asked Brother Bond to see that all the good papers by the young people be sent to Brother Thorngate for use in the Young People's work.

One feature of their meeting was a short drama giving in tableaux the main features

in "Pilgrim's Progress", while Rev. Harold Crandall read the parts of Bunyan's allegory which were being enacted.

Dinners and suppers were served on the cafeteria plan. In the church yard under the trees was a large tent, well furnished with tables and seats, and united with a cooking kitchen in which the meals were prepared. There was no chance for crowding, for arrangement had been so planned that there was ample room to get around.

The tent made a delightful, airy, and commodious dining room, and the food was excellent. The Shiloh friends deserve a good deal of credit for the painstaking and thorough plans they made for entertaining their guests.

The class rooms in the high school building made fine roomy places for meetings of the boards and committees.

There was a rest room in both places, the church and the school building.

Boy Scouts were everywhere in evidence, always ready to lend a helping hand wherever needed. They served as escorts for guests to the homes they were to occupy, and made themselves useful and helpful in many ways.

The Tract Society At Conference The annual report of the American Sabbath Tract Society appeared in the last RECORDER. This report was presented at Conference on Wednesday. The secretary could not read it all; but he called attention to the important parts thereof and read the last division. The printed report was in the hands of the people and they had opportunity to study it for themselves.

So it is now with the RECORDER's great audience. We can only call attention to the report which you have had in hands a full week, and request that, if you have not already done so, you turn to your last week's number and give the annual statement of the year's doings a careful study.

There were other interesting and important things in the Tract Society's session. President Corliss F. Randolph's remarks, though not claiming to be a regular address, were full of interest.

The outlines of President Randolph's address are given on another page.

Instead of reading the long report of moneys received and paid out, Treasurer

Frank J. Hubbard read one of his excellent papers which you will find on another page.

Mr. Hubbard also told the people that progress is being made in the work of building the printing plant, part of the denominational building. A fine lot for the entire building has been bought and paid for and the architect's plans are expected to be in his office upon his return to Plainfield.

It is expected that we can be using the new print shop before another Conference comes.

The Commission advises the Tract Board to borrow the needed money to complete this part of the building rather than to make a special canvass for funds at this time. Please don't think by this that the treasurer will have to send back any funds you desire to give now for this work. Your gifts will indeed be welcome and every dollar your heart prompts you to send now will make so much less to hire. Freewill offerings now given without a special canvass will in no way interfere with the regular Forward Movement budget plans, and they will certainly show your own interest in this building work in a special manner.

Mr. Burch's report of the Publishing House, also found on another page of this number, will interest you. If it does not arouse some interest in the minds and hearts of our readers, something must be wrong. Read it. Think about it. Act upon it.

Secretary Shaw's annual report to the Tract Society is also in your hands and has been so for a week. Read not only that report but any items he may give you in the Missions and Sabbath department as the weeks go by.

The Tract Society also had a part of the afternoon for its work. Thirty minutes were given to an open parliament, led by the editor. The board desired to give the people a chance to express themselves upon the various questions that have occupied the attention of the board during the year. But the time was all too short for much to be done in this line.

The following are some of the questions asked at the opening session; but only one or two of them could be touched in thirty minutes. There was much interest manifested and several questions were asked concerning the new publishing house.

The questions after that of the new building, as suggested by the leader and left with the people were: (1) What could the denomination do without the SABBATH RECORDER? (2) Why is it so hard to get sermons for our paper from our own ministers? (3) Why is it necessary for the editor to ransack several local papers for most of the home news for the RECORDER, instead of receiving it first hand from church correspondents? (4) Do you like a SABBATH RECORDER Day? (5) There was a net loss of one hundred subscriptions last year. *Do you care?* If you do, what could you do about it? (6) What do you think of the Religious Day schools? (7) What of the Tract Society's efforts to keep in touch with lone Sabbath-keepers? (8) Shall we celebrate the two hundred and fiftieth anniversary of our denomination in America? (9) Do we need a quickened conscience on the Sabbath question? (10) What do you think of the annuity fund mentioned by the treasurer this morning? (11) Should we have a special Sabbath reform agent or field worker? (12) Are we doing what we should in the line of distributing and selling our Sabbath literature?

These questions could not receive the attention they deserve in the audience that day in Conference. But our readers have no time limit for their consideration. We hope our audience of some eight or ten thousand persons will give them due consideration and make some answer to them through the RECORDER.

OUTLINE OF THE ADDRESS OF THE PRESIDENT OF THE TRACT SOCIETY

The president spoke briefly of certain features of the activities of the Board of Directors, and of the outlook for the future. Among these were the following:

First—The widespread interest in civic Sunday legislation, and of the probability of attempts to obtain enactment of national and state laws for the protection of Sunday as the "National Sabbath".

Second—The progress of the proposed denominational building, and the hope of the Board of Directors that that portion of it be devoted to manufacturing purposes, printing especially, would be erected and occupied before the next session of the General Conference. Emphasis was laid upon the desir-

ability of conserving and capitalizing our material resources for the purpose of stabilizing and fixing our spiritual life and interests, as well as for their promotion and growth.

Third—The feeling, on the part of those who have been associated with the movements set in motion by the great World War and its aftermath, that there lies at the doors of the Christian churches of the world the tremendous burden of transforming the social and moral atmosphere of certain great nations and groups of nations, and of certain extensive colonial possessions of other countries, so that they will accept and practice the present accepted code of ethics of the Christian church; and of educating the people of all civilized nations of the earth away from individual and national selfishness to the end that wars may cease and future peace may obtain, by the universal acceptance of some form of arbitration of questions of national difference without resort to force of arms.

He closed by emphasizing the fact that the board earnestly and prayerfully strives to serve the interests committed to it by the denomination in the humble, loving, hopeful, and courageous spirit of our Lord and Master, Jesus Christ.

REPORT OF THE CORRESPONDING SECRETARY

To the Seventh Day Baptist General Conference:

As corresponding secretary I beg leave to submit the following report for the year closing August 22, 1921.

1. The clerical work of the corresponding secretary has been done in the denominational headquarters office, Room 319, Babcock building, Plainfield, N. J. The rent, lighting, and telephone expenses of this office are borne by the American Sabbath Tract Society. The other expenses are supported jointly by the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society. The stationery used by the corresponding secretary of the General Conference has been that of the Commission of the Executive Committee of the General Conference. An expense of \$6.80 for printing blanks for statistical reports was paid by the treasurer of the General Conference. The postage has been taken from the general postage account of the office.

2. A communication has been received from the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., inviting the General Conference to meet at Ashaway, R. I., for the annual sessions of 1922.

A communication has been received from the North Loup Seventh Day Baptist Church, North Loup, Neb., inviting the General Conference to meet at North Loup, Neb., for the annual sessions of 1923, that year being the fiftieth anniversary of the founding of that church. The communication states that if for any reason the General Conference can not meet at North Loup in 1923, the invitation be for 1922, the fiftieth anniversary of the settlement of North Loup by Seventh Day Baptists.

A communication has been received from the Milton Seventh Day Baptist Church, Milton, Wis., inviting the General Conference at Milton, Wis., for the annual sessions of 1922.

The corresponding secretary recommends that these, and any other invitations that may be received in regard to the place of meeting for the General Conference in 1922 and 1923 be referred to the General Conference Committee on Petitions.

3. A communication has been received from the Rock Creek Seventh Day Baptist Church, Belzoni, Okla., asking for membership in the General Conference. A similar request has been received from the First Detroit Seventh Day Baptist Church of God, Detroit, Mich.

Both of the requests are accompanied with copies of the Articles of Faith and Practice and the Church Covenant as adopted by the churches.

The corresponding secretary recommends that these requests, and any other requests from churches for membership in the General Conference that may be received before the close of this annual session be referred to the General Conference Committee on Petitions.

4. A communication has been received from the First Detroit Seventh Day Baptist Church of God, asking that denominational recognition as minister of the gospel be given to a member of that church, Rev. Robert B. St. Clair. This request is accompanied with a copy of his certificate of ordination.

The corresponding secretary recommends that this request, and any others of similar character that may be received before the

close of this annual session, be referred to the General Conference Committee on Petitions.

5. The statistics from the Bompland Seventh Day Baptist Church, Cerro Cora, Misiones, Argentina, are accompanied with a letter containing a petition and a plea that a missionary from this country be sent to that church for work on that field.

The corresponding secretary recommends that this communication be referred to the General Conference Committee of Reference and Counsel.

6. As requested by the General Conference at the 1920 session the corresponding secretary has been corresponding with members of the Cumberland Seventh Day Baptist Church at Hope Mills, N. C. The United States government located Camp Bragg on land that included the property of the Cumberland church. For this property the trustees of the church realized \$540.00, which they plan to turn over to the Seventh Day Baptist Missionary Society with the hope that it may be used in missionary work done on that field. There are six resident and two non-resident members. No regular Sabbath services have been held during the year. These people are not yet willing that the church be reported as extinct.

The clerk of the Southampton Seventh Day Baptist Church, Edelstein, Ill., writes, "We have no more church or society left. There are only three male members left in the church. Our church building looks fine on the inside, but I am afraid it won't long. Wish some one would come and suggest a way to dispose of the property. A few of us with one non-resident member sent \$60.00 to the Forward Movement. I am sorry to have to report this condition, but people have moved away from the best country in the world, and of course a great many have died."

The corresponding secretary suggests that the Committee of Reference and Counsel be asked to make such recommendations concerning the Cumberland and Southampton churches as may seem wise in the light of information that may be secured from delegates and visitors attending this annual session of the General Conference.

7. The corresponding secretary has investigated the condition of the New Auburn Seventh Day Baptist Church, at New Au-

burn, Minn., and the Bangor Seventh Day Baptist Church, at Bangor, Mich. The church buildings at both places have been sold, the proceeds of the former being turned over the Seventh Day Baptist Missionary Society, which has invested them in the Georgetown Chapel in British Guiana, and the latter being turned over to the Board of Trustees of the Seventh Day Baptist Memorial Fund, which has invested them in the church building at White Cloud, Mich. The membership of these two churches, New Auburn and Bangor, is quite scattered, gone, and absorbed in other churches, and it is recommended that they be dropped as being extinct, from the list of churches belonging to the General Conference.

8. The corresponding secretary has secured statistics, more or less complete, for the present year, from every church belonging to the General Conference, except the two mentioned, New Auburn and Bangor. There are seventy-eight churches, classified as follows: Eastern Association 13, Central Association 8, Western Association 12, Northwestern Association 21, Southeastern Association 7, Southwestern Association 5, Pacific Coast Association 2, Foreign 10, total 78.

These churches report a membership of 8,044, of which 2,505 are non-resident, or 31 per cent. The total shows a slight decrease, 246, from the total of last year which was 8,290, although the reports themselves indicate a net decrease of only 167. Several churches have been revising their list of members, and this has resulted in a loss of 185 by dismissals. There have been 137 additions by baptism and 22 by personal testimony, a total of 159, while there has been a loss of 143 by death, 16 less than the additions. The changes by letter almost exactly balance, as should be the case, 115 additions, and 113 letters granted. For the sake of securing data, blanks for statistical reports were sent to the churches that are now making application for membership in the General Conference, and it is recommended that statistics from such churches as are admitted before the close of this annual session be incorporated in the general statistical reports of the General Conference for 1921.

9. The corresponding secretary has assembled all the data secured from the

churches, arranged by associations, and a summary in two tables, financial and statistical, together with a third table giving the names of the pastors, ordained and licensed members, clerks, deacons and deaconesses of each church. These tables are submitted as appendix A of this report.

10. The blanks for these reports provided one page for a letter from the church to the General Conference. Only a part of the church clerks sent letters. All the essential features of these letters have been transcribed and assembled, and are submitted as appendix B of this report.

11. As directed by the General Conference, by the adoption of the report of the Committee of Reference and Counsel, one year ago, the Corresponding Secretary has made a "list of Seventh Day Baptist pastors, elders, ministers and missionaries—separated into two parts: the first, A, comprising those actively engaged in church or other denominational work; the second, B, comprising those not so engaged". The rule for the classification, with one exception, was based upon the fact as to whether or not a person was employed by, and was wholly or in part financially supported by, a Seventh Day Baptist Church; or some other denominational agency. These two lists were printed in the *Seventh Day Baptist Year Book* for 1920. Revised lists are submitted as appendix C of this report. The corresponding secretary recommends that the lists be referred to the Committee of Reference and Counsel for corrections, changes, and additions, and that, when adopted by the General Conference on recommendation of the committee, these lists, become the officially approved list of Seventh Day Baptist ministers, licensed pastors, and missionaries.

12. August 11 a letter was received from John Manoah, of Kandal, Cotacamund, South India, containing information concerning a church building which has been completed. He is a Sabbath-keeper of seven years, and has been in correspondence with our people for a long time. Letters from him have been published in the *SABBATH RECORDER*, also his picture. This last letter contains several photographs of the new church, and an earnest plea made for financial help. The corresponding secretary recommends that this communication be referred to the Committee of Reference and Counsel.

The secretary has received a recent letter from Miss Marie Jansz, and has caused it to be published in the *SABBATH RECORDER* of August 15, 1921. He suggests that the letter be referred to the Committee of Reference and Counsel for consideration.

13. Several communications have been received from the Near East Relief organizations. A request is made that the General Conference take some kind of action in reference to its attitude towards this matter, and a copy of a resolution is enclosed as a suggestion. The corresponding secretary recommends that this request be referred to the Committee of Reference and Counsel.

14. The corresponding secretary comes into touch with many of the agencies of denominational work. He may be pardoned if he closes his report by recording a few impressions of present conditions.

1. While records show a small numerical loss, the actual spiritual power and the real working forces of the churches, and of the denomination, were never stronger than they are today. The pastors and other leaders throughout the land are recognizing and emphasizing the thought which has been made the theme for this program, "Personal Righteousness the Fundamental Need". The literature of our Forward Movement, and the messages of those who have presented this work to the people, have put above all else the importance of what we call spirituality. The thinking of our people has been directed to the perils of materialism, and the appeal has constantly been made to the supreme value of things of the spirit.

2. While there are here and there in our ranks a few who criticise harshly, yet the tendency is more and more to loving fraternal fellowship in our work in the kindly spirit of the Master. Differences in views as to doctrines, methods, and practices, are not enough to divide and estrange those who are loyal to the principles and truths which have made us for centuries a separate denomination.

3. While we are a people of extreme independence and individualism, yet we are coming to take a more personal interest than ever before in the fact of our oneness as a denomination. We are learning denominational teamwork. We are thinking from the point of view of the denomination; the

success of our cause is meaning more to us than personal success, or local success. There is a growing sense of denominational solidarity.

4. While the times are hard, while world conditions are uncertain and troublous, yet our people are as a rule of good courage, sustained by an abiding hope, and true to the faith of our fathers, which is founded upon a sure belief in the Lord our God.

Respectfully submitted,

EDWIN SHAW,
Corresponding Secretary.

One church, the First Seventh Day Baptist Church of New York City, has sent a list of official delegates to the General Conference. It is recommended that it be referred to the Committee on Credentials.

The Battle Creek Church asks that such members of the church as may attend the General Conference be received as delegates. It is suggested that this request be referred to the Committee on Credentials.

REPORT OF PUBLISHING HOUSE

In presenting this report of the publishing house to you I would call your attention to the detailed statement of your publications as found on pages 7 to 10. Study them and decide for yourselves whether they are what we want or not. They represent your publications, and the result there given is the evidence of your interest in those publications. It shows you how much you value them and how well you support them. Is the analysis satisfactory?

I am not going to read this report to you. It will be much pleasanter for you to read it for yourselves. I do want to call your attention though, briefly, to some phases of the work of the SABBATH RECORDER. Do you realize that the SABBATH RECORDER is seventy-seven years old? For seventy-seven years it has been issued regularly, and during all those years it has served this denomination faithfully. Do you know that it is better today, thanks to the untiring efforts of Dr. Gardiner, than it ever was before? Do you realize that the SABBATH RECORDER means more to us as a people than it ever did before? More than once in the past year have letters come to my desk from some subscriber who expressed the belief that the SABBATH RECORDER was doing a work that none of us fully appreciated,

and that it is absolutely necessary for it to continue that work if we are to continue as a people.

The denomination needs the SABBATH RECORDER and needs it badly. The SABBATH RECORDER needs the whole-hearted, loyal support of the people. When Dr. Gardiner asks you for that address or sermon do not turn away with the evasive reply that it is not in shape for publication, or that it is not good enough to publish. That is what the SABBATH RECORDER wants, to be the carrier of the good things, the interesting events, from one section of the denomination to the other.

When the young people or the ladies of the church have that social or entertainment some one please send a report of it to the SABBATH RECORDER, as the friends in Central New York and Rhode Island are interested and want to know what is going on in Hammond, La., and in Milton, Wis. It is the small and seemingly unimportant things to us that may be interesting and encouraging to someone else. Let us have more home news, more reports and letters from the societies, more accounts of the picnics, more of the events in the lives of the denomination. Let us all do our part to make it even more of a real denominational news letter.

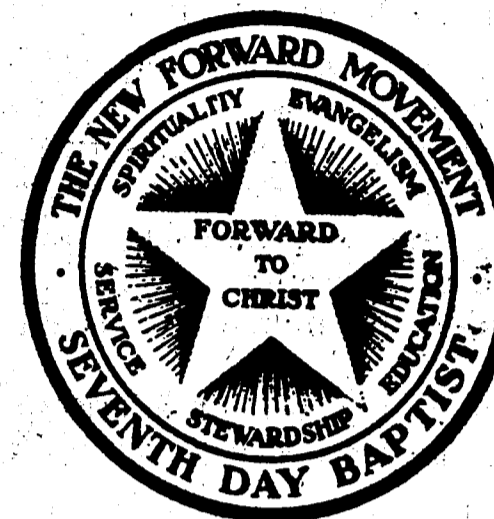
Your assistance, I assure you, will be appreciated both by the editor and the manager. Friends, don't you think you can give us a little more thought and a little more encouragement?

The business manager is in attendance at this Conference, and will be very glad to receive subscriptions to the SABBATH RECORDER, and any other of our publications, either in the Tract Society room in the rear, or at the desk of the editor. He can generally be found at one place or the other. We also call your attention to the book of sermons, "Reconstruction Messages". If you will give your name either to the manager or to the Forward Movement director, a copy of Brother Bond's book will be sent to you postpaid.

Once more I ask you to give the publishing house a sympathetic hearing in a spirit of denominational loyalty. If there are questions, complaints or criticism we will be glad to answer and explain them to the best of our ability.

L. P. BURCH.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING
"Lo, I am with you always, even unto the
end of the world."
"Without me ye can do nothing."

HONOR ROLL

North Loup (1) (2)
Battle Creek (1) (2)
Hammond (1) (2)
Second Westerly (1) (2)
Independence (1) (2)
Plainfield (1) (2)
New York (1) (2)
Salem (1) (1/2)
Dodge Center (1) ()
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (1/2)
Milton Junction (1/2) (2)
Pawcatuck (1/2) (2)
Milton (1/2) (1/2)
Los Angeles (1/2) (2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (2)
Farina (1) (1/2)
Boulder (1/2) (2)
Lost Creek (1) (2)
Nortonville (1) (1/2)
First Alfred (1/2) (1/2)
DeRuyter (1) (2)
Southampton (1) (1/2)
West Edmeston (1) (1/2)
Second Brookfield (1/2) (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (2)
Fouke (1) ()

First Brookfield (1/2) (2)
First Hebron (x) ()
Portville (x) (2)
Shiloh (x) (2)
Richburg (x) (2)
Friendship (x) (1/2)
Walworth (x) (1/2)
Gentry (x) (1/2)
First Detroit (x) (2)
Salemville (x) (1/2)

REPORT OF THE COMMISSION OF THE EXECUTIVE COMMITTEE

To the Seventh Day Baptist General Conference:

In this third annual report of the Commission of the Executive Committee to the General Conference the attempt has been made briefly to set before the denomination, first, the things accomplished during the past Conference year through the several boards,—achievements largely made possible by the Forward Movement; second, the things to be accomplished in the year ahead; third, recommendations of the Commission to the denomination; fourth, a summary of the work of the year, including an outline of the report of the Forward Movement director, and a word of appeal in conclusion.

THINGS DONE

1. Sixty thousand dollars have been raised.
2. Twenty-two churches have paid their quotas on the basis of ten dollars per member.
3. A full-time Forward Movement director has been appointed who has been at his task for six months.
4. A Forward Movement treasurer has been appointed.
5. Four additional workers have been employed on the home field.
6. Two new workers are reported during the past year on the Java field.
7. Consecrated individuals among us have generously made possible a new worker in the China field.
8. Four additional churches have had financial assistance.
9. A new church building has been erected at White Cloud, Mich.
10. Three new Seventh Day Baptist churches have been organized.
11. Land in Shanghai has been purchased to improve and enlarge that mission.
12. Twelve religious vacation day

schools have been held with five trained and paid supervisors in charge, and with 435 pupils enrolled.

13. A desirable site has been purchased for the denominational building.

14. A new follow-up system of distributing literature and arousing interest in the Sabbath question has been inaugurated.

15. Two new series of graded lessons, one for junior and one for intermediate Sabbath school classes have been put into use.

16. Eight new Sabbath schools in the denomination have reached the rating of standard schools.

17. All the Sabbath schools and Endeavor societies except those on the Pacific coast have now been visited by Mr. Holston.

18. Telling work has been done by President Burdick, Miss Susie Burdick and Director Bond in a campaign for guiding our young people toward right life decisions.

19. A new department in the SABBATH RECORDER in the interests of the Education Society has been edited by Prof. P. E. Tisworth.

20. Over \$10,000 have been raised through the Forward Movement to help tide our colleges over the present crisis.

21. Lantern slides have been prepared illustrating the work of our home and foreign missions. The former have been shown from the Atlantic to the Pacific. The latter will be shown at Conference and will then be available for use in our churches.

22. Plans are making for the celebration of the two hundred and fiftieth anniversary of the founding of the first Seventh Day Baptist church in America.

23. A collection of Seventh Day Baptist hymns and songs has been published.

24. The Projector was published by the Forward Movement director to get the work of the boards and societies before the people.

25. A special program for encouraging and improving social fellowship among our young people has been worked out and widely used in Endeavor society sociables.

26. Several months' work by several people have been spent in preparing studies in denominational life and history.

27. Five individuals have been helped from the new scholarship and Fellowship funds.

28. Seventh Day Baptists have given as never before.

29. Seventh Day Baptists have been learning to work together, to think in terms of denominational and world-wide problems, and to look forward to and expect denominational success.

THINGS TO BE DONE

1. Achieve higher and higher levels of personal righteousness.

2. Make the budget subscriptions and pledge payments one hundred per cent.

3. Erect the printing shop part of the denominational building.

4. Double the number of religious day schools.

5. Get an annual, simultaneous, every member canvas in every Seventh Day Baptist church.

6. The continued economical use of all our denominational funds.

7. Provide ways to conserve the enthusiasm of those of our young people who volunteer as life work recruits.

8. Recruit more first class young men for the ministry.

9. Increase the loyalty of Seventh Day Baptist parents that they may send their young people to our colleges.

10. A careful investigation of various phases of our foreign mission work to the end that we may maintain it efficiently and expand it wisely.

RECOMMENDATIONS

The Commission, after very carefully considering the matters involved, makes the following recommendations to the General Conference:

1. It is recommended that the Seventh Day Baptist General Conference give official approval to the proposed "Universal Conference of the Church of Christ on Life and Work", and that, in case such approval is given, that the Forward Movement director, Rev. Ahva J. C. Bond, be appointed as the Seventh Day Baptist representative in the American Section of the Preparation Committee, with Rev. Edwin Shaw, secretary, as alternate.

2. It is recommended that the General Conference make an appropriation of \$200.00 for the Conference year, July 1, 1921, to June 30, 1922, towards the support of the work of the Federal Council of the Churches of Christ in America.

3. It is recommended that the General Conference give approval to the present plans of the denominational boards in or-

ganizing, supervising, and financing the vacation religious day schools, commending the work now being done, and recommending a continuation along the same lines.

4. It is recommended that the president-elect of the General Conference recommend a continuation of, the present policy of joint board relationship, by which the Sabbath School Board has the responsibility for, and financially supports, the editing of the publications of the Sabbath School Board, while the Tract Society has the responsibility for, and financially supports, the printing and publishing of them.

5. It is recommended that the president-elect of the General Conference be requested to call the Commission together before the close of the Conference, in order that the work of the year may be promptly inaugurated; and that in connection with his other duties the president be encouraged to visit such parts of the denomination as in his judgment may seem best.

6. It is recommended that the treasurer of the Forward Movement Budget Fund be authorized, on permission from the several beneficiaries participating in the Forward Movement Budget Fund, to deduct 4 per cent from all money received for these beneficiaries, and remit the said 4 per cent to the treasurer of the General Conference to apply on the Forward Movement expenses.

7. In as much as the amount received during the past year was substantially 73 per cent of the total annual Forward Movement Budget, and has resulted in the accumulation of deficits by several of the boards and societies, presumably on the assumption that the total amount of the budget might be realized, it is recommended that our boards and societies participating in the Forward Movement Budget confine their expenditures of Forward Movement Budget Funds to 75 per cent of the original 1919 budget sums for their respective boards and societies until such time as larger percentages may actually be received through the Forward Movement.

8. It is recommended that the Forward Movement director be requested to inaugurate an intensive financial campaign for the purpose of raising the full amount of the budget and of liquidating the debts of the various boards and societies.

9. In order that the Commission may have complete data concerning the financial

standing of the denomination, the treasurers of all boards and societies are requested to transmit to the Finance Committee through the secretary, not later than August 1 of each year, a copy of their annual financial statement showing the total receipts through the Forward Movement treasurer, contributions from all other sources, income on invested funds, amount of indebtedness, and whether borrowed from some other funds in their hands, and all other details that may be necessary or desirable for a ready understanding of the situation. It is further recommended that so far as possible the treasurer of the General Conference and of each board and society seek to have all bills for expenditures incurred by their respective organizations for any given General Conference fiscal year presented for payment before the close of that year.

10. It is recommended that the General Conference confirm the action of the Commission in (a) making an appropriation of \$200.00 to Mrs. Angeline P. Abbey as secretary of the General Conference Auxiliary for Lone Sabbath Keepers. (b) Appointing Rev. Willard D. Burdick as the Seventh Day Baptist representative on the Administrative Committee of the Federal Council of the Churches of Christ in America, in place of Rev. George B. Shaw, who had resigned. (c) Appointing Mrs. Clarence W. Spicer as chairman of the General Conference Committee on Obituaries in place of Rev. M. G. Stillman, who had resigned.

SUMMARY

There have been two meetings of the Commission during the year, one at Buffalo, N. Y., November 16 and 17, 1920, and the other at Salem, N. J., August 17-21, 1921.

At the Buffalo meeting the Commission received the formal acceptance from Rev. Ahva J. C. Bond, as director of the Forward Movement among Seventh Day Baptists, and arranged for the details of his salary and expenses, and considered with him the plans for his work and that of the Commission for the remainder of the Conference year, appointing several committees to co-operate with him in this work. At this meeting reports were received and considered from the various committees.

The work of the meeting at Salem was along the line of reviewing the efforts of the year, but more largely in looking to the work of the coming year, and consider-

ing the problems that face the General Conference and the boards and societies, problems growing out of the changes in methods made necessary by the inauguration of the new Forward Movement, and growing out of the unsettled conditions of the world, which also exist among us, economically, intellectually and spiritually.

At both meetings communications were received from several individuals and organizations, all of which were given careful consideration. All actions growing out of such communications that involved action by the General Conference have been reported under the head of "Recommendations". Among these special communications may be mentioned, with many others, the following: from Rev. Samuel R. Wheeler, Rev. William C. Whitford, Rev. William L. Burdick, the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, the First Seventh Day Baptist Church of New York City, Dr. Albert S. Maxson, Rev. Boothe C. Davis, Dr. Horace L. Hulett, and the Federal Council of the Churches of Christ.

All reports of committees and all communications and replies are on file in the office of the secretary, and the minutes, which contain all actions by the Commission and all official reports, are here at the Conference open for examination and inspection.

DIRECTOR'S REPORT

To the Commission of the Seventh Day Baptist General Conference:

In compliance with your request I hereby submit a summary report of work done as director of the Forward Movement.

Previous to January the first I attended the meeting of the Commission at Buffalo, and three other meetings with groups of people at the following places: Plainfield, Ashaway and Shiloh. Since the beginning of the year I have given full time to the Forward Movement.

I have attended one or more sessions of the Sabbath School Board, the Young People's Board, the Tract Board, and the Missionary Board, have visited and held one to eight meetings in twenty-six churches, and have come into close touch with seven other churches through delegates.

There has been issued what we have called the Projector. Six numbers were printed

and distributed, setting forth the work of the six boards and societies. Three hundred bound copies of the combined numbers are ready for distribution. There has been published also five hundred copies of "Hymns and Songs of Seventh Day Baptists".

I have written a number of articles for the SABBATH RECORDER dealing with various phases of the Forward Movement, and including a series of Chapters in Early Sabbath History.

Besides numerous personal letters written, I have sent out through the office of the secretary five general communications to the churches.

Twenty-two churches have paid their full quota on the basis of ten dollars per member. The total receipts from all the churches amount to \$60,000 in round numbers, or 73 per cent of the budget for the year.

CONCLUSION

In closing this report the Commission would make the following observations and appeal:

The organization and actual work of the Forward Movement have promoted among the various boards, a mutual understanding and co-operation, which is calculated to emphasize the unity of our program, as well as our oneness of spirit.

There is also, we believe, unmistakable evidence of a spirit of devotion on the part of the people, and a desire for a deeper religious experience.

This growing disposition among the boards to be a part of the one organization and to promote the one program of Seventh Day Baptists and this increasing sense on the part of the people of the value of personal righteousness, are evidence to us that the Forward Movement is of God.

As time passes the program of the Forward Movement becomes better understood, and its policies more clearly defined. From the vantage ground gained through two year's experience one gets an inspiring vision of the future.

There are greater opportunities ahead. There await us a richer life and a larger service. The call is for hard work; for constant, consistent, self-sacrificing labor in the kingdom of our Christ. The task to which we set ourselves is not an easy one. But its rewards are great, and it is not impossible if God be for us and with us.

Let us pray and work that our Forward Movement may succeed as we move onward in the name of our gracious Father, and in the power of his Spirit.

CLAYTON A. BURDICK,
President.

EDWIN SHAW,
Secretary.

*Shiloh, N. J.,
August 23, 1921.*

REPORT OF TREASURER OF AMERICAN SABBATH TRACT SOCIETY

Two things are outstanding in the report of the treasurer this year.

The first is that even though the contributions to the Tract Society through the Forward Movement treasurer and from every other source were a thousand dollars less than last year they nevertheless totaled a considerable amount of money.

And the second fact is that the Tract Society is just about a thousand dollars in debt.

Both of these items and many more of interest will be found in the treasurer's printed report which is before you in pamphlet form, but these two matters are so wrapped up together, and bear such a vital relation to each other that I thought they ought to be particularly noted. A thousand dollars less in contributions—a thousand dollars indebtedness.

As I wrote this down on the Rhode Island coast I looked out across the Atlantic and was struck with the peculiar appearance of the waters, for right in front of me they divided in color—that to the east being cold, sullen, gray, while to the west, separated only by the narrowest margin from the gray, they were a warm deep blue—and I marvelled that the same ocean could show such contrasts for it was the same water, and the same depths, and I speculated on the cause, whether it might be a freak of the wind, or an ocean of sea weeds, or the tide making around the Watch Hill point, but glancing at the sky it was all explained, for the cold gray water was merely reflecting a cold gray cloud, while the other half of the heavens were God's brightest blue and the water caught up the color.

I am inclined to think that some times we get our analogy mixed, and we think the Tract Society and our other boards give the color and tone to the denominational

picture. Really they are but the mirror, like the sea, reflecting the clouds and the sunshine of the people, and spending or withholding—increasing or diminishing the work as the people indicate.

So it is natural that, having large contributions in 1920, they felt the urge of the denomination to go forward to a greater extent than before, and then the people forgot—to the tune of a thousand dollars for this one society alone—and the result is dilemma.

That other denominations are having the same experience is scant consolation. This is *our* problem, and vital to Seventh Day Baptists. It has two solutions and only two—*increase the subscriptions or cut down the work and expenditures.*

What reflection is the Tract Society going to get from the people? Shall it go forward or go backward?

I know that these are difficult times. I know that the business of making a living is a very real and a very vital one these days, but has that really anything to do with it? Isn't the whole matter one of information and interest?

It is a bromide as old as the world that "times have changed", and we recognize, perhaps unwillingly, perhaps with a feeling that the old way was better than the new, but nevertheless we recognize that our point of view is not what it was a generation or two ago, that our girls dress differently than their mothers did, that they smoke, that our boys have taken up new things, that the pace is faster than it used to be, that our entertainment and our mode of life are on a different scale.

Well, what of it? Have you ever thought back to the Colonial days, and speculated on what a lot of old fogies they were, as we view it now, and are you prepared to say that with all its mixture of good and ill the present generation is not a decided advance on the old?

Only history will tell you the answer, but history tells you too that your life and mine are writing the record day by day. Footprints on the sands they may be, but footprints of eternal time they unquestionably are, and it is this truth of the life everlasting that we are trying to spread with the money you give us.

FRANK J. HUBBARD.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

**SUMMARY OF THE REPORT OF THE
TREASURER OF THE EDUCATION
SOCIETY**

Income (Revenue and Expenditure) Account:

Balance from last year.....	\$ 1,504 94
Interest on Endowment Funds.....	3,047 22
Contributions to the Society	261 02
Forward Movement Funds	12,121 74
	<u>\$16,934 92</u>

Income Account Expenditures:

Paid Alfred University	\$ 5,551 79
Paid Alfred Theological Seminary...	2,521 00
Paid Milton College	3,696 20
Paid Salem College	4,117 72
Other Funds and Expenses	744 44
Balance on hand.....	303 80
	<u>\$16,934 92</u>

Increase in Endowment:
From Sundry Sources.....\$1,018 52
Total Endowment Funds:
Endowment Funds held July 1, 1921..\$51,893 53

FROM REPORTS OF THE SEVERAL SCHOOLS

Alfred University, Alfred, N. Y.

Trustees—thirty-three
Faculty—forty-five
Graduates—thirty-seven
Registration—480
Endowment—\$525,340.21
Property—\$534,487.90
Total Endowment and Property—\$1,059,828.11

Milton College, Milton, Wis.

Trustees—twenty-seven
Faculty—twenty-five
Graduates—twenty-one
Registration—186
Endowment—\$255,000.00
Property—\$280,900.00
Total Endowment and Property—\$535,900.00

Salem College, Salem, W. Va.

Trustees—twenty-four
Faculty—twenty-eight
Graduates—seven
Registration—465
Endowment—\$58,443.21
Property—\$193,650.00
Total Endowment—\$252,093.21

**EXTRACTS FROM REPORT OF ALFRED
UNIVERSITY**

GENERAL STATEMENT

The eighty-fifth year of Alfred University has been one of growth and achievement. The board of trustees has sustained the loss by death of two members: Hon.

Frank Sullivan Smith, of New York City, died November 15, 1920. He had served as a trustee for eighteen years. Amanda M. Burdick, widow the late William Clarke Burdick, died in Chicago December 12, 1920. She had served as a trustee of Alfred University since 1906. Both of these trustees were loved and esteemed by all who knew them and were valued and loyal friends and supporters of Alfred University.

THEOLOGICAL SEMINARY

No change has occurred in the faculty of the Alfred Theological Seminary during the year and its work has continued its uniform excellence. Forty students of the college have been enrolled in courses in Bible Study and Religious Education, aside from six students who have pursued required seminary courses.

SUMMER SCHOOL

The Summer School for 1920, enrolling 130 students, was the largest summer school attendance so far achieved.

STATE SCHOOLS OF CLAY-WORKING AND
CERAMICS AND AGRICULTURE

Attendance in the State School of Clay-working and Ceramics has increased greatly during the past year and the capacity of the school is now fully taxed. The School of Agriculture has made substantial increase in growth and attendance since war times. Both of these schools are attracting wide attention and rendering valuable service in the community and in the State. Appropriations are made by the State for these schools aggregating about \$75,000.00.

ATHLETICS

The appointment of a full time professor of Physical Education and improvements in the Alumni Hall, better fitting it for athletic purposes, have greatly strengthened the physical training and athletic work in the college.

TEACHERS RETIRING

On July 1, 1920, the provision for retiring allowances for members of the faculty of Alfred University, went into effect. A number of the members of the faculty have already taken advantage of the opportunity to participate in the retiring allowance plan. It has proved one of the most beneficial provisions which has been made for the faculty in some years.

INCREASED COLLEGE CAPACITY AND EQUIP-
MENT

With a freshman class during the past year numbering 82 members and a total college registration of 218, the class rooms and laboratories, as well as the teaching force, have been taxed nearly to capacity. Provision will have to be made at once for increasing these facilities. The rooming and boarding accommodations must have substantial enlargement in the very near future.

IMPROVEMENT FUND

In December, 1920, the General Educational Board made a conditional appropriation of \$100,000.00 to Alfred University and, in addition, appropriated the interest on \$100,000.00 at 5 per cent, beginning July 1, 1920, so as to make possible an immediate income from the \$100,000.00 while the University was raising the \$200,000.00 required in order to avail ourselves of the gift of the General Education Board. The board stipulates that the entire sum of \$200,000.00 must be pledged by October 30, 1921, and that it must be paid within five years from that date, namely, by October 30, 1926. It further requires that the heating plant debt or any other indebtedness or deficit must be paid by October 30, 1926. Permission was granted for cash and pledges received for the Improvement Fund in the campaign of last year to be applied toward the conditions imposed.

The indebtedness on the heating plant on the first of March was about \$30,000.00 It was estimated that provision be made for a deficit of \$5,000.00 a year for three years and for interest on the indebtedness for three years, \$5,000.00, so that a campaign was inaugurated about March first to provide the following sums:

1. Endowment for increased salaries and expenses	\$300,000 00
2. To pay debt on Heating Plant.....	30,000 00
3. To provide for estimated deficit for three years	15,000 00
4. To pay estimated interest on Heating Plant debt	5,000 00
Total	<u>\$350,000 00</u>

The program for raising this \$350,000.00 for which the name "Improvement Fund" is continued, is as follows:

1. Conditional gift of the General Education Board	\$100,000 00
2. Conditional gift of Judson G. Rosebush	25,000 00

3. Cash endowment already paid toward Improvement Fund	82,000 00
4. Five year pledges made but unpaid on March 1	53,000 00

making a total conditional provision of \$260,000 00 and leaving a balance on March 1 of \$90,000.00 to be raised in five year pledges.

During the months of March, April, May and June \$45,000.00 have been subscribed, leaving on July 1, about \$55,000.00 still needed before October 30 to complete the fund of \$350,000.00 This is a stupendous undertaking for Alfred but many alumni and friends of the college have shown deep interest in the success of the movement and the trustees are confident that by October 30 the full amount of the campaign will be raised.

**REPORT OF THE COMMITTEE ON DENOM-
INATIONAL HISTORY**

To the Seventh Day Baptist General Conference:

Your Committee on Denominational History beg leave to report that, as a committee, no activities have been carried on during the year. Attention is called, however, to such biographical and historical material as has been contributed to the SABBATH RECORDER during the current year. We note, again, the Seventh Day Baptist history appearing in the *Sabbath Observer*, published by the Mill Yard Church, of London, from the pen of the late Charles Henry Greene. We are informed, however, that this manuscript is nearly exhausted and that the final installment will appear in an early issue.

The activities of the Seventh Day Baptist Historical Society have been confined to gathering such material as has come in its way. The lack of suitable storage room sadly hampers the progress of this work. Some additional articles have been obtained for the Sachse collection, and the society is negotiating for others.

The coming General Conference year will mark the two hundred and fiftieth anniversary of the organization of the Newport Church, and it is hoped that the Historical Society will be able to observe that event with a suitable celebration, including perhaps, the erection of an appropriate tablet in the old house of worship in Newport commemorating the history of the church, and to hold appropriate exercises in that church and

elsewhere. Already informal promise of co-operation has been given by the Newport Historical Society, the present owners of the ancient house of worship, as well as by the First Hopkinton Church, the eldest daughter of the Newport Church.

It is devoutly to be hoped that some such plan can be carried to a successful issue, to the edification of our entire denomination, who owe so much to this first organized band of Seventh Day Baptists in the new world.

Respectfully submitted,

CORLISS F. RANDOLPH, *Chairman*,
WILLIAM L. BURDICK,
RAY G. THORNGATE,
THEODORE L. GARDINER,
WILLARD D. BURDICK,
AHVA J. C. BOND,
WALTER L. GREENE,

Committee.

PERSONAL RIGHTEOUSNESS THROUGH A RELIGION OF REALITY

J. NELSON NORWOOD

(Conference Paper)

A casual glance at a concordance reveals the fact that the Bible, the great book of religion, mentions the word religion only four times. One half of these references are found in the last two verses of the first chapter of the epistle of James. Here also is found the only attempt in the whole Bible at a definition of religion, religion being defined in terms of its effects. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction and keep himself unspotted from the world". Two significant thoughts appear here; the thought of inner personal purity, and the thought of righteousness in our dealings with others.

Going behind the varied manifestations of religion we may say that religion is a sense of relationship to God or to the forces outside and above ourselves; a sense of relationship to the cosmos or the whole order, material and spiritual. A sense of the importance of life, and of our responsibility as trustees of a life, a part of this great universe of God. Religion is a very deep, intangible, elusive thing as indefinable and intangible as electricity. Partly for this reason it is extremely easy to lose our sense of its reality especially in a world where the tangible and material are so im-

portant and so attractive to us. It is very easy to confuse religion with some one or other of its manifold manifestations. Its externals are so much more real to us. Without knowing it we get to pinning our faith and our affection to some shell or husk of religion, an evil tendency which is made all the more dangerous because a certain amount of externalism of religion is valuable and necessary to the life and health of our religion. We have to externalize or institutionalize our thoughts and aims and ideals. In themselves they are so elusive and ethereal that they must be embodied. Thus the ideal of a world free from alcohol is conceived and a party, or a league, or a society is organized to cherish, propagate and realize the ideal. The thought or feeling that personal freedom is the right of all sane and lawabiding people is born, hence parties, associations, and movements of various sorts are created to embody the delicate, intangible ideal and work for its realization through the abolition of human slavery. So, too, when the Christ ideal was brought into the world and organization, the Christian church grew up to embody it, protect it, propagate it, realize it in human life. Indeed, it is difficult for me, as I study conditions and developments in the middle ages, to see how the delicate, lovely, intangible spirit or ideal we call Christianity could have survived the chaos and turmoil of medieval life had it not been embodied in the mighty organization of the great Catholic church of those days. Of course the great organization had the defects of the very qualities that enabled it to perform this great service for God and religion. It somewhat injured the delicate plant which it protected, just as the shipping crate bruises and mars the delicate plant being transported from nursery to gardener. Without the crate transportation would have been wholly out of the question. Incidentally it is really pathetic that the medieval church which developed such a cast iron system in doctrine, practice and polity was by that very fact, useful fact I say, rendered totally incapable of adopting itself readily to the different conditions and needs of later and more orderly times. It could not expand readily to include new ideas and aspirations hence the Protestant secession of Luther's times. Thus we see illustrated some advantages and dis-

advantages of externalization and institutionalization.

The dead shell or husk may continue and be cherished and carried along among our spiritual baggage long after the vital spark has expired. Nor is it in religion alone, as already implied, that this human tendency appears. A fine illustration elsewhere is the electoral college in our national political machinery. You will recall that the original and rather attractive idea was that the voters should elect presidential electors who without previous instruction and without party preference would meet and choose the best man in the country for president of the republic. That beautiful idea long since died, but the shell, the institution, is yet with us and quadrennially performs its mechanical and resultless function.

Still other, but not unrelated, sacred externalisms frequently usurp the place of the inner religious experience. We tend to be satisfied with one great religious experience fondly, looking back to it instead of pressing on to new and richer experiences in the present. We long for experiences just like those of our acquaintances or of the personalities which loom large in religious history, instead of cultivating experiences better adapted perhaps to our own different type of personality. God is great, his religion and his world are infinitely rich and varied. We should be our religious selves, and not mere spiritual parrots striving more or less vainly after the religious experiences of others. We tend unconsciously to confuse religion with the church. The church comes to be sacred and valuable and an end in itself. When that happens the sense of reality in religion is blurred or lost and a dreary round of mechanical observances gets itself mis-called religion. We tend to confuse religion with a book. Instead of using the Bible as a religious guide and an inspiration to a religion of reality, we substitute the Bible for the religion of God revealed best in the Bible, the dynamo for the electric energy. We confuse religion with great religious personalities and—but perhaps I would better refrain from crowding this line of thought to any dangerous extreme. Perhaps I have sufficiently illustrated my point that one great enemy to a religion of reality is our national human tendency to elevate valuable religious institutions, observances and other helps to the throne of religion itself.

In pointing out the danger of externalization I have asserted that we need to externalize religion by institutionalizing it provided we keep a sense of proportion. There are other ways in which, we will all agree, religion should be externalized. It should get out into our conduct. It is a great spiritual force that can be hitched up variously. It must be used to improve our conduct. It should externalize itself by helping us to form good habits. A vital, spiritual consciousness should shine through and color our most casually observed exterior. This is not always done. It is possible to have a clean and wholesome religious life within, and in contrast a crude and forbidding exterior which belies it.

During the war we did not use much paint—I mean on houses and other buildings you understand. The contrast between the interior and the exterior might be very marked. You have seen such houses—black, unkept, forbidding, unpainted for two generations. You have been invited inside, and behold what a contrast. Evidently neither care nor expense had been spared to beautify and improve the interior. The costliest rugs, the finest wall decorations—pictures, casts, statuary, the richest and most tasty furniture, the well selected books, all spoke eloquently of the cultivation, means and standing of the owner. As you leave and your eyes fall on the forbidding exterior you exclaim to the owner, "My friend, why the contrast between the inside and outside of your home? Why don't you paint up?"

Have you not seen people who remind you of this house? I have. The war produced hundreds of thousands of them. In war time people were so impressed with the importance of a few elemental virtues—bravery, loyalty, initiative, faithfulness to a comrade, persistence, dogged determination,—that if a fellow, (in uniform especially) possessed these everything else was forgiven him. It mattered not how he stood on what seemed to be, and in a sense were, non-essentials. Thus many a man with finely furnished and highly cultivated mind and soul grew surprisingly slack in externals. He grew slack and slovenly in the so-called non-essentials. Thousands of young men adopted the tobacco habit. I am no crank on that subject but I have noted at least what a mess the habit makes of fine exteriors. I have noted as you have with what celerity a group of tobacco smokers

and fletcherizers so pollute a tidy railroad car or a clubroom as to make it fit to turn the stomach of the regular inhabitant of a pig pen. Next came the so-called non-essential profanity, followed easily and naturally by an easy assumption of contempt for religion or, at least for all its forms, observances, exercises and often its servants. As I have looked at the fundamental goodness and essential soundness of some young men I know, and then at the forbidding exterior they love to present to our casual observation, I feel like exclaiming, as to the owner of the well-furnished, but dingy house, "For goodness sake my young friend, why don't you paint up?" While we can easily overdo or underdo externalization we do want our religion to work itself out into our active life.

This brings me to my final point (not that I have done!) which can be put in the form of a question. If our religion has been kept vital, alert, effective, vibrant, electric—a reservoir of power in our lives; a religion of reality (and this can be done only by continuous contact with God our father); what do we want it to do for us? What do we want our religion to do for us?

I suppose we want it to do various things. Different people want it to do different things. The same people want it to do different things at different times. If we are world weary, if the work of life is a burden to us we shall want our religion to guarantee us a rest. If our work is uninteresting drudgery to us, we shall wish our religion to guarantee to us a more congenial type of activity, if not here then in the hereafter. In grief and in sorrow, in disappointment and in trial, in discouragement and in depression, we want our religion to comfort and to revitalize us and enable us to face life again with a smile. In grief and in loss we want our religious faith to guarantee us a happy reunion with friends and loved ones in the world beyond the swelling floods of death. On this point I had a most unusual experience this spring. Two of my very close friends died on the same day—one in New York State, the other in far away Oklahoma. While brooding somewhat over this depressing loss, it happened that my two children went to stay with their aunt and grandmother at the other end of the village of Alfred. Quite unexpectedly on a Friday evening I went up to see them for a moment. It

was May and the apple trees were in full bloom. In the golden light of the setting sun with the fragrance of the blossoms filling the air the yard behind the house resembled fairy-land. As I entered the yard the youngsters in the upper orchard saw me and with a shout, "Here's daddy, here's daddy," came running toward the house. Instantly almost, there leaped into my mind the thought that this was typical of another and grander greeting possible to all of us somewhere in the future. If we should suddenly and unexpectedly appear in that bright world beyond, what a greeting there would be. What a chorus there would be of "Here's daddy, here's mama, here's son, here's daughter, here's wife, here's husband." What a happy welcome to the home eternal! Yes, we want our religion to guarantee our hope of a joyous life beyond.

As I look into my own heart, however, I think I see two services which I would especially wish a religion of reality to do for me. They are related to the double service in terms of which James' epistle defines religion. One is intensely personal and private. I want religion to bring me personal salvation in the fullest sense of that word. I want it to keep me unspotted from the world. I want it to enlarge, enrich, expand my personality. I want it to place me in close personal touch with the great heart of God so that I may appreciate more fully the beauty, the richness, the variety, of his great universe and its spiritual realities, and cause me to feel at home and in harmony with it. I want it to stimulate my faith in the success of the cause of truth and righteousness. I do not necessarily crave a guarantee that the victory will come without effort, that it is foreordained, but I do crave an assurance necessary for even a red blooded Christian fighter of the possibility of success, that there is a fighting chance that at least defeat is not foreordained.

The other result which I want a vital religion of reality to bring me is a greater degree of personal righteousness. I want it to externalize itself by purifying and thoroughly socializing all my human relationship. I want it to set me at work for others. Possibly the church has been guilty here of a false but natural emphasis. We are in the midst of a great Forward Movement. We are talking about an increase of

spirituality, about a spiritual uplift. Why do we want it? Do we want it for the benefit of our own churches and denomination chiefly? Sometimes it may appear so. We must work to keep up the church organizations and machinery. The necessity for doing this is great and is a temptation to externalize our religion in the wrong way or to externalize it partially. We tend to make the church and its services an end in themselves. To make its work turn back too much upon itself. For example, if a member asks us for work to do that will express his newly revived religion more adequately we prescribe attendance at prayer meeting, at Sabbath school, at the morning service, at mission study class, or advise him to take up the teaching of a class or some work directly connected with the running of the church. Now that is good. I would not hear any less of that, but more, much more of something else. Is there a Mr. Jones or a Mr. Smith or a Mr. Someone Else who is saying, "I wonder what there is in this great Forward Movement that I can do? How can I help?" "Surely," I would say in reply, "increase your activity in, and your support, financial and otherwise, of the church." That must be done. But I would say a good deal more too. I would say, "Yes, Mr. Jones, Mr. Smith, or even Mr. Norwood, I will tell you the very best way of advancing the real purpose of our Forward Movement. Tomorrow morning when you go out to your regular business, go with the firm resolution that for that day, and all future days, you will be a better practical Christian. Say, 'I will be a better business man, professional man, or laboring man today than I have ever been before. I will be more honest as a business man, more conscientious as a professional man, more faithful as a workman; more charitable, more altruistic, more self-sacrificing, more kindly, more loving, more sympathetic, more open-minded. I will be a better husband and father, a better citizen, a better son or daughter, in short, more Christlike.'"

Again, let me say, this resolve can not be realized except by a closer walk with God. But God is waiting for the hearty co-operation of his children. His great heart longs to see us awaken to the great task that lies before each one of us, for in this way only will the great problems of the world's present crisis be solved. Let

us therefore, go forward to greater and ever greater personal righteousness for that is the present need, and may God, even our own God, aid and bless us as I am sure he is waiting to do.

The summer term graduation class of the Moody Bible Institute numbered eighty students, thirty-five men and forty-five women, who had completed the two years' course in the Bible, gospel music and practical methods of Christian work. These students came from twenty-five different states and four foreign countries.

Eighteen of them will take further training, four in the institute, four in theological seminaries and ten in colleges and universities, eight of the latter in preparation for foreign missionary service.

Twenty-four of the graduates plan to go to foreign missionary fields; nine will take up home missionary work; ten will enter the pastorate; seven, evangelistic work, five of them as gospel singers; assistant pastor, one; Bible teaching, one; young people's work, one; public school teaching, two; sphere of service undecided, twelve.

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society 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, 1921, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Next board meeting, September 18, 1921.

NOTICE OF THE 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, Alfred, N. Y., Wednesday evening, September 14, 1921, at 8 o'clock.

By order of the president.

A. L. BURDICK,
Secretary.

WOMAN'S WORK

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

CONFERENCE AT SHILOH

Before these words are printed the Shiloh Conference of 1921 will have passed into memory—a very pleasant memory for those of us who have been privileged to attend its sessions. The hospitality of the people of Shiloh has always been proverbial, and in this, my first visit to this historic place, I find that the stories of the kindness of these people that were told me back in my childhood days fit right into the present, only, of course, with present day facilities that were unknown in those days—they are doing much more for us than they were able to do in those days.

We were late in arriving and it was Thursday afternoon when we stepped off the train at Bridgeton, the railway station nearest to Shiloh, and although the committee did not know that there would be Conference visitors on that train there were three automobiles at the station to meet any who might chance to come at that time, and we were quickly whisked away to the high school building at Shiloh where the meetings were in progress. After a few moments delay we received our assignment, and in almost no time were being welcomed and made to feel at home by our charming hostess to one of the delightful old homes of Shiloh.

To one from the middle west, where the local history goes back no farther than the grandfathers of people of middle life, there is great fascination in these fine old homes with their furnishings that have been handed down the families through the generations since Revolutionary times.

Not reaching here until Thursday it was impossible for me to attend the sectional meetings of the women, and they are reported by another in this issue. You will want to hear about the Woman's Board program, on the evening after the Sabbath, but before we come to that, I want to tell you about a little memorial service held at the grave of Dr. Ella Swinney, who was our first medical missionary to China. It was held immediately following the close

of the Sabbath afternoon services. Mrs. West was in charge and called upon Mrs. D. H. Davis to tell us of Dr. Swinney's work in Shanghai. Mrs. Davis spoke very tenderly of her association with the doctor who went over to China four years after Dr. and Mrs. Davis first went out there. Her talk was supplemented by Miss Burdick, who told of hearing through some other missionaries just this last year of some Chinese who still are talking of "the happy doctor" as they called Dr. Swinney. This seems most wonderful when we remember that Dr. Swinney died over twenty years ago and had been in this country some years before her death.

Mrs. Mollie Davis, of Shiloh, then told of Dr. Swinney's great cheerfulness during her hours of pain and said that with the knowledge that she could never recover her greatest regret was that she could never return to China and the work that she loved. Miss Burdick led in a tender prayer of thanksgiving for such a life, and we came away with higher aspirations for our lives, that we might make them more useful. As we left the cemetery we passed the flag that had been placed at half mast for this service by a Civil War veteran. I wish many more of you might have been with us in this historic old burying ground where are laid many of our leaders of former days, to have done honor to this noble life.

Immediately following this service a little group of women were taken to the old Marlboro church building. This church was organized in 1811 and has a history of which one may be proud, and better still, is making history for future generations to be proud of. Mrs. Luther Davis, our hostess for the afternoon, told us that at a Conference here about 1890 her father, who has since passed on to the life beyond, took Miss Mary Bailey, of sainted memory, and some other people out to the Marlboro church and they held a little prayer meeting. And so in the quiet hush of that Sabbath afternoon just as the sun was setting, this little group of women knelt down in that little church and led by Dr. Anne Waite, we had a little prayer service that brought us very close together at the feet of the Master.

And then we came back for the service of the evening. We found that more people wanted to hear the addresses of Miss Burdick

and Dr. Palmberg than could be seated in the hall of the high school and so another picture machine was borrowed from Bridgeton, making quite an extra bit of work for our Shiloh friends, but all of us appreciated the loan of the lantern and the efforts of those people who were responsible for obtaining it, for in this way we were able to give our program in two places at the same time. Mr. Frank Hubbard, of Plainfield, very kindly gave his time and his automobile to take the speakers from one place of meeting to the other. The program included the addresses—one on "Glimpses of the Shanghai Mission", by Miss Burdick, and "From Shanghai to Lieu-oo", by Dr. Palmberg. Solo, Miss Alberta Davis, Salem. Report of Mrs. J. H. Babcock, corresponding secretary, and a summary of the report of Mrs. A. E. Whitford, treasurer, both these reports were read by Mrs. E. M. Holston, of Milton Junction, vice president of the board. An illustrated song, "From Greenland's Icy Mountains", was sung by the audience. This program was concluded with prayer. Mrs. A. B. West was in charge of the meeting in the hall and Mrs. G. E. Crosley at the church.

It is hoped that many of our societies will wish to show these pictures and have the addresses by Dr. Palmberg and Miss Burdick given in their churches. Arrangements may be made by writing Mrs. J. H. Babcock, Milton, Wis., who will be glad to send you the addresses together with the slides, but it will be well to send your request some little time before you wish to use them to make sure of having them at the time you wish them.

The women of Conference were called together by the president of the Woman's Board, Mrs. Allen B. West, to discuss the denominational work through the local Aid societies.

About sixty women attended on Wednesday; owing to delay in the general program in the assembly room, only half that number were present on Thursday.

The meeting on Wednesday was opened by prayer by Mrs. J. H. Hurley, of Welton, Ia. Mrs. Mollie W. Davis, of Shiloh, N. J., was chosen as secretary.

Every association was represented except the Pacific Coast, and, our two missionaries from China, Miss Burdick and Dr. Palmberg, were present also.

The first subject brought up for discussion was the Projector.

The president suggested that if we had not seen the Projector or had not used the Projector to go home and get a copy and make use of it as a guide to our work in putting across our part of the Forward Movement program.

Mission study was urged and some of the women reported progress being made along that line during the past year in their respective societies. The Shiloh Society gave as its subject of study, "South American Neighbors".

The home mission slides were used at the meeting of the Eastern Association held at Westerly, R. I., and Dr. Waite spoke of the great interest taken in them. Mrs. Frank Hubbard spoke of having used the slides in Plainfield to great advantage.

The president told us that the slides had been used north, east, south and west, bringing to our people a renewed interest in our home mission work.

It was suggested that the slides could be used in the afternoon meetings, making them a basis for study, as well as for evening programs.

Copies of a letter from Mrs. Nettie West, of Shanghai, describing a trip to Lieu-oo, were brought to the meeting for use among the societies in their programs. They may be obtained by applying to the Woman's Board.

Among the different reports as to how the local societies raised money the past year, Mrs. M. G. Stillman, of Lost Creek, gave an interesting account of a "load" of chocolate bars unloaded upon them by an agent. Needless to say the chocolates are nearly all sold and a goodly profit made.

The meeting Thursday afternoon was led in prayer by Miss Julia M. Davis, of Shiloh, N. J.

The topics discussed were: Annual Letter, Reports and Budget.

The women were urged to look up and to read the annual letter, as it plans the work for the ensuing year.

Mrs. A. B. West conveyed the thanks of the corresponding secretary, Mrs. J. H. Babcock, for the promptness of the women sending in the yearly reports. Greater care was urged in making out the reports, that definite figures be given in regard to the number of members and amounts of money raised. To say that every woman of the

church belongs to the Ladies' Aid does not give the actual number.

Items from the report of the treasurer, Mrs. A. E. Whitford, Milton, Wis., were given, showing that the board had handled, through the regular budget, the largest amount of money this year, of any year in its history.

The women were specially urged in no way to slacken their efforts the coming year, for the report of the Commission shows that while the denomination has raised more money than ever before, it has fallen short of the Forward Movement budget adopted in 1919.

Although the Commission recommended to the societies to confine their expenses to seventy-five per cent of this budget until the full amount could be realized, this recommendation does not apply to the Woman's Board, for the more money the Woman's Board raises, the more money the other boards will receive.

Our budget for the next year was read and briefly discussed. The fact was brought out that the money for the Forward Movement budget should be sent through the local treasurer direct to the Forward Movement treasurer, while the money for the board's expenses and other objects for which the board receives money, should be sent to the treasurer of the Woman's Board at Milton.

MOLLIE W. DAVIS,
Secretary.

EDUCATION AND PERSONAL RIGHTEOUSNESS

M. HUFFMAN VAN HORN
(Conference Paper)

It might be very truthfully said that personal righteousness is the chief aim of the church, while personal efficiency is that of the school; that personal righteousness is attained through the proper functioning of man's religious nature and personal efficiency through the proper functioning of his mental and physical attributes.

There may be some truth in the common acceptance that the business of these two institutions is to minister to man's needs each in its respective field without much overlapping. If man were a composite being, made up of three separate and distinct compartments, we might so apportion the work of perfecting him between the church

and the school that each need have little to do with the other. But however much we may wish for argument's sake, or otherwise, to divide man up in this way, we invariably encounter grave difficulties before we proceed very far. There seems to be certain sections, sort of twilight zones, if you please, that just will not divide.

As the church can not make much progress without taking seriously into account both man's physical and mental powers, neither can the school proceed very far on the way to personal efficiency if it fails to provide for man's moral and religious development. The school will most surely make shipwreck of its work if it does not at least see to it that all demoralizing teachings and influences, so far as possible, are eliminated from its life. Of course a perfect school atmosphere may not be possible under the present state of human imperfection. But we need not be persistent, or even careless and unconcerned, about fostering in our schools conditions, practices and influences that every body knows are morally harmful. I doubt seriously, also, the advisability of countenancing, in church schools at least, any that are very questionable. For, if careful parents may not select for their children tax supported schools because the religious side of life can not there be emphasized, nor church schools because they permit practices and follow customs just as harmful as the state schools, where can such parents turn to educate their children? Or, why indeed maintain church schools? I wonder if church schools should not be so conducted that there need be no hesitancy in choosing between state and church schools, when clean, straight living enters into the consideration.

Today schools are being very closely scrutinized. They are being analyzed, criticized. And why not? It is a good sign. The raising of children is just beginning to cost enough to make it interesting and to cause men to give it equal consideration with the raising of hogs and cattle. Criticism is far preferable to indifference. It spurs to action, to the elimination of the bad and the cultivation of the good. Let it be adverse and powerful when needed, commendatory and encouraging when deserving, constructive always, proceeding out of a pure heart, and mixed with good sense and sound judgment, and our schools and the

product of our schools will be more and more nearly what we want them.

Joseph Cook once said, "Educate a man's body alone and you have a brute; educate his mind alone and you have a skeptic; educate his spirit alone and you have a bigot; educate his body, and his mind, and his spirit and you have the noblest work of God—a man." It is for this kind of education I wish to plead in the brief time that is allotted me this afternoon. If our young men and young women when they finish college all measured up to our conceptions of this "noblest work of God" criticism would vanish. It is because they do not so measure up, I take it, that this subject is deemed worthy of discussion at this time. With this ideal in mind as the ultimate aim of education surely no one can consistently object to education as such. Rather the wholesale condemnation we see so frequently in popular magazines and hear occasionally from popular lectures, is caused by failure on the part of the schools to produce the ideal with as high a degree of frequency as these critics think possible. It is my honest opinion that much of the blame now attaching to the schools is deserving and just. But it is of such a nature that it can be remedied. A second portion of the blame is unjust because it results from false standards on the part of those who criticize. A third portion of it is also unjust because it is due to causes wholly outside of the school and consequently not under their control. Let us consider first the influences within the schools themselves for the harboring of which the schools may be justly criticised.

THE RADICAL TEACHER

As a man thinketh so is he. If he be radical in his thinking he will be radical in his expression both in word and deed. If he be erratic in his thinking he will be erratic in his teaching, and the pupils of such teachers will not be well poised. There are extremists in politics and economics, education, religion, or most any branch of study, there are just two kinds of extremists to which I wish to call attention here, either one of which, it seems to me, is harmful as a leader of young people. They are perhaps a natural outgrowth of the modern tendency to interpret the Bible in the light of all truth wherever and by whomsoever found. But they have arrayed

themselves belligerently against each other and are unfortunately not very guarded in their expressions, nor very strict in their adherence to truth. The one group which we might call the "pros" is the harmful element to which I refer in the schools; the other group, the "antis" are more frequently found in church leadership and are perhaps outside the scope of my subject. Let me say in passing, however, they are very adept in keeping the "pros" up and going. The suppression of both would perhaps be a blessing to coming generations of young people. Place the receptive mind of youth where it hears day after day railing against Christian ministry or the church, or unnecessary criticism of a literal interpretation of the Bible, or sees the knowing smile and sly wink of the near skeptic when things religious are mentioned, and false values and standards will invariably supplant the true.

THE COMPROMISING TEACHER

Another type of teacher that, in my opinion, has contributed much to the present dissatisfaction with school output is the compromising teacher, or the teacher adept in using expediency. If he wishes to pursue a course of action generally accepted to be wrong and harmful in its results he always finds a way of justifying it. If a group of his pupils are persistent in violating the traditions of the school and insists, as students will, "that other schools do this or that and therefore we should be a little modern also" he hasn't the moral stamina to say "no", but is soon found condoning and making plausible excuses. He who assumes to teach and train and mould character should have definite convictions of right and wrong. He should have also sufficient faith in God and himself to stand unflinchingly for his ideals, or he should make room for some one who has.

THE THEORIST AS A TEACHER

He who teaches by precept and not by example is ultimately a failure in the school room. He may teach well for a time and gather about him a strong following of students; he may be, and often is, able to conceal his weakness with great cleverness and thus lead many students into an attitude of absolute trust and confidence in his sincerity. But when concealment is no longer possible, as that time will inevitably come, the loss of confidence in one so en-

trusted with leadership leads to doubts and misgivings regarding the real value of all teaching received in the schools; and the student is led to exclaim, as I have recently heard one say, "If mature men in high places can not live up to the ideals they have held up to their students why complain if the students themselves occasionally fall down". When this insincerity is carried to such an extent as to become a sort of philosophy of life, or mode of living it is indeed very harmful and should not be tolerated.

There are other practices and customs allowed in schools that I have not so far mentioned but I believe they can be traced to one or the other of the types of teacher mentioned.

FALSE STANDARDS OF RIGHT AND WRONG

But who shall decide what is the right that shall be upheld by the school, or what is the wrong that shall be condemned? Shall the teacher, the board of directors, the parents, the critics and reformers, public opinion? By whose standards shall the product of the schools be measured? What was called right fifty years ago is today called wrong, as the serving of strong drinks to one's guests. What was called wrong fifty years ago is today called right, or a mere matter of opinion, as the honest doubting that the story of Jonah and the whale is authentic history. Are then right and wrong mere matters of public opinion, that is the composite thought or conclusion of the majority of the people as to what for this particular place and time shall be called right and what shall be called wrong? I think not. Right and wrong are, it seems to me, more fundamental than that. They do not differ in the main in different localities, neither do they change very much with the passing years. We may, through ignorance, or lack of experience, or lack of careful and painstaking thought and consideration, fail to detect the wrong in a certain procedure and call it right and vice versa. But there is always a right and a wrong in all moral issues if we have the ability and will take the pains to search it out. Shall then the narrow-minded, the prejudiced, the unthinking people of any period set up standards of moral conduct and demand that the schools come to them? Shall those who object to what the schools are teaching and yet can find no better reason

for their objection than "that the old time religion is good enough for me" furnish the schools with a sort of catechism stating just what must be taught and believed? Is it not the business of the school, rather to teach that truth can not conflict with truth in any particular; that the facts of science, which the student knows are true because he has seen them with his own eyes and heard them with his own ears, are a part of God's revelation to man, just as truly as is the Bible; that the picturesque religion of his childhood, so full of beautiful imagery and illuminating figures of speech, should give way gradually and naturally during the period of later adolescence, the college period if you please, to the more literal, and perhaps more scientific, yet none the less real religion of the maturer mind; that all seeming conflicts in the truths that have been revealed, and are yet to be revealed, in different ways are only seeming ones, made so because of man's imperfect understanding? If we expect reasonable conduct of our college young people, we must be reasonable enough to permit them to be open-minded in their search for truth and in their attempt to adjust themselves to the environment in which we have placed them. Why not make it the business of the colleges to help the young people through this readjustment period, for it will come to every thinking young man or woman, and the college should be a safe place in which to make it? It is wholly possible, it seems to me, that what some of us are dissatisfied with in the beliefs of college-bred young people is not in itself wrong, but appears to us wrong because measured by false and non-progressive standards.

INFLUENCES OUTSIDE OF SCHOOL LIFE

One of the most common criticisms of colleges and universities today is that while in college young men, and young women, too, so often discard the religious teachings of their youth. Where schools employ teachers of either of the two radical types mentioned above, or for any length of time the compromising teacher or the teacher who can not practice what he teaches, such results are natural and should be expected. But more often, by far, these results are not due to the influence of the schools, but in spite of that influence. If you can name young men who were religious upon entering college and irreligious, or infidelic, upon

leaving, I can name some at least with whom the process was reversed. Frequently, it seems to me, more depends upon the age, or stage of development, at which the young man enters college. Entering at about seventeen or eighteen years of age, guided yet by parental teachings and influence, he leaves four years later a man in the full flush of complete independence. He hasn't, in the opinion of his elders, yet learned how to use this independence, to be sure, but that he is using it he is very determined shall be apparent to every one. Is it any wonder that he doesn't appear quite orthodox when he is in this state of mind, or that he sometimes goes so far as to shock seriously the religious sensibilities of the staid and settled members of his religious household? But really is this state of mind a result of college life? Rather, it seems, it is coincident with college life, and may occur with any young man whether in or out of college during this period. I think fully half of the young men with whom I grew up "backslid", as we called it, between the ages of eighteen and twenty-one and had to be "re-claimed" at a revival service, and yet they did not go to college. These same young men are now the backbone and sinew of their respective churches, loved and respected by all who know them. And yet I think the peculiar turn which their lives took during this stormy period of readjustment was far more damaging to character than the mental gymnastics in which the college young men seem to find relief today. Why be over disturbed at least so long as the escapement takes the form of mere words and opinions? Sane treatment on the part of those who have been over the road, with judicious expressions of confidence in the young man's basic good sense and judgment, is often ample to start the settling process. Whereas harsh criticism only serves to open up new wells of shocking expressions and may lead to disturbing actions. If the colleges are to be censured at all for this condition of affairs, it should be for letting any young man or woman finish a college course who hasn't been carefully guided through this period of mental readjustment and who isn't firmly grounded in the relationship which he bears to God, man, and the universe. As a rule I think the colleges perform this function remarkably well. It is the exceptions, the young people for whom they in

some regrettable way have failed to perform this service, that the colleges should be censured. And let us hope and pray that these exceptions may be fewer and fewer as the years go by.

But there is a condition prevalent everywhere today that is peculiar to the times. The world seems to be passing through a period in which everything must be tested and tried before accepted. We criticise people in high places and people of low estate. We criticise institutions and movements and every so often we must turn the spot light on long established realities and painstakingly overhaul them. When this began to happen a few years ago to religion and the Bible we called it higher criticism, or if we were unfavorable to the movement we called it by some harsher term. Many of us tried to get away from it, to condemn it, to destroy it; but it stayed with us and we had to face it. We couldn't go around it, over it or under it. We had to go through it. Many of the colleges, aided by live Bible schools and wise pastors, faced the situation and tried to help the young people think their way through. And they did exceedingly well. If a few became muddled in their thinking and were lost to the church, it is sad indeed. But by far more would have been lost had we cravenly shirked this responsibility, or with false courage tried to turn aside from it, and thus left our young people to flounder through this turbulent stream unaided. Most Seventh Day Baptist young people, I believe, are now being taught in Sabbath schools and frequently in homes so that the dangers encountered by less fortunate young people are largely avoided. Some of our colleges have been criticised for attempting to guide the young people in this matter, but that does not matter. It is the fact that they have made some blunders, that they have not always been successful that hurts. That it is the business and concern particularly of church schools, surely no one can question. Knowledge and the ability to think straight together with an unquenchable desire for truth are essentials in the crossing of this stream. These the schools ought to be able to furnish.

CONCLUSION

Schools and colleges are the present available means of securing an education. That the quality of the education is deter-

mined and colored by the character of the schools is a self-evident statement. I have tried to analyze school, and particularly college life, and its environment in regard to their moral effect. I have a quite definite feeling, however, that I have failed in what I set out to do. But let me say in closing, that next to the home and possibly the church, the schools of the land are the most powerful agencies known to man for fostering and promoting the moral welfare of our children; that their intentions are invariably good and on the whole their results are gratifying. We should not, however, expect or demand the impossible, neither should we be satisfied with any thing but the best.

It is the duty of Seventh Day Baptists to guard their colleges against harboring evil influences or following harmful customs; to see that there is created and maintained a wholesome college atmosphere where the following of evil customs is unpopular, where Sunday-keeping is not difficult to be sure, but where Sabbath-keeping is easy and natural, and where straight, clear thinking and forceful right living are held to be essentials.

PERSONAL RIGHTEOUSNESS AND THE NURSING PROFESSION

MISS LUCY H. WHITFORD
(Conference Paper)

How to procure more nurses to fill out the already far too inadequate number engaged in the profession, is a serious problem which confronts the present-day nursing world. Those of you who have tried to call a special nurse in an emergency realize that graduates are not always available at a moment's notice. Who has seen two pupils struggling to satisfy the demands of a ward of twenty-five patients? He realizes the predicament in which hospitals all over the world find themselves because of the shortage of pupil nurses. City and town authorities report that district and social workers are too few to attend to their sick poor.

But a far more serious problem, which both public and profession realize, is how to procure the right kind of nurses for the future. Probably every person here present has had some experience with a careless, incompetent, unsympathetic, or tactless nurse. There is no class of people so

much before the public eye as this class of nurses; their faults are manifold and more conspicuous by this very publicity of their profession. No class of people come into such close contact with their fellow men, know their joys and sorrows, their attractive and unattractive traits, their mental and spiritual characteristics, as do nurses. How great, then, is their responsibility in their chosen career!

Granted that our problem is: How to graduate the right kind of nurses from all the institutions in our country, how are we to go to work to solve it? First, by making an appeal which will reach the kind of girls whom we wish to train, for no amount of training will make a good nurse from poor material. Too much is being said about the high rate of remuneration which a graduate nurse is sure to receive; there are already too many in the profession who work only for the pay they get. A speech made by a college professor before a class of graduates this year had for its theme: "You are getting into one of the best-paid professions in the world." Is that a worthy thought to impress upon a class of untried nurses? There is too much emphasis placed upon the easy work and short hours of training. The eight-hour day has been adopted by all the up-to-date hospitals of the present time. But the novice should know that she will have to sacrifice both time and strength to do her best for her patients, and when the time comes that her powers are called upon to the utmost, when the hardest day is fourteen or fifteen hours long, she will show her mettle. The probationer who picks the easiest tasks and thinks more about her time off duty than of her patients' welfare will never make a nurse worthy of the name. "An opportunity to do good to our fellow-men at all times, to minister to the sick and suffering, to give our whole life to this task", should be the picture presented to an entering class. Many unpleasant tasks will be theirs to perform; many a patient will seem unreasonable and exacting; many discouragements are sure to meet them; but the rewards of devoted, patient service will be theirs.

On entering training a girl must have certain fundamental qualities if she is to become the right kind of a nurse. The first we have already mentioned—prepared-

ness. She has some little conception of the difficult phases of the work she is beginning, but she has the courage to face them as they come. She must have the self-confidence which is really confidence in the wisdom of the Arbiter of all destinies, under whose direction she feels herself guided. She must have an ever-ready self-control, for many an occasion will arise when she must call upon her reserve. She must be honest and sincere, for without these qualities no worthy character can exist.

The most important qualities which a nurse in training should strive after are efficiency, tact, patience, joy; but these are all a part of, and dependent upon, the law upon which all noble lives depend: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself."

Let us think for a moment of the prominent figures in the history of nursing. St. Elizabeth of Hungary, St. Catherine of Siena, were known "by their good works". They cared for the bodily needs of their patients as they prayed over their sin-sick souls. They were hospital nurses, and at the same time reformers of society and of the church. That great heroine, the founder of modern nursing, said: "To do it as it ought to be done requires knowledge, practice, self-abnegation, and direct obedience to, and activity under, the highest of all Masters, and from the loftiest of all motives."

"Seek ye first the kingdom of God and his righteousness." The keynote of the whole situation is this. Who can give herself whole heartedly to the service of her fellow-men without the righteousness of God to sustain her? Training may turn out a technically perfect nurse, but unless love for God and his people is the guiding star of her career, it will fail utterly. Many a nurse has lost a patient's life because her soul was not in her work. Prayerful devotion to our daily work, perfect self-abnegation and consecration, must be a nurse's constant aspiration. She can encourage the broken-spirited, lighten the burdens of the oppressed, comfort the sorrowing, as well as heal the body, if she has the love of God in her heart.

All this has been said about the need of personal righteousness in the nursing profession as it concerns the objects of nursing. Why it is necessary to the life of the nurse herself is equally obvious. A nurse's life

is a hard one; for many it is full of temptation, for all it has its deteriorating influence unless one is protected by that inner, deeper righteousness which is God-given. It is unfortunate that most nurses are trained to care only for the physical body, for because of this fact there is a tendency for all to become rank materialists. More emphasis must be placed upon the spiritual aspects of nursing before the desired improvement in nursing standards can be attained.

A nurse's prayer may be voiced in the words of this beautiful hymn:

"Purer yet and purer
I would be in mind;
Dearer yet and dearer
Every duty find;
Hoping still and trusting
God without a fear,
Fervently believing
He will make all clear."

WASHINGTON'S PRAYER FOR THE UNITED STATES OF AMERICA

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.

And finally, that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech thee, through Jesus Christ our Lord; Amen.

NOTICE

The annual meeting of the Seventh Day Baptist Missionary Society will be held Wednesday, September 21, 1921, at 9.30 a. m., at the Pawcatuck Seventh Day Baptist church, Westerly, R. I.

GEORGE B. UTTER,
Recording Secretary.

Westerly, R. I.,
August 24, 1921.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

SINS OF THE TONGUE

Christian Endeavor Topic for Sabbath Day,
September 17, 1921

DAILY READINGS

Sunday—Slander (Amos 7: 10-17)
Monday—Strife (1 Tim. 6: 1-8)
Tuesday—Gossip (Prov. 11: 13; 17: 9)
Wednesday—Lying (Gen. 27: 1-29)
Thursday—Anger (1 Sam. 18: 1-8)
Friday—Profanity (Rom. 3: 10-18)
Sabbath Day—Topic, Sins of the tongue (Jas. 3: 1-12)

MESSAGE OF PRESIDENT OF YOUNG PEOPLE'S BOARD TO CONFERENCE

The Young People's Board feels that the year just passed has been one of the most successful in our history. On every hand reports have come of splendid work done. Our corps of workers has been the strongest and most enthusiastic that we have ever had. The Denomination has been represented at our meetings by the presence of our Forward Movement Director, by members of the Women's Board, the Sabbath School Board, and the Missionary Society. We believe that the co-operation between our work and that of the other denominational interests has been surpassed by no other year.

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 Denomination if we can interest and hold our own children. The greatest asset of Seventh Day Baptists is its young people. It is one of our undeveloped resources. If I can persuade you to put your best thought and energy, your time and money, into the development of this resource I shall have accomplished a worthy task.

Our problem, frankly stated, is this: We are not holding the percentage of our own young people of Christian Endeavor age that we should. In fact we never have. If the actual percentage of our loss were known, the figures would doubtless be startling. We expend large sums of money on

missionary projects when here at our very doors adherents are lost which, it seems, should and could be retained at a nominal expenditure of time and money.

I am not big enough myself to evolve the proper solution for this problem. I am not suggesting that this Board should do the work or even be given the credit for it. What I do say is that the keenest minds in the Denomination should be put to the solution. Some program such as has never been attempted before must be devised that will grip the imagination and make a spiritual appeal.

To place the blame on the war and its results, and to say that a moral decline is to be expected is to beg the question. It is to admit to our youth that the boys are expected to smoke and carouse, and the girls are supposed to become masculine in their language and conduct, and lax in their morals. In our Denomination the trouble dates farther back than the war. We as a people are probably as little affected by the war as any religious body.

The Vacation Religious Day School is a step in the right direction. If continued, and it must be continued and enlarged, it will certainly have a very favorable influence. But it does not reach the ages that I am considering.

Perhaps we older people will have to be reconverted and reconsecrated. It may be our hearts are not in this cause. It may be that we are more interested in houses and lands than we are in Christianity and our children. Perhaps we laymen will have to become more deeply interested in the Sabbath and our Denomination. Perhaps our present ministry will have to change its appeal. Perhaps the teachers in our schools will have to show more faith in God and prayer and the Bible. Perhaps we who are parents will need to show more respect to our chosen leaders and establish more family altars. This seems certain however, that when our problem is solved for our boys and girls of Christian Endeavor age, then our problem for the ministry is also solved.

Our leadership, our ministry, and the determining of our policies will shortly be thrust upon this rising generation. What the Denomination is to be in the future will be determined very largely by the development and the character of our sons and daughters. We will need consecrated Chris-

tian leadership. Where else can we look for strong, reliable, consecrated leaders for the future, except from our homes, our Sabbath Schools, our C. E. societies and our Colleges. These sources must work hand in hand to bring Christian training and inspiration to this splendid body of young people.

A few years ago at a General Conference in the Middle West some forty young people went forward as Life Work Recruits. I have been wondering if anything was ever done by the Denomination to encourage or help, or even recognize these people. It is not fair to say that that effort was lost. I believe Carroll West was helped in making the supreme sacrifice by the inspiration of that hour. But we as a Denomination must make plans for encouraging and helping, as well as by employing whenever possible these volunteers who come forward at our annual meetings as recruits for Christian service.

Is it too much to ask that a modest sum of money be set aside to be loaned without interest to these worthy young people to help them in their preparation for Christian service?

In closing let me say that I believe in this work or I would not be here. I have confidence in our young people or I would not be pleading their cause. I want to emphasize to our leaders and to officers of our various organizations that your future depends upon our present. Your work can not be successful tomorrow unless ours is successful today. Therefore I urge upon you to give the young people every possible encouragement to become loyal Seventh Day Baptists. Invite them to be present at and to appear on our denominational programs. I am coming to believe that the solution of the problem is in their hands.

The young people's work of the Denomination has been organized for over thirty years, and still the question of holding our own children to the Sabbath and the Denomination confronts us. Therefore, today, I plead with you who are interested in our future and the cause we represent to apply your best thought, brains, and energy, in fact the entire resources at our command to the solution of this problem, and to the development of this our greatest resource.

PERSONAL RIGHTEOUSNESS AND A CHURCH PROGRAM

A Four-square Life and a Four-square Church Program

PROFESSOR ALFRED E. WHITFORD
(Conference Paper)

Whatever may be our understanding of the significance of the term personal righteousness, we must all agree that Jesus Christ is our Master and our example in the standards which we may set up for right living. Jesus was never an ascetic. He did not emphasize individual righteousness as greater than social righteousness. He did not withdraw from the society of men and strive to attain perfection through lonely contemplation of the infinite. No, he mingled with men and taught men to live in right relations with other men.

It is therefore in the light of Jesus' life and teachings that I have suggested a four-square church program to help people to live a four-square life. In Luke 2: 52 we read that "Jesus increased in wisdom and stature, and in favor with God and man". There are volumes of thought involved in that simple verse. It is the basis for the four-square life. Jesus developed a well-balance life in four ways—physically, mentally, morally and socially. If Christians grow into the perfect rounded life exemplified by Jesus, they should have sound bodies and take care of them; they should allow their minds to acquire the largest amount of knowledge and mental training that is possible; they must cultivate the spiritual side of their natures through worship in God's house and through service in order that they may be alive to the spiritual realities of life; and they must put the welfare of others above that of their own.

Let us just for a moment set up before our minds these four words: physical, mental, spiritual and social. Let us think what they signify. The Young Men's Christian Association has made good use of the idea of the four-square life in their program of religious training for boys. Every boy is made to feel that his life is deficient if he does not measure up in each of these four points. A system of scoring on the boy's life is being applied in their summer camps, and every boy is anxious to earn a badge signifying his attainments in these particulars.

My idea is that a church can not do bet-

ter than base its program of activities on the attainment of the four-square life. The great purpose of the Christian church is to bring in the kingdom of God on earth, and if it can encourage people to live and grow as Jesus lived and taught it is fulfilling its mission.

Last year in an address at General Conference, I took the opportunity to suggest a survey in every church, that its members might find out from direct information just what it is doing and what the losses and gains are. Now I wish to submit to you a four-square program for every church. The points are:

1. A carefully worked out system of religious education.
2. An adequate provision for the varied spiritual needs of its people.
3. Provision for the social life of the people.
4. A vital interest and participation in the community and its problems for social betterment.

So, first, let us consider a carefully worked-out system of religious education. This means the training of children and young people in a knowledge of the Bible and of God, a training that will lead them to commit themselves to a life of service.

The development of a free church within a free state is a fundamental principle of American democracy. This has led to a necessary division of work in the education of the youth, secular education being in the hands of the state, and moral and religious education being given to the church. While the state has taken its task seriously and developed a great system of public education, strange to say the church has failed to realize the importance of its task and has been most inefficient in the part of education which has been assigned to it. The fact, according to a recent survey, that approximately 40 per cent of the youth of our country under twenty years of age receive no fundamental religious instruction whatever, and that a large majority of the remaining 60 per cent receive less than fifty hours of more or less incompetent religious teaching in the Bible schools of the land, is sufficient to sustain this affirmation. The result is that there has not been a moral growth in the life of the nation commensurate with its intellectual progress. Since we as Seventh Day Baptists are a part of this nation, and since we realize that the

success and perpetuity of our social life depend upon moral and religious foundations, it is imperative that we do our share in our churches to remedy the present inefficiency in religious education.

An adequate program of religious education in a church requires something more than the work of the Sabbath school and of the Christian Endeavor society, necessary and worthy as these two organizations are. They must be supplemented by larger efforts in perhaps two lines. One of these lines is open to all Seventh Day Baptists. The other at present is open to only a few. In the first case I refer to our vacation religious day schools. A splendid beginning in our denomination has been realized in an organized program of vacation schools during the present summer. When you realize that during the three weeks of such a course our children spent as much time in a religious school as they do in an entire year of attendance in the Sabbath school its value is obvious. Having some official connection with our denominational Sabbath school work, I wish I might succeed in bringing to the favorable attention of every Seventh Day Baptist church the plan of holding a vacation religious day school next summer.

The other line of effort in religious instruction is the regular week day religious school. This takes several forms. It may be a community school organized by the evangelical churches of a community where for one or two hours a week children and young people sit under the instruction of trained teachers, usually selected from the teaching force of the public school. Or each individual church may arrange for a like school with its own trained teachers. In either case, many school boards are gladly excusing pupils from the public schools certain hours of the week to attend such schools.

The week day religious school is destined to become a powerful arm of the church in the future to strengthen the moral and spiritual consciousness of the young people of our nation. Let Seventh Day Baptist churches recognize its value and make it as soon as possible a part of their programs.

The second point in our four-square program is an adequate provision for the varied spiritual needs of the people. To meet the spiritual needs of the people every church

must without question provide the weekly prayer service and the Sabbath morning service of worship and preaching. Personal righteousness in an individual depends vitally on his keeping very close to the heart of Christ. The group prayer and testimony service brings a person face to face with his Master. Every Christian needs this help and every church should and does include it in its program.

The preaching service of the church is the great service of the week which every member should attend in preference to all other exercises. The problem which a pastor has in satisfying the varied spiritual needs of his congregation is a very real one. It is too much to expect a minister to please every one in his congregation and it would be unbecoming in me to attempt to tell our consecrated pastors, if I could, how to solve this problem. I merely want to record a personal conviction. It seems to me that if the weekly sermon of the church meets the spiritual needs of the people it must deal with the thought and experiences of the people. It must discuss moral and spiritual themes that the people are thinking about and in language and phraseology that is *not* stereotyped or overworked. The thought and the mode of expression should be a fresh contribution to the thought and interest of the audience. There is psychology in what I am saying, for when you talk to a person about something in which he is interested you have won his interest and attention while you lead him to fresh and higher thinking. Our pastors can never do better than imitate the example of Jesus. He talked of hungering, thirsting, the salt losing its savor, of candles, moth and rust, of fowls, reaping, lilies and grass, fruit, mustard seeds, vineyards, fishermen, of carpentry, foxes, birds, swine, and of collecting taxes. He got into the life of common folks. To me Christ's preaching had two essential characteristics, it was in terms that everybody could understand, and it helped folks to live better.

Why have I given you my idea of true preachings? In order to say that the preacher, like every other professional man, the lawyer, the physician, the journalist, and the business man, can not be at his best, can not meet the requirements of a progressive thinking audience, without the opportunity at intervals to engage in fresh study and to receive inspiration from leaders of religious

thought. The minister of a church is the one man in the community to whom no opportunity is given to listen to preaching except that which is done by himself. He has no way of comparing his methods with those of brother ministers. The lawyer, in the course of his daily routine, is constantly coming in contact and frequently into collision with other lawyers. The doctor has opportunities of conference with fellow practitioners in critical cases. In like manner, the journalist can compare day by day the work he is doing with the work which his competitors are doing. The business man must provide up-to-date information concerning the products and methods of other men engaged in the same line of business as himself.

The minister more than most professional men is in danger of falling into a rut. He is more or less in the dark as to the opinion others may have of his work. The people who like his sermons are more apt to tell him so than the people who dislike them. Every one hesitates to give him constructive criticisms.

Every pastor would welcome the opportunity, I am sure, to take summer courses in a theological seminary, or to spend a few weeks at a theological Chautauqua, or to attend a Y. M. C. A. Conference, or in any way to have the chance to study and think under the leadership of strong men. I believe the program of every church should include a vacation once a year for its pastor spent in this way. The money spent by the church in paying the expenses of the pastor in such a course would bring large returns in a wider interest and a greater service of the church.

The third element of the church program is its social life. It is not necessary to dwell on this point. All recognize the necessity of making provision for the social instincts of young people. The Young People's Board have been rendering valuable service to our churches in suggesting programs for Christian Endeavor socials. If our churches plan a definite program of social life for the people, young and old, then the church becomes a necessary part of the daily activities of the people and is essential to their thinking and planning.

The last point in our four-square church program is community service. It is here that personal righteousness based on the life of Jesus finds its best expression. It is

the righteousness of the Golden Rule. Personal righteousness becomes social righteousness. It applies to all forms of social, industrial and economic relations. The church of Jesus Christ should stand definitely and squarely for those measures and reforms in a community that fight greed and selfishness in every form either of individuals or of corporations. The larger personal righteousness, which includes social righteousness, demands that we as members of the Christian church eliminate from our lives all elements that contribute to social wrong, economic injustice, and national selfishness, and that we see to it that our churches put themselves on record both in declaration and deed in a persistent fight for the kingdom of God on earth.

Some of us were brought up in an individualistic type of religion, where the major interest was the hope that one by one we should be landed safely in heaven. To be sure the requirements for entrance into heaven involved the elements of right living on earth, but, for all that, the outlook of the hymns we sang and the prayers we offered and the sermons that we heard was not always what Jesus said: "Thy kingdom come, thy will be done on earth as it is in heaven," but rather this: "Let earth perish, so be it that one by one we shall come safe to heaven." The consequences of this excessive and exclusive other-worldliness have been disastrous, for they have led multitudes of Christians to misunderstand what Jesus wants of them on this earth. Some time ago in an Ohio town there was an elder of the church who for years had been making money selling impure milk. He was arrested and tried by the civil authorities. The church took no action then. But one day in the court he lost his temper and broke out with an oath. Then the church put him on trial. We agree perhaps that this is an extreme case, nevertheless it vividly illustrates a tendency of some people to think that religion has nothing to do with such worldly affairs as selling impure milk.

Jesus gave no specific rules governing the right conduct of individuals, corporations or nations, but he did teach fundamental principles on which all men individually and collectively are to order their lives. It is the business of the church to keep alive and vital the spirit of Christ in

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the hearts of men, by which alone systems can be erected which will secure a better day. The church is challenged to arrange its program in such a way that through its instrumentality society may be saved for the kingdom of God.

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Education Society will be held at the Gothic, Alfred, N. Y., Wednesday evening, September 14, 1921, at half past seven o'clock.

WILLIAM C. WHITFORD,
President.

Sabbath School. Lesson XII—Sept. 17, 1921

ABSTINENCE FOR THE SAKE OF OTHERS

1 Cor. 10: 23-33; 3: 16, 17

Golden Text.—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31

DAILY READINGS

Sept. 11—1 Cor. 10: 23-33

Sept. 12—1 Cor. 8: 1-13

Sept. 13—Isaiah 28: 1-8

Sept. 14—Psalm 10: 1-12

Sept. 15—Psalm 46: 1-11

Sept. 16—1 Cor. 9: 19-27

Sept. 17—Psalm 65: 1-13

(For Lesson Notes, see *Helping Hand*)

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President: Mr. M. Wardner Davis
 Salem, West Virginia

TEXTS AT HEAD OF EACH PAGE OF CONFERENCE PROGRAM

- "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."
- "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."
- "He leadeth me in the paths of righteousness for His name's sake."
- "Even as Abraham believed God, and it was accounted to him for righteousness."
- "Open to me the gates of righteousness: I will go into them, and I will praise the Lord."
- "But thou, O man of God, flee these things, and follow after righteousness."
- "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."
- "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
- "And they that turn many to righteousness, (shall shine) as the stars forever and ever."
- "Better is a little with righteousness, than great revenues without right."
- "But he was strong in faith, . . . therefore it was imputed to him for righteousness."
- "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."
- "He that feareth Him, and worketh righteousness, is accepted with Him."
- "That we might serve Him, in holiness and righteousness, all the days of our life."

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