

# The Sabbath Recorder

## The Revised Budget of the New Forward Movement

Participating Interest	Amount	Per cent
The Woman's Board .....	\$ 4,500.00	.05522
Sabbath School Board .....	2,900.00	.03558
Young People's Board .....	2,000.00	.02454
Georgetown Chapel .....	600.00	.00736
Boys' School Building in China .....	2,115.00	.02595
Girls' School Building in China .....	2,115.00	.02595
Missionary Society .....	17,790.00	.21828
Denominational Building .....	13,200.00	.16106
Tract Society .....	9,200.00	.11288
Ministerial Relief Fund .....	4,000.00	.04908
Historical Society .....	500.00	.00614
Theological Seminary .....	1,080.00	.01325
College Fund .....	10,500.00	.12883
Scholarships and Fellowships Fund.....	1,000.00	.01227
Supplementing Pastors' Salaries .....	2,500.00	.03068
General Conference .....	7,500.00	.09203
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	\$81,500.00	1.00000

## A Creed

There is a destiny that makes us brothers;  
None goes his way alone;  
All that we send into the lives of others  
Comes back into our own.

I care not what his temples or his creeds,  
One thing holds firm and fast—  
That into his faithful heap of days and deeds  
The soul of a man is cast.

—Edwin Markham.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-28, 1923.

*President*—Esle F. Randolph, Great Kills, Staten Island.

*First Vice President*—Benjamin F. Johanson, Battle Creek, Mich.

*Vice Presidents*—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.

*Recording Secretary*—J. Nelson Norwood, Alfred, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Milton, Wis.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.

*Director of New Forward Movement*—Rev. Ahva J. C. Bond, Salem, W. Va.

*Treasurer of New Forward Movement*—Rev. William C. Whitford, Alfred, N. Y.

### COMMISSION

*Terms Expire in 1923*—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

*Terms Expire in 1924*—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Gardner Davis, Salem, W. Va.

*Terms Expire in 1925*—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Cor. Secretary*—Rev. Willard D. Burdick, Dunellen, N. J.

*Treasurer*—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Rev. C. A. Burdick, Westerly, R. I.

*Recording Secretary*—George B. Utter, Westerly, R. I.

*Corresponding Secretary*—Rev. Wm. L. Burdick, Ashaway, R. I.

*Treasurer*—S. H. Davis, Westerly, R. I.

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

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Rev. W. C. Whitford, Alfred, N. Y.

*Recording Secretary and Treasurer*—Earl E. Saunders, Alfred, N. Y.

*Corresponding Secretary*—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. A. B. West, Milton Junction, Wis.

*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.

*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.

*Editor of Woman's Work, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Willard D. Burdick, Dunellen, N. J.

*Southeastern*—Mrs. M. Gardner Davis, Salem, W. Va.

*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

*Western*—Mrs. Walter L. Greene, Andover, N. Y.

*Southwestern*—Mrs. R. J. Mills, Hammond, La.

*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.

*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.

*Vice-President*—William M. Stillman, Plainfield, N. J.

*Secretary*—W. C. Hubbard, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

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

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.

*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

*Advisory Committee*—William L. Burdick, Chairman

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*President*—Prof. Alfred E. Whitford, Milton, Wis.

*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.

*Recording Secretary*—Miss Marjorie Willis, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Frances F. Babcock, Battle Creek, Mich.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.

*Treasurer*—Elvin H. Clarke, Battle Creek, Mich.

*Trustee of United Societies*—Benjamin F. Johanson, Battle Creek, Mich.

*Editor of Young People's Department of SABBATH RECORDER*—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

*Junior Superintendent*—Miss Elisabeth Kenyon, Ashaway, R. I.

*Intermediate Superintendent*—Miss Mary Lou Ogden, Salem, W. Va.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Marjorie Burdick, Dunellen, N. J.

*Central*—Hazel Langworthy, Adams Center, N. Y.

*Western*—Vida Randolph, Alfred, N. Y.

*Northwestern*—Doris Holston, Milton Junction, Wis.

*Southeastern*—Mrs. Isabella Allen, North Loup, Neb.

*Southwestern*—Alberta Davis, Salem, W. Va.

*Pacific Coast*—Margaret Stillman, Hammond, La.

*Intermediate Superintendent*—Miss Mary Lou Ogden, Salem, W. Va.

*Assistant Superintendent*—Miss Elisabeth Kenyon, Ashaway, R. I.

*Junior Superintendent*—Miss Elisabeth Kenyon, Ashaway, R. I.

*Intermediate Superintendent*—Miss Mary Lou Ogden, Salem, W. Va.

*Assistant Superintendent*—Miss Elisabeth Kenyon, Ashaway, R. I.

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*Assistant Superintendent*—Miss Elisabeth Kenyon, Ashaway, R. I.

# The Sabbath Recorder

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

VOL. 93, NO. 12

PLAINFIELD, N. J., SEPTEMBER 18, 1922

WHOLE NO. 4,046

**Sweltering in St. Louis** Here we are in St. Louis after a twenty-four hour journey from Salemville, Pa., where we attended the Southeastern Association. We will tell our readers all about that when we get through with our story of the General Conference.

Our train was more than an hour late, so we missed the 9.05 train for Texarkana and found it impossible to get away from here before 6.45 tonight. This spoils our plan to take the day ride, avoid taking a sleeper, and to sleep in Texarkana; so to be ready for the Fouke train in the morning.

The land around St. Louis seems burnt up with drought. Cornfields look as dry as a desert. The stalks and husks seem like cured corn in the shock, and the crop must be seriously cut. Everybody seems sweltering in a burning sun.

Upon finding no way to get out before the evening train, we determined to make the best of the opportunity thus given to finish up our story of Conference which we have had to tell on the run thus far. Though there is a wide stretch of more than twelve hundred miles between us and Ashaway and Newport, the notes taken there bring the scenes near, and memory loves to cherish them here.

**The Sabbath At Conference** On Sabbath eve two large congregations assembled; one in the Parish House chapel to hear Claude Hill preach one of his stirring sermons, on the subject: "Reconciliation by Surrender." This suggestive subject was treated in a most practical way and was highly commended by those who were fortunate enough to hear it. The other meeting, in the church, was also full of interest. Rev. George E. Fifield preached from the text: Col. 2:7, 8. This, too, was a strong sermon listened to with much interest. Both meetings were followed by good conference meetings in which many took part.

Sabbath morning was ushered in with heavy showers, but two good congregations assembled. The one in the Parish house was

led by Rev. Paul Burdick, vice president. Rev. Henry N. Jordan preached from Heb. 12:1, 2. The great cloud of witnesses was an appropriate subject for this epoch-making Conference, and the eleventh chapter containing the story of the heroes of faith was a good chapter to read. The voices of the fathers were made very real here.

Mr. Jordan said: "The churches represented here today are the outcome of the past in which our fathers toiled to lay the foundations upon which we are building." The congregation had just sung: "How firm a foundation ye saints of the Lord", and Mr. Jordan's words were in harmony with both its words and its spirit.

He expressed satisfaction over the spirit of optimism that prevailed in the Conference, and the strong determination to "carry on." Thanks for the noble men who toiled and endured as seeing the invisible.

Now, if we are to go forward, we must rally around the cross of Christ. The failure of the church now, only gives courage to the dissatisfied crowds that hate it.

Standing on this hallowed ground today we must not be disheartened; we must press toward the mark of our high calling in Christ Jesus.

In the church Rev. Erlo E. Sutton's sermon on "The challenge of the present" was an excellent one and will appear in full in the RECORDER.

The choir of the Pawcatuck Church in Westerly had charge of the music in the church, and the First Hopkinton Church choir sang in the Parish House.

As for the music all through Conference, it was excellent. There were solos, quartets, male choruses and large choirs who put life into all the music of the meetings. Every lover of music must have feasted on the song services of Conference week.

If one can judge by the fervency in which "I need Thee every hour" was sung by the great congregation in the church, and by the great volume of song that filled the Parish House with "Faith of our Fathers," after

the sermons, there could certainly be no discount on the enthusiasm aroused by the two speakers.

On Sabbath afternoon the Sabbath School Board presented an excellent program, with Prof. Alfred E. Whitford presiding. The addresses by Brothers Whitford, H. L. Cottrell and Holston are all promised for the RECORDER. Side-lights of the Religious Day Schools, by Mrs. W. D. Burdick, consisted of many extracts from letters regarding the matter, and we hope to be able to give our readers a gist of these before long. They were interesting. The annual report of the Sabbath School Board will appear in due time.

The Young People gave a live program on Sabbath afternoon and evening.

The messages in the evening had great merit. President Johanson presided, and banners were awarded.

A deluge of rain threatened to cause an empty house; but there was a splendid audience, showing how popular the Young People's work in Conference has come to be. We did enjoy the solos because the singers pronounced the words so distinctly that they could be understood.

All the addresses will come in Young People's Work of the RECORDER. We are glad so many in this Conference complied with our urgent request to furnish duplicate copies of their addresses for publication. The young people were especially loyal to this call.

When you read their addresses you too will be filled with hope for our future.

We give here the Young People's Rally Song, composed by Mizpah S. Green and sung with enthusiasm in their session after the Banners were awarded.

Haste to rally round our standard,  
Christian soldiers true!  
Raise to God your earnest plaudits,  
Praise him anew!  
Our noble King, will glory bring.  
Then buckle on your armor bright;  
For it's all in the cause of God and right.

Lift, Oh lift on high our banner;  
Faithful hearts be strong!  
Rally to the one true Sabbath,  
In praise, in pray'r, in song!  
Then take your stand! 'Tis God's command,  
Christ taught the way. He'll lead with  
might,  
For it's all in the cause of God and right.

Ashaway and Hebron,  
Adams Center too,  
We arise to do you honor,  
Loyal hearts and true.  
We land you here, with hearty cheer;  
You've rightly won our banner bright,  
And it's all in the cause of God and right.  
Strive all soldiers strong and sturdy!  
And you, too, may win,  
Haste to labor all the year!  
To delay is sin.  
With love untold, and courage bold,  
Devote your best, with strength and might;  
For it's all in the cause of God and right.  
—Mizpah S. Greene.

The offerings on Sabbath for the three societies amounted to \$353.00.

**Closing Day** Our readers have already seen **At Ashaway** the report of the Committee on Nominations, and understand that by more than three hundred and twenty-five delegates all sections of the denomination were well represented.

The Committee on Petitions recommended North Loup, Neb., as the next meeting place, and Conference voted to have next session begin on Wednesday and close on Monday night, in order to enable the far east delegates to reach North Loup without having to travel on the Sabbath.

Six ministers received recognition and our Forward Movement director was authorized to welcome them by the hand of fellowship. They were Rev. William Robinson, Rev. Madeline Robinson, Rev. George E. Fifield, Miss Rev. Elisabeth Randolph, Rev. John P. Klotzbach, and Rev. E. M. Holston.

Sunday evening was very stormy—a real deluge of rain. This made it necessary to unite the two meetings.

Rev. Edgar D. Van Horn preached the closing sermon on "The Power that Reconciles." It was a good one, and our readers shall see it in the RECORDER.

Rev. Eli Loofboro led the farewell Conference meeting in which twenty-seven testimonies were given.

There is one regret that lingers with us after Conference. It is this: That all our people scattered abroad could not have enjoyed the uplift of the meetings.

We are also sorry that our pen is so feeble to portray all the blessed things of those six days in which we communed with God and with one another.

### The Last Great Day Of the Feast

The last great day of the General Conference was a new day added to this year's session, and under the auspices of the Seventh Day Baptist Historical Society, with President Corliss F. Randolph presiding. It was indeed a great day for more reasons than one. In it the two hundred and fiftieth anniversary of the founding of our church in America was being celebrated, and a beautiful bronze tablet was unveiled in memory of the founders. A cut of this tablet will be shown in the SABBATH RECORDER together with the splendid address of President Randolph. At the close of this address Miss Dorothy Potter Hubbard, daughter of William C. and Mabel Potter Hubbard, a direct descendant of Tacy Hubbard, one of the constituent members of the old church, removed the flag which veiled the tablet.

It was also a great day because, in a regular deluge of rain, more than three hundred persons set out from Westerly on a pilgrimage to this holy shrine of their fathers. Upon reaching Newport, by special arrangements, autos were ready to take the entire company on a sight-seeing trip along the ocean parkway.

At the close of this fine ride all were left at the door of the Historical Society's rooms in Newport. To this society now belongs the old Seventh Day Baptist meeting house which used to stand on Barney Street, a block or so away from its present site. The writer first saw this famous old building when it stood there. The Historical Society is caring for it as a sacred treasure, with its ancient gallery, its high pulpit, and sounding board, its old clock made in London, and its tablet of the law still hanging over the pulpit. The inside walls are the same as of old; but on the outside a brick casing has been built around it all, practically sealing its walls to prevent decay.

This old room is indeed beautiful, with everything kept in the purity of its ancient style. Don't you think it was a great day when audience room, gallery and hall were literally packed with Seventh Day Baptists partaking of the Lord's Supper there, and using the very same old communion set their fathers used more than two hundred years ago? Such a day, and such a scene has never been ours before. The three Rhode Islands pastors, Clayton A. Burdick, Alva

L. Davis and Paul S. Burdick, conducted this service.

I remember the nearest one to this, when in 1873 a large company from Conference in Westerly made such a pilgrimage; but that did not compare with this, for it came spontaneously, was conceived after Conference met and quickly carried out with no prepared program. Then it was, however, that our movement for a Bicentennial Fund was set on foot.

After the noonday lunch, a large audience—fully three hundred, I should think—assembled in the old First Baptist Church out from which came the founders of ours, and there the present pastor, Rev. Wilbur Nelson, gave us a most cordial welcome.

He welcomed us, first as Christians; second as fellow Baptists believing in civil and religious liberty, and having a glorious history; third, by a *parental* welcome. Bonds of Christian love should bind us together, and should agree to disagree on some points in the spirit of Christian charity.

Fourth, he welcomed us as a matter of Christian courtesy; for when his church celebrated its two hundredth anniversary their house was undergoing repairs, and they were permitted to hold their celebration in our old church. His people appreciated the courtesy our people extended to them, and now are very glad to return the compliment.

The fifth reason why they were glad to welcome the children back was a historical one. Dr. John Clarke, a Seventh Day Baptist, in 1663, secured the charter for Rhode Island, and Samuel Hubbard was the historian of the first church in Newport.

All our people who attended this remarkable meeting were very much pleased with the cordial welcome given and with the sincere Christian spirit of the pastor who gave it.

Hon. Jeremiah Mahoney, Mayor of Newport, took pleasure in addressing the meeting, and spoke good words for the part Seventh Day Baptists had taken in shaping the destinies of Newport in early years.

"What a story," said he, "that old church could tell, for it has seen the infant nation rise and grow to be a mighty nation. Long may the old Seventh Day Baptist church stand, and may we cherish the memory of the good people it represents."

The next speaker was Hon. Harold Gross, Lieutenant Governor of Rhode Island. He brought the greeting of his State. He said "No community is strong unless the church and State are in harmony. Our country needs more and more the spirit of the brotherhood of man." He had been in touch with loyal Seventh Day Baptists in the State government, and had nothing but good words for them.

The last address was best of all, and we are glad to say that it will appear in the RECORDER. In it President Randolph fairly outdid himself in a historical paper that every Seventh Day Baptist should prize highly.

This great meeting was opened by prayer by the editor, and closed with prayer by President Boothe C. Davis.

Then the people hurried away to the boat and were off for their homes in various parts of the land. A clearing sky marked the close of this day. May it be prophetic regarding the denominational sky, full of promise for bright days to come.

### WHY?

REV. W. D. TICKNER

We wonder why so few people now days can be won for Christ. Urge them, exhort them as you will it seems almost impossible to arouse them from a state of indifference. That there is a cause goes without saying. To find the cause and remove it even though it causes us to humble ourselves in the dust, should be the first object of every true child of God. Unless something is done to remove existing conditions Protestantism, in a few generations, will be a thing of the past. Church edifices are being closed in increasing numbers. Where once was heard the voice of prayer and praise, now silence reigns supreme. Has religion proved a failure? Has prayer been found to be a mockery?

Surely in the good old days of yore, men, women and children delighted to go to the house where prayer was accustomed to be offered. They believed that God met with them and they were happy. That there has been a change no one will deny. Is it for better or worse? Are men better neighbors, are men better husbands, are women better wives, because worship has been so largely neglected? What has be-

come of the preacher who dared to stand even before kings and denounce sin in unmeasured terms? Where is the man who like Paul reasoned of righteousness and judgment to come until Felix trembled?

Is it no longer in good taste to warn men to escape from the wrath to come?

These are questions suggested by present conditions. With the passing of the "Old Time Religion", there came also the passing by of the house of God by the masses. Consciences were no longer troublesome to their owners. Pews were deserted but the parks were crowded and so it is today.

We are told in the Scriptures that the time will come when men will "not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

Respect for God's word is surely on the wane. Love of pleasure is carrying away the masses as by a flood. Is there a remedy? Can the headlong rush be checked? If so, how? Who is sufficient for such a time as this? It seems almost useless to plead obedience to God's word because they no longer reverence it. I was talking to a class in Sunday school and one of the class said that the Bible was written by monks. One has one opinion and another has some other theory, hence to quote Scripture to them is mockery. Nothing but a cataclysm will bring them to their senses. But even a cataclysm unattended by something else will be looked upon only as an unavoidable working out of some mysterious law of nature, and they will not repent to give Him glory. While the conditions of the masses seem to be incurable we rejoice to know that there are those who are not yet beyond help provided their faith in God and his word is strengthened. Surrounded as they are by the unbelieving world, their position is one of extreme danger. It will take but little to cause them to lose their hold on God. The tendency is to go with the crowd. And that is the way many of them are looking now. We anxiously look to our young men and wonder why they do not respond to the call for ministers; but very few respond. They have no message to deliver. They do not feel the burden of a perishing world.

It is to the Sabbath schools that we must

look for recruits. If we can by earnest faithful living and teaching instill into the plastic minds of the children reverence for the Holy Scriptures, if we can keep their eyes single, if we can keep them from doubt until their characters are fixed we may see the times of refreshing. It will need the utmost care on our part. God will give the needed wisdom and strength if we but ask him. There must be no uncertainty to our teaching. Children are not inattentive to these things. Only an unguarded remark even though well meant may cause the child to lose faith in God, in his word, in the plan of redemption through Christ. We can not hope to train the child to exercise faith unless we ourselves have a bountiful supply. Our faith must rise triumphant over every form of doubt for this doubt if in your mind, is contagious and will assert itself in the mind of your pupil, at first almost imperceptibly, but it will grow rapidly until he or she becomes a full fledged skeptic, and who is to blame?

May God give us the power and wisdom to safeguard our children. We must, ourselves. Ask for the old paths and walk therein. We must set the example before our children.

Show your faith by daily study of the word. Show your faith by being in frequent communion with God. Be found regularly in the house of God on the Sabbath. Let your faith rise triumphant in times of despondency. Hold fast in times of prosperity. By such a life teach the children. Teach them that transgression of God's law will not go unpunished. That our only hope of salvation is through Jesus.

Teach them to rely upon the "Word of God" as their teacher. Teach them as Paul did Timothy that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Teach them to think intelligently and *deeply*, to reason logically, to sift every evidence with the utmost care, take all questions to God in prayer. Prove all things. Never be satisfied with superficial investigation. Let this be your motto, "A little learning is a dangerous thin; drink deep or touch not the Pierian spring."

Jackson Center, Ohio.

### REPORT OF THE COMMITTEE ON DENOMINATIONAL HISTORY

To the Seventh Day Baptist General Conference:

Your Committee on Denominational History begs leave to report that, as a committee, it has engaged in no activity during the year just closed.

Attention is called, however, to a very interesting account of the dedication of the White Cloud, Michigan, Church, in the SABBATH RECORDER of August 15, 1921; and to the historical sketch of the Welton, Iowa, Church, which appears in the issue for June 12, 1922.

There have been numerous biographical sketches, also, that have appeared in the SABBATH RECORDER, but the most important of those will doubtless be noted in the report of the Committee on Obituaries. Consequently, no further note of them will be made here.

The activities of the Historical Society have been directed largely, this year, to preparation for the celebration of the two hundred and fiftieth anniversary of the organization of the Newport Church, a part of which has already been presented in the program of that society, on Wednesday evening of this session. The other part it is expected will be presented in Newport on Monday of next week, August 28.

With the completion of that part of the Denominational Building already erected, to which the Historical Society contributed two hundred dollars (\$200) from its slender resources, there has been provided room for taking care of the library and historical museum of the society; but considerable money will need to be expended for suitable furniture before the more valuable parts of its collection can be appropriately installed there.

It is with pleasure that we learn of the intention of the church at North Loup to have a historical celebration next year; and we note with pleasure the celebration recently held by the church at Adams Center, due record of which will appear in our next report.

Respectfully submitted for and in behalf of the committee,

CORLISS F. RANDOLPH,  
Chairman.

## THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,  
Forward Movement Director



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."*—John 15: 5.  
*"Lo, I am with you always, even unto the end  
of the world."*—Matt. 28: 20.

### A STEADY INCOME

WILLIAM C. WHITFORD

Once upon a time a certain group of college professors were asked to accept a ten per cent reduction in their salaries in order that the institution which they served might be able to make its budget balance. After due consideration they loyally voted to accept the reduction, but stipulated that what was left of their salaries should be paid promptly on time.

Some people may think that if a man gets a substantial income he should not be very particular when he gets it; but the majority are like the college professors above mentioned who had a decided prejudice in favor of a steady income.

In order that the various societies and boards that are the beneficiaries of the Forward Movement should have steady incomes there must be a steady stream of contributions. But if the patrons of the Forward Movement do not themselves have steady incomes how can they give with consistent regularity? At first sight there seems to be no satisfactory answer to this question; but upon a moment's reflection it is clear that the average of a thousand irregular in-

comes may be in itself very regular. All that is needed therefore for a steady stream for the various funds of the Forward Movement is that all the patrons should cooperate with one another by being each for himself as regular as practicable.

In the first place givers who have money in their pockets should not despise the day of small things, and if it is not too much trouble they should fill their envelopes every week and put them upon the collection plate.

The treasurer of the church may find it some task to open all the envelopes each week and make proper distribution of the funds; but his reward is great in the consciousness of work well done. In order to make the steady contributions of the givers effective the sums collected must be forwarded with regularity. Once a month is often enough for the treasurer of the church to send a check to the Forward Movement treasurer. It is possible in view of several circumstances that a less frequent remittance will answer in some cases; but when it is remembered that nearly all of the funds are greatly in need of a steady income the treasurers will hardly think the time or the postage ill-spent that sends a check speeding upon its way each month, or every other month, or every quarter at the outside.

It does not matter so much how money is sent, so long as it is sent; but the method is worthy of some thought. To enclose currency in an ordinary letter is a trifle reckless. A check is much safer. To send by post office money order or registered letter is rather expensive. A check is much safer and more convenient.

The treasurer of the Forward Movement means to do his part in the matter of a steady income for the various funds by distributing every cent in his hands on the last day of each month.

An arrangement has been made with the bank for interest upon the accumulations of Forward Movement funds, but money is sure to have prompt use if it comes to the hands of the treasurer during the last few days of the month. Any day will answer for making remittances, but the twenty-fifth of each month is a good time to remember the advantages of a steady income for the Forward Movement.

*Alfred, N. Y.*

## ANNUAL REPORT—RIVERSIDE CHURCH, CALIFORNIA

### PASTOR'S STATEMENT

I have great reasons to be thankful for the many blessings which it has been my privilege to enjoy during the past year. And it gives me pleasure to offer my tribute of thanksgiving to the One who has so bountifully bestowed his blessings upon me.

I have enjoyed a degree of health and strength hitherto unknown for many years. At times the stress of work and perplexities and sorrows of life have rested heavily upon me; but at no time has my old affliction, asthma, which so crippled my work in former years, manifested itself. I have missed but one Sabbath service on account of the condition of my health. To one who has suffered so many years with what is considered an incurable disease, this is a source of great encouragement.

Our little company has been led to mourn a number of times though our actual membership has only been decreased by the loss of two, Miss Effie Davis, of Orange, and Brother Earl Palmer. In addition to these two we have lost no less than three very active members of our congregation. I refer to Brother and Sister Dunn, and Brother A. F. Ballenger. Four members have transferred their membership from us to another church: Brother Lyle Maxson and family transferred their membership to the North Loup Church. We have received into fellowship four by baptism, and three upon profession of faith. The four received by baptism were not the result of the pastor's work, but were the direct fruit of a godly mother together with the co-operation of other members of the family. I refer to the four children of Mrs. Dora Munsey. The three received upon profession of faith were only received as such because they did not have any church relationship. All three have been Christians for many years, but had been without a church home. These three were Brother and Sister Robinson and Mrs. Farmer. The larger part of our additions have been by letter from other churches. The additions by letter, of course, could not be attributed to the work of the pastor. The beautiful climate of Riverside together with the congenial church fellowship are the contributing causes of these additions.

We feel very thankful for all of these

additions, and trust that we may continue to grow from these causes. But it is a cause of deep regret and chagrin on the part of the pastor to be obliged to report no additions through real conversions. It is to be earnestly hoped that another year will bring forth better results. One has been reclaimed and united with the church.

It has been my privilege to write to every absent member of the church not less than two letters, and to some of them I have written frequently. To these letters there has been a very liberal response. Without exception the letters thus far received give evidence of a live, active Christian experience on the part of our scattered members.

The pastor is only too glad to report that he has been entirely free from serving tables. The duty of raising finances has not fallen to his lot. This part of church activities has been ably attended to by others. I am glad to call your attention to the fact that the finances of the church can be kept up to a healthy percentage without prostituting the Sabbath service to the raising of money. It is gratifying to know that not a single minute of the sacred time has been devoted to stimulating of the congregation to give to the support of the church. Needy fields and local enterprises have been presented to the church, and a liberal response has always been the result. It is to be hoped that this good sign may continue to operate in our midst.

It is a pleasure on the part of the pastor to call attention to the excellent music that has attended our Sabbath services. This has been a source of great encouragement to the pastor. The beautiful decorations that have been so regularly prepared both in season and out, by our floral committee are worthy of special mention.

The Christian Endeavor society has been in a very prosperous condition during most of the year. The attendance at the weekly meetings has been very good, and the spiritual interest has been very gratifying.

I am sorry to report that I am not able to speak from personal experience of the activities of the Boy Scouts. But from the reports I have received; this department of the church has been most efficiently manned, and we trust will result in much good in the formation of Christian character.

The Dorcas society will speak for itself, though I am prepared to report that it has

been very active during the year. And we are glad to know that it has such a favorable standing among those who are engaged in community welfare work.

The weekly prayer meeting has been well attended. If the proverb, "The prayer meeting is the pulse of the church," is true, then the church is in a very healthy condition. The average attendance has been about thirty.

The size of the congregation at the Sabbath services has been quite encouraging. The average attendance, aside from the vacation period, has been eighty.

Perhaps the most striking activity of the church during the year was the part it took in sending Brother and Sister Robinson to South America. This is but the beginning of a good work that another year we trust will afford material for an encouraging report. In connection with this missionary undertaking we had the privilege of accepting Mr. Robinson as an ordained minister and ordaining Mrs. Robinson to the gospel ministry.

Your pastor has enjoyed a very friendly relation with the other pastors of the city and has been duly recognized in the community activities.

The most hearty and united co-operation of the entire church has been a most encouraging feature of the year's work.

While we have many things for which we should be thankful yet boasting should be excluded for the fruits of the year's labor has not been what we ought to expect. As pastor I do not wish even to suggest an excuse, neither do I have the least inclination to shift the cause of our meager results to any other source than the pastor himself. On the other hand in order to be true to my own teachings I do not consider visible results in the way of numbers as the only standard by which to measure success.

The influence of the year's work in the way of forming character and shaping the life work of our young people is an item that can not be measured in figures. These results will be understood only by the records of heaven.

The seeds sown will bring forth fruit only as it is watered by the blessings of heaven.

REPORT OF SABBATH SCHOOL FOR 1921-1922

The Sabbath school has held its usual sessions throughout the year with a good attendance. No very extraordinary or un-

usual features have been noticeable, in fact, we have followed a course so well worn that it may justly be called a rut. However, even a rut, faithfully followed, will keep one in the right road.

It has been the belief of the superintendent that the pastor should have all the time he cares to use without cutting his sermons short. But at the same time, to avoid holding our sessions long past the noon hour the opening and closing exercises have been shortened rather than cutting down the lesson story period, the most important part of the program.

But much good may be lost by cutting opening and closing exercises too much. Short missionary and general interest talks, general lesson statements of history or geography, brief reviews, application of truths, etc., can be made very valuable and should have their place on our programs. It is hoped these features will be introduced to a much greater extent under the new superintendent.

For two years a birthday social was held at which opportunity was given for a general giving of offerings, but during the past year no such occasion has been held and the birthday offerings have not been as frequent as our membership would indicate they should be. Possibly we are no longer interested in this form of giving. If this is the case this feature might be definitely dropped, but if the Sabbath school wishes still to give to the aged and retired ministers by this means, would it not be well for us all to consistently observe the custom?

Our school is somewhat divided in its affections for lesson helps, some using the *Sunday School Times* while others depend on the *Helping Hand*. Without making any comparison of the value of these two publications, we can not help noticing that the *Helping Hand* is seldom or never here on time to begin the new quarter. Inquiry usually results in placing the blame on someone else. We here are not deeply interested in this; what we want is to have our lesson helps on time. This is perfectly possible and easy in a well organized and conducted publishing concern—is it too much to expect of our own Seventh Day Baptist organization? I suggest that the church take formal action calling this matter to the attention of the Sabbath School Board and the American Sabbath Tract Society, and ask that they

take steps to remedy the difficulty. This action will have more influence than mere personal letters.

As the superintendent has visited different classes he has been impressed with this feature: Some people have made careful study of the lesson beforehand, while others have evidently made no study at all. Perhaps there is room for difference of opinion here—should the lesson be studied at home so that we are ready to consider and discuss its deeper meaning in class; or should the study be left to the class period entirely and the time spent in ascertaining from lesson helps or Bible references the bare facts of time, place, historical connection, political details, etc? Possibly a formal debate on this question at our next social might be interesting. The superintendent's opinion is this: We need much more thorough and definite knowledge of the Bible than we have, and every Sabbath school member should feel it a duty, and a pleasure as well, to make careful study and preparations beforehand. Then the thirty minutes of class study will prove much more interesting and helpful.

The superintendent has at times called on various members for assistance. Some have complied willingly and cheerfully; some have promised and then failed to perform; some have curtly refused; and some (they deserve special mention) have modestly made known their readiness to do something the superintendent would not have ventured to ask. But in closing his three years of service the superintendent has only a feeling of gratitude and thanks to you all for your kindness and co-operation, and patience with his own failings.

Respectfully submitted,  
N. O. MOORE.

June 30, 1922.

TREASURER'S REPORT

July 1, 1921, to July 1, 1922

W. S. Wells,	
In account with	
The Riverside Seventh Day Baptist Church	
Dr.	
Cash on hand, July 1, 1921.....	\$ 151 93
Received for:	
Church .....	1,511 28
Sabbath School .....	200 91
Dorcas Society .....	51 00
Armenians .....	66 74
Birthdays .....	14 27
Marie Jansz .....	6 00

Dr. Sinclair .....	6 00
Sherman Chapel .....	136 50
Milton College .....	46 85
	<hr/>
	\$2,191 48

	Cr.	
Pastor .....	\$1,200 00	
Light and water .....	17 55	
Printing .....	18 10	
Use of Christian church .....	2 00	
Janitor .....	60 00	
Piano tuning .....	3 50	
Boy Scouts .....	6 76	
Milton College .....	46 85	
Christmas expenses .....	9 50	
Marie Jansz .....	6 00	
Dr. Sinclair .....	6 00	
Armenians .....	66 74	
Gas stove .....	29 20	
Insurance .....	24 30	
Birthday Fund .....	14 27	
Mrs. Barr, Anti-Cigarette .....	3 00	
Dorcas Society .....	45 10	
Music .....	3 20	
Gas .....	9 14	
Sherman and Church Federation.....	10 00	
Coal oil .....	1 00	
Sabbath School .....	7 50	

	\$1,589 71
Cash on hand .....	601 77
	<hr/>
	\$2,191 48

S. D. B. FORWARD MOVEMENT

July 1, 1921—Cash on hand.....	\$ 94 28
Collections .....	1,145 50

	\$1,239 78
Check to William C. Whitford .....	\$1,239 78

Respectfully submitted,  
W. S. Wells,  
Treasurer.

"CHRIST, ALL AND IN ALL"

Col. 3: 11

When every prop on earth gives way,  
When sorrow's cup o'erflows the brim  
It sweetens all for us to say,  
It is from Him.

When, working humbly for the Lord,  
The spirit drops and weak the limb,  
What cheer and joy are in these words:  
It is for Him.

And welcome e'en the hour of death,  
When nature's force lies low and dim;  
For we can say with dying breath,  
I go to Him.

We can indeed in this rejoice,  
E'en in this weary world of sin,  
That soon we'll hear his welcome voice,  
And be like Him.

W. E. Slack.

## EDUCATION SOCIETY'S PAGE

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

### THE PATTERN SHOWN IN THE MOUNT

REV. WILLIAM C. WHITFORD, PRESIDENT  
EDUCATION SOCIETY

The task before educators today is like that given to Moses in the wilderness. When he set about the construction of the tabernacle and its furniture he received a warning along with encouragement: "See that thou make all things according to the pattern that was shown to thee in the mount."

The chief and the most weighty task even if it does not seem the most conspicuous task of each generation is the education of the next. To the casual observer this does not seem such a great undertaking. The father or mother can say to the child: Just watch me and do as I do, and you will soon learn how to take care of yourself and get on in the world.

But most parents have more ambition for their children than this direction implies; and people in general as represented by the state make fairly complete provision for the education of all children, thus materially supplementing all that their parents can do for them. We are living in an age of specialization. Most mothers could teach their children to read; but there is a teacher especially trained for this purpose who can do a better job in instructing children how to read. We make arrangements for schools wherein children may gain general knowledge more easily than in their homes; and we have various special departments and special schools where young people may have particular instruction in various special branches of knowledge or may gain training in various special lines of work.

The matter of education has been likened to the pouring of water into little pitchers; but it is really more like the irrigation of trees. There is no question but that we can help in the education of others, and that we can do so intentionally as well as unintentionally; but all our methods must be indirect rather than direct. Real development comes from within, and can not be foisted

upon the child from without. We can do much by way of suggestion and drawing out; but the pupil himself is making his own discoveries.

Sometimes it is hard to distinguish between what is upon the surface in the matter of education and what is deep in the heart. The late Alexander Graham Bell tells of a dog that he trained to bark or cease barking at his command. Then by manipulating with his fingers the lips and throat of the dog he could so guide the utterances of this small dog that he seemed actually to be talking and said with fair accuracy, How do you do, gram'ma! But Dr. Bell would hardly assert that he had taught the dog the use of the English language.

To the casual observer it would seem best to undertake the education of youth in large groups and to give to all the same opportunities. Practically we do have to follow this method very largely as a matter of economy. But recent investigators have asserted that of a class of fifty students the five at the head of the class are capable of doing five times as much work as the five at the foot, and that the most capable man in the class can do ten times as much as the least capable. It is folly therefore to try to keep all the group at the same grade. We are inclined to give more time and attention to the laggards in order that they may not fall behind, but for the greatest service to society as a whole we should give more time to those who are at the top in order that the greatest achievement possible may be attained. If we were breeding cattle or fowl we might discard the weaker and less promising; but since there is in the dullest or most depraved the possibilities of a human soul in the likeness of God we are not to relax our efforts on account of difficulties and hindrances.

When Jesus was criticised for healing on the Sabbath he reminded the Pharisees of how they themselves led forth the ox from the stall for watering upon the Sabbath. If it was appropriate to have mercy upon a dumb beast why not show mercy to a human being. Of how much more value is a man than ox? Man differs from the beast in that he is in the image of God; and this image and likeness of God is not in the outward form, but in the intellectual and moral nature. Our highest endowment is in the possibility of progress toward the character

of God. It is possible for us not only to become learned, but we may also become just and generous and loving.

In the task given to Moses in the mount some would see little but details of gold and accacia wood and rams' skins dyed red, and exact measurements of cubits. But Moses saw ideals of a fitting worship of God, and of a people redeemed from the degradation of slavery and made an elect nation, a kingdom of priests, rejoicing in fitting development in a land flowing with milk and honey.

The methods of genuine instruction can not be artificial or mechanical but must be vital. Youth may be guided to some extent by means of books as even by a moving-picture machine; but we can not dispense with the living teacher. And the teacher can not be just anybody who happens to have the required knowledge, but should be a man or woman of character. And no matter how good the teachers we have in the schools they are heavily handicapped in their work if they are not supported by the homes. If for example in the Sabbath school instruction is given about God as the kind and generous heavenly Father, there is not much progress made in the education of the children if they have no experience of a father that is kind and generous.

The Seventh Day Baptist Education Society stands for high ideals of education. In our charter there is a statement in regard to founding a college and theological seminary. Our purpose was and is to train leaders. But we do not want highly accomplished ministers of the gospel that they may shine and give credit to our denomination by their reflected glory. We want trained educators and pastors that they may lead the people aright. We want well equipped colleges not for the glory of Alfred and Milton and Salem; but for the service of the rising generations. Our schools do not ask for help except that they may be helpful.

The Seventh Day Baptist Education Society stands for an education that is not merely a faculty in the use of figures or a familiarity in the use of grammatical forms nor even the polish that comes from classical culture. It stands for a training that will enable young people to think for themselves. It stands for a training not only of the body and the mind, but also of the soul. Of what

value to a child is intellectual training if he has not gained also the ability to cultivate generous emotions? We learn to live truly only as we gain some impression of the character of God, and partake of the nature of Jesus Christ our Elder Brother who made so great a sacrifice for us.

We have remarked that in the matter of education we can not discard the backward and deficient with the same facility that a breeder or trainer of animals can rid himself of those who hinder. To correspond with this handicap of the teacher of human pupils there is however a great help, namely, the responsibility on the part of the pupil to co-operate.

If any young person does not get the education that he should have or in any wise fails of the ideals set before him he is himself in great measure to blame. If he does get an education he may well thank his teachers; but he can take some credit to himself also. I remember some striking example of D and E students who rose to the A class. The dog which Alexander Graham Bell taught to say, How do you do, gram'ma, deserves some credit. The child who can write a good essay upon the life of Washington or Lincoln deserves much more credit. What shall we say of the youth who not only knows about Lincoln but himself in his own conduct is able to serve his fellow-men with self-sacrificing devotion?

We all, each for ourselves, must hear the exhortation. See that thou make all things like the pattern showed to thee in the mount.

When the child begins to make real progress in the matter of education he is no longer like the school boy whom Shakespeare describes, "the whining school boy with his satchel and shining morning face, creeping like a snail unwillingly to school"; but has discovered that his teachers are his helpers in a work which he must do himself and which he wishes with all his heart to accomplish.

Perhaps there are some who are awakened to this responsibility in regard to an education simply through ambition to get on in the world and make a good living; but they can not find the true meaning of the pattern shown in the mount till they know something of the spirit and purpose of Jesus our Lord, and realize that religion

is a definite part of life. When we are educated to appreciate and share the motives and character of our Master we are on the way to reconciliation with God.

### THE MORAL BASIS OF EDUCATION

PROF. J. N. DALAND, MILTON COLLEGE

(Address before the Education Society at Conference)

As we are gathered here today, we may pause to reflect that over twenty years of the new century have run their course. Soon after 1900 it was a common thing to see estimates of the nineteenth century—its progress and achievements. But we now know that the year 1914 is far more significant than the year 1900. "By their fruits ye shall know them." But the true value of the fruits is not always apparent at the time when we are joyously harvesting the crop. In history the fruitage may be long deferred and the effect ever tends to outgrow the cause. We now realize that the climax of nineteenth century civilization did not come until 1919. The last peace delegate and the last expert had been gone from Paris many months before it was possible for the historian to cast up the account of the century.

The future historian, of course, will view the century in still clearer perspective. Yet we have now reached a point when it is possible to estimate with some correctness the main tendencies in nineteenth century life.

It was a century of wonderful inventions wonderfully applied to industry. Steam power, electric power, gas power were in turn developed. These kinds of power could be transmitted through intricate machines. Men working with these machines instead of the old simple tools could create vast supplies of goods, as well as the monster ships which carried these goods over the world and brought back the food for the millions who ran the machines. Thus Europe was industrialized and a population in excess of the European food supply was called into being. But all yet was well. The age of machinery seemed to justify itself.

Australia, South Africa, and above all America, seemed able to suck up any surplus, and ships could always be made to carry the emigrants. In America in the nineteenth century there were two outstanding developments. One was the settling up of the whole continent, West and South and far West. The other was outdoing Europe

at her own game of inventions, machines, and manufactures. We had the brains and the coal, and the men were coming every year. We put them all to work. Work was the national religion far more than Christianity was. There were big things to be done. Progress was the slogan and success the reward. Both were secured. America herself was a demonstration of progress. It took shape in many directions, in skyscrapers, in tunnels, in universities, in missionary societies, and Panama Canals. But all this progress was toward what? The men of that day did not know. They would have been horrified had they known.

If Cassandra had prophesied the truth to them they would not have believed her. But all must yet be well. America was so immensely successful. The big men made piles of money, and spent much for the public good. The little men bought homes and farms and educated their children. These children in turn strove valiantly for success, and got it. Everybody was eager for knowledge. Applied knowledge brought success. There was constantly an advance in the mechanics of living.

People's houses were filled with devices to save labor and increase comfort. They could ride in luxury, they could sit in luxury, they could almost work in luxury. There were so many desirable things to *have*, that there was a mad rush to *get* them. This stimulated our selfish impulses. On the other hand there was much general goodwill, a desire to live and let live.

Everybody should have the good things—clothes, houses, automobiles, education, religion. And therefore, of course, people were more happy, at least they were more comfortable. America was prosperous, America was successful. So was the rest of the world, only in a less degree. Civilization was getting on very well.

Yet under the surface there were forces that were not working for righteousness. For many years before 1914 this civilization of ours in *practice*, was tending to abandon Christian ideals.

Speaking of this time Herbert Crosby recently said: "The ruling classes professed a conventional Christianity, but they rarely permitted it to interfere with the pagan rules of conduct which dictated their practical behavior."

Occasionally warnings were heard against

the danger. William James said: "This worship of success, together with the squalid cash interpretation put upon the word success, is our national disease." We may well listen to that voice from India, when Rabindranath Tagore tells us that "The civilization of the West has in it the spirit of the machine which must move; and to that blind movement lives are offered as fuel, keeping up the steam power." . . . "The West," he says, "is continually producing mechanical power in excess of its spiritual control."

From England similarly comes the voice of Dean Inge. When business and material progress are over-valued, the result is "an immense accumulation of the apparatus of life without any corresponding elevation in moral standards." This is the core of the matter—mechanical power in excess of spiritual control—apparatus of life without elevation in moral standards. But where is spiritual control to come from when the Christianity of recent generations has been so largely nominal or theological, and so little genuine?

Of course, you can point to many individual Christians of blameless lives and noble aspirations. In their personal victories we rejoice. But organized Christianity for large groups or nations is admitted by many to have been practically impotent,\* that is, impotent to cure the deep-seated ills of society.

It was not so much pressure of population, it was not so much ambition for territory, it was not so much the zeal of a supposed super race to rule that brought on the catastrophe, though these factors were influential. It went deeper than that. It was rather that anti-Christian politics, anti-Christian business, and anti-Christian ideals of life had invaded the whole scheme of things. Struggle as we might, these conceptions gripped us. These were the standards of the world. These were the dominant elements in our entire civilization. Of these anti-Christian elements the great war was the expression and the "culminating result."

If our civilization, then, is to be saved, it must be Christianized, not in name only, but in reality. How this is to be done our prophets, ministers, and missionaries have been attempting to tell us for a long time. With this aspect of the case we are familiar. With this great problem we are always wrestling. The home, the church and the

school are powerful agencies, but they are none too powerful to win the battle. We are all willing to agree that our homes and our churches need frequent revivals in real religion. But does not our system of advanced and technical education in particular stand in need of being remodeled and upheld by a basic moral purpose? For we must acknowledge, I think, that our education also shared in these anti-Christian ideals of life. Our great universities were not so much outwardly anti-Christian as simply non-Christian. They did not take the trouble to refute Christianity or fight it; they just pleasantly bade it good by.† But if our education is to continue to lay its stress on material achievement if the main idea is to become a successful engineer or chemist or doctor, or man of business, making *money*, rightly if possible, but if not, somehow anyhow *money*, then how can we expect our culture to have any better fruits in the future than it has already? My plea, therefore, is for an education with a moral basis and a spiritual background. I am speaking now of college and university education. For up to the end of the high-school period the home should exercise the controlling influence. But in college, for the first time, the student is presented with those studies which are likely to give his mind a bent either toward materialism or humanitarianism, either towards *getting* things for himself or *doing* things for others.

It is no part of my task here to discuss the content of college courses. That is a matter for faculty committees. Assuming, however, that God desires his children to have all the knowledge they can use; and believing that the indefinite accumulation of knowledge will help men to act more intelligently, the question arises, how can this knowledge be presented most favorably? How can it be directed towards producing right thought and conduct? My answer is: Modern knowledge in all its manifold forms can be best presented *with* Christianity and *not without* it. Christianity is not a certain quantity of truth to be held in a compartment of the mind. Christianity is a living, fertilizing principle, capable of saving people. Christianity has to be lived. It is this living Christianity that transforms lives which the students ought to drink in along

\*See W. R. Inge: *Outspoken Essays*.  
†Adapted from George Santayana.



with every other knowledge. I would have knowledge come to the student through teachers who are trying to live constructive Christian lives. I would have the student think as well as learn. I would have him not only master facts, but grasp principles. "Science has its proper sphere in analyzing this world."\*

I would have the student know science and recognize that the laws of nature are the laws of God. To know these brings no "break of harmony with the good." I would have the student know history. It is well to remember that "the great ages of revival in history were those when men suddenly discovered the seeds of thought in the granary of the past."\* Developing these they reaped new harvests of knowledge and of truth. I would have the student appreciate the beauty in literature and poetry and nature and art and music. "Beauty is not mere prettiness." And, although "beauty gives neither information nor advice,"† it satisfies a part of our nature which seems almost divine. I would have the student respond to the call of service.

"For us the highest purpose of this world is not merely living in it, knowing it, and making use of it, but realizing ourselves in it through expansion of sympathy, not alienating ourselves from it and dominating it, but comprehending it" and serving it. I would have the student loyal to truth. I would have him seek it with open-minded common sense and venerate it to the utmost. "The truth," said the philosopher Santayana, "properly means the sum of all true propositions which the world has exemplified or will exemplify" seen in right relation to each other. And did not the Master say, "Ye shall know the truth and the truth shall make you free"? "The ultimate truth in man," says Tagore, "is not in his intellect or his possessions; it is in his illumination of mind, in his extension of sympathy across all barriers of caste and color; in his recognition of the world, not merely as a storehouse of power, but as a habitation of man's spirit, with its eternal music of beauty and its inner light of the divine presence."\*

To students accurately trained in the methods and results of science, familiar with what history can teach us of man's ways in past and present, students with their feet

\*Tagore.  
†Dean Maze.

always firmly planted on facts, always devoted to truth, no matter where it leads, and still sensitive to beauty and responsive to their neighbor's need,—to such students, to such men and women I would confidently entrust the future. They must love facts, and they must also love righteousness. They must be the masters of modern technology, not its slaves. It must be their part to value correctly all that civilization produces and mold that civilization to humane ends. Their task is a gigantic one—to know and wield all the instruments of modern life, and yet utilizing them only for the common good. Their task is to see more clearly, to judge more rightly, and work more unselfishly than the men of the nineteenth century ever did. Their task is not to escape from modern civilization, but to rebuild it more nearly in unison with God's perfection.

No thinking man can expect this struggle to be easy. There will be many setbacks and defeats. But to the Christians of the future there belongs a brighter day. Assuredly with the love and devotion and wisdom that are of God they will move on to victory.

**SUMMARY OF REPORTS FROM THE COLLEGES**

**ALFRED UNIVERSITY, ALFRED, N. Y.**

Trustees . . . . .	33
Faculty . . . . .	46
Graduates . . . . .	48
Registration . . . . .	544
Endowment . . . . .	\$ 571,205 66
Property . . . . .	536,070 84
Total Endowment and Property	\$1,107,276 50
Increase in graduates over last year	11
Increase in registration . . . . .	64
Increase in endowment . . . . .	\$45,865 45
Increase in property . . . . .	1,582 94

**MILTON COLLEGE, MILTON, WIS.**

Trustees . . . . .	27
Faculty . . . . .	24
Graduates . . . . .	14
Registration . . . . .	182
Endowment . . . . .	\$257,000 00
Property . . . . .	280,900 00
Total Endowment and Property	537,900 00
Increase in endowment . . . . .	\$19,000 00

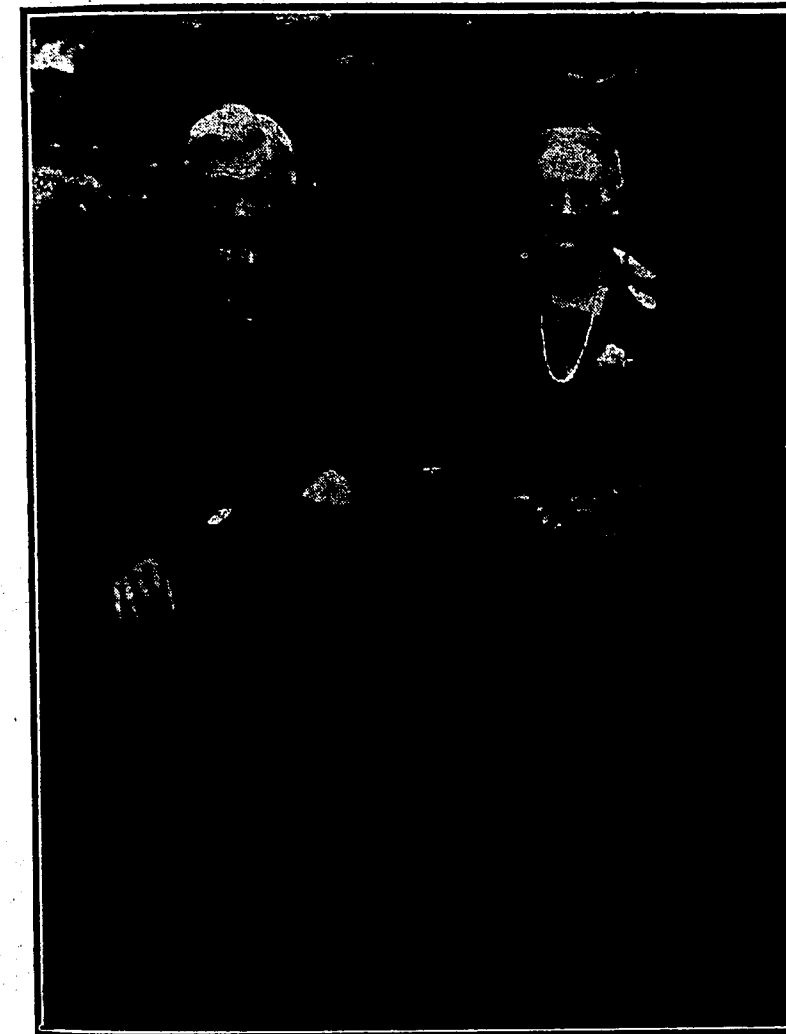
**SALEM COLLEGE, SALEM, W. VA.**

Trustees . . . . .	24
Faculty . . . . .	30
Graduates . . . . .	13
Registration . . . . .	645
Endowment . . . . .	\$ 59,067 27
Property . . . . .	193,650 00
Total Endowment and Property	252,717 27
Increase in graduates over last year	6
Increase in registration . . . . .	180
Increase in endowment . . . . .	\$623 86

**ALL THE WHEELERS FOREGATHER UNDER PARENTAL ROOF AT SIXTIETH ANNIVERSARY**

(Boulder Camera, August 12)

Rev. and Mrs. S. R. Wheeler, who celebrate their sixtieth wedding anniversary tomorrow, will be at home to their friends from 2 to 4 o'clock Sunday afternoon. This reception will be a part of the celebration that has been planned by their children in observation of the day, which is to be featured by a family reunion. All members of the Seventh Day Baptist church, when Rev.



children will be accompanied by members of their own family.

Rev. and Mrs. Wheeler have been residents of Boulder since 1893, with the exception of four and a half years spent in New Jersey where he was called to accept a pastorate after more than ten years residence in Boulder. He was founder of the local Seventh Day Baptist church, located at Twelfth and Arapahoe Streets. The Wheelers returned to Boulder thirteen years ago.

It was at Lima, Wis., August 13, 1862, that Miss Sophia Truman and S. R. Wheeler were married. They moved to Alfred, N. Y., on their honeymoon, where he completed his theological training. His first pastorate was in Pennsylvania. He spent eighteen years at Nortonville, Kan., and six years in Dodge Center, Minn. He has served forty-eight years as a minister. Rev. S. R. Wheeler is eighty-seven and Mrs. Wheeler seventy-eight. Both are in fine health.

**REVEREND WHEELER AND WIFE RECEIVE SCORES OF CALLERS AT HOME**

(Boulder News-Herald, August 14)

A large number of friends of Rev. and Mrs. S. R. Wheeler called at their home at 632 University Avenue Sunday to congratulate them upon their sixtieth wedding anniversary.

The reception, which was given in honor of the occasion, was arranged and carried out by the five children of the couple. The house was beautifully decorated with golden-glow, goldenrod and yellow nasturtiums as symbolic of the purity and happiness that have characterized the lives of their parents.

Lemonade and wafers were served to the callers, and many of the old-time friends of the happy pair stopped to enjoy the recollection of mutual memories and to renew the associations of long-time acquaintance. Among the many friends of the elderly couple were Mrs. James Cowie, Mrs. Fred White, Mrs. J. A. Davis, and many members of the local Seventh Day Baptist church. Mrs. Margaret Hummel, who remembers attending school with Rev. Mr. Wheeler as her teacher while he was preaching for the Pardee, Kan., church, was among those who called during the afternoon.

At 6 o'clock eighteen members of the family, including the children and grandchildren of the couple, sat down to dinner. Those present were: Mr. and Mrs. H. N.

S. R. Wheeler was pastor, and other acquaintances and friends will be welcomed during the receiving hours. The Wheelers live at 32 University avenue.

A family dinner is to be served at 6 o'clock. The children who will be present are: John R. Wheeler, one of the ticket agents for the Colorado & Southern, Alfred Wheeler, the well known trapper of beaver and other animals, Mrs. D. M. Andrews, wife of the proprietor of the Rockmont nursery, Mrs. O. S. Rasmussen, wife of a decorator, living at Sixth Street and University Avenue, and Herbert N. Wheeler, head of the publicity department of the United States Forestry service in Denver. The

Wheeler, Mr. and Mrs. J. R. Wheeler, Mr. and Mrs. A. J. Wheeler, Mr. and Mrs. D. M. Andrews and Mr. and Mrs. O. S. Rasmussen and four grandchildren, Mildred Andrews, Bess and Oletha Wheeler and Stanley Rasmussen. The children presented their father and mother with sixty dollars in gold. Many others of those who called in the afternoon presented gifts.

During the course of the afternoon, Rev. and Mrs. Wheeler pleasantly received each caller. "I am fortunate enough to have five children and unfortunate not to have more," Rev. Wheeler often remarked to guests, and each caller went away feeling that he had caught something of the sterling character of two much loved and respected old people.

Three of the grandchildren were unable to be present: Mrs. Owen Cattell of New York, Philip Andrews and Mrs. David W. Smith of Dallas, Texas.

Elder and Mrs. Wheeler wish to extend, through the columns of the RECORDER, their thanks to one and all. Not only to those sending letters and telegrams, and to those who called during the afternoon, but to all who helped in any way to make the celebration a success.

The evidences of love and respect manifested are a source of great comfort and satisfaction to both Elder Wheeler and his wife.

"ONE WHO WAS THERE".

WRITTEN FOR THE OCCASION BY "UNCLE OLIVER"

'Twas sixty years ago today,  
In eighteen sixty-two,  
When Samuel chose Sophia for  
His life-companion true.  
A happy pair they were I ween,  
This youthful man and wife,  
As they joined hands in faith and hope  
For a long and useful life.

Inspired with high ideals they  
Began life's work to plan—  
How best they might employ themselves  
For serving God and man.  
And so it was that Samuel chose  
A pioneer preacher's life;  
And Sophy was content to be  
That pioneer preacher's wife.

With earnest zeal and faithfulness  
They did their chosen work;  
Though suffering hardships now and then,  
No duty did they shirk.  
They worked among the pioneer folk,  
In homes built of sod:  
In log schoolhouses and humble homes  
They preached the Word of God.

Long years these two together served  
The Master and mankind;  
Though clouds did sometimes hide the sun  
Those clouds were silver-lined.  
Though they through trials sometimes passed,  
Found burdens hard to bear—  
With hope and faith in God, they won  
The victory everywhere.

God's loving hand has gently led  
Them all along the way.  
And now they've come to celebrate  
Their sixtieth wedding-day.  
Although their bank account's not large,  
They have what's worth much more—  
A wealth of soul, a peace of mind,  
No bank can have in store.

Now on this anniversary day,  
Their children and grandchildren come  
With loving, loyal hearts to greet  
The good old folks at home.  
May they in sweet communion here  
Let joy and love unite,  
And give to earth a bit of heaven—  
Of heaven's pure delight.

Now as a backward look they take  
Upon their busy life,  
And count their joys and hardships o'er,  
Their victories in the strife,  
I think, that were they young again  
To choose what work they'd do,  
They'd make the same old choice they did  
In eighteen sixty-two.

May Samuel and Sophia feel  
Their last days are their best—  
The way grow brighter till they're called  
To enter into rest.  
And when in God's own chosen time  
This call to them shall come,  
May heaven's portals open wide  
To give them Welcome Home.

"Convictions worth having have to be struggled for. No momentary impression, no hearing of a single speech or sermon, no beholding of the inexplicable, is sufficient ground for conviction, because there are always other impressions, other speeches, other mystifications that may argue on the other side. Convictions that are not mere superstitions are impossible till all pro and con has been weighed in the scales of reason. The average one among us is not thoughtful enough to have convictions, we use our ears instead of our intellects, as if conviction could be dictated. We are too lazy to obtain convictions, yet impertinent enough to assert them."

"How are we to do our duty? By starting at it, by keeping at it, and by using God's wisdom and strength in it."

# MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.,  
Contributing Editor

## TREASURER'S REPORT

August 1, 1922-September 1, 1922

S. H. Davis, Treasurer,  
In account with  
The Seventh Day Baptist Missionary Society

Balance on hand August 1, 1922.....	\$2,538 52
Conference Treasurer:	
Georgetown Chapel .....	\$ 10
Boys' School .....	12 38
Girls' School .....	12 38
Missionary Society .....	77 83
Salary increase .....	12 89
D. N., P. C. and E. P. Newton, General Fund .....	10 00
Stonefort Church, Missionary Society..	25 40
Carlton, Ia., Church .....	9 00
Income Permanent Funds, General Fund	700 00
	\$3,401 50

Cr.

Rev. T. L. M. Spencer, August salary..\$	83 34
Susie M. Burdick, July salary.....	41 66
Rev. D. Burdett Coon, July salary and traveling expenses .....	164 34
Rev. R. J. Severance, July salary and traveling expenses .....	113 50
Rev. William L. Burdick, July salary and traveling expenses .....	161 93
Rev. M. A. Branch, July salary and traveling expenses .....	98 34
C. C. Van Horn, July salary .....	75 00
Rev. Robert B. St. Clair, July salary...	50 00
Rev. George W. Hills, July salary ...	41 67
Ray C. North, July salary .....	33 34
Rev. William L. Davis, July salary....	33 34
Rev. G. H. F. Randolph, July salary....	41 67
Adelbert Branch, July salary .....	25 00
Rev. S. S. Powell, July salary.....	25 00
Rev. Angeline P. Abbey, July appropriation .....	10 00
Jesse G. Burdick, Italian Mission.....	29 16
Rev. Edwin Shaw, salary and office supplies .....	90 07
Mrs. Zilpha W. Seward, salary, July 9-21 .....	27 00
Rev. Paul S. Burdick, salary increase..	100 00
Rev. E. Adelbert Witter, salary increase	100 00
Rev. Loyal F. Hurley, salary increase..	100 00
Rev. Theodore J. Van Horn, salary increase .....	100 00
Rev. Frank E. Peterson, salary increase	100 00
Rev. Harold R. Crandall, salary increase	100 00
Rev. Lely D. Seager, salary increase..	100 00
Rev. Walter L. Greene, salary increase	75 00
Rev. John Fitz Randolph, salary increase .....	75 00
Rev. Willard D. Burdick, salary increase .....	75 00
Rev. Mazzini G. Stillman, salary increase .....	75 00
Rev. Jesse E. Hutchins, salary increase	75 00
Rev. William Clayton, salary increase	50 00
Claude L. Hill, salary increase.....	50 00
Rev. Elizabeth Fitz Randolph, salary increase .....	50 00
Rev. S. S. Powell, salary increase.....	50 00
Rev. Royal R. Thorngate, salary increase .....	25 00
Rev. C. Burchard Loofbourrow, salary increase .....	25 00
Rev. William D. Tickner, salary increase .....	25 00
Mrs. Lena G. Crofoot, salary increase.	25 00
Charles W. Thorngate, salary increase	25 00

Ellis R. Lewis, salary increase.....	25 00
Rev. James H. Hurley, salary increase	25 00
Rev. John C. Branch, salary increase..	25 00
Rev. Verney A. Wilson, salary increase	25 00
Washington Trust Company, China draft .....	11 56
Industrial Trust Company, China draft	4 10
Zilpha W. Seward, salary, August 6-18	27 00
Treasurer's expenses .....	35 00

\$2,722 02  
Balance on hand September 1, 1922.... 679 48  
**\$3,401 50**

Bills payable in September, about....\$3,200 00

Special funds referred to in last month's report now amount to but \$9,635.95, \$1,500.00 having been paid out during August of funds for Supplementing Pastors' Salaries. Bank balance \$679.48, net indebtedness \$8,956.47.

S. H. Davis,  
Treasurer.

E. & O. E.

## MISSIONARY SOCIETY'S ANNUAL REPORT

(Concluded)

### Miscellaneous

1. Mrs. Angeline P. Abbey has continued to receive \$10.00 a month from the Missionary Society. Her field of activity has been in Minneapolis, Minn., and vicinity. As a secretary of the Lone Sabbath Keepers' Association she has done a little visitation in the northwest. At Minneapolis she has organized a Sabbath school. She preaches occasionally. Hers is a personal work, and her support comes largely from outside of any denominational agencies.

2. The Missionary Society has been sending an appropriation of \$50.00 a month to Rev. Robert B. St. Clair, of Detroit, Mich., for a portion of his time each week to be devoted to missionary effort in Detroit and vicinity. As a part of this work he has acted as the pastor of the Detroit Church. Since the first of the year 1922 he has given considerable time to traveling among the churches of the denomination, and among other churches, especially the Sabbath-keeping Church of God people, in company with Rev. W. S. J. Challoughczilczise, a prince of royal ancestry from Abyssinia, who is an observer of the Seventh Day Sabbath, and who claims to represent thirty-one million Sabbath-keepers in Ethiopia, including Abyssinia.

3. The missionary committee of the Central Association has been active in work at Scott, all the pastors of the association at different Sabbaths having gone there to hold services. Towards the end of the year the committee brought about arrangements

by which Robert W. Wing, of DeRuyter, has become acting pastor of the church.

4. A proposition came to the Missionary Board in February, 1922, from the Pacific Coast Association to call William Robinson and wife, of Riverside, Cal., to go as Seventh Day Baptist missionaries to Argentina, the association agreeing to pay traveling expenses and support them for two years. In view of the fact that the expenses of the board were constantly in excess of its income, causing an increasing deficit month by month, and that a retrenchment of its work was inevitable, and in view of the fact that it seemed unwise thus to take on additional financial responsibilities, the board with reluctance felt under the necessity of declining the proposition.

5. It is the usual practice of the board to make a report in reference to churches that are without pastors, although there may be no official relation between these churches and the society. July 1, 1922, the following places were without pastoral care: Waterford, New York City, Cumberland, Grand Marsh, Southampton, Cosmos and Boulder. Of these Cumberland, Southampton and Cosmos are so depleted in membership that no attempts are made to have any kind of religious services. At the present time Grand Marsh is about in the same condition. This leaves only three, Waterford, New York City and Boulder, that are pastorless. In the Western Association four churches, First Hebron, Hebron Center, Portville, and Scio, are all under the supervision of the general missionary, Rev. William L. Burdick. Two churches, Little Genesee and Richburg, share the services of one pastor, Rev. Eli F. Loofboro, and two other churches, Independence and Andover, also share a pastor, Rev. Walter L. Greene. In the Eastern Association two churches, Rockville and Second Hopkinton, share the same pastor, Rev. Paul S. Burdick.

6. The treasurer's report shows the condition of the Ministerial Education Fund, the Alice Fisher Fund, the Fund for Supplementing Pastors' Salaries, the Georgetown Chapel Fund, the Boys' School Fund, the Girls' School Fund, and the Permanent Endowment Funds.

7. Three life members have been added during the year: Elmer L. Hunting, Plainfield, N. J.; Hannah L. Crofoot, Shanghai, China; Elizabeth Kenyon, Ashaway, R. I.

#### Secretary's Office

The office of the secretary has been in Room 319, Babcock Building, Plainfield, N. J., until April 1, 1922, when it was removed to the new Denominational Building at 510 Watchung Avenue.

All expense for rent, light, telephone, and office furniture has been met by the Tract Society. The expense of routine postage, petty office supplies, stationery, and office assistant, has been shared equally by the Tract and Missionary societies. Special postage expense in distribution of literature has been met by the Tract Society alone. A few special items of postage in regard to the work of the Missionary Board has been paid by that board alone.

The office has been also the office of the General Conference and the Commission, but no attempt has been made to keep separate accounts for routine postage, and no charge has been made to the General Conference for service rendered in the office. The share of traveling and office expenses, aside from the salary of the assistant, chargeable to the Missionary Society for the year, for the Secretary has been, traveling \$122.16, and office \$54.17, total \$176.33. He has attended the General Conference at Shiloh, N. J., the North-Western Association at Milton, Wis., the June Associations at Adams Center, Berlin and Andover, N. Y., meetings of the Commission at Salem, N. J., and at Pittsburgh, Pa., the Yearly Meeting at New Market, N. J., the Foreign Missions Conference at Atlantic City, N. J., also a meeting of those who are directing in the promotional movements of various denominations at the same place, the German Seventh Day Baptist General Conference at Snow Hill, Pa., and several gatherings of an interdenominational character in New York City and in Philadelphia. He has made five trips to Westerly, R. I., and has visited as a representative of denominational interests other localities as follows during the year: Waterford, Conn., Ashaway, R. I., New London, Conn., New York City, DeRuyter, Lincklaen and Otselic, N. Y., Alfred, Nile, Little Genesee and Portville, N. Y., Milton Junction and Walworth, Wis., Chicago and Edelstein, Ill., Columbus, Ohio, Salem, Berea and Middle Island, W. Va., and Salemville, Pa. The salary of the office assistant chargeable to the Missionary Society is at the rate of \$351.00 a year.

#### Estimate of Current Expenses, 1923

In presenting this budget to the General Conference the Board of Managers has first taken into consideration its probable resources, based upon its income for the past year, as follows:

RESOURCES	
From interest on permanent funds . . . . .	\$ 6,100.00
From interest from the Memorial Board . . . . .	1,500.00
From the Woman's Board . . . . .	2,500.00
From the Young People's Board . . . . .	500.00
From offerings at Conference, etc. . . . .	200.00
From the New Forward Movement Budget . . . . .	9,200.00
<b>Total . . . . .</b>	<b>\$20,000.00</b>

The last item is based on a 61 per cent of \$15,000.00, which is the item in the New Forward Movement Budget for the general work of the Missionary Society; and 61 per cent is the amount which the treasurer of the New Forward Movement Budget received for the year ending June 30, 1922.

The above does not include any of the special accounts, namely, the Boys' School Fund, the Girls' School Fund, the Georgetown Chapel Fund, the Fund to Increase Pastors' Salaries, income from the Ministerial Relief Fund. The above has reference to the income to meet the current expenses for the general work of the Missionary Society.

The Board of Managers at each October meeting makes the appropriations for the following calendar year. This budget therefore, can not at this time give details. A special committee has been appointed to study carefully the situation in the light of the necessity of making expenses balance with income. This committee will report a budget in detail at the October meeting for the consideration as a tentative outline plan for distributing the income which is indicated above, subject of course to changes by the board at the October meeting, when the appropriations are made.

EXPENDITURES, FOR GENERAL WORK	
South America . . . . .	\$ 1,000.00
Holland . . . . .	700.00
China . . . . .	8,600.00
Home Field . . . . .	6,200.00
Secretary, office expenses, incidentals, etc. . . . .	2,000.00
To apply on present deficits of \$8,708.25 . . . . .	1,500.00
<b>Total . . . . .</b>	<b>\$20,000.00</b>

The board feels that its plans should include some provision for meeting its deficits, hence the last item in the foregoing.

#### Some Observations and Comments

##### Financial.

During the year ending June 30, 1922, the current expenses of the Missionary Society month by month have been in excess of the income for the general fund, amounting in all to about \$5,200.00.

Plans had been made for work and with workers in the confident expectation that the people and churches would support the denominational New Forward Movement Budget. Early in the year it began to be apparent that this expectation would not be realized; but rather than discharge workers, or reduce salaries, or repudiate appropriations, without due notice, the board has continued the work it had in hand, in the meantime using all possible economy, and taking on no new work whatsoever. There have been no extra or special campaigns of any kind during the year.

Of course this condition can not continue, and the board has appointed a special budget committee to work out a plan of reorganization of its work wherein the income shall be equal to the expenses. Such a plan must also have some provision for replacing the funds which have been taken from the special funds to supply the deficit in the general funds.

##### Corresponding Secretary.

Rev. Edwin Shaw, who has been the Corresponding Secretary of the Missionary and Tracts societies for almost six years, announced at the meeting of the Board of Managers in January, 1922, that it was his purpose to withdraw from this so-called joint secretaryship at the expiration of his present term of office in September, 1922. In June he accepted an appointment as a member of the faculty of Milton College, and presented his resignation to the boards of the two societies to take effect September 1, 1922. The Board of Managers of the Missionary Society at the July meeting appointed Rev. William L. Burdick to the vacancy, not as a joint secretary, but as a full time officer of the Missionary Society.

##### The Task of the Kingdom.

The task of all Christian disciples is to bring men to God. This is the work of the Missionary Society. As a denominational agency it represents Seventh Day Baptists, as a group, engaged in this world task, heed-

ing the great commission of Jesus Christ, "Go ye, and make Christians of all nations." Our resources in men are too meager to permit us to maintain mission stations in every province of every nation of every continent. But the world vision, the world-wide spirit, prompts us to reach out, and to include in our thinking and in our aspirations, all the lands of the earth. And so we have our work in China, and South America, and Holland, and Java. And in our hearts we long for India and Africa and the islands of the oceans. This work which we do, small though it may be, puts us in touch with, and keeps us in touch with, the world task of kingdom. Without this outlook, without this definite opportunity for giving expression to the Christian desire to do world-wide service, our denominational life would shrink and shrivel and become weak and inactive. The spirit of our forefathers which was ever and always reaching out to the uttermost, to all the world, must still be the ruling passion of our Missionary Society, if we are to continue our work with power, and if we are to grow and develop strength and achieve results in the kingdom of Heaven, if we are to be truly successful in bringing men to God.

#### Evangelism.

"Do the work of an evangelist" is the watch-word which the Missionary Society takes for itself; and it is the motto which it wishes and strives to have written across every pulpit, and over every church door, in every school, in every home and in every heart throughout our entire denomination. The work of an evangelist is a personal work. It may be in public from the pulpit or the desk; it may be in private conversation; it may be in that quiet influence which is felt rather than heard. But it is always more than a passive righteousness. It is something positive and definite, sweetly aggressive. The work of an evangelist is ever in an atmosphere of prayer. It is strengthened with faith, permeated with hope and good cheer, and never ceases to point men to Jesus Christ as the Savior of the world. The work of the evangelist is to bring lost men to God; it is to preach a gospel of salvation from sin through Jesus Christ; it is to teach men that Christian idealism means sacrifice rather than ease and comfort in material things. The work of the evangelist

is the hope of the church, it is the hope of our denomination, the hope of every board and society among us, the hope of every home and of every individual. "Do the work of an evangelist."

On behalf of the Board of Managers, and approved by the board, July 19, 1922, West-terly, R. I.

EDWIN SHAW,  
Corresponding Secretary.

#### I KNOW LITTLE, BUT TRUST MUCH

UNCLE OLIVER

There's much I can not understand  
Within God's word to men;  
Its lofty heights, its depths profound,  
Reach far beyond my ken.

I can not clearly separate  
The human from divine;  
'Twixt Sov'reign Power and man's free will  
I can not draw the line.

What's fig-rative, what is plain fact,  
What's hist'ry, what's tradition,  
What's alleg'ry, what is real,  
Transcends my human vision.

I can't explain the miracle  
How Joshua stopped the sun;  
How five small loaves five thousand fed—  
I can't tell how 'twas done.

I don't know if this world was made  
By the evolution plan,  
Or if 'twas done in one short week—  
All—mollusk—monkey—man.

I do not know all this, I say—  
I've my opinions, though;  
And my good cousin Henry Smith  
Has his opinions, too.

Still, though we do not quite agree,  
God's spirit from above  
May dwell within us, and we both  
May practise Christian love.

We fully understand this much  
Of his own holy word  
That faith in Christ and righteous lives  
Fulfill the law of God.

This much we know; and for the rest  
We'll live in hope and faith  
That some glad day we'll understand  
All that the Good Book saith.

"It is a duty to be faithful to one's country—and this includes obedience to the processes of the law; a mob is a group of rebels, and a mob-sympathizer is one who gives aid and comfort to an enemy of the nation."

## WOMAN'S WORK

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

After spending a strenuous afternoon sightseeing in Boston, we spent the evening studying our road maps and decided that we would start early the next morning for Waterford, Conn., and that we would drive there by way of Lexington and Concord. Now going from Boston to Waterford by Lexington and Concord is rather like driving from Chicago to Farina, Ill., by way of Milton, Wis. I say rather like, but there are some differences. There are many places of historical interest along the way that we wished to visit.

The next morning we drove along the Common, and wished we did not have to hurry. It was very warm in the hotel but cool and nice as we drove along. We crossed the Charles River on the Harvard Bridge, stopping to read the inscription on the tablet set in the bridge at the place where Paul Revere sat on his horse waiting for the signal lights to flash out from the tower of the Old North Church, when he and his companions made that memorable "midnight ride" to warn the people of Lexington and Concord that the British were crossing the river.

It almost seemed to us that we could hear the hoof beats of those horses as they came thundering down the road. Here and there along the way stand old houses, that we imagined must have been standing then, and in imagination we heard the sleepy voices responding to the sudden hammering upon the doors, and then we could see the sudden awakening to life of the old houses when they heard the cry, "The British are coming."

Soon we find ourselves standing on Lexington Green with its statue of the minute man, and its boulder marking the place where the line of Minute men was drawn up in that first battle for the freedom of our country. The boulder is inscribed with the words of the commander, "Stand your ground, do not fire unless fired upon, but if they mean to have a war, let it begin here."

From Lexington Green we took a few minutes to drive to the "Hancock House", the house where John Hancock was sleeping when Revere came galloping up with his news. This house is now quite as it was in those days and contains many historical relics and opens to the public at nine o'clock. We were too early to be admitted, but a kindly old man living next door, finding out, I think, that we had driven from Wisconsin that morning told us that we could see almost everything by walking around the house and looking in the windows—a chance that we did not let slip. Here was shown the old high-poster bed upon which Hancock was sleeping when he heard the call. All about the Green are tablets marking places where was something important in that early time. The old belfry is shown where hung the bell that rang out the alarm to the people of Lexington.

Our road led us on toward Concord, past the tablet showing the place of Paul Revere's capture, and telling how one of his companions got away and was able to carry the news to Concord. Straight through Concord we went, to the old North Bridge where took place the Battle of Concord. Crossing this bridge we came to the statue of the "Concord Minute Man", a wonderful bronze statue of a Colonial soldier. This statue is inscribed with those inspired words from Emerson:

"By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here once embattled farmers stood,  
And fired the shot heard round the world."

I suppose one who is an ardent pacifist might not care for this statue, but I can not imagine an American citizen standing unmoved before it. I noticed that our men removed their hats.

Leaving this bridge, we returned to Concord, driving past "The Old Manse", "Orchard House", home of Louisa M. Alcott, where at most any time one might expect to find Jo leading the other girls in some frolic, past Emerson's home and Hawthorne's Wayside, and many other houses that we should love to stop and beg them to tell us tales from their lives. But finally we pulled ourselves away and started across country for Waterford. We stopped once in awhile to ask directions, or perhaps I should say to verify directions. There are many curves in those roads. I am sure

that the engineers who laid out those roads were graduates of some art school for you know artists are always talking about the beauties of the curve. There were right curves, left curves, S curves, Z curves and up and down curves, but always there were more curves. I undertook to tell the driver when I saw a curve approaching and it finally became apparent that I was becoming much like a parrot, and I was compelled to give it up. It seemed strange to me that without one exception that day, whenever we asked directions, we were told, "Yes, that is the road, *straight* ahead." We followed the example of our friend—the most traveled man whom it is our pleasure to know and asked the way to Norwich. We were directed carefully too, and so by asking directions we finally reached New London. Here we were given the same "straight ahead" direction, which we followed for some distance out of town until we decided to ask one of Mr. Rockefeller's young men the way to Waterford. He told us that he never heard of that place, and he had spent his whole life in that vicinity, he rather thought it was the other side of New London. We had been the other side of New London and did not want to go back so we drove on, and about a mile farther we saw a building with the following legend on it, "P. O., Waterford, Conn." Here we made more inquiries and were directed to the beach that we were looking for, but to again verify ourselves we asked again and were directed to the cottage and tent where our brother's family were staying. We drove on, and first thing we knew we were at the water's edge, but saw nothing of our people. Again asking, we found out that we had been looking at the water when we should have been looking for cottages, so we turned about and drove back a little way, soon we saw the Dunellen pennant and here was our brother, the other doctor—familiarily called "the priest" by the two other doctors—and all the rest of the family calling us and asking why we went by so fast.

I think next week we'll get to Conference.

We are going back some time and show that young man the Waterford post office.

"It is a duty to be cheerful in all one's attitude toward life; this is God's world, and all is to be well."

### NOTES FROM THE SOUTHWEST

GENTRY, ARK.—Thinking possibly RECORDER readers might be interested in the good times the people of Gentry have been enjoying these summer days, the writer takes it upon himself to pen a few lines.

The reunion of the Maxson family is the principal cause of our extra rejoicing at this time. The presence in church services and social gatherings of so many of the friends of other days is a pleasure long to be remembered.

The Langworthy home has also been made happy by a visit of their children from Dodge Center, Minn.

Taking advantage of this large company of visitors and wishing to entertain them in a hospitable manner, the Sabbath school held its annual picnic on Sunday, August 13. In a shady spot by the clear, cool waters of Flint Creek, the tables were spread for nearly a hundred people who did ample justice to the bountiful repast furnished by the ladies. There was also fruit in abundance setting about, peaches, grapes, apples and cantaloupes, which was indulged in both before and after as well as at the dinner hour.

It was truly a jolly company which made up the gathering with representatives from eight states: New York, Minnesota, Wisconsin, Colorado, Kansas, Nebraska, Missouri, Arkansas, and from our national capitol.

Many were the reminiscences of friends and relatives; some of whom had not been together for sixteen years.

The fine swimming hole was greatly enjoyed by the youngsters (and some not so young) for an hour or more in the afternoon; and some of the company took advantage of the concert furnished by the Gentry Concert Band in a private park only a short distance up the stream from the picnic ground.

I think it safe to say all departed feeling that it had been an enjoyable occasion and one not soon to be forgotten.

The work of the church is progressing and all the services are well sustained.

The Juniors have just completed a spirited contest, and the winning side was royally entertained at a picnic party.

It was announced a few weeks in advance that the two who could repeat the greatest number of Bible verses would serve as captains for the contest. Reola Ricketts

and Berton DeShazo won the honors by repeating respectively 51 and 42 verses. Points were obtained in the contest by attendance at church, Sabbath school and Junior; by studying the Sabbath school and Junior lessons, and by learning new Bible verses. The good natured strife was greatly enjoyed and we feel that the Juniors were benefited by the extra effort put forth.

ROLLA J. SEVERANCE,  
*Missionary for the Southwest.*

Gentry, Ark.

### DEATH OF MRS. JOHN HOFFMAN

Mrs. Mary Josephine Hoffman was born in DeRuyter N. Y., July 24, 1839, and died at the home of her son, H. Elsworth Hoffman, in Shiloh, N. J., August 4, 1922, aged 83 years and 10 days.

She was the youngest of six children—three boys and three girls—the children of Henry and Esther Crandall, all of whom are now dead. Her girlhood days were spent in the vicinity of DeRuyter and she obtained her education in the schools of her native state. She attended DeRuyter Institute, of which her father was one of the principal agents in establishing. Her mother died when she was about eighteen years of age and she lived for some time in the home of an uncle.

On August 30, 1860, she was united in marriage with the late John B. Hoffman, of Shiloh, who brought her as a bride to the home he had built west of the village and where they spent the active part of their lives. Unable to do the hard work on the farm, they moved to the village and the son bought the farm. Their home was always open to those in need, for Deacon and Mrs. Hoffman were both always ready to lend a helping hand where possible. In this home, under the most ideal Christian influences, they raised their four children: Henry Elsworth Hoffman, of Shiloh; Estelle, wife of President Boothe C. Davis, Alfred, N. Y.; Mary Josephine, who died three years ago, and Mrs. Gertrude B. Jeffrey, of Milton, Wis. Besides these there are ten grandchildren and four great-grandchildren.

She united with the Seventh Day Baptist Church at DeRuyter, N. Y., in early life. On March 16, 1861, she united by letter with the Shiloh Seventh Day Baptist Church, of which she remained a faithful

member until called home. For many years she was president of the Female Mite Society and the first president of the local Woman's Christian Temperance Union. She was also a member of the Ladies' Benevolent Society. As long as health would permit she was active in the work of the church and affiliated organizations.

On account of failing health, for some six years she has been confined to her chair and bed, and failing eye sight had deprived her of reading of which she was very fond. Although she could no longer see to read, Scripture learned in earlier life was repeated by her and was a source of great comfort. One of her favorite quotations was, "Thou wilt keep him in perfect peace, whose mind is staid on thee." For that reason it was used as a text by her pastor for the funeral service.

Since the death of the husband, one and a half years ago she has been tenderly cared for by the son and family.

Farewell services were conducted by her pastor, Erlo E. Sutton, in the home of her son, Tuesday afternoon, August 8, and the body was laid to rest beside her departed loved ones. E. E. S.

### NOT FAR FROM US

"*Though He is not far from each one of us.*"

Not far from us in helpless infancy,  
Sheltered and shadowed, warmed by mother love,

Utterly ignorant, yet we dimly see  
With a child's trust the Father's face above.

Not far from us in youth's tempestuous days,  
Yearning and restless, oft misunderstood,  
Seeking life's clue, standing at parting ways,  
Finding life rich and God's world bright and good.

Not far from us in manhood's strenuous age;  
In the stern battles and the harder tasks  
That try our souls and our whole strength engage,  
We learn to know Him who our service asks.

Not far, but near in every dread ordeal  
And agony of sin, or grief, or pain,  
When tempted sore for His strong hand we feel,  
And in His tender grasp are strong again.

Not far, not far! More intimate each hour  
The great Companion grows by day and night;  
Sorrows reveal His heart, burdens His power,  
"Till God is all in all, and faith is sight.  
*Rev. Archibald Hadden.*

"To the unwilling, duty is what one ought to do; to the wise, it is what one wants to do."

# YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
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Contributing Editor

## BETTER WORK

Christian Endeavor Topic for Sabbath Day,  
September 30, 1922

### DAILY READINGS

- Sunday—More diligence (Prov. 10: 4)
- Monday—More zeal (Acts 26: 19-29)
- Tuesday—More consecration (Rom. 15: 15-24)
- Wednesday—More soul winning (Prov. 11: 25-31)
- Thursday—Better social life (Matt. 26: 17-29)
- Friday—Better plans (Luke 14: 25-36)
- Sabbath Day—Topic, Better work (Rom. 12: 9-11) (Consecration meeting. Rally Day suggested)

### BETTER WORK

(All not interested keep off this page.)

Suggestions to leader. Good meetings very seldom, if ever, happen. They are prayed for and planned for in advance of the meeting. Have a pre-prayer circle.

If the president isn't in favor, pray that he or she will be removed! Or is this too radical a step toward better work? Think so? Ought not to be.

Insist that the leaders of the different departments have plans to present from your State Foursquare campaign, the denominational campaign and the additional society steps for advance work for the year.

Get and keep the meeting out of a rut by planning something unusual. Ask some of the leaders in giving their reports to have monologues, telephone conversations, dialogues, original verse or song, goals on posters or home-made slides shown on a ballp-ticon. You get the idea, don't you?

Have some of the younger members of the society compete in giving from memory or reading from the Bible the verses of the lesson. The one who reads or recites them the very best, may have the opportunity of challenging any one present in this manner, "Romans 12:9-11," and the one challenged has to give the verses, or the verses may be given and the other person challenged to give the reference.

The Citizenship superintendent could work up a very clever presentation of the wet-dry issue. Since the country or perhaps

one home before prohibition went into effect and then the same home since.

Have the motto "Whatever" hung up where all can see it.

### SUGGESTED TOPICS FOR RALLY

- Whatever—A Chance . . . . . President
- A Vital Connection—Quiet Hour . . . . . Superintendent
- His Stewardship—Tenth Legion . . . . . Superintendent
- Doors of Opportunity . . . . . Junior and Intermediate Superintendents
- At Home and Abroad . . . . . Missionary Committee
- In Recreation . . . . . Social Committee
- In Efficiency . . . . . Chart Committee
- As a Loyal Citizen . . . . . Good Citizenship Committee
- Our Response—Pledge repeated, and then all participate . . . . .
- Complete in Him . . . . . Pastor

### FOR STUDY

Romans 12:9-11.  
"Better Endeavor" by Robert Anderson.  
What the pledge means.  
Just what our society needs and lacks.  
List of things you would like to see put into the program of the society. Remember you are a part of this society, and have a right to speak, but don't knock. It's hard on your knuckles.

"Why don't they come to Christian Endeavor, they ought to do it?"  
You ask with deep annoyance, not undue.  
"Why are they so selfish, not social a bit?"  
Did you ever stop to think that "they" means you?

"Why don't they build up the Christian Endeavor meetings,  
And wake the prayer meeting up a few?"  
Thus you knock, knock, while life is fleeting:  
Will you never stop to think that "they" means you.

"What can I do to make my society the best?"

"Do I ever say 'No' to God?"

## YOUNG PEOPLE AT CONFERENCE

What an impetus our work would have received if each Endeavorer in the denomination had been able to attend the various meetings and share the other activities of the young people at the Ashaway Conference. Others will tell of different meetings and activities, so this account will refer only

to the regular Christian Endeavor meeting on Sabbath afternoon, and to the Young People's Board meeting the following evening.

Not even a New England downpour could dampen the ardor of the enthusiastic group gathered in the Parish House at 4.00 P. M. (There wasn't a dry minute during the hour's service though.) After some lively singing Rev. Gerald Hargis of Walworth introduced the subject, "God's Great Outdoors," in his usual stimulating, rapid-fire style. When the scripture lesson had been read and several earnest sentence prayers offered, it was everybody's meeting. God's lavish gifts in nature afforded many inspiring lessons. Mountains and valleys, flowers and birds, sunshine and rain, the distant stars, the microscopic cells, and the reign of law, the silences of the woods and the terrors of a storm at sea—all these spoke to us of life, and love, and truth, and God. Every bit of the Father's created world bears his trademark. How hard we should strive to be among the number of whom the Master can truly say, "Blessed are your eyes, for they see!"

The evening after the Sabbath brought us the program of the Young People's Board, presided over by our genial president, Dr. B. F. Johanson, of Battle Creek. "Dr. Jo" seemed at his best, not only in his own message, so full of good sense and Christian hope, but also in his manner of introducing the other speakers on the program.

The first one on the program following Dr. Johanson was a member of the Ashaway Society. Her most excellent paper will doubtless appear in the RECORDER. Watch for it.

Next came an original story by the Conference "bride." I can't say who it was—that would be telling—so you will just have to guess and keep watch for the story in the RECORDER.

Then followed an intensely practical paper suggesting ways of making our Christian Endeavor training really "carry over" into the work of the church. You will know who wrote it for his father was Conference President and a member of the Commission, his wife's father is a member of the Commission, and his uncle is the Forward Movement Director. One would almost expect him to be a cousin to the whole General Conference.

Then we sang part of our Rally Song, after which we listened and wondered, and cheered while the banners were presented to the winning societies. Of course, Mrs. Frances Babcock had charge of this task for, as President Johanson said, "She knows the battling and fielding averages of every society in the denomination." Then we finished the Rally Song.

Did you know we have a young man among us whose delivery is about as snappy as a gatling gun? Well, he showed us very clearly that the young people are the most valuable part of the denomination. You know that is true, don't you?

And then came the last address. Thought provoking, scholarly, human, and hopeful was this earnest appeal from "the best loved man in Milton."

Before we were dismissed by the Mispah benediction all heads were bowed in heartfelt silent prayer for our young people everywhere and for the Board that directs and inspires us. Thus ended a meeting that was earnestly religious without lacking enthusiasm, reverent, but alive. Don't you wish you might have shared in it?

LOYAL F. HURLEY.

## C. E. NEWS NOTES

NORTH LOUP, NEB.—And they say there is nothing in a name. At any rate the Ford won the automobile contest from the Pathfinder car by a good margin. Although the Pathfinder started out with a fifteen-point lead by getting three new members the first week, the old Ford soon caught up and held and even increased its lead. The Christian Endeavor society was divided into two groups, and named for these two cars. Marcia Rood was the captain of the Fords, and H. L. Johnson was captain of the Pathfinders. Points were given for attendance at prayer meeting and at Christian Endeavor, for taking part, for visitors, collection, new members, etc.

Last night, August 27, the Pathfinders gave a sort of banquet to the Fords. The menu was simple, consisting of salads, sandwiches, pickles, ice tea, cake and ice cream. Only thirty were served, many of the visitors and some members not being able to be present. Every one seemed to enjoy the evening however.

The program was as follows:

Singing by all Led by Mrs. Fern Maxson  
 Nema Cruzan at piano  
 How it feels to loose H. L. Johnson  
 How it feels to win Marcia Rood  
 Theme: The C. E. Automobile  
 The chauffeur Alta Van Horn, President  
 Uses of a car Mary Davis,  
 Chairman Social Committee  
 Repairs Elsie B. Van Horn,  
 Chairman Lookout Committee  
 Road Map Mrs. Polan

Vice President O. T. Babcock was toastmaster. The toasts were all very good, but the one by Mrs. Polan was especially good. She compared the road map to the Bible, saying that as it is the autoist's guide, so the Bible should be the Endeavorer's guide. Then she developed the idea and gave us all several things that were worth thinking about.

Seven of our active members leave next week for their work as teachers and will be absent most of the year. Three of our teachers will teach near at home and will be with us. About six more are going away to school this year which will further cripple our society. Practically a full new corps of officers will be installed.

### A LIFE OF SERVICE

ELISABETH KENYON

(Conference Address on Young People)

We, as Christian Endeavorers, have a great work before us. This work is not only a duty but also a privilege, for to be a friend of Christ means service for it was he who said, "Ye are my friends if ye do whatsoever I command you." And what did he command us to do? "Go ye into all the world and preach the gospel to every creature." This command is just as much for us today, as his disciples, as it was for his disciples then.

There are only two paths for us to choose—the one of self-interest or the one of service. Which will we choose? If we wish to gain praise, honor, a place in society, riches and all earthly possessions let us take the easier path, that of self-interest and in the end the only reward to greet us will be death. The life of service offers practically none of these allurements, but in the end we have the assurance of a home in Christ's kingdom with the greeting awaiting us of, "Well done, good and faithful servant." Life is made up of choices. Every hour

brings us to a fork in the road. More often than not success lies ahead on the road of sacrifice.

Choosing a life work includes more than our own selfish interest. Our place in the world is sure to have a very important effect on a great many lives besides our own. Any life work is right if it brings us as Christians to the place of our highest usefulness. For some this may mean the surrender of their whole time to Christian service, but for others it will mean the entrance of the business world as Christian workmen. In God's sight one life may be just as important and successful as the other if his will is fulfilled in the work, for the person whose life is Christ controlled will make that life count wherever he or she may be. The only question for us to decide is if God needs us more in the ministry or in a remote corner of the globe than he needs us here, are we ready to go? Then if we are ready to go or stay are we to be among those who can be counted on for faithful service?

A life of service is the only happy life, but unless we are as clay in the hands of our Savior, we will make rather poor images of him or as Eben E. Rexford puts it:

"As clay beneath the potter's hand,  
 I wait the shaping of God's will;  
 It is not mine to understand  
 His wisdom—simply to be still.

"But if I can of service be  
 To him who molds the plastic clay,  
 Then shall I be content for he  
 Will use me in his own good way."

God does not expect us to do this work in our own strength, but with the call sends the needed power to his servant to accomplish his plan. If we are to obtain this strength to help us choose a life of service and then to carry that life to the top round of the ladder of success we must get in close touch with God. In order to get a full knowledge of our Savior we must read God's Word and study it with the idea of using it through our lives to bring others into his glorious kingdom. Some one once said, "You are the only Bible some people will read." I wonder if we are the right kind of Bibles to reflect God's glory? Have you ever noticed just as the sun was setting and you were gazing toward the east, a distant house with windows like fire? What made the windows shine so gloriously? They were simply reflecting the sun. It is the same with the

moon, the moon itself is colorless, but it keeps its face toward the sun after the sun is set and reflects its light. We are all called to be reflectors of Christ, so that the world may see Christ in us.

Besides the Bible we have another means of growing in the knowledge of God and that is through prayer. The more we pray, the more the Holy Ghost will push us into service. God is the only one who knows for what we are fitted, just what our work is to be and it is by looking to him in prayer that we can find out what his mission for us is. If we are to work with Christ for the saving of souls we must understand others. We should pray—give me an understanding heart.

Abraham, Moses and Paul had their heavenly visions. Are there visions for us today? We need the power of the Holy Spirit today to help us as we go forth to fight for him who died on the cross for us. Let us pray that we may have this vision so that we will be able to answer the call with, "Here am I, Lord, send me." The life of service includes a life of obstacles all along its path, but only as we ask for strength from God to overcome the small ones will we be prepared for the larger ones.

After we have chosen the life of service and begun to prepare ourselves for our life work, let us look for an example in the lives of Christ's first four disciples. In the first chapter of John we read that Andrew followed Jesus after hearing a sermon preached by John the Baptist. After finding Jesus himself Andrew quickly went and brought his brother, Simon, with him to the Master's feet. Philip, the third disciple, was saved directly by Christ himself when he obeyed Christ's call to follow him. Then Philip findeth his friend, Nathaniel, and persuades him to "Come and see Christ for himself." We may not all be able to preach a sermon, like John the Baptist, but we can all stand as witnesses for Christ and do whatever we are able to do and that is all that is required of any of us. Have we done our all when we accept Christ and remain quiet? Or should we like Andrew and Philip go out and tell our brothers and friends of this greatest of all friends? Can we say with Paul, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth"? If not, then why not tell it to the one next to us?

It was Rev. A. B. Simpson who said, "There is not any part of our life, but God needs, and I don't know which part he needs the most." Perhaps it is just the little things we do, the little services we render that will bring God the greatest glory. There is a story told of an old Scotch mistress that just before she was about to interview a girl for a position in her home she would put something on the floor which did not belong there and when the girl entered she would watch to see what she would do. One day a girl came in and seeing something out of order picked it up. The Scotch mistress replied, "That is the very thing that got you the position." This girl's life became a blessing in that household. Doesn't God sometimes put small things in our path as a test of our true greatness and fitness for his greater work for us?

The world needs Christian Endeavorers, but above all it needs these Christian Endeavorers as workers for Christ and his kingdom. We, as Seventh Day Baptists, have a bigger service still—that of proving to the world that our Sabbath is the only true and living Sabbath and the one that has stood and will stand the test of ages, for it is founded on a rock and that rock is Jesus Christ and the Sabbath he kept.

Are we to have success in our chosen life of service? If we have been faithful Christian workers and can leave the world better and richer than we found it there is only one answer to our question—was Christ's life, the most perfect life of service ever lived on earth, a successful life or was he defeated on the cross? Charles M. Sheldon said that there is no road to success, according to God's teaching, except the road which lies along the path of doing God's will regardless of results. Let us so fully surrender our lives to our Savior and do the work he has planned for us so faithfully that on the final day we shall be worthy to receive as a reward Christ's "Well done, good and faithful servant."

"If any commandment should appeal to a Christian, it is the ninth, 'Thou shalt not bear false witness.' Consider how its infraction hurt our religion, our apostles, and our Lord. Reputation is too precious to harm lightly. God save us from being the purveyors of harmful rumor."

## CHILDREN'S PAGE

### FOUR LITTLE MERMAIDS

RUTH MARION CARPENTER

"What is the matter with those girls?" exclaimed mother, "they sound like a whole school let loose."

"Auntie was just in," replied fifteen-year-old Jane, "asking for the little girls; said she was going to invite them to spend the day with her at the beach tomorrow."

"Well, that explains it," replied mother, "for the suggestion of a day with auntie is always a cause for hilarity, and at the beach! Well, no wonder they are excited."

The three little girls, Lucie, Esther and May, were up betimes the next morning and helped mother with the breakfast work while Jane put up a bountiful lunch for them. At nine o'clock auntie came for them and they all waved good-by to mother as they started for the car. It was but an hour's ride on the trolley and then they were at the beach, the real beach with sand and pebbles, rocks and frisking waves.

"Auntie, may we take off our shoes and stockings?" asked Lucie.

"Yes, indeed, I will sit here in the shade of this big rock and sew; you may leave your things here and this can be your headquarters. You play as you please, only do not get lost with the mermaids."

"We won't," cried the girls laughing and ran down to play chase with the waves.

Auntie settled herself cozily by the rock and took out her work. She worked busily but always keeping one eye on the girls to see that they were safe. Lucie, Esther and May paddled for a time, then they built houses and forts in the sand and got acquainted with another little girl. Not many minutes went by without one or the other of the girls running to auntie with something to show, or tell or ask.

Towards noon Auntie's sewing was interrupted by the appearance of a lady who proved to be an old college friend whom she had not seen for some years. Miss Paterson seated herself by the rock and they discussed college days and happenings.

"Perhaps we better ask auntie first," suggested Esther.

"All right, but hurry," said May. As they ran towards her Lucie whispered, "She's got company, let's not sturb her, she won't care and we will be back in just a minute."

"I don't believe she will care either," agreed May, "Come on."

Jessie, their new found friend, was a fisherman's daughter and lived just around the bluff on the edge of the breachway leading to the pond. It was to her home for a drink that the children were going.

"I wish we lived on the beach all the time, as you do," remarked Esther to Jessie. "Do you ever go fishing with your father?"

"Oh, yes, I often go out in the dory with him."

"What is a dory, Jessie?" asked May.

"It is a large flat-bottom row boat, you can see it there tied to the wharf. Would you like to get in and play awhile?" Forgetting that auntie did not know where they were they climbed into the old dory and played sailing.

"Oh, Jessie," cried Lucie a few minutes later, "we are loose, the rope is untied. What shall we do?" It was true, the wiggles of the four girls had slipped the rope and they were quite a bit from the shore when Lucie discovered it. Jessie was quite a sea-woman and was perfectly capable of handling oars and rowing, but unfortunately the oars were in the boathouse on the shore. Esther said, "We will drift out to sea and be drowned, oh, auntie, I want you!" Jessie was for a minute puzzled as to how to manage the excited children but her sea training came to her aid.

"Girls we won't drift out to sea, because the tide is coming in and we will be carried into the pond and surely some one will see us before it turns. We must watch the shore for some person and then call for help. We are safe enough, do not worry." The little girls felt some comforted by Jessie's assured manner but were still very sober. They sat very quietly watching the shore and Jessie talked to them about her home and school. She, herself was not frightened and she knew that she must keep them interested or they would get worried again.

"Yes, I am living at home this year, and for amusement play with my sister's chil-

dren. By the way, I would be glad to have you meet them; I am giving them an outing today, they are here with me." As auntie spoke she called the little girls, looking up and down the beach, but no happy voices answered nor any scampering feet came to her call.

"I wonder where those youngsters are. I haven't heard them for quite a while. The two ladies now searched the beach in every direction and became thoroughly frightened when they could find no trace of them.

"We must consult some man who is familiar with the beach," suggested Miss Paterson and they started for the hotel. Coming along the path was a patrolman from the Life Saving Station. Auntie beckoned to him, "Have you seen anything of three little girls, I have lost track of them and am getting quite alarmed."

"Why, no ma'am, I haven't, this is just the noon hour and I haven't seen a child on my patrol. Yes, I have too, I did see little Jessie Smith out in her father's dory, but that is nothing unusual as she is perfectly capable of handling a boat."

"Jessie," queried Auntie, "Jessie, I believe that is the name the children called a little girl they met here this morning. Oh, please show her to me, perhaps she will know where they are."

"Well ma'am, she is probably out in the middle of the pond by now, but I can show her to you, just step around the bend here." The ladies eagerly followed the patrolman and when they had rounded the bend he pointed out a boat a good ways out in the pond.

"What's that?" he said sharply to himself, "Listen, I believe she is calling; yes, she is waving something too, and it is red. Can that Smith child be in trouble? And I declare, there are others in the boat with her. Ladies, I believe the children you are looking for are in that dory. Don't be frightened, they are all right, I am sure, but I will step over to the station and look into the matter." The patrolman hurried away leaving auntie and Miss Paterson to wait as patiently as they could. Auntie, though terribly frightened, had great confidence in the Life Saving Department and watched eagerly to see what they would do.

"There goes the boat," she said at last pointing to the station and sure enough the

men were running out the life boat. They watched most intently as the boat sped on its way to the drifting dory. They saw the men lift over four girls from one boat to the other and hitch the smaller to the larger and then pull for shore on the side where the ladies were standing. As the boat pulled up to the wharf, auntie clasped each darling to her and thanked the heavenly Father for returning them safely to her.

"Auntie," cried Esther, "It was our sashes that made the man come for us. Jessie said that we ought to wave something red and there wasn't a thing but these so she tied them together and waved them. Aren't you glad we wore them, Auntie?"

"Yes, dear, but more glad that Jessie knew how to use what she had at hand," replied Auntie.

After thanking the Life Saving Crew for their help, the little party, including Miss Paterson and Jessie, went back to "headquarters" and spread their lunch. The children were hungry but some way Auntie did not have much appetite and as soon as the children were satisfied she thought best to start for home. All had had excitement enough for one day. On their way to the car they went around by Jessie's home and auntie went in to tell Mrs. Smith what a brave, self-possessed daughter she had and also made arrangements for Jessie to visit the girls at their home.

Auntie persuaded Miss Paterson to go home with her for a visit and when they reached home, the girls had a wonderful experience to relate to father, mother and sister Jane.

"Why, auntie," exclaimed Esther climbing into her lap, as they finished telling the whole tale, "We did almost get lost with the mermaids, didn't we?" Auntie's reply was a thankful hug.

---

Isn't it about time for the sun to go down upon the day of hate? Does Christianity mean anything to us, or may we scorn its teachings and still profess it? Why not be honest with ourselves and if we insist on hating call ourselves pagans?—*Our Dumb Animals.*

---

"No one can study the character of Jesus of Nazareth without realizing that a prime Christian duty is that of forgiveness of those who offend us."



## MARRIAGES

**HOLLISTER-LIVINGSTON.**—At the home of the bride's sister, Mrs. Walter Bond, Dodge Center, Minn., on the evening of Sept. 2, 1922, by Rev. H. D. Clarke, Mr. Crandall A. Hollister, of Todd County, Minn., and Mrs. Florence Ayars Livingston, of Dodge Center, Minn.

**BRANCH-DAVIS.**—Mr. Adelbert Branch of White Cloud, Mich., and Mrs. Anna C. Davis of 49 Grant street, Battle Creek, Mich., were married at the home of the bride on the evening of August 15, Chaplain M. B. Kelly officiating.

**CAMENGA-DAVIS.**—At the home of the bride's parents, Mr. and Mrs. Lon Davis in Alfred, N. Y., on Wednesday, Aug. 16, 1922, Carlos Clarke Camenga, and Gladys Maralyn Davis, both of Alfred. Pastor A. Clyde Ehret officiated.

**BABCOCK-PALMITER.**—At the home of Mr. and Mrs. Fred E. Palmiter, Albion, Wis., Aug. 30, 1922 by Rev. L. D. Seager assisted by Rev. S. H. Babcock, Mr. Willard Babcock and Miss Winifred Palmiter.

## DEATHS

**CULVER.**—William Eugene Culver was born on the Culver homestead northwest of town November 24, 1875.

He attended Nortonville High School, later attending State Normal at Emporia. On account of his father's poor health he came home to assist with the farm work. He helped survey Oklahoma when the western part was opened for settlement. About fourteen years ago he was married to Minnie Anderson, of Topeka, who with two daughters Wilma and Mary survive him; also a brother George, of Denver, Colo., and a sister Mrs. A. P. Burdick. For ten years he has been in poor health and often expressed the wish that he might die. He was a dutiful son, an indulgent father, and a devoted husband.

He never had his name upon any church roll, but when a boy was a devoted member of the Presbyterian Sunday school. As a man, he was conscientious to duty and his word was as good as gold.

A short time ago the family moved to Atchison, and he submitted to an operation on the brain, which did not improve his condition, and he was sent to a hospital at Parsons, where he died. The body arrived at Nortonville Tuesday on the evening train, and a beautiful and impressive ceremony was held by the I. O. O. F. lodge, assisted by Rev. H. L. Cottrell. Many sympathiz-

ing friends and neighbors were present, and just as the sun went down, witnessed William Culver's last wish fulfilled—to lie down and rest in the Culver lot of our beautiful cemetery.

H. L. C.

**BOND.**—Claston Bond, son of William and Mary Ann Bond, was born in Indiana, April 28, 1849, and passed away at his home in Dodge Center, Minn., August 6, 1922.

He was one of a family of six children, of whom three are still living. When but a child he came with his parents to Minnesota and settled on a farm which they pre-empted near New Ulm, Minn., from where they moved on account of Indian trouble to Lesuer, Minn. Here they remained a few years and removed to West Virginia, settling at Lost Creek. Here it was that Claston experienced conversion and united with the Lost Creek Seventh Day Baptist Church in April, 1870. He was now a man grown and after a few years of service at the old home he came west with his brother Preston and found occupation at Long Branch, Neb., Welton and Garwin, Iowa, and at Trenton Minn. It was at this last place that he met and married Miss Orra L. Olin, daughter of Henry S. and Anna P. Olin, December 7, 1881. To this union were born two sons, William Henry and Walter Claston. There is an adopted daughter Hazel E. also; Orville Hurley grew to manhood in their home and is esteemed as one of the family.

About the year 1890 he came to Dodge Center where he had since made his home, uniting with the Seventh Day Baptist church and living a consistent Christian life.

He leaves, of his family, two brothers, Frank, of Garwin, Ia., and Oliver, of Dodge Center, and one sister, Mrs. Hattie Stout, of Albion, Wis., three half brothers, Edgar, William and Daniel; three half sisters, Clarabelle Overmeyer, Viola Houghton and Jennie Dutoit.

Claston was a strong character, he had strong religious convictions, holding firm faith in the Bible with which he was quite familiar. He was found in his place at the church service until failing health prevented. His death will be a loss felt not only in his immediate family but in the whole community as well.

The following verses were written by Mrs. Bond during the night preceding the funeral:

Those tired hands folded to rest—  
The spirit now has flown;  
A husband, father, kind and true,  
God gathered as his own.

The home is lonely now and sad,  
But we bend beneath the rod,  
The one we loved seems calling us—  
"Prepare to meet thy God."

Those tired hands are laid to rest  
Earth's trials all are o'er,  
Our dear one now we lay away  
To meet on earth no more.

This is the destiny of man,  
We bow submissive to His plan,  
And when our trials are o'er,  
We hope to meet on yonder shore.

In the absence of the pastor, the funeral services were conducted by Rev. C. S. Sayre, of Albion, Wis., assisted by Eld. H. D. Clarke, of Battle Creek, Mich., both former pastors of the deceased. Interment in the Riverside Cemetery. C. S. S.

**PALMER.**—Miss Ivanna J. Palmer was born in Salem, N. J., December 26, 1868, and died in a hospital in Indianapolis, Ind., August 11, 1922.

She was the daughter of Doctor and Mrs. W. E. Palmer. Her father was a successful and greatly liked physician in Hornell, N. Y., for many years. The daughter was a competent teacher of music in Hartford, Conn., and in New York City. She was visiting her feeble mother, and her sister the wife of Professor F. G. Bates, in Bloomington, Ind., when death suddenly revealed its approach. Her body was laid beside that of her father in the Hornell Cemetery; the funeral services being conducted by Dean A. E. Main, of Alfred, on Friday, August 11. Besides the relatives already named there is a brother, Everett, of Plainfield. Ivanna was a woman of excellent character and of achievement. A. E. M.

**LUPTON.**—Beulah D. Lupton was born near Shiloh, N. J., July 16, 1848, and died at her home near Shiloh, August 22, 1922, aged 74 years and 24 days.

She was the daughter of Lawrence and Louisa Davis Harris. She was born on a farm northeast of the village of Shiloh and spent her girlhood days there.

On December 27, 1871, she was united in

marriage with Charles Lupton, of Bridgeton, where they began housekeeping. Some six years later they moved near Shiloh, in the vicinity of which the remainder of their lives have been spent together. To them were given five children—two boys and three girls—all of whom are now living: Alice L. Lykens, of near Shiloh; Archie, of Shiloh; Harry C., of Shiloh; Elizabeth H. Allen, of Salem, N. J., and Beulah Bowen, of Shiloh. Besides the husband and children there remains three brothers and one sister: Rudolph, Hoover, John T., and Mrs. Mattie Tomlinson.

She united with the Shiloh Seventh Day Baptist Church, March 30, 1867, and remained a faithful member until her death. She was an active member of the Ladies' Benevolent Society.

Funeral services were conducted in the home on the afternoon of August 15, conducted by her pastor, Erlo E. Sutton, who used as a text Psalm 23: 4.

E. E. S.

**WARREN.**—Frances E., daughter of Deacon E. Rogers and Celestia Burdick Crandall, was born in Little Genesee, N. Y., October 16, 1854, and died in Cuba, N. Y., July 11, 1922.

September 25, 1876 she was married to Orlando J. Warren. To them were born two children, William C. and Helen C., who with the husband, preceded Mrs. Warren to the home beyond. In early life she confessed Christ and joined the First Seventh Day Baptist Church of Little Genesee, N. Y. She remained a faithful member of this church the rest of her life, though much of the time not a resident member. Mrs. Warren's life was one of untiring devotion to the

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service of others. In spite of sorrows which pressed in upon her life she maintained a cheerful Christian spirit.

She leaves a brother, Ira B. Crandall, of Westerly, R. I., a sister, Mrs. M. A. Crandall, of Andover, N. Y., a step mother, Mrs. E. R. Crandall, of Little Genesee, N. Y., and two grandchildren, of Cuba, N. Y. Funeral services were held at the home of a daughter-in-law, Mrs. George S. Peterson, Cuba, N. Y., conducted by her pastor, Rev. E. F. Loofboro. She was laid to rest beside her husband and children in the Cuba Cemetery.

E. F. L.

DRAKE.—Ferdinand H. Drake, son of John and Sarah Barker Drake, was born at Shingle House, Pa., December 3, 1840, and died at 1922.

He was united in marriage with Sarah E. Powel, of Coloma, Wis., who departed this life June 1, 1907. There were four children: Anna Belle, who died in childhood; Ernest, who passed away February 8, 1920; William, of Rockford, Ill.; and Wallace, of Edgerton, Wis. A granddaughter, Mrs. Cora Aaby, was reared as a daughter in the home. There were seven grandchildren and six great-grandchildren. He was a veteran of the Civil War, a member of Co. B, Third Regiment, Wisconsin Cavalry. He was very patriotic and a devoted member of the G. A. R., usually bearing the colors in their public services. He was instrumental in the erection of the flag tower on the campus.

He was a useful citizen, maintaining a good home that will ever be cherished by his loved ones as a prized heritage.

L. D. S.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor  
Lucius P. Burch, Business Manager

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Sabbath School. Lesson I.—September 30, 1922

LESSON I. THE BIRTH OF JOHN THE BAPTIST

Golden Text.—"He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink." Luke 1: 15.

DAILY READINGS

- Sept. 24—Isaiah 40: 3-5. The Prophet's Message.
- Sept. 25—Luke 1: 5-17. The Angel's Message.
- Sept. 26—Luke 1: 57-66. The Birth of John the Baptist.
- Sept. 27—1 Sam. 1: 9-18. Hannah's Prayer.
- Sept. 28—1 Sam. 2: 1-10. Hannah's Thanksgiving.
- Sept. 29—Col. 3: 17-25. A Christian Home.
- Sept. 30—Luke 1: 68-79. Zacharias' Prophecy.

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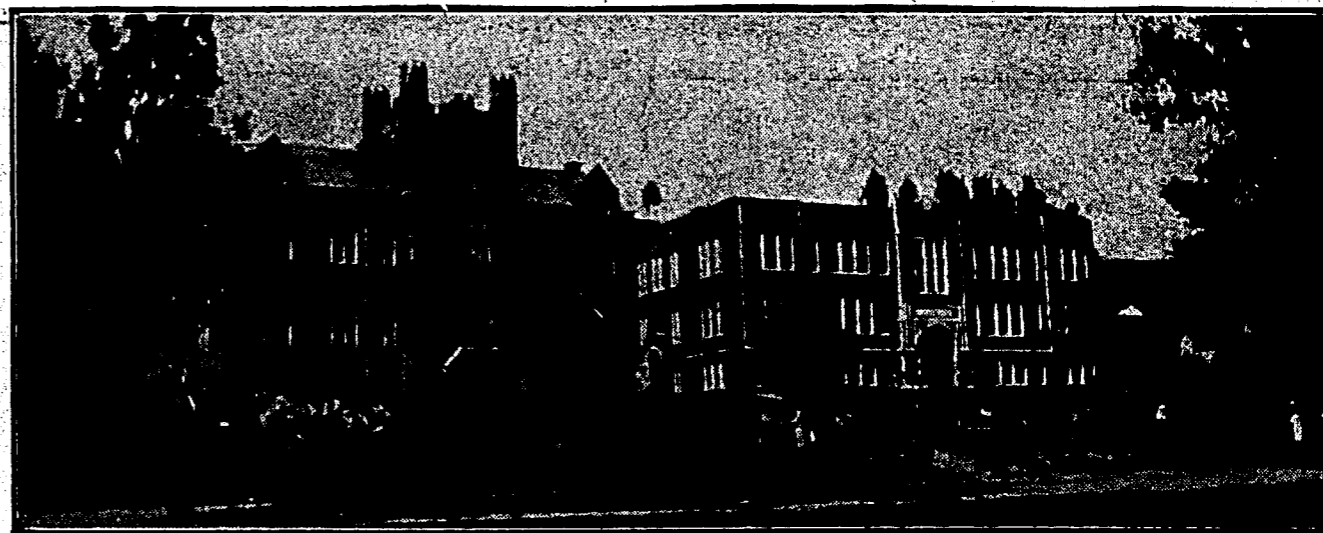
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THE safety of the republic rests to a large degree with the teachers of the nation. We call upon teachers everywhere to teach respect for law and order and for constituted authority; to impress alike upon young and old the importance of obedience to the Constitution and to all state and national laws and to local ordinances; to teach the children that the laws are made by the majority and may be changed by the majority; but that they must be obeyed by all; and that he who disobeys the Constitution or laws is an enemy of the republic.—Resolution of the National Education Association, July, 1922.

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