

# The Sabbath Recorder

## BY WAY OF COMPARISON

These figures are taken from the Year Books of the past six years.

	Pastors' Salaries	Other Local Expenses	Denominational Purposes
1919 . . . . .	\$35,104.31	\$25,455.55	\$19,608.12
1920 . . . . .	37,925.10	32,556.14	49,807.15
1921 . . . . .	39,350.01	34,905.72	60,019.79
1922 . . . . .	39,643.26	38,129.00	49,198.95
1923 . . . . .	44,775.04	38,460.64	49,316.04
1924 . . . . .	45,452.05	44,654.36	63,749.69

According to these figures as sent to the Corresponding Secretary by the clerks of the churches in their annual reports there has been a steady increase in the amount of money raised by our churches during the Forward Movement five year period, and the figures of 1919, the year before the Forward Movement began, as compared with the present year just closed show a percentage increase as follows:

In Pastors' Salaries . . . . . 29% plus  
 Other Local Expenses . . . . . 75% plus  
 For Denominational Purposes . . . . . 222% plus

## INFLUENCE OF CHRISTIANITY

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating the children unspoiled and unpolluted; a place where age is revered, womanhood defended, and human life held in due regard; when skepticism can find such a place ten miles square on the globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Savior.—James Russell Lowell.

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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 Milton, Wis., Aug. 19-24, 1924.

**President**—Rev. Alva L. Davis, Ashaway, R. I.  
**First Vice President**—Rev. Willard D. Burdick, Dunellen, N. J.

**Vice Presidents**—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

**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, Plainfield, N. J.

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

### COMMISSION

**Terms Expire in 1924**—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Tittsworth, Chestertown, Md.; M. Wardner 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.

**Terms Expire 1926**—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Plainfield, N. J.; D. Nelson Inglis, Milton, Wis.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Arthur L. Tittsworth, 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 P. Saunders, Alfred, N. Y.

**Corresponding Secretary**—Prof. Paul E. Tittsworth, Chestertown, Md.

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

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**President**—Mrs. A. B. West, Milton Junction, Wis.  
**Recording Secretary**—Mrs. Edwin Shaw, Milton, 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. Wardner 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, Dodge Center, Minn.

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, 156 Goodale Ave., Battle Creek, Mich.

**Field Secretary**—E. M. Holston, Dodge Center, Minn.

**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave. 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**—Duane 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, Dodge Center, Minn.  
Miss Eunice Rood, North Loup, Neb.

**Southeastern**—Miss Maybelle Sutton, Salem, W. Va.

**Southwestern**—Miss Fucia Randolph, Fouke, Ark.

**Pacific**—Miss Alice Baker, 159 W. Date St., Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

**General Field Secretary**—G. M. Cottrell, Topeka, Kan.

**Assistant Field Secretary**—Mrs. Angeline Abbey Allen, Fouke, Ark.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, 3446 Mack Avenue, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; E. S. Maxson, Syracuse, N. Y.; George H. Davis, Los Angeles, Cal.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 97, No. 10 PLAINFIELD, N. J., SEPTEMBER 8, 1924 WHOLE No. 4,149

**"Be Still and Know That I Am God"** This was the text used by Rev. H. C. Van Horn, of Lost Creek, W. Va., in the first sermon of General Conference, on Tuesday evening at Milton.

After showing by illustration and by precept something of the feverish age in which we are living, so full of unrest and dissatisfaction, Brother Van Horn said this text is appropriate for our time and should be heeded.

Have we come here discouraged over the signs of the times, over the worldliness of our feverish age? Then listen to the words: "Be still and know that I am God." May we, as did the prophet of old, see God lifted up in the temple. Let us learn even here to sit quiet, be still and know our God.

After Elijah was ready to die from discouragements, he found God, and by the still small voice was directed to the best work of his life. May it be so here. We must hear God's voice calling us to march on with him. Be still and know that I am God calls for more Bible study and devotion; more time for prayer. Prayer opens the very gate of heaven, where, like Jacob at Bethel, we may see angels descending and ascending. These things will fit us for service.

**Five Good Addresses On Facing Our Responsibilities** On the second day of Conference, after the report of the Sabbath School Board, by Doctor Lavelle Burdick, and a report of the Committee on Industry and Service, by Pastor James L. Skaggs, and the Federal Council Committee's report, Elder John C. Branch led in devotional service. His lesson was in Romans 12, and the burden of his remarks was to the effect that every hindering thing may be laid aside and that the Holy Spirit may lead in the path of unity and Christian love. May he give us the spirit of work and real service. May every effort in reports, in sermons, in songs and in addresses be blessed of God.

Then came the five short addresses on the general theme: "Facing Our Responsibilities." 1. In Home Training, by Rev. Edgar D. Van Horn; 2. In Christian Education, by Esle F. Randolph; 3. In Industry, by Rev. James L. Skaggs; 4. In Civic Life, by Rev. Erlo E. Sutton; 5. In International Relations, by President S. Orestes Bond.

All these speakers but Brother Sutton, had papers, which will be found in the RECORDER. Brother Sutton's remarks were extempore, and we give the substance of them here as best we can:

With the many problems of economic, social and farming conditions, America needs a Christianity that functions, rather than a formal ecclesiasticism. A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day, taught men how to correct them, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job in any righteous work. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls to vote. I would like to be able always to vote my party ticket; but I can not do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforcement laws. No loyal citizen has reason to complain of them; but, "No rogue e'er feels the halter draw, with good opinion of the law."

Yes, America needs a vital Christianity that will make her citizens fearless in facing their tasks.

Brother Sutton closed with the words of Abraham Lincoln:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the law of the country, and never to tolerate its violation by others."

"Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice."

"And, in short, let it become the political religion of the nation; and let the old and

young, the rich and poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

**Read Carefully The Commission's Report** We looked in on the commission at work in W. M. Davis' home on Lake Geneva long enough to convince us that for four days nine men had a full man's job. If any one thinks the commission has a play spell when it meets, he will soon be convinced of his error, if he tries the job himself. We give the report as handed in by the secretary and feel sure our readers will give it a careful study.

The fifteen items, "Dipped from the Stream"; the fourteen "Recommendations"; the seven planks in "Our Platform"; the seven items in "Our Program"; the complete "Onward Movement Budget" and the last page, "By Way of Comparison," are all too full of interest to be allowed to go unread. "By Way of Comparison," under the last heading of the report shows you at a glance something of the steady increase in gifts for the Lord's good work in five years. Who can think of stopping now?

**Children's Work In Conference** It was impossible for the editor to attend the outside meetings which were usually held during Conference hours. Four days of Conference at three o'clock, there was a special service for children in the college building, in charge of Mrs. Willard D. Burdick who was assisted by others in this good work. Then on Sabbath day a very interesting demonstration of children's work was given in which about sixty children took part.

The directors will supply some description of the work for the Children's Department.

**Young People At Conference** More and more as the years go by, active interest in denominational matters by the young people is clearly seen in our annual gatherings. This year there was a larger number than usual present in Conference, and the three associations already held have been characterized by special and inspiring activities of fine groups of young people.

Each day at Milton, special services were held at one-thirty, called "Young People's Activities." There was a fellowship social to begin with and then came, "A Workers'

Conference," committee conferences, a fellowship breakfast, and the regular program of the Young People's Board.

We leave the matter of presenting the good papers and addresses for our readers in the Young People's Department of the SABBATH RECORDER, to the Young People's Board.

**Woman's Board At Conference** The afternoon of Wednesday was given to the program of the Woman's Board. It was a great day in more respects than one. The meeting was in charge of Mrs. Allen B. West. Besides the usual reports there was a celebration of the fortieth anniversary of the organization of the Woman's Board which took place at the Conference at Lost Creek, W. Va., in 1884.

The reports of this meeting will appear in the Woman's Department of the RECORDER; so no attempt at a special description of the program will be needed here.

There were two divisions of the program—*Vision and Realization*. The Vision represented the outlook of those attending the informal meeting held forty years ago, in which the question of organizing a woman's board was discussed and settled. Twelve persons, dressed in the style of 1884, and representing the men and women of that day, marched in and held convention on the platform. In this convention opinions for and against organization were presented, and the decision to organize was reached.

The *Vision Realized* came next. In this was given a summary of last year's work by the corresponding secretary, and a most interesting review of the achievements of forty years. This was given in large sheets on an easel, with the good things done printed in large black type. Each sheet was read by Mrs. H. C. Van Horn so all could hear, and then removed, until all the record was read.

After this demonstration of the "Vision Realized" there was no chance left for any one to doubt the wisdom of organizing a Woman's Board in 1884.

In this session a large woman's chorus of about twenty persons from Albion, Wis., charmed the audience with their singing. Miss Gladys Hulett, of Bolivar,

N. Y., sang a solo. Then came a pageant in which representatives of the various societies of the denomination marched and counter marched, with more than forty banners, up and down the aisles. It was a great demonstration in which about two hundred women took part. The slogan of this parade was: "In the name of God we set up our banners."

Mrs. May Ross Davis gave several tableaux in which young people in costumes, represented scenes in the home, social, and school life of China.

The slogan on the first page of this program was: "What hath God wrought?"

**A Great Prohibition Meeting** On Wednesday evening there was indeed

a great prohibition meeting. The program began with excellent moving pictures, showing the difference between conditions in the home life and in the liquor business before and since the Eighteenth Amendment was enacted. This was a most convincing demonstration of the good results of prohibition.

The Milton College Quartet sang and responded to an encore. Then came two strong addresses and an excellent paper by President B. C. Davis. The first was by Thomas W. Gale, superintendent of education in Wisconsin. The speaker was certainly a live wire, and made an address which my pen is not able to report in a way that will do it justice.

The last speaker was Dr. Scott McBride, president of the National Anti-Saloon League. He was glad Uncle Sam is getting after the *real criminals* by pushing the brewers and bootleggers behind prison bars. The liquor traffic never did obey the law, even in license times; and now millions of dollars are being spent in efforts to show prohibition a failure.

All eyes are turned toward America and what we do will settle the matter for the world. Have faith in God, do your duty, and the Eighteenth Amendment will stay and law will be enforced.

President Davis has promised his excellent address for the RECORDER. It will come in due time.

At the close of this meeting Brother Hosea W. Rood offered the following reso-

lution, which was adopted by the General Conference:

*Resolved*, That this Seventh Day Baptist General Conference in annual session at Milton, Wis., January 19-24, put itself on record as positively in favor of the following propositions:

First—That practical religion and civic righteousness are closely related.

Second—That it is the duty of every voter to interest himself or herself intelligently in civic affairs, and to vote at every election for such men and measures as in his or her best judgment will be for the highest good of our state and nation.

Third—That the Constitution be upheld as supreme and inviolable, and that the laws made under it shall be strictly enforced; including in particular the Eighteenth Amendment.

### SIXTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

(“Our Platform” and the “Budget” appeared last week.)

*To the Seventh Day Baptist General Conference:*

Your commission herewith presents its annual report which consists of a brief general review of the work during the year, together with certain recommendations, a platform, a program, a denominational budget, and an apportionment of the budget to the churches in the United States of America.

#### BRIEF REVIEW

The commission has held two meetings during the year, the first at Pittsburgh, Pa., December 28-30, 1923, and the other at College Camp, Lake Geneva, Wis., August 12-14, 1924. Pittsburgh was selected as the place of meeting because of its central location and the convenience in railway facilities, and because of economy of time and traveling expenses of the members attending the meeting. Lake Geneva was chosen because it is near to Milton, where the General Conference convenes, and because the commission was entertained at the invitation of Mr. and Mrs. W. M. Davis at their beautiful home by the lake.

At these two meetings, each of three days extent, the commission carefully considered the instructions and suggestions coming from the General Conference, from the denominational boards and societies, and from



individuals. All its actions at the Pittsburgh meeting were published in the SABBATH RECORDER of January 14 and 21, 1924, and all its essential actions for the year are gathered together in the printed pamphlet which has at this time been distributed.

OUR PROGRAM

In presenting a denominational program to our people the commission wishes to express its firm belief that the results of the past five years fully justify and warrant a continuance in general of the methods and policies which have characterized the New Forward Movement, and to this end it recommends:

1. That our united work as a people be known as the "Seventh Day Baptist Onward Movement," with the motto: "Onward and Upward," and with the slogan, "Lead On, O King Eternal!"

2. That the aim and purpose of our united effort, namely, *better people, more and more like Jesus Christ*, shall never be obscured by the details of our methods.

3. The adoption and promotion of plans which shall continue and further develop co-operation among our churches and boards, and better correlation of all our forces.

4. The employment of a general secretary whose duties shall be those specified in Section 8 of the recommendations of this report.

5. An annual denominational budget, adopted by the General Conference, compiled by the commission from budgets and estimates sent by the various boards and societies and by the commission.

6. The plan of a minimum annual contribution of ten dollars a member for denominational work; and in this connection the consideration of the tithing plan is earnestly commended to each member of the denomination.

7. While holding firmly to the principle that churches and individuals have entire freedom in the designation of their gifts, a cordial support of the budget plan is recommended.

RECOMMENDATIONS

1. The commission recommends that people and pastors continue to stress the training of our young people for Christian

leadership, with special reference to the Christian ministry.

2. The commission recommends to the Tract Society a new edition of the *Seventh Day Baptist Manual*, and for that purpose has placed an item of \$500 in the Onward Movement Budget for the ensuing year.

3. The commission recommends the employment of Rev. A. J. C. Bond in his present capacity until the first of October, 1924, at which time he is to become the pastor of the Seventh Day Baptist Church at Plainfield, N. J.

4. The commission recommends for approval by the General Conference that the opportunity be given to the Tract Society to make a separate campaign to raise the needed funds to complete the denominational building.

5. The commission recommends the adoption of the report of the treasurer of the New Forward Movement Budget Fund, and the report of the treasurer of the General Conference, when they shall have been approved by the Auditing Committee.

6. The commission recommends that the term "general secretary" be given to the office noted in last year's report as "denominational executive secretary."

7. The commission recommends that the corresponding secretary of the Missionary Society investigate further the opportunities for agricultural missionary work and its feasibility in India; together with the suggestion that he might confer with Mr. Everett Davis who has been looking forward to a work similar to that mentioned by Mr. Mandale. The commission also recommends the approval of the employment by the Missionary Society of C. C. Belgrave, who is now in India, provided he is returned to his home in Jamaica.

8. The commission recommends that the duties of the general secretary be as follows:

In general his field of labor shall be that in which the Forward Movement director has been laboring; no additional major tasks are to be added. While the spiritual interests of the denomination shall always receive special emphasis, he is to be responsible for raising the denominational budget; he is expected to visit the associations and churches, and to assist pastors as there may

be need, and do such other work as the commission may direct; he is to labor with freedom and initiative, under the direction of the commission, and his relation to the various denominational boards is to be that of counsellor and co-ordinator.

9. Believing in the real value of such work as Rev. Robert B. St. Clair is doing from the standpoint of vocational needs and from the standpoint of extending our influence to people with whom we are not now acquainted, as well as in other missionary lines, the commission recommends his full-time employment in these capacities by the Missionary Society.

10. In view of the favorable report made by Rev. William L. Burdick and Rev. C. A. Hansen, who were appointed to visit Jamaica and make a careful study of conditions on that field, the commission recommends that the fourteen churches which have made application be received into the sisterhood of the churches comprising the Seventh Day Baptist General Conference.

11. The commission recommends to the General Conference the plan of sending a Seventh Day Baptist representative from America to attend the Universal Christian Conference on Life and Work which is to meet in Stockholm, Sweden, in August, 1925; and asks for authority to select and send such a representative should such a plan seem wise and desirable later in the year.

12. The commission recommends that the request be renewed to the various boards and societies to furnish to the commission at its pre-Conference meeting typewritten copies of the reports of their year's work.

13. The commission recommends the adoption of the following statement and that a copy be sent to John H. Finley, chairman of the Commission on International Justice and Good Will of the Federal Council.

We wish to express our most emphatic belief that only an increased practice of the principles of Jesus Christ can ever bring justice and peace into world relations; and we therefore call upon all our churches to support every worthy attempt on the part of Christians to bring about enduring good will and understanding among the nations of the world.

The commission also recommends that the method of co-operation by our denomination with this Commission on International Justice and Good Will be through the commission, and that the commission be authorized to purchase one hundred copies of a pamphlet entitled "What Pastors Can Do in the Crusade for a Warless World," and distribute them to the pastors of our churches at a probable cost of about five dollars.

14. In view of continued appalling conditions of suffering in certain Near East countries, it is recommended that the General Conference endorse the Near East Movement. On the other hand we wish to register our decided disapproval of the undue persistence and discourtesy shown our denominational officers by some of the official representatives of the Near East Committee.

APPORTIONMENTS OF THE BUDGET TO THE CHURCHES

Adams Center	\$ 1,530 00
Albion	1,284 00
Alfred—First	3,264 00
Alfred—Second	2,424 00
Andover	478 00
Attalla	118 00
Battle Creek	1,624 00
Berlin	588 00
Boulder	814 00
Brookfield—First	1,024 00
Brookfield—Second	984 00
Carlton (Garwin)	576 00
Chicago	776 00
Cosmos	100 00
DeRuyter	804 00
Detroit	180 00
Dodge Center	1,008 00
Exeland	200 00
Farina	1,452 00
Fouke	444 00
Friendship	900 00
Genesee—First	1,668 00
Gentry	260 00
Grand Marsh	50 00
Greenbrier	50 00
Hammond	460 00
Hartsville	144 00
Hebron—First	348 00
Hebron Center	50 00
Hopkinton—First	2,124 00
Hopkinton—Second	324 00
Independence	960 00
Jackson Center	575 00
Little Prairie	150 00
Los Angeles	240 00
Lost Creek	750 00
Marlboro	500 00
Middle Island	400 00
Milton	3,624 00

Milton Junction .....	1,436 00
Muskegon .....	80 00
New Auburn .....	594 00
New York City .....	660 00
North Loup .....	2,724 00
Nortonville .....	1,788 00
Pawcatuck .....	3,723 00
Piscataway .....	800 00
Plainfield .....	2,116 00
Portville .....	200 00
Richburg .....	288 00
Ritchie .....	500 00
Riverside .....	900 00
Roanoke .....	195 00
Rock Creek .....	50 00
Rockville .....	600 00
Salem .....	2,000 00
Salemville .....	100 00
Scio .....	50 00
Scott .....	111 00
Shiloh .....	3,312 00
Stonefort .....	200 00
Syracuse .....	216 00
Verona—First .....	820 00
Walworth .....	500 00
Waterford .....	418 00
Welton .....	684 00
West Edmeston .....	276 00
White Cloud .....	624 00
Total .....	\$58,264 00

## IN CONCLUSION

The commission notes with keen regret that the director of the New Forward Movement has decided to sever this relation to the commission and the work of the denomination, and will return to the pastorate, October 1, 1924. He has accomplished very much towards the real success of the Forward Movement. In this work he has shown tact and power in securing a far better correlation of our denominational activities, he has stimulated spiritual awakening and development by his earnest gospel messages in his visits among the churches and by his contributions to the printed page, and he has been wise and untiring in his efforts to raise the funds called for in the denominational budget. The commission has appointed a committee to canvass the matter of securing a successor to Brother Bond; the committee is studying and investigating, but as yet has made no report.

The members of the commission whose term of office expires with the close of this Conference are: Theodore J. Van Horn, M. Wardner Davis, and Paul E. Titsworth.

As we pass from the New Forward Movement at the close of the five year period, let it be without any break or slack-

ing of our efforts, but rather let it be with a steady shoulder-to-shoulder united advance all along our lines.

ALVA L. DAVIS, *President*,  
THEODORE J. VAN HORN,  
M. WARDNER DAVIS,  
PAUL E. TITSWORTH,  
HENRY RING,  
GEORGE W. POST, JR.,  
ESLE F. RANDOLPH,  
D. NELSON INGLIS,  
JAMES L. SKAGGS.

Milton, Wis.,  
August 19, 1924.

## SUPPLEMENTARY REPORT OF THE COMMISSION

The commission reports that, with the approval of the General Conference, and the Tract Society concurring in the present arrangements, Rev. Willard D. Burdick is to be employed by the commission as general secretary, at a salary of \$1,100 a year on the part of the General Conference, his services to begin October 1, 1924.

## ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1924, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,  
*President*.

ARTHUR L. TITSWORTH,  
*Recording Secretary*.

## ANNUAL MEETING OF SABBATH SCHOOL BOARD

Notice of annual meeting of the Sabbath School Board of the Seventh Day Baptist General Conference.

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," at Alfred, N. Y., Wednesday night, September 10, 1924, at 7.30 o'clock.

A. LOVELLE BURDICK,  
*Secretary*.

Milton, Wis.,  
August 21, 1924.

**THE NEW FORWARD MOVEMENT**  
AND  
**SABBATH STUDY AND PROMOTION**

AHVA J. C. BOND, Director,  
207 West Sixth Street, Plainfield, N. J.

## THE SEVENTH DAY BAPTIST ONWARD MOVEMENT

The challenging battle cry of Seventh Day Baptists for 1924-1925 is "Onward and Upward," and their heart-prayer of devotion and of dedication is, "Lead On, O King Eternal."

In a June number of the SABBATH RECORDER the Forward Movement director wrote, "Unless the churches do better than that (the amount contributed last June) our great Forward Movement will close with a thud instead of with a bang. This must not be." Evidently recalling the language of that article Secretary William L. Burdick writes: "I feel that the Forward Movement period has closed with a 'bang' and not with a 'thud,' and I am very anxious that the new year shall swing through on a rising tide." What a vivid and thrilling phrase that is: "Swing through on a rising tide." And I believe that in that vigorous language Brother Burdick is but voicing the ardent desire and the holy purpose of a great many Seventh Day Baptists as they begin the work of the new year.

We did not know at the end of June just which it was going to be! But nearly eight thousand dollars received in July on last year's pledges made possible encouraging reports at Conference from all our boards, enabling us to face the new year with thankful hearts, and to go back to our churches to take up the work again with new hope for the future.

Nearly five hundred dollars was received in August on the "Onward Movement budget," together with more than a thousand dollars on the Forward Movement budget. From now on it is the plan of the treasurer to distribute all money received, and not designated, according to the new budget.

This budget appeared in last week's RECORDER, and will be found in summary this week on the back cover page.

The children sing:

"The time to be happy is now,  
The place to be happy is here."

The place and the time to do a great many things is here and now. The time to begin making a good report at Salem next year is now. One church at least makes its annual canvass in October, a very few make it in November. There are more churches that make the canvass in December, and still more in January. During seven months in the year one or more churches is making the annual, simultaneous, every-member canvass. We have never made a serious effort to establish a uniform date. Custom and local conditions determine very largely for each church just when it shall make its financial canvass. It has been our custom, however, in recent years to designate November as "Stewardship Month." So again this year doubtless it will be profitable to us all if we will take this time to consider the question of stewardship.

There are available two tracts on this subject which may be had by addressing the American Sabbath Tract Society at Plainfield. The little booklet, *Making the Annual Canvass*, gives direction for making the simultaneous, every-member canvass in the local church, and is based upon actual and successful experience. It is the method now used, with modifications, in most of the churches. That is, in most of the churches that make a regular canvass. There are still churches that make no regular, planned solicitation of funds for this work of the denomination.

The other tract, *Preserving the Idea of Stewardship*, written by Rev. Loyal F. Hurley, should be in the hands of every Christian. It discusses the law of the tithe as related to the principle of stewardship in a very practical and illuminating way. Stewardship as it is related to both time and money is the subject discussed, and it is therefore a Sabbath tract as well as a tract on giving.

Every church should order enough of these tracts to supply each family with a copy for Stewardship Month, November.



**GENERAL CONFERENCE  
Receipts for August, 1924**

Forward Movement:	
Albion . . . . .	\$ 1 00
Chicago . . . . .	3 00
Dodge Center . . . . .	14 50
Farina . . . . .	94 00
Fouke . . . . .	10 00
First Genesee . . . . .	11 25
Milton . . . . .	62 65
Pawcatuck . . . . .	650 00
Salem . . . . .	147 80
Mr. and Mrs. J. W. Crosby . . . . .	20 00
	<hr/>
	\$1,014 20
Parallel Budget:	
First Alfred . . . . .	\$ 17 00
Second Alfred . . . . .	25 00
Chicago . . . . .	100 00
Dodge Center . . . . .	2 00
First Genesee . . . . .	110 00
Piscataway . . . . .	20 00
Plainfield . . . . .	5 00
First Verona . . . . .	5 00
Lelia Stillman . . . . .	10 00
Interest . . . . .	11 85
	<hr/>
	\$ 305 85
Onward Movement:	
First Alfred . . . . .	\$ 165 16
Second Alfred . . . . .	25 20
DeRuyter . . . . .	50 00
Second Hopkinton . . . . .	13 33
Piscataway . . . . .	148 90
Plainfield . . . . .	79 60
	<hr/>
	\$ 482 19
Ministerial Relief:	
Milton . . . . .	5 00
Tract Society:	
Milton . . . . .	5 00
Missionary Society:	
Milton . . . . .	5 00
Boys' School and Girls' School:	
Minneapolis . . . . .	5 00
Shiloh . . . . .	30 00
Carroll Swenson . . . . .	15 00

WILLIAM C. WHITFORD,  
Treasurer.

Alfred, N. Y., August 31, 1924.

**DOCTOR CRANDALL AND MISS BURDICK  
UNDER FIRE**

Associated Press dispatches from Shanghai to the daily papers of America under date of September 4 carried news of very great interest to Seventh Day Baptists. The following is clipped from the front page of the *New York Times* for September 5, and came just in time to find a place in this issue of the RECORDER.

The headlines which occupied the first column head read in part as follows: "American Women Brave." "Two Remain in Town Under Fire Attending to Medical

and Mission Work." Further down the column appears this paragraph:

**TWO AMERICAN WOMEN UNDER FIRE**

Two American women remained in Liu-ho during the bombardment. They were Miss Grace I. Crandall, a woman physician, and Miss Susie M. Burdick, who were in charge of the Seventh Day Baptist Mission Hospital there.

When the firing began the Red Cross unit from Shanghai retreated twelve miles, to the village of Luti, but Miss Crandall and Miss Burdick refused to abandon the patients in the hospital, who were not war casualties.

All day long the shells whistled overhead. Several of them passed through the hospital building. Late in the day the Associated Press correspondent obtained an automobile truck and by using the truck and his own automobile managed to remove the patients, together with the American women, to safety in Shanghai. The rain of bullets continued, however, while the escape from the hospital was being effected.

**SEVENTH DAY BAPTIST FUNDAMENTALS**

REV. GEORGE B. SHAW

(Sermon before Conference, August 21, 1924)

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." Second Timothy 2:19.

The wording of the theme on our program is suggestive of controversy. This strong text, which I have just now announced, could easily be used to call attention to differences of belief among Seventh Day Baptists. My purpose, however, is merely to point out in a simple, comprehensive way, the fundamental articles of faith and practice which, taken as a whole, bind us together and separate us from others.

I am not a theologian. I do not claim to be the exponent of Seventh Day Baptist doctrine. I have little appetite for argument and none for controversy.

I do not in this address present anything new or strange and I venture to hope that all Seventh Day Baptists will agree with what I am about to say. However, there are strangers here who may be interested to know of things we count fundamental. There are young people here who need to be indoctrinated. No one of us can be too often reminded "precept upon precept, line upon line, here a little and there a little" of the fundamentals on which we stand and for which we contend. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are

his. And, let every one that nameth the name of Christ depart from iniquity."

When Paul wrote this text he was in jail. It was near the end of the service which he rendered to God while he was alive. He was writing a letter to Timothy, chiefly for Timothy's direction and encouragement. The first word of the text is very significant, "nevertheless." "Nevertheless the foundation of God standeth sure." There was, so Paul said, in the church too much strife about words to no profit. There were profane and vain babblings that were growing into ungodliness. There was heresy eating like a canker. Men were denying the truth of the resurrection of the dead. Two men he called by name who had erred from the truth and were teaching others the same. Hence Paul's "nevertheless." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."

When I look on the world today and see the different races and nations ready to fly at each other's throats I say, "Nevertheless." When I view the Christian Church divided as it is, I say, "Nevertheless." When I see the Seventh Day Baptist denomination bravely marking time against a wall that seems mountain high, I say with confidence, "Nevertheless." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

The first and most fundamental of Seventh Day Baptist fundamentals is the acceptance of the Bible as the Word of God. The revealed will of our heavenly Father is a standard and guide in all matters of thought and conduct. Without this rock foundation we have no excuse for existence and no claim or argument. Should this fundamental be abandoned our Conference would never meet again. But every generation has interpreted the Bible for itself. My father believed that the Bible was the Word of God and so do I, but we did not always interpret it exactly alike. My children believe that the Bible is the Word of God, but they do not always interpret it just as their mother and I do. However, a belief that the Book is in a real sense the Word of God is a necessary and fundamental groundwork of our denominational life. As we stand on this rock let us insist that

others meet us here or acknowledge that we have a common ground for discussion. This is foundation number one: The Bible, the Word of God.

The second fundamental of the denomination is the truth that salvation is by the Cross of Jesus Christ. I will not turn aside to discuss some individual case of salvation. I have no inclination or ability to set forth any theory of the atonement.

As a denomination, we have always been, and always must be, missionary and evangelistic, believing and preaching salvation by faith in Jesus Christ, even the Cross of Christ.

The streets of our national capital are laid out with reference to the capitol building. They center there. The rooms in the building look toward the great central dome. So it is that all lines of history center in Jesus Christ. We count our time backward and forward from his time. Within the life of Christ all is arranged with reference to his death. When on the Cross, Jesus said, "It is finished." It was then and there that redemption was accomplished, whatever significance may be attached to the resurrection. This, let us say, is the second fundamental: Salvation by the Cross of Christ.

First—The Bible as the Word of God.

Second—Salvation by the Cross of Christ.

The third fundamental is our belief that the seventh day of each week is sacred time. We hold that the Sabbath is not an institution that can be divorced from a particular day. We believe that the seventh day of each week was sanctified by the Creator at the beginning of human history; that it has often been desecrated, but that it has never been unsanctified; that the seventh day in each week is God's representative in time. Seventh Day Baptists have always taught that the Sabbath as a particular day is a part of the moral law to be observed by all men. We call attention to the fact that the prophets highly regarded the Sabbath and ranked its observance with other moral precepts. Most of all, we glory in the fact that Jesus and his apostles were Sabbath keepers. To be sure, our Lord was more than once accused of Sabbath breaking but in his own defense he never once suggested that it should not be kept. He freed it from the rubbish and nonsense which the traditions of the Jews

had placed upon it. He said, "I came not to destroy the law." When speaking of the overthrow of Jerusalem which was to occur a generation after his death, he said, "Pray ye that your flight be not on the Sabbath day."

Formerly there were many diverse theories which led good men to believe that the first day of the week was sacred time. At the present time practically the entire Church has come to the place where men deny the sacredness of any day. This seems to be more consistent, for certainly Christianity will have *the* Sabbath or *no* Sabbath.

But the Sabbath is a tremendously important matter. Look out over the troubled world and say with me that the Church of Jesus Christ holds the destiny of the nations and of civilization. Where else is there hope? Now, the Church without a Sabbath is hopelessly handicapped in competition with greed and pleasure-seeking and all worldliness.

Seventh Day Baptists at this point have a wonderful opportunity and a tremendous responsibility. If we do not give the light, then our candle stick will be taken away. The Sabbath is then our third fundamental.

First—The Bible as the Word of God.

Second—Salvation by the Cross of Christ.

Third—The seventh day of the week as the Sabbath.

A fourth doctrine which, from the standpoint of the denomination, is of sufficient importance to be classed as fundamental, is our view of the ordinance of Christian baptism. Baptism is the immersion in water of a believer in token of his previous acceptance of the death and resurrection of Jesus Christ for his salvation. The meaning of baptism is more important than its form. To bring an infant to the altar and have it consecrated by sprinkling with water in the name of the triune God is a very beautiful and impressive service, but it is not Christian baptism. Far be it from me to cast upon it the shadow of ridicule. But all the beauty and all the virtue is from the standpoint of the parents. This is very clear. The one being baptized has not faith in Christ. He has not confessed sin and has no knowledge or virtue. The act itself has nothing in it to suggest burial or resurrection or planting or washing.

It is not a question of what is necessary for individual salvation. It is a question of the meaning of baptism, the original mode of baptism and our right to change all this for our convenience.

Just as Jesus Christ died as a representative man even as a sinner dies, so he was baptized as a representative man even as a sinner is baptized. He who did not sin bore sin and he told John that he did it to fulfill all righteousness. Our Lord's teaching about baptism is clear. His example is before us. The practice of the apostles and the early Church is not questioned.

Baptism is the immersion in water of a believer in token of his previous acceptance of the death and resurrection of Jesus Christ for his salvation. According to my count this is number four of Seventh Day Baptist fundamentals.

First—The Bible as the Word of God.

Second—Salvation by the Cross of Christ.

Third—The seventh day of the week as the Sabbath.

Fourth—Believer's baptism by immersion.

A fifth fundamental of the denomination, as I understand it, is the matter of organization and co-operation. We hold that the Church visible is a form of Christian democracy.

I am a minister, an elder, a pastor; but I am not a priest. I have no advantage before the throne of God above the humble and most ignorant child of his.

With us, any group of Christians with a like purpose may organize themselves into a church. Our associations and General Conference are voluntary organizations. They are without authority except that of exclusion. This authority has not been exercised within my memory. Each church is a law unto itself. Each church makes its own articles of faith. Sometimes the Conference gives advice. Sometimes it makes suggestions. It has asked churches to accept a definite part in a financial denominational budget. The denomination is built on the principle of power without authority. Usually the majority rules. Not infrequently the majority yields to the minority, but we walk by the principle that the Church is a Christian democracy.

We are usually found co-operating with others in all sorts of good works, especially

with the Protestant Evangelical churches, but always in the light of our fundamental view of the Church.

First—The Bible as the Word of God.

Second—Salvation by the Cross of Christ.

Third—The seventh day of the week as the Sabbath.

Fourth—Believer's baptism by immersion.

Fifth—The Church as a Christian democracy.

As I turn aside from these five Seventh Day Baptist fundamentals to the text which you have not forgotten, I wish to repeat something which I said in the beginning: I have no authority or appointment to speak for the denomination. I simply take the opportunity to express my own opinion on a subject which seems to be worthy of consideration.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every man that nameth the name of Christ depart from iniquity." "Having this seal" probably refers to the custom of having something engraved on the foundation of a building. God's fundamental truth bears the seal of his knowledge of them that are his. The idea would be the same if the reference is, as many believe, to the true Church.

There are doubtless those who belong to God in all denominations. "The Lord knoweth them that are his." There are doubtless children of the devil in all denominations. I do not know. "The Lord knoweth them that are his." There will doubtless be found some who are children of God who are not connected with any church. I can not say, but "the Lord knoweth them that are his."

Sometimes it is difficult to see any good in the doctrine of others. Often it is not easy to believe in the sincerity and honesty of some one. Then I remember that when the disciples asked Jesus whether there were few or many saved that he said, you "strive to enter in."

In this text the word "knowledge" carries with it the idea of approbation, as is so often the case. Witness the first Psalm: "The Lord knoweth the way of the righteous." The righteous man has the Lord's help and approval. This seal was for the comfort and encouragement of Timothy in the midst of toil and uncertainty and dis-

appointment. So it may be to all who believe in God and have confidence that the foundation of God standeth sure. The Lord knows and approves those who are his.

The apostle Paul was always careful not to leave the impression that what a man believes is more important than what he does. He therefore in this case adds as a sort of postscript, "And, let everyone that nameth the name of Christ depart from iniquity." It is important what a man believes, but there is something wrong in a faith that does not find expression in a life departing from iniquity. All of Paul's doctrinal teachings are crowned with directions and exhortations for humble, unselfish, sacrificial living for our fellow men.

We have all named the name of Christ. We believe with all confidence that a great truth of untold value to the Church and the world has been committed to us. We think we have a large measure of the foundation of God that standeth sure. How are we to attract others to it? How convince the world that we are right? The very best way is suggested in this text. Fortunately it will not require wealth or education or organization or numbers, helpful as these may be. But it will require a universal, personal consecration to Christ. To be a people of power we must be a people that are in the world but not of the world. Our religion must be real to us. We must believe what we teach, if it is true, and we must practice what we preach, if it is right. We must demonstrate the fact that Sabbath keeping makes better Christians than can be produced by any false-theory or rule of expedience. We must not cover our light under a bushel of our business or put it out under our mattress of luxury. The world must see in our lives something beautiful and attractive to correspond with our splendid confession.

To depart from iniquity is also a fundamental to individuals and denominations that have named the name of Christ. If our living is low, selfish, and unspiritual, we shamefully belie our high ideals and fasten a millstone about our denominational neck.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." Second Timothy 2:19.



## MISSIONS

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

### OUR MISSIONARIES SAIL FOR CHINA OCTOBER 23

Rev. H. Eugene Davis and Doctor George Thorngate and their families sail for China from Vancouver, October 23. This date will soon be here now and those desiring to send letters or messages to them to be received on board the steamer can address them to the "S. S. Empress of Russia, Vancouver, British Columbia, Canada." A hint to the wise is sufficient.

### LETTER FROM ELDER H. LOUIE MIGNOTT, KINGSTON, JAMAICA, B. W. I.

We are in dire need of a proper place to worship in the city of Kingston.

I should like to organize the Christian Endeavor society in all our churches. I need the proper instructions regarding its organization. Please forward same to me at first opportunity.

I am glad to be able to send you the past quarter's report. At the end of the quarter I was away in the field, so that I could not send you the report before. I was at Bath. In going there I experienced great difficulty on the roads with my machine and had to get a man to help me push it from Port Morant to Bath, arriving there at half past eleven on Sabbath night. However my trip there was much needed. The churches were greatly helped and encouraged by my counseling with them, as well as by my instructions. But my greatest experience was in the mountains four miles from Bath, at a place or village by the name of Spring Bank. It was during the pouring rains. The people were like hungry wolves waiting for the truths of God. I spent Sunday and Monday with them. The interest is great. The brethren of Bath are to follow it up. I am in hope of seeing many take their stand for the Sabbath and all God's commandments. Today is Wednesday and tomorrow I shall be off to Santa Cruz to see Brother Samms, and hope to see Brother Vaz of the Bluefield Seventh Day Adventist church.

I am of good courage. I shall prepare the reports for the General Conference and send same just as soon as I return from this trip on the twenty-second of this month. Kind regards to yourself. The *Baptist Reformer* is now on the press.

### ANNUAL REPORT OF ELDER T. L. M. SPENCER, BRITISH GUIANA

DEAR BRETHREN:

I am very thankful to Almighty God for the privilege of presenting another annual report. This year has been a very eventful one in our mission work in this field. The Baptist church was purchased and removed from the southern part of the city to the mission side on Regent Street. The transfer and reconstruction took three and one-half months, and on June 8 the building was dedicated to the glory of God. It is a pretty building and will do much good to our cause in this colony. It is not painted outside as yet owing to the lack of funds.

In the month of November I received a call from a little company of ex-Seventh Day Adventists, and after paying two visits received them into the Georgetown Church. Since then I returned and baptized three converts and there are seven converts now awaiting baptism. These converts are not ex-Seventh Day Adventists. This station is at Wakenaam, an island in the Essequibo River, one-half day travel from Georgetown. Brother William Berry is the catechist here and is a very energetic and conecrated man. It gives me pleasure to recommend him to your board for some financial help. We have helped him a little, but as yet can not give him sufficient to live on, as he is a man of a small family. An appropriation of \$240 would meet his case.

Brother Charles Cust at Mayaro, Trinidad, reports a flourishing Sabbath school, but I regret that I have not been able to visit him so that I could report to the board the real conditions. I could not get the money to travel. In order for the work to be properly supervised there should be an appropriation for traveling expenses, as it was three years ago. I can make no definite recommendation about Mayaro until I visit there.

The mother station at Georgetown is going forward. Souls are regularly added to

### LIFE! WHAT IS IT?

A COMPILATION BY MRS. L. A. WING

"Life is a school: Labor and sorrow; Victory and Defeat, toil together as teachers, but happiness is the graduating point."

"Life, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. . . . but he is the best who wins the most victories by the retrieval of mistakes."

"Yes, life is a game. . . . The rules of it have been made independently of us, but they are absolute, and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all, the laws of God. Disobey them, and you make of life a misery, and of death a ruin."

"Life is something more than mere duration; it is depth, and fullness and richness of experience. Therefore some men live more in one year than others live in a decade."

"How much you have lived, not how long."

"Everyone owes it to himself to live a real life, whether he is rich or poor, to be and not to seem. He owes it to himself at least to be genuine."

"It is in this life alone we can learn lessons of patience and self-denial, for there are no sick beds to watch by, no sufferings to soothe, no mourners to comfort in the mansions of the Father's house."

"Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations given habitually, are what win and preserve the heart, and give comfort."

"Life takes on a new meaning to ourselves and to others when we are rigidly, scrupulously, dependable."

"Life without a mission is a great omission. Life without endeavor is like entering a jewel mine, and coming out with empty hands."

"Have a purpose in life, and having it, throw into your work such strength of mind and muscle as God has given you."

"Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might."

"Soberly, and with clear eyes, believe in your own time and place. There is not, there never has been, a better time or a

the church and the interest is good. On the fifteenth of last month our first baptism in the new building took place, when six adults were buried with their Lord. There is another class of five studying. Our additions for the year are: by baptism twenty, letter eight, testimony nine, making a total of thirty-seven. Our decrease is as follows: by death one, dismissed five, total six. Our total membership stands seventy-four. Our receipts for the year are \$329.98. Expenses: church expenses \$104.23, building \$100, workers \$125.75.

The Sabbath school and Christian Endeavor are in a healthy condition. Our Bible worker, Mrs. F. W. Smith, is devoted to her work. She visits, holds cottage meetings and distributes literature.

We were very glad for the visit of Secretary Burdick, but regret that it was cut short on account of the death of his wife. We hope that the board will be able to send an evangelist down in the fall of this year to carry on a campaign.

The publication of the *Gospel Herald* with the distribution of literature has grown on our hands. People are always calling for books, but we have none to offer. Several of our people would engage in colporteur work, but we have no books. This would give employment to many deserving ones.

The future looks bright and we hope by God's grace to do our part and build up his cause in this place.

May Jehovah pour out his abundant blessing on your deliberations.

I am yours in the work,

T. L. M. SPENCER.

Georgetown, British Guiana,

July 1, 1924.

### ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1924, at 2 o'clock p. m.

CORLISS F. RANDOLPH,

President.

ARTHUR L. TITSWORTH,

Recording Secretary.



better place to live in. Only with this belief can you believe in hope."

"It is not a change of circumstances, but by fitting our spirit to the circumstances in which God has placed us, that we can be reconciled to life and duty."

"Opportunity for doing greatly seldom occurs; life is made up of infinitesimals."

"The richest experiences in life never come to those who seek them selfishly."

"We long for great events, for imposing duties. We could make something of our life, we think, if we only had not such small sordid cares and tasks. We ask for heroic duties, but the duties that lie at our hands are heroic."

"The so-called heroic occasions are, after all, often easier and therefore less heroic, than the common place trials that daily tell the stuff of which we are made."

"We spoil so much of life in fear and foreboding. We let slip the beautiful moments that are ours, and spoil them by dreading the moments of the future with which we have nothing to do."

"Life is not for mere passing pleasure, but for the highest unfoldment that one can attain to, the noblest character that one can grow, and for the greatest service that one can render to mankind."

"The stern discipline of life reveals us to ourselves, and makes us realize an almost infinite need of God. And it reveals God, because its necessities, like so many foils, only set forth the various provisions of his tender pity. Only the wilderness could have revealed the miracles of the manna, of the raiment and of the unswollen feet."

"We must choose out among the ways, and the opportunities and the companionships of this world if we would win. The hap-hazard, happy-go-lucky, aimless, rolling stone kind of life can never succeed. Drifting is not in the way of good things. The course toward success is always an ascent, a steep mountain climb, where one must toil up step by step, keeping his eye upon the summit and choosing out his way with care."

"The life that is life, in which the words 'tameness' and 'dullness' are impossible, is found only by one who is in Christ and all the way in."

"Life requires courage: the kingdom of heaven is never entered by cowards. It takes courage to be good, and courage is

not a quality that is the gift of a chance few, but it is the first-born child of an obedient faith. Courage comes from certainty. It is the assurance of things not seen."

"There is a best for every life. Sometimes we can only reach it by a rocky path, or along a thorny way; and those who fear the pain, come to it not at all."

"Get the pattern of your life from God, and then go about your work, and be yourself."

### A FEW CORRECTIONS

To an article appearing in the RECORDER of June 2, 1924, entitled "Fouke Seventh Day Baptist School," are the following corrections:

Elder Randolph left Fouke in 1916, not 1915.

A. S. Davis and Isaac Parrish came to Fouke from Little Prairie, not in 1904, but some years previous.

The present primary teacher is Miss Leo Greene, not Miss Mary Greene.

Otherwise the data given are accurate.

Many of the facts I gave from memory, and had no opportunity to verify them until after the article was published.

CLIFFORD A. BEEBE.

Alfred, N. Y.,  
September 1, 1924.

### MANAGER HAS NEW PRIVATE SECRETARY

Born, to Mr. and Mrs. L. H. North, 1016 South Avenue, Plainfield, N. J., Monday, September 8, 1924, a daughter, Alice Louise. Little Miss North expects to become her father's private secretary at an early date.

God's Word is final and sufficient. It contains all we need to know to be saved. It speaks the first definite word about our origin, and the last authoritative word about our destiny.—Mrs. G. C. Needham.

### ANNUAL MEETING OF EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the "Gothic," Alfred, N. Y., Wednesday evening, September 10, 1924, at 8 o'clock.

WILLIAM C. WHITFORD,  
President.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,  
CHESTERTOWN, MD.,  
Contributing Editor

All education should be religious; all religion should be educational; a religious spirit must enter into education; an educational spirit must enter into religion. That which begins as primary education should end in religion. That which ends as religion should begin in primary education. Take them apart, think of them as separate, and both will suffer damage. Religion will be a thing for which there has been no preparation; education will be a process that leads on to no definite goal.—L. P. Jacks.

### MAKING A GOOD WILL

REV. WILLIAM C. WHITFORD

(Given at Conference at the Education Society's Hour)

My subject may be a trifle misleading, as I do not plan to talk about the technique of making a will, nor of the precautions that one needs to take to make sure of having his wishes carried out after he is dead and gone; but rather of the importance of study and care to make a good will.

The privilege of making disposition of one's property after death is one of the tokens of our civilization. The savage retains control by force or cunning of what he has; and when force and cunning fail, as they must fail with the weakness of age and finally be extinguished with his death, then he has lost all power to control what once was his. Our modern civilization as manifest in the laws and customs of our land assures to us the privilege of having our property go to those who are near to us by the ties of relationship. Or if we wish for any reason to make an unequal division among our children we can do so. Or we can ignore the demands of relationship and bestow our property outside of the family as reason or fancy may suggest.

With this power to make a will comes a moral obligation to make a good one.

There are, to be sure, many hindrances

to the making of a will. In the first place there is a natural reluctance to the contemplation of death. Then there is in many cases the dread of public opinion. We fear to be judged if we make discriminations among our relatives, or the benevolences that might seem to require our support. Another very great obstacle is involved in the fact that it is so easy to put off a matter that can be attended to at almost any time. Why should a man repair a leaky roof when it does not rain? And when it does rain of course he can not repair it. It is easy to say, What is the use of making a will when a man is well and strong? It is very easy to forget that the time, when it is no longer practicable to make a will, may come very suddenly.

All of these difficulties are very real; but they can be met, and will be met by the man of resolute disposition. It is no worse to be judged of men for the directions that we leave after death than for the deeds which we do now. We must of a necessity be making discriminations. The very fact of our acquiring property involves the obligation of disposing of it. If we do not spend our money we must leave it.

We are forehanded in making provision for other contingencies. We ought to provide also for what is to be done in the case of death. The man who has sense enough to put a good roof on his house when it does not rain ought to have sense enough to give directions for the disposal of his property when he dies.

There are indeed many cases in which the law of decedent estates saves a man the trouble of making a will. But even when a man's property will go just where he would have it go he can often save trouble and money by making a will;—to say nothing of assuring his dear ones of his thoughtful care by giving explicit directions.

Not long ago a man in Hornell died without a will, leaving a wife and three children. His widow had to get appointed guardian for each of the three children, and give bonds in each case, and has to make an annual report for each. By a will of very few lines he could have left his property for his wife and children the same, and it would have saved a great deal of expense, to say nothing of trouble.

I must speak also of one more hindrance

which does not affect most people, but is a very real hindrance to others. I refer to the persons who do not know what to do with their money. The great problem for the man who has acquired a considerable property is to dispose of it creditably. Just because we have been able in the sight of God to acquire property is no reason why we should feel free to dispose of it according to the dictates of fancy or to gratify a passing whim. And this problem is not simply for the man who has millions or hundreds of thousands, but is for any one who has more than enough for his own burial expenses.

Although this question of how to dispose of one's property after death is from its very nature an individual problem in every case, there has, in recent years, been much study of this problem in a general way, and many suggestions have been made and concrete solutions presented. None of these answers may exactly fit our particular situation, but a study of them may help in the solving of our problems.

One of these general answers to the question in regard to the way of wise public benefactions is through what it called the "Community Trust." This has been put into effect in Cleveland, Ohio, and about forty other cities. The Community Trust is rather complicated in detail, but the gist of it is that a man who does not know what to do with his property or fears that a certain benevolence which he has in mind may not be permanent, gives what he has to a certain board of trustees who will administer the same for the benefit of the benevolent institutions of the community—following his general instructions as far as practicable, and departing from them as necessity may require.

Another solution to the problem is in what is called the "Uniform Trust for Public Uses." The advantage of this plan is that it may be adopted by any trust company anywhere, and when so adopted may be used by any man in his life time or after his death for the management of his property with the full assurance that his trust will not fail because of the failure of the particular benevolent objects that he had in mind; for the trustees will be free to use as they may imagine that he would desire to have it used without any limits of locality.

I am not recommending that you use

either the Community Trust or the Uniform Trust; but I wish you to observe the obvious advantage of their elasticity.

When a man bestows his property with very definite restrictions, he runs the risk of complete failure of his trust on the one hand, or of wasting his money on the other.

A certain citizen of New York by the name of Marshall left a manufacturing property to his executors, directing them to carry on the business and divide the profits among the American Tract Society, the American Home Missionary Society, the American Bible Society, and the Marshall Infirmary. The court held that there was a perpetuity involved and that the business of such religious societies as those mentioned was publishing Bibles and tracts, and not the manufacture of cotton cloths. The court therefore directed that the estate be divided among the next of kin. It took fifty thousand dollars and eight years to come to a conclusion in regard to this estate; and then it is plain to a layman that Mr. Marshall's property did not go where he wished it to go.

A president of the Pennsylvania Railroad left a fund to establish a home for the daughters of employees of the road who might be killed in the discharge of their duty. The fund now amounts to two millions of dollars; but last year the trustees were able to find but twelve girls who were eligible to enter the home provided. While the object of this trust is very laudable, it is manifest that a part of the fund might better be put to some other purpose.

A little more than a century ago an old sea captain left his estate for the maintenance of a home for retired sailors, and for *no other purpose*. In fulfillment of this trust there has been established on Staten Island a home called Sailors' Snug Harbor. The trustees have been even extravagant in their care for the sailors who have come to them, but the fund has already amounted to \$75,000,000 and is still increasing in spite of all efforts to spend the income.

It is a part of our human nature to wish to control the management of the funds which we give; but we need to beware of the control of the dead hand. Even if it be granted that we are wise enough to prescribe the proper conditions for the use and expenditure of our money today it is impossible that we should foresee the situa-

tion some years in the future. Unless there are some very definite reasons why restrictions are necessary, it is best to give our trustees and beneficiaries very wide if not unlimited powers.

Another modern method of giving money, which has been in use longer than the Community Trust or Uniform Trust, which has the advantage over those I have mentioned in that it can not fail by reason of the giver's changing his mind, is what is called the Annuity Gift. The money is given at once to the beneficiary society with the understanding that the interest is to be paid to the giver for his lifetime. This method is particularly adapted to those people who are ready to make substantial benefactions now, but feel that they will need the income from their money for a while for their own support.

Some people criticise the giving by will to benevolent objects on various grounds. The late Stuyvesant Fish said in his will: "Having observed, and always believed, that charitable bequests afford the testator a means of gratifying his vanity at the expense of his heirs, I make none."

There is, however, a slight flaw in his argument; for beyond a certain extent our next-of-kin have no greater moral claim on our property than the benevolent societies. Giving by will should be part and parcel of our giving during our earthly life. We do not spend our whole income for our own expenses nor for the support of our families. And we are willing to spend some time and thought that our giving may be intelligent, and that the work carried on by our boards may be effective.

What I am suggesting today is that we bestow thought upon leaving all that we have in some sense proportionate to that which we use in disposing of the surplus of our present annual income.

You will agree that what I have been saying is very appropriate for Education Society hour; for what we give to our schools for the training and development of young people has no chance of being wasted. A child may easily lose the money left to him; but his education abides through life.

You may imagine, if you wish, that these suggestions concerning the making of a good will have been spoken in connection with the Missionary Society program or

that of the Tract Society or elsewhere. We can not go amiss in giving to any of the corporations of our denomination.

## THE TRANSFORMERS

PAUL EMERSON TITSWORTH

(Read at Education Society's Hour at Conference)

Out of the mists of Egyptian antiquity there comes down to us a strange yet beautiful legend of a bird called the Phoenix, fabled to have had its home in Arabia, where it was worshiped as an emblem of immortality. After living five hundred years, it was represented as destroying itself by fire, then arising in youthful freshness from its own ashes. This round of life, death, and renewed existence was thought to continue in endless cycles.

This story illustrates the manner in which ancient man looked at the stream of human events. To him history was always turning round and back upon itself. The thinking man in Egypt, Persia, Babylon, Greece, and Rome was, of course, painfully conscious of the mutability of human fortunes. As he looked out upon the shifting scenes of life, he saw birth and death, growth and collapse. He noted the rise and fall of great men, the construction and destruction of mighty empires. Change and decay in all around he saw. Herodotus, the Greek, one of the most graphic historians, himself the father of history, in his monumental work, beside giving a moving picture of the Persian wars, shows himself interested in the decline of the Persian world power and the reasons therefor.

The forces of change the ancient world feared and tried to check. In vain Xerxes, Alexander the Great, Cæsar—all dreamed their dreams of erecting states that should defy decay. The Pharaohs of Egypt sought in the Pyramids to construct edifices which should set at naught the gnawing tooth of time.

Change they saw, these ancients, a constant rise and fall in the tides of men. Progress, in the modern sense, they did not see. Cæsar, plunging into the Rubicon, strove, not to improve the lot of the slaves and the common people of Rome, but to overthrow his rival Pompey and to aggrandize himself. Even the Greeks, the most modern of ancient thinkers, never hit upon



the idea that God runs an increasing purpose through the centuries. With all their acumen, they did not discover what we today call progress, by which we mean that through the collaboration of God and man human society and character advance from the less to the more perfect.

Scholars inform us that the idea of progress, as opposed to mere change, did not dawn upon men before that stirring sixteenth century when men's souls were thrilled with a new joy of living. It was then that God touched the spirit of man, bringing it out of its dungeon, and that science was born. Science progressively liberated man from the gross fears engendered by superstition. An eclipse became an explicable, a non-terrifying spectacle and was no longer thought to be a dragon devouring the moon. Science made possible the conquest of the ocean and embolden men to tame new continents. Intoxicated with their new-found mastery over some of the forces of nature, sixteenth century men began to peer expectantly into the future for yet greater power. The picture of the world as always changing but never advancing—a characteristic idea of the ancient world—dissolved now into the dazzling spectacle of a universe growing bigger, more interesting, more challenging.

This vigorous infant-idea grew by leaps and bounds with the voyages of Columbus, Magellan, Marco Polo, and all other intrepid travelers by sea and by land. These men conquered many a hoary bugaboo. They threw a search light, as it were, on lands hitherto veiled in mystery and in terror. The spread of knowledge which Gutenberg made possible when he invented printing gave every inquiring mind the power to release itself from the prison-house of ignorance and disport itself in the open reaches of a wonderful new day. In the face of these new things which had never existed before, it is no wonder that men began to dream of progress. Like the fabled pot of gold at the end of the rainbow, men began to expect a new continent at the end of every voyage. Not only was the universe growing bigger by the addition of new lands, new seas, new suns, and new moons; the universe of mind was expanding from new knowledge, new conceptions, and from the growing conviction that man could overleap what had always

seemed the insuperable barriers of nature and that the world of human affairs was not a static but a progressing world. Thus progress, not standing still, became the expected thing.

In the eighteenth century man achieved a new outlook and a new hope. If he could conquer the sea, discover the circulation of blood, and invent the telescope, why was he not wise and powerful enough to put an end to ancient tyrannies and corrupt government? Why could he not liberate himself from the miseries of misgovernment and oppression? The American and French Revolutions bear ample testimony to the success of the spirit of confidence in man's newly discovered power to take long-standing customs and grey-haired traditions and fashion them into a fairer and freer form of national life. The fortunate issue of these two revolutions gave the doctrine of social perfectability a new authority.

A far cry it is from the ancient world when the thinker perceived only a round of change without progress—change in which man was helplessly jostled about as by a rough crowd—to the idea of a progress in the affairs of men which they can promote, and fashion to their liking. For ages God had been calling men to come forth and assume their rightful place as co-workers with him in bringing about his kingdom on earth. At last his voice made itself heard in a new way by the spirits of men. Today the conviction of man's ability to control progress has intensified and become nearly universal among enlightened people. It is the presupposition of every school and church, of every political campaign and every attempted reform.

In what I have been saying, I have tried to establish the fact that the idea of progress is of recent origin and that civilized man is just awaking to the sense of possessing a new and a significant power.

Man's control of progress—think of it! For a minute I want you fully to taste the idea. By irrigation he makes the desert to bloom like the rose; by conquering the mosquito, he banishes yellow fever from the tropics so that even the northern-born white man can live under the equator; by digging canals he separates continents and shortens routes of communication; by the establishment of just laws he frees women and children from industrial slavery; by

his study of the will of the heavenly Father, he brings something of the life of God into the heart of his fellow man. In all these ways man finds himself a co-laborer with God to speed the coming of the kingdom.

Some of you are saying to yourselves, I presume—if not, you should be—that man's control of progress is far from complete. True. Man is yet only in his swaddling clothes. He is only beginning to sit up and take notice. Great as are his accumulated achievements, they will dwindle into nothingness beside those yet to come. But to assure ourselves that man's works are substantial if still incomplete, let us examine for a moment somewhat in detail the four worlds in which he lives and strives.

First, there is the world of physical facts and laws, a world of heat and cold, of time and distance, of continent and ocean, of growth and decay, of disease and death. Although he is only beginning to spell out the easier words in the book of nature, man has already learned to conserve heat against the bitter days of winter cold, and to cool himself amid the tropics. He crowds more real living into his short three score years and ten than probably Methuselah knew in all his long nine hundred sixty-nine years. With the development of locomotive, motor car, flying machine, of telegraph, telephone, and radio, he has wiped out formidable distances. His knowledge of the human body and of medicine helps him both to cure and to prevent wasting disease and plagues. By science he lengthens the average span of human life. By his knowledge and his power of thought he has gained a very real conquest over Nature herself.

Second, man lives in a world of institutions and human relations. He is born into a family. He joins a church. He becomes a member of the grange, or of the Brotherhood of Locomotive Engineers, or of the American Association for the Advancement of Science, or of a ministerial association. Normally as he grows older the number of relations into which he enters with his fellows multiplies. He is the citizen of a school district, of a town, of a state, and of a nation. He suffers or prospers according to the failure or success of the several groups to which he belongs. The play of economic law—a term for a set of most vital human relations—by raising the price of wheat, or lowering wages,

or inflating the cost of living may enrich him or send him scurrying to the poor house. By his increasing knowledge of this world, even in the face of its growing intricacy, he is learning to overcome wrong and to assure himself and his fellow a bigger chance for a happy and useful life.

Third, man lives in a world of the emotions. He feels the tug of likes and dislikes, of hates and loves, of repulsions, devotions, and of loyalties. He abhors, condemns, gets angry, knows the joy of serenity of spirit. A man's emotions are to him a heaven or a hell. In spite of such social, emotional earthquakes as strikes and war, by his knowledge of his own make-up, man is surely getting a grip on himself, suppressing the lower emotions and giving the nobler emotions freer play. He progressively realizes the deep wisdom of the Biblical injunction, "Keep thy heart with all diligence, for out of it are the issues of life." Without man's increasing control of the forces of his emotional life, since he is now so many and his sects, interests, businesses, races, and creeds so diversified and often diametrically opposed, his strifes would long ago have destroyed the human kind.

Fourth, impinging upon and somewhat engaged with the world of the emotions is the world of the spirit. In this sphere man catches sight definitely of God, walks with him, communes with him and realizes at once human greatness and insignificance. Here he is warmed by infinite love. Here he gets the strength for the daily task and discovers the meaning of existence. From this world he derives his loftiest ambitions and gets his beautiful visions. In this world, too, he is slowly learning to lay hold on the sources of spiritual power. However great a distance he has yet to go, he has even now come a long ways from the first blind gropings of human kind after divine truth and love. To be sure, God and his truth and his love do not change, but by heeding and by helping others to heed the laws of the world of the spirit, man grows into new knowledge of God's greatness, power, and majesty; comes into a new and more meaningful harmony with the divine purposes; thrills at new outpourings of God's love and care.

In these four worlds, inextricably bound up together to form the sum of life, man

finds himself struggling to learn the laws of existence more perfectly and thus to control the forces of an abundant life. The goals in the game are for those who know the rules and train themselves appropriately. Advance, achievement in all these worlds results only from ever increasing knowledge in each. "Ye shall know the truth, and the truth shall make you free." Truth and knowledge beget a liberty which means a control of the factors of success.

This is an age rich in organized intelligence. Knowledge is being discovered, scrutinized, tested, and put to work in every department of life. It is as free as the air. It is a potent instrument for the service of man, one to aid him in living healthfully, helpfully, happily, and holily.

If you have been patient enough to follow my thought, perhaps you have guessed that I am heading in toward this idea, viz.: Religion today, with the riches of organized knowledge at its disposal, sharing the growing belief in the possibility of man's ever strengthening control over progress, challenges with a new urgency every man and woman who thinks constructively.

The ability to understand the world in which we live and to shape and direct its forces for the ennobling of the race is one of God's greatest gifts to man. Since we possess all the accumulated wealth of the ages and believe in a growing human control, under God, or what our future shall be, we must use, yea, we dare do nothing else as Christians than use these powerful instrumentalities to spiritualize life. We must be transformers.

This idea of transforming the imperfect into something much nearer perfection, the unlovely into the beautiful, the mean into the exalted, and the impure into the pure, is of the very essence of our religion. In well-remembered phraseology, Paul exhorted the ancient Romans thus: "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. It is for us, the professed followers of Jesus Christ, using all the resources of human intelligence, all the grace of our Master, and all the dynamic of Christianity, to set more vigorously about transforming a

world out of joint into one of order, sobriety, righteousness, and godliness, by directing and controlling the forces of progress.

Our biggest job is to transform human character, including our own. Paul knew how easy it was to conform—to follow the lines of least resistance, to grow lazy and content, to worship at the shrine of the god of things as they are, and to shift to others' shoulders the responsibility for keeping one's own and the world's house in order. Probably when he looked about him, he saw folks dabbling in secret sin; saw them easily satisfied when they had enough to eat and drink and comfortable houses to live in; saw them living dungeon lives; saw them ruling their conduct, not by truth and reason, but by selfish and specious sentimentality. I can easily imagine he perceived all these forces of anti-progress operating among the Romans to whom he was writing.

In sentences that have the punch of a pugilist's right fist, he enjoins them to lift themselves out of the clutches of conformity to any such practices and enlist in the ranks of the transformers.

When we look abroad, we find men satisfied with filth, ignorance, sentimentality, superficiality, selfishness, crime. That way death and destruction lie. Let us enter into no truce with these insidious enemies of man. Like sage physicians let us diagnose the maladies of man and, by getting control of the sources of renewal, transform disease into health.

By no means am I a pessimist about this old world of ours nor about the people who live in it. Yet I have to admit that they are sadly imperfect. Perfection, or even an approximation to it, will not come for the mere wishing. Men and women must sweat their heart's blood to achieve it. It is a glorious power we possess to help bring about the coming of the kingdom. It is a glorious fight we are called to, to become transformers.

Build thee more stately mansions, O my Soul,  
As the swift seasons roll.  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven from a dome more vast,  
Until thou at length art free,  
Leaving thine outgrown shell  
On life's unresting sea.

## WOMAN'S WORK

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

### WOMAN'S BOARD ANNIVERSARY

Program of the celebration of the fortieth anniversary of the Organization of the Woman's Board of the Seventh Day Baptist General Conference, at Milton, Wis., August 20, 1924.

"What Hath God Wrought." Num. 23:23  
Singing ..... Congregation  
Scripture Reading.....Mrs. E. D. Van Horn  
White Cloud, Mich.  
Prayer.....Mrs. C. A. Burdick  
Westerly, R. I.  
Solo.....Miss Ann Post  
The Vision—Informal Meeting Held at Lost  
Creek, W. Va., 1884  
Mrs. A. K. Witter.....Mrs. H. M. Burdick  
Mrs. L. A. Platts..... Mrs. Herbert Polan  
Miss Susie Burdick.....Miss Ruth Stillman  
Rev. A. E. Main.....Rev. Wm. M. Simpson  
Mrs. Palmiter.....Mrs. L. H. Stringer  
Rev. O. U. Whitford.....Clifford A. Beebe  
Miss Mary Bailey.....Mrs. J. D. Clarke  
Mrs. W. L. Clarke..... Mrs. Allen Davis  
Mrs. A. H. Lewis.....Mrs. Clark Todd  
Mrs. Maxson.....Mrs. G. W. Coon  
Mrs. Lowther.....Mrs. Norton Lowther  
Mrs. Randolph.....Mrs. John Crandall  
Piano Solo.....Mrs. Marcella Bond  
Lost Creek, W. Va.

The Vision Realized—  
Statistics of the Years  
Summary of Last Year's Work Given in  
Reports of Corresponding Secretary,  
Mrs. J. H. Babcock; Treasurer, Mrs. A.  
E. Whitford  
Anthem.....Albion Women Chorus  
"In the Name of God We Set Up Our Ban-  
ners." Psalms 20:5  
Solo.....Miss Gladys Hulett  
Bolivar, N. Y.  
A Study in Contrasts, portrayed in tableaux  
Arranged by Mrs. Mary Ross Davis  
"Home Life"  
"Then and Now"  
"Some Educational Methods"  
"Without and With Hope"  
"Musical Possibilities"  
"The Ministry of Preventive Healing"  
"Many Gods or One"  
Music.....Arranged by Ethelyn Davis

### ANNUAL REPORT OF WOMAN'S BOARD

Writers of history tell us that it is difficult to make an impartial account of past events owing to personal likes or dislikes toward the object of consideration. It might be better for one less interested to write of Woman's Work.

Our mothers have told us that as long ago as the year 1800 there was a society organized for missionary purposes called "The Boston Female Society." In 1811 this society raised the sum of two hundred dollars for the purpose of translating the Scriptures by the missionaries of Serampore in Bengal. In 1813 it was said spinning, weaving, and knitting societies were multiplying with a view to aid in the great object of sending the gospel to the ends of the earth. Through the years these societies kept springing up to work for missions, home and foreign, until as Mrs. Montgomery says: "It is hard, at the present time, for the women of our churches to realize that there ever was a time when there were none of the active ever-present, women's societies that seem so much a part of the structure of Church life." In our own denomination the Female Mite Society of Shiloh, N. J., was organized more than one hundred years ago, and is still in active existence. A Ladies' Aid in Milton, Wis., did active relief work during the years of the Civil War similar to that done by the societies of the Red Cross organizations during the recent World War. These and many other groups were the leaders of the movement, the van-guard of the army of our women in the "March with God," whose efforts resulted in our denomination in the organization, in 1884, of the Woman's Board, an organization that made for more active and progressive work in the cause of missions, and whose purpose was to unify and concentrate that work.

It soon became apparent that the ruling spirit of the movement was Miss Mary F. Bailey, of Milton, Wis., whose native abilities and force of character made her a natural leader of our women.

The first annual report of the board shows some discouragements, but a creditable beginning. "Our people are slow to commit themselves, but those who have done so enjoy the work with increasing interest," Miss Bailey says, "I have met with no opposition, nor with any pronounced indifference."

Her first report as secretary covers the work of fourteen societies.

The next year Miss Bailey quotes Mrs. A. H. Lewis as saying, "The Conference acted wisely in organizing the Woman's Board in such a way that its officers, scat-



tered through the different associations, have a special field in charge and under constant supervision."

In 1887 she writes, "The results of the year are not really all that we had earnestly desired that they should be; but they might have been less than they are." In speaking of the Sabbath she says, "It is a question of life or death to our people, and in a splendid sense to that special privilege which the God of the Sabbath grants to us in the holding of his Sabbath truth." Later she writes, "We find increase, healthful development, growth. Sterling qualities must rule, conscience, patience, faithfulness to a cause that represents God's facts." Then there follows a prayer that God may forgive any negligence, and direct the work into ways of his own choosing.

In 1888 Miss Bailey urges more organizations, uniting, correlating, harmonizing our powers—diverse as they may be, but unite, that united we may stand, and standing we may be blessed of the Master with growing strength for his service.

The next year Christian growth, and a commendable zeal are reported.

1890. "Gratitude" is the key-word of this report. "God has been mercifully in the midst to bless within the inner life of our woman's organized work." A greater sense of individual responsibility, and deeper consecration of all, are the yearnings of the devoted heart. In speaking of statistics she says, "So many have failed to report at all, and so many to report in full, that we can not give you what we would"—words written thirty-four years ago, but having a familiar sound to ears of 1924.

1891. Referring to misapprehensions on the part of some as to the practicability of organized work she enters a list of negatives as to what woman's organized work does not stand for, and what it is definitely pledged to do, concluding, "Once let the vital principles of organized life be settled, the details will fall into regimental line, ready for the call to the front for effective service for Christ, the Captain of our salvation."

The next year one paragraph alone takes the place of the usual stirring appeals for unity and consecration that have so strongly marked all of Miss Bailey's reports. This paragraph is confined entirely to the report of Miss Susie Burdick, missionary teacher

of girls in Shanghai, China, and closes with the request that prayers be offered for the salvation of the little girls Miss Burdick teaches. "If, indeed, a little child shall lead them," she says, "well may Miss Burdick work in faith, and also well may we uphold her by our prayers."

The general report expresses the same reasons for gratitude, but tells of a new experience of sorrow and trial in the loss of the faithful secretary who entered upon the life immortal, June 22 of this year. A wide-spread depression was caused by her death, the loss of her influence and inspiration being most keenly felt. The appealing voice is hushed, the fluent pen is at rest! Her work is done, and no one may take it up. Others must, necessarily, try to carry on the work she so enthusiastically began, and so efficiently supported for nine short years. But her voice is not hushed, it still speaks to us through the power of the *truths* she uttered with consecrated zeal through these years of beautiful, loving service. The ideals that flowed from her inspired pen are still with us, urging us on to greater devotion in our work for the Master. In different ways other worthy members of the early board have been brought to your attention. Let this be the loving memorial to the noble work and worth of Mary F. Bailey.

"East is East, and West is West." Once more the two have met, met in God's providence to talk of, and plan for, his work. Another year with its record of failure or success has passed into the history of the Woman's Board. We thank God that he has spared us to work *together* for him, "we being many are one body in Christ."

As a board we have been called to mourn the loss, by death, of one of our faithful vice presidents, Mrs. A. R. Crandall, who for years has carried the interests of the board on her heart, and who was always ready to defend the cause, and give freely of loyal sympathy and encouragement. We rejoice in the memory of her useful exemplary life.

The annual letter outlining the work of the budget was sent out early in the year. At that time we hoped to be able to report at the end of the year a woman's society in every church in the denomination. That hope has not been realized. The women of several of our small churches where the

membership is scattered do not feel able to keep up an organized society for regular work. Perhaps they need the personal touch of a visitor on the field. However, we believe our associational secretaries are capable of doing this work, and will do it the coming year.

We find that 48 societies have reported. Last year only 42 of the 51 sent in reports. They give a total resident membership of 1,495, an increase of 106 above the report of last year; non-resident membership 235, an advance of 88 more than the last report; total membership 1,736. The treasurer's report will show that with the exception of our pledge to the Tract Society our Forward Movement pledge has been met. Two items of our regular budget fell short,—the Retired Ministers' fund, and the Twentieth Century Endowment fund; perhaps because other appeals have enlisted sympathy and support. The Parallel budget, Milton College Thanksgiving offering, and contributions for the benefit of the colored people of Asbury Park, N. J., and personal gifts for the Girls' School in Shanghai, outside of the Parallel budget, have come into our treasurer's hands. More than the usual amount has been raised for local work and general benevolence. For local work a total of \$3,777.46 was raised, while general benevolence has received the sum of \$1,693.13, making a total of \$4,870.59 not accounted for in the treasurer's report. Who will accuse our women of being inactive? We could tell of quilted quilts, knotted comforters, canned fruit, sewing rags for rugs, etc., as a means of raising funds for the work.

One society helped to tend the church cotton to earn money to give; also much free sewing and other work has been done where needed of which no record is made. And, withal, very hearty and generous have been the gifts from many of the societies toward the outfitting of Doctor and Mrs. George Thorngate for the China Mission. But we believe that in doing what we ought we deserve no praise because it is our duty, and "the reward of duty is to fulfill another."

Thus we leave the record of the year with the prayer,

"We have not known thee as we ought,  
Nor learned thy wisdom, grace and power;  
The things of earth have filled our thought,

And trifles of the passing hour.  
Lord, give us light thy truth to see,  
And make us wise in knowing thee."

As we are about to enter upon a new year of service we wish to thank God for the blessings of the past, and to take increased courage for the work of the future, for

"We know that every day will bring us good  
Above our poor deserving;  
We know that on the road of life  
His love is leading us along  
And never swerving."

As we consider the heritage of ever increasing opportunities, and new possibilities of service left us by those who with inspiration and consecrated devotion began organized work for women in our denomination, we do not dare to think of retrenchment, nor do we in any way desire to lessen any activity that has for its object the bringing of souls nearer to the feet of Jesus Christ, the Savior of the world. "For it pleased the Father that in him should all fullness dwell."

We long to see the cause built up at home, and in foreign lands, and are sometimes tempted with discouragements because our efforts seem so pitifully small in results. But we realize that individual responsibility in small things, faithfully and lovingly accepted, in itself tends for growth and larger attainments. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple . . . shall in no wise lose his reward."

Under the heading, "What would you like to see done?" one society suggests, "In every possible way increase the spirit of denominational loyalty." "More sociability, and more spirituality in our sociability" is another good working idea. "They that feared the Lord spake often one to another," Another suggestion is to keep in close touch with lone Sabbath keepers, write them letters of love and good cheer "without duns or denunciations" as Miss Bailey would put it. Where our H. E. Davis' missionary family has gone this year, an increased interest in missions has been stimulated. We can not keep them with us, but missionary programs and missionary studies, help to keep the heart on fire with longing for the advancement for the cause of missions. Henry Van Dyke is quoted as saying, "En-

thusiasm for missions is the measure of our faith in Christ, and of our love for man." An all-day service of prayer for missions is not too much for busy women to give, as has been learned by the personal experience of groups of our women from year to year. "Those who think they can do nothing can do more than all else in the power and opportunity to pray."

The Girls' School in Shanghai, China, in a special sense, is a charge of ours. Let us pray much for the teachers and pupils, and work, as well as pray, for sorely needed buildings and equipment.

Finally, as Christian soldiers, we must be united in purpose, and we must be obedient to our divine Leader's requirements. To know his will we must put on the whole armor of God, especially do we need the protection of the sword of the Spirit,—the Word of God—for it is quick and powerful. A memorable victory in the wilderness was won with the weapon, "It is written." Earnest, prayerful study of the Bible should form a regular part of our daily manner of life. As we study this guide-book, seeking to know how to follow Jesus, our leader, more closely, the Spirit will show us that

"We have not served him as we ought, Alas! the duties left undone; The work with little fervor wrought, The battle lost, or scarcely won!"

Then with open hearts may we pray:

Lord, give the zeal, and give the might, For thee to toil, for thee to fight."

And so may he graciously use us in his service to the glory and honor of his name.

In behalf of the Woman's Board,

METTA P. BABCOCK,  
Corresponding Secretary.

Milton, Wis.,  
August 5, 1924.

**TREASURER'S REPORT**

MRS. ALFRED E. WHITFORD,  
In account with  
THE WOMAN'S EXECUTIVE BOARD OF THE  
SEVENTH DAY BAPTIST GENERAL CONFERENCE

Dr.

Balance on hand July 1, 1923.....	\$ 521 67
Alfred, N. Y., Woman's Evangelical Society:	
Board expense .....	\$ 8 00
Unappropriated .....	20 00
	28 00
Akron, Ohio, Mrs. S. A. B. Gillings, Tract Society .....	75 00
Andover, N. Y., Ladies' Aid society .....	5 00

Battle Creek, Mich., Ladies' Aid society:	
Girls' School, China .....	\$148 75
Milton College, Thanksgiving .....	16 52
Colored people, Asbury Park .....	25 00
Parallel budget .....	15 50
	205 77
Collections:	
Conference, North Loup .....	\$ 23 13
Eastern Association .....	7 30
	30 43
Compton, Calif., Mrs. Lucy E. Sweet, Fouke..	5 00
Cowen, W. Va., Ozina M. Bee .....	5 00
Dodge Center, Minn., Mrs. E. I. Ellis:	
Boys' School, China .....	\$ 12 00
Girls' School .....	3 00
Milton College, Thanksgiving .....	2 00
	17 00
Doctor Palmborg, Miss West's salary .....	10 00
Gentry, Ark., Ladies' Aid society .....	19 00
Guilford, N. Y., Mrs. Maryett Benjamin, in memory of Mrs. Minnette Cowles, Fouke	10 00
Little Prairie, Ark., Ladies' Aid society.....	5 00
Marion, Ia., Seventh Day Workers for Christ, China .....	30 00
Richburg, N. Y. ....	5 00
Rockville, R. I., Miss Jennie Crandall.....	2 50
Salemville, Pa., Ladies' Aid society .....	25 00
Shiloh, N. J., Female Mite society .....	43 23
Viborg, S. D., Mrs. Mabel Swenson, China...	25 00
William C. Whitford, Treasurer, New Forward Movement .....	1,930 00
Adams Center, N. Y., Ladies' Aid society:	
Unappropriated .....	\$100 00
Outfit Doctor and Mrs. Thorngate.....	25 00
	125 00
Albion, Wis.:	
Home Benefit society .....	33 33
Willing Workers:	
Tract Society .....	\$ 5 00
Evangelistic work, Southwestern field .....	5 00
Retired Ministers' Fund .....	5 00
Fouke .....	5 00
Boys' School .....	5 00
Girls' School .....	5 00
Georgetown Chapel .....	5 00
	35 00
Alfred, N. Y., Woman's Evangelical Society:	
Outfit Doctor and Mrs. Thorngate.....	25 00
Ashaway, R. I., Ladies' Sewing Society:	
Tract Society .....	\$ 25 00
Missionary Society .....	25 00
Miss Burdick's salary .....	25 00
Fouke .....	25 00
Board expense .....	5 00
	105 00
Berlin, N. Y., Ladies' Aid society .....	27 00
Fouke, Ark., Ladies' Aid society .....	32 00
Hartsville, N. Y. ....	25 00
Marlboro, N. J. ....	25 00
Milton Junction, Wis., Ladies' Aid Society:	
Girls' School, China .....	\$ 50 00
Miss West's salary .....	50 00
Unappropriated .....	100 00
	200 00
North Loup, Neb., Church .....	9 61
Shiloh, N. J., Ladies' Benevolent Society.....	174 56
White Cloud, Mich. ....	25 00
Special Fund, outfit, Doctor and Mrs. Thorngate .....	203 88
	404 05
Total .....	\$4,042 98

Cr.

Tract Society:	
General Fund .....	\$ 615 00
Marie Jansz .....	5 00
Missionary Society:	
Miss Burdick's salary .....	\$800 00
Miss West's salary .....	800 00
Boys' School, China .....	100 00
Girls' School, China .....	216 75
Georgetown Chapel, British Guiana .....	200 00
Evangelistic work, Southwestern field .....	250 00
	2,366 75
Memorial Board:	
Retired Ministers' Fund .....	\$ 5 00
Twentieth Century Endowment Fund .....	30 43
	35 43
Fouke School .....	200 00

Milton College, Thanksgiving offering:	
Battle Creek .....	\$ 16 52
Mrs. E. L. Ellis .....	2 00
	18 52
W. C. Whitford, Parallel budget, Ladies' Aid society, Battle Creek .....	15 50
Screens, Lieu-oo Hospital .....	250 30
Colored people, Asbury Park, N. J. ....	25 00
Missionary Reviews for missionaries .....	5 00
Expenses of Woman's Board:	
Conference expenses, Mrs. T. J. Van Horn .....	\$115 31
Conference expenses, Mrs. J. H. Babcock .....	25 00
Programs for pageant .....	12 50
Foreign mission conference reports..	3 41
Postage to officers and associational secretaries .....	38 00
Ruled blanks for treasurer's book ..	5 00
Letter heads and circular letters....	10 50
Expenses of Mrs. W. W. Clarke, Law Enforcement Convention .....	2 50
	212 22
Doctor and Mrs. George Thorngate, outfit for China .....	213 88
	\$3,962 60
Balance on hand June 30, 1924 .....	80 38
	\$4,042 98

Milton, Wis.,  
July 7, 1924.

**HELP THAT MOTHER CAN COUNT ON**

Mother was sorting the basket of clean clothes just up from the laundry. She held up one small garment after another and sighed over the complete absence of buttons. "It seems impossible to persuade Maggie that wringers weren't made for the express purpose of tearing off or breaking buttons. If I've asked her once, I've asked her a dozen times not to put the boys' suits through the wringer. But precious little good it does. What with the number of buttons Tom and Buddy manage to strew around the house and yard and the wringer besides, there actually isn't a button left on anything."

Fifteen-year-old Gertrude, curled up in a morris chair with a book, was the person to whom these remarks were addressed. "I wish I weren't so awkward with the needle, mother dear, I'd pitch in and help you." The only girl in the family of brothers, Gertrude had played with marbles and baseball more than with dolls and she was almost as unhandy with a needle as any of the boys. That she didn't like to sew and didn't know how had always seemed a sufficient excuse. So she went back to her story. But every now and then she glanced up at her mother still busy with the clothes basket and the pile of clothes that was beginning to overflow the mending basket. Finally she shut her book with a bang.

"I'm afraid, mother, I can't mend well

enough to suit even Buddy. But there's one thing I can do, I can sew on buttons. Henceforth I'm going to be your buttons girl. You may even call me 'Buttons,' if you like, as they call the hotel bell boys in stories. I guess I'll start in right now. Give me the button bag and a needle and I guess I'll have sense enough to find the proper sizes to fit the holes. I wonder why I never thought of this before. But from now on you can count on me."

The fine thing about Gertrude was that she was always as good as her word. Perhaps she had learned this from her brothers whose highest compliment of a boy friend was that he was "the kind you could bank on every time." When Gertrude said she would do a thing, she did it and her mother knew that henceforth she would be relieved of one of the most tedious parts of putting the clothes to rights.

Help that you can count on in the home is the only help that really does count. It isn't much help in a busy household to have a daughter who will set the table, wipe the dishes, or make the beds when she happens to feel like it. It means that somebody else, and it's usually mother, must carry these tasks on her mind to be ready to do them if necessary. There is little comfort or assistance in the home to be had from the girl who does things when the mood strikes her. The girl who says she will do certain tasks and does them regularly, is the girl who is the real good fairy at home. It may be keeping the silver cleaned, doing the daily dusting, bed-making, or sewing on of buttons. The task in itself may seem insignificant. The significance lies wholly in the way the doer undertakes it. Dependability is one of the most valuable assets a girl may have. She will need it everywhere in later years, in business, as a teacher, or a professional woman. And the best place to learn to be dependable is right at home.—Ruth Davis Stevens in *Girls' Companion*.

**A CORRECTION**

In the RECORDER for August 25, 1924, page 226, second column, fifth paragraph the word "it" should be inserted between "But" and "is."

A. E. MAIN.

Alfred, N. Y.



## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
R. F. D. 5, Box 73, Battle Creek, Mich.,  
Contributing Editor

### GETTING THINGS DONE

Christian Endeavor Topic for Sabbath Day,  
September 27, 1924

#### DAILY READINGS

Sunday—Organizing for victory (1 Kings 20: 13-21)  
Monday—For charity (Acts 6:1-7)  
Tuesday—For discipline (Tit. 1:1-16)  
Wednesday—For efficiency (Neh. 4:12-23)  
Thursday—For helpfulness (Mark 2:1-5)  
Friday—For worship (1 Chron. 23:25-32)  
Sabbath Day—Topic: Organizing to get things done (Neh. 1:1-6; 2:1-6; 4:1-6)

Nehemiah prayed, then planned, then worked. Too often we reverse the order and plan and even work before we pray. Need we wonder that such an organization frequently fails to do real service?

An organization is often compared to an engine, all parts working together and dependent upon each other, but the whole utterly useless unless it is equipped with power of some sort. The power we need in our Christian Endeavor engine is the Spirit of Christ, and it comes through prayer.

We read in the *Endeavorer's Daily Companion*, "In itself organization is nothing. No one makes an engine just to have a pretty thing to look upon. It is made for work. So is a Christian Endeavor society organized to get things done for Christ." What things can we do for Christ? Nehemiah found his call to work, in the stories told of the desolation of Jerusalem. Read the current RECORDERS and the reports of Conference and see if you do not find plenty of work to be done. Look about you in your own community and find the needs. Pray for God's guidance and help. Then study your Christian Endeavor organization and reconstruct it if necessary, to meet the present needs.

Some one has said that a good meeting is "one participated in by everybody, monopolized by nobody, and in which everybody is somebody." This is equally true of an organization. See to it that everybody is somebody, that everybody has

some definite thing to do. This can best be accomplished through a well organized executive committee and well planned committee work.

In Nehemiah 4:6, it is made plain that the repairing of the wall was accomplished because "the people had a mind to work." Much prayer is necessary and much planning, but the successful work of any organization depends largely upon the willingness of every individual member to do his own particular duty. R. C. B.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Every member of a Christian Endeavor society has a responsibility, and he is made to feel it if given something to do. He should be at least placed on a committee, and if the committee is well organized and active, he will feel that he has a definite work to do. When this is accomplished he will not only be a blessing to the society, but he will receive a blessing in performing his task. So committees help the members in this way.

Battle Creek, Mich.

### INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, SEPTEMBER 27, 1924

The laws of health. 1 Cor. 6:19, 20.

#### THE TEMPLE

My body is the temple of my God,  
For he has said it! Well or poorly kept,  
My glory or disgrace, a fair abode  
Or dismal foulness, still my God is there.  
And every deed I do or thought I think  
Makes record on the temple instantly:  
No temperance but clears a window-pane,  
No self-denial but wipes up the dust,  
No burst of laughter but admits fresh air,  
No generous deed but sweeps a cobweb down,  
No loving word but fills a vase with flowers!  
Better than sceptre and a royal robe  
To bear the broom and use the cleaning-cloth,  
A janitor within the house of God.

—Amos R. Wells.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Our topic for September 27 is a home missionary one, and in connection with the meeting the juniors might be asked the week before to bring some fruit to the meeting. Let the Sunshine Committee pur-

chase a basket or two and the fruit be arranged in them during the meeting. Then let the Sunshine Committee take the baskets of fruit to poor people in your community, especially where there are children, and invite the children to come to Junior meeting.

Canonchet, R. I.

### REPORT OF THE COMMITTEE ON EN- GROSSING THE MINUTES OF THE GENERAL CONFERENCE

To the Seventh Day Baptist General Conference:

Your Committee on Engrossing the Minutes of the General Conference begs leave to report that the *Year Book* for 1923 was published much earlier than for some years immediately preceding, a result no less pleasing—as we have reason to believe—to the denomination at large than to the members of the committee and to the recording secretary. It is hoped that equally satisfactory results will be attained this year.

In this connection, we again beg to call attention to the necessity of the greatest possible care in the preparation of reports and other documents submitted to the General Conference for record. To that end we make the following suggestions:

1. That all such reports shall be complete in themselves, and that it shall not be taken for granted that others than those submitting the reports will understand them. They should be wholly self-explanatory.

2. That all reports be carefully typewritten, with a black record ribbon throughout, tripple-spaced—(except in fiscal reports, where the tabulated figures may be but doubled-spaced), on white paper with a wide margin all around, and of a texture that will readily take writing ink.

3. That three copies be supplied the recording secretary of the General Conference, two of which may be black carbon copies wholly and easily legible.

4. That in giving names of persons and organizations, initials and other contractions should be scrupulously avoided, giving the name in full. This applies to financial statements, as well as to other reports.

5. In all financial statements, all copies should be carefully inspected to make sure

that they are unmistakably legible. They should be properly attested, with the reports of auditors attached.

6. Reports should not be given the editor of the SABBATH RECORDER. All documents given him are presumably merely for publication in the SABBATH RECORDER, and not for record or for the *Year Book*. Such reports as he may want to use, he will obtain from the recording secretary.

Failure to follow these suggestions in the past has been a serious contributing cause to the delay in publishing the *Year Book*. A few years ago, the most important record submitted to that annual session of the General Conference was so incomplete in itself that it was utterly unintelligible. It was only because of the fact that the recording secretary and the chairman of this committee were sufficiently familiar with the facts involved to supply the missing data that the report could be made clear. On another occasion the report of the Committee on Nominations was submitted in such a fragmentary form that a part of it was lost before it reached the hands of the recording secretary, and the report as it appeared in the *Year Book* was incorrect, as we were informed by the chairman of the Nominating Committee concerned; and yet we followed the copy as submitted to us. On yet another occasion, a financial report submitted to the General Conference was so illegible that it cost approximately \$15 to have it copied and verified before sending to the printer.

Aside from lessening our work, especially that of the recording secretary of the General Conference, neat manuscript prepared as we request will make our printer's bills less; for slovenly prepared manuscript takes much longer for the printer to decipher, and he is paid very high wages by the day or hour.

These suggestions and remarks are not made by way of fault-finding, but for the information of the General Conference and especially those charged with the preparation of reports, etc.

Respectfully submitted,  
(Signed) CORLISS F. RANDOLPH,  
Chairman,

WALTON H. INGHAM,  
WILLIAM L. BURDICK,  
Committee.

Milton, Wis., August 20, 1924.

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.,  
Contributing Editor

### CHILDREN IN OUR CITIES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
September 27, 1924

#### DAILY READINGS

Sunday—Children sacrificed (Ezek. 16: 21, 22)  
Monday—Punishment of neglect (Exod. 22: 22-24)  
Tuesday—God's care of the neglected (Ps. 27: 10)  
Wednesday—What Christ thinks of children (Matt. 18: 1-6)  
Thursday—Children in Ninevah (Jonah 4: 11)  
Friday—Jesus attracts children (Matt. 21: 15, 16)  
Sabbath Day—Topic: Helping Christ's neglected children in our cities (Matt. 23: 27)

MRS. L. ALENA STARR

A friend of all boys and girls

(Juniors, I have known and loved Mrs. Starr ever since I can remember, and so I want you to know just a little bit about her and her husband, too. But don't ever let her know I told you! We have so few real missionaries who write for us that we like to know who they are, don't we? When I was a little girl I remember mother receiving letters from Cousin Alena in Africa. My! how I used to like to hear mother read them, and sometimes she would send pictures, too. I have them all saved and look at them once in a while. Now she and her husband are working for the boys and girls in New York City, and she has written a nice interesting letter for you juniors and you will like it just the same as I do the ones she sent my mother. Just read it and see if you don't!—E. K.)

May I take you boys and girls to a place in the great city of New York where neglected children are being helped to know Christ?

Before we start let me tell you how these children were first gathered together. It was a bitter cold winter evening—snow everywhere—when two people sallied forth to invite the children in the neighborhood of Water Street, under Brooklyn Bridge, to a meeting for boys and girls at the mis-

sion. Around blazing bon-fires kindled in the gutters were gathered children of different ages and sizes who replied in various ways to the invitation.

They came into the large mission hall noisily—an unruly crowd—over seats and under seats, any way, and any how. "Neglected" they certainly are in every way. Encouraged by their elders to lie and cheat and swear, how they need to know of a living Savior who died that they might be saved from sin and live pure, clean lives! The first meeting was, to say the least, disorderly.

Now we will attend a meeting some months after—a hot, sweltering summer afternoon. We climb the stairs and board a South Ferry elevated train that goes rushing past windows where people are leaning out to get a breath of air, past buildings used for cheap lodging houses, along the Bowery, and we see rough men sitting in big, bare rooms reading or talking. Sometimes the train is on a level with the housetops and it makes us dizzy and sick to peer down into the street. The train stops with a jerk at Chatham Square and we hurry out, descend the long dirty stairs and cross the cobbled street.

Immediately children spy our flowers which we have brought fresh from the country, and we are besieged and besought, "Lady, gimme a flower!" "Please, lady, jus' one!" "Gimme one fur my sister!" "Aw! aw!" Our hearts fail us, how we wish we might give to each little admiring beggar, but if we begin, a mob of youngsters will be upon us and our flowers must be saved for the meeting; so we say, "Come to the boys' and girls' meeting in the Water Street Mission and we will give you each a flower."

We turn the corner and down the street a crowd of children are already gathered at the mission door. Their bright eyes see us and some of them rush to meet us, seize our hands, our clothing and thus are escorted to the mission building, which we enter, leaving the children outside until all is in readiness—the picture chart hung, the songs selected, the flowers in water, the piano opened. The pianist plays "Onward, Christian Soldiers" and in march the boys and girls—not *exactly* like soldiers, but very well for them.

The program is never twice alike, for

these children, like you boys and girls, are fond of changes. They are all Roman Catholics and new Americans—Spanish, Italian and Irish. There are the brown eyes and the black eyes of southern Europe and eyes of laughing Irish blue. Many are "little mothers" which means they have to care for a little brother or sister all day long; so, of course, the babies have to come to meeting, too, and they laugh and cry and prattle. The toddlers try to get off the seat and run around—some succeed, but never mind that.

Little Mary is the pet and darling of us all, and she and her sister Loretta make a bewitching pair. Mary has lovely brown eyes, a darling curly brown head of short silky ringlets, a rosebud mouth and in her tiny ears are little gold rings. She is like a little doll.

Katherines abound—both Irish and Italian. One Irish Katherine learns every Bible text so quickly; but one day when she was asked to recite, she said, "I can't." "But you know them, I want you to repeat them." "I can't," she insisted, "I have been to confession and the priest says it is a sin."

After this the children were taught to sing Bible verses and they quickly learned Isa. 53:6; Gal. 2:20; 1 John 4:10, 19; Psa. 34:11; Isa. 1:18, and others.

The Lord's Prayer they used to repeat just as fast as they could rattle it off, but after much exhortation and practice say it more slowly and reverently.

You will enjoy the Bible story. Some of the children will be restless, but others, often the big boys, will listen intently with their eyes fixed on the speaker. One day after the story of Elijah's translation one girl said with a longing sigh, "Oh, I wish I could go to heaven that way!"

Today we tell them of God's tender care over his children as illustrated by the flowers we have brought—just common wild flowers, but they do not even know their names. They are told that as the flowers look up to the sun and receive from it warmth, light and beauty, so God would have us look up to his Son, Jesus Christ, and he will give us pure, clean hearts. Then as God has fashioned every tiny, delicate part of the flower, so he wishes to help us in every little thing—in our troubles and in our good times. He is interested as no one else can be and if we will trust him,

he will make us good and pure even in little things. "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11.

Now before the boys, girls and babies are given flowers and march out. I want you to notice one or two more, particularly.

See that boy who is restless and naughty? He has brown eyes, a pale, oval face and is slender in figure—a handsome lad. He often has with him a baby sister, whom he loves dearly. His name is Joe Sullivan and his home across the street. He hears only oaths, curses and wickedness. Does he not need to know Jesus Christ?

Anna, who listens so earnestly to the Bible story and sometimes begs to be told more, has a bold, coarse, red face and rough, tumbled hair. She plays ball in the street and runs with the boys—a regular little tough. At a wedding she attended; the "wine" flowed freely, and Anna—only eleven or twelve years old—had to be carried home and laid on her bed—dead drunk. With all she is warm-hearted, generous and lovable.

Now, boys and girls, as we leave the heat, the dirt, the squalor of the city slums, and go to our clean sweet homes, shall we not ask God what we can do to help his neglected children in our cities?

*Jamaica Estates,*

*Jamaica, Long Island.*

### THE WHIP-POOR-WILL

Mrs. Whip-poor-will hopped back and forth on the ground searching among the low bushes for a hole or a hidden place in which to make her home. Near her fluttered Mr. Whip-poor-will with his dull brown coat, striped with broad, white tail marks. Both he and his mate were so much like the color of the leaves and bushes that it would have been hard for any person to see them. At last Mrs. Whip-poor-will said:

"Here's a nice hole all covered with leaves and just the place for our house." So she pulled away the leaves and then settled herself comfortably in this funny little house while Mr. Whip-poor-will flew up on the tree near by and sang his evening song five hundred and fifty times, "Whip-poor-will, whip-poor-will," as if telling all the world that he and Mrs. Whip-poor-will



had a new house and were ready to receive callers.

One morning there were two tiny speckled eggs in the new house and now Mr. Whip-poor-will was kept busy feeding his mate, for she must keep the eggs nice and warm if they were to hatch out into baby whip-poor-wills. And every night Mr. Whip-poor-will smoothed his dark coat and looked proudly at the white sash across his breast and sang his evening song. Over and over again came the clear call, "whip-poor-will, whip-poor-will," while mother Whip-poor-will sat quiet and still on the nest.

And then one sunny morning the "twins," Betty and Bobby Whip-poor-will, came out of their shells and held their tiny mouths open for Mr. Whip-poor-will to fill. It seemed to him as if they would never get enough to eat, but he brought them many a moth or insect until their little bodies began to fill out and they could hop around by themselves. They each wore a lovely dress of speckled gray down as soft as silk.

One of the things the twins noticed was that both their father and mother flew so quietly that they could scarcely hear their wings rustle. And they really felt very safe, for they were so nearly the color of the leaves and bushes that no one spied them until they began to fly about alone.

One day mother Whip-poor-will, and father, too, were away and the twins had been told to stay close by the home.

But they were restless and as they could just fly a little thought that they might venture out of the hole and hop a bit among the leaves. Now it happened that day that a great black cat was prowling around in the woods near by looking for something to do. She wasn't very hungry, for she had just dined off two gray mice which she had found in the barn.

But as she wandered around she suddenly spied the twins hopping about among the grass and leaves. Quickly she stretched out on the ground with her head between her front paws and her tail softly thumping up and down and watched them.

Just then Mrs. Whip-poor-will came flying quietly back and when she saw the empty hole she chirped softly to the twins. And then she saw the cat! Immediately she flew past the twins and off to the other side of the cat and pretended that she was badly hurt.

"Squawk, squawk!" she said, as she tumbled around and cried almost like a puppy.

The cat turned and spying her slowly crept nearer, leaving the twins trembling with fear for their mother.

Farther and farther away the mother whip-poor-will led the cat, all the time limping and tumbling around, until just as it sprang she whisked up in the air with a flurry and was away to her babies. And while old puss looked stupidly around she gathered the twins into the hole and softly covered them up with leaves.

That night when Mr. Whip-poor-will sang his evening song he repeated it seven hundred and twenty-six times. I know, because I counted. And it surely could mean nothing else than joy over the rescue of his babies.—*Christian Work*.

### A BRIGHT PIN

Sitting quietly in my study one evening I held a pin in my hand and said, "Now! Mr. Pin, let us hear what you have to tell me about yourself that will help me to talk to the children." The Pin replied, "Well, sir! I want you to understand that I am straight, that whenever I have a work to do I go at it right away; and because I am *straight*, I am welcome into all kinds of homes, and am used for all kinds of purposes. Ladies delight to have me as their constant companion. I dine with princesses, and kings display me in gorgeous scarfs. I am also welcome in the home of the poor, and save the workers a great amount of labor. Oh! but it is dreadful to think that when I become bent or crooked I am thrown away and trampled upon! Millions of my brothers and sisters are lost every day because they are crooked! So long as I am straight it is all right." Boys and girls, listen to that: "So long as I am straight I am all right." What about you? Are you straight with father, mother and companions? If you are not, depend on it you will become useless.

Secondly, says the pin, "I am sharp." Did you read in one of the papers the other day of a dentist who had a troublesome client? He wouldn't open his mouth, so the dentist gave a boy a pin and told him when a certain signal was given to push it into the man. He did, and in less time

than you can say "Jack Robinson" the tooth was out. "Did you feel it?" says the dentist. "I should think so, where is that boy?" The pin was sharp and found the spot. Boys and girls need to be sharp. Going down the Strand one day a boy was swinging his arms, just imagining that he was swimming in the Thames. He hit a man's pocket, and the man said, "Come here, you little rascal, trying to steal my pocketbook are you?"

"Sir," said the boy Coleridge, "I was simply swimming." His sharpness captivated the gentleman, and he subscribed to a library for him. The pin says: "Be straight! Be sharp." Thirdly, says the pin, "I am bright." You can't do anything with a rusty pin; try it next time when you tear a hole in your coat. Rusty children are not much use, they are always in the way. They get up in the morning and crawl to breakfast, and are too lazy to clean their boots. They are so rusty that if asked to do anything for mother they don't hear. Pins get rusty by being in the wrong place, amidst dirt and dust. Isn't that where boys get rusty? Jesus Christ had an enthusiastic disciple in "Peter," but one day he found himself in a wrong place and immediately rust gathered all around him, and when Jesus wanted to use him to speak for him Peter said: "I don't know him." How rusty he became. So rusty that he was useless; we can't afford to let rust grow over us.

The pin then said that it had two other things about it. A head and a point. All of us have heads, but some of us never get to a point, but are like a few preachers I know, who go round and round, round and round, and never get anywhere, but a pin that is "straight," "sharp" and "bright" always has a point and gets there when required. And then the pin says: "But there is something I haven't that I wish I had—

that is some brains. I am so dependent on others!" No brains, indeed? Then you are not much after all, and how can I help the children by talking about you? Then it said: "Tell the children that to be what I am they must use what I have not—brains." So it amounts to this: To be straight, sharp, bright and have a point we must use the brains that are in what a pin has as well as ourselves, the *head*.—*Rev. John Dunstan in The Christian Work*.

### MARRIAGES

SMITH-BEEBE.—At the home of the bride's mother, Mrs. W. R. Beebe, Alfred, N. Y., on August 27, 1924, Mr. Leon B. Smith and Miss Marjorie H. Beebe, both of Alfred, were united in marriage, President Boothe C. Davis officiating.

COON-ROGERS.—At the residence of Miss Angie Langworthy, Milton Junction, Wis., August 25, 1924, by Rev. Clayton A. Burdick, Edward Dupont Coon, of Milton, Wis., and Mrs. Esie A. Rogers, of Brookfield, N. Y.

DAVIS-ALLEN.—At the Seventh Day Baptist church, Shiloh, N. J., June 16, 1924, Therman C. Davis and Sarah T. Allen, both of Shiloh, N. J., Rev. E. F. Loofboro officiating.

E. F. L.

WARE-NEWKIRK.—At the Seventh Day Baptist parsonage, Shiloh, N. J., July 21, 1924, Fred M. Ware, Deerfield, N. J., and Alice B. Newkirk, Shiloh, N. J., Rev. E. F. Loofboro officiating.

E. F. L.

BONHAM-HARRIS.—At the home of the bride's parents, Mr. and Mrs. L. Hoover Harris, Shiloh, N. J., July 30, 1924, Clarkson S. Bonham, and Elizabeth W. Harris, both of Shiloh. The ceremony was performed by Rev. E. F. Loofboro.

E. F. L.

COOPER-DAVIS.—At the home of the bride's parents, Mr. and Mrs. N. W. Davis, 146 E. Eighty-eighth Place, Los Angeles, Calif., on July 4, 1924, by Rev. J. T. Davis, grandfather of the bride, Mr. Lee Cooper of Santa Paula, Calif., and Miss Ada Louise Davis of Los Angeles.



## SPECIAL NOTICES

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

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hansen, pastor, 1152 W. Sixtieth Street.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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*Joseph A. Leighton.*

## Sabbath School. Lesson XII.—Sept. 20, 1924

JESUS MAKES A 'MISSIONARY TOUR.—Mark 1: 35-45.

*Golden Text.*—"Thou canst make me clean." Mark 1: 40.

## DAILY READINGS

Sept. 14—Jesus Makes a Missionary Tour. Mark 1: 35-45.

Sept. 15—The Missionary Pattern. Acts 10: 34-43.

Sept. 16—Christ's Parting Command. Matt. 28: 16-20.

Sept. 17—Helping People. Matt. 25: 34-40.

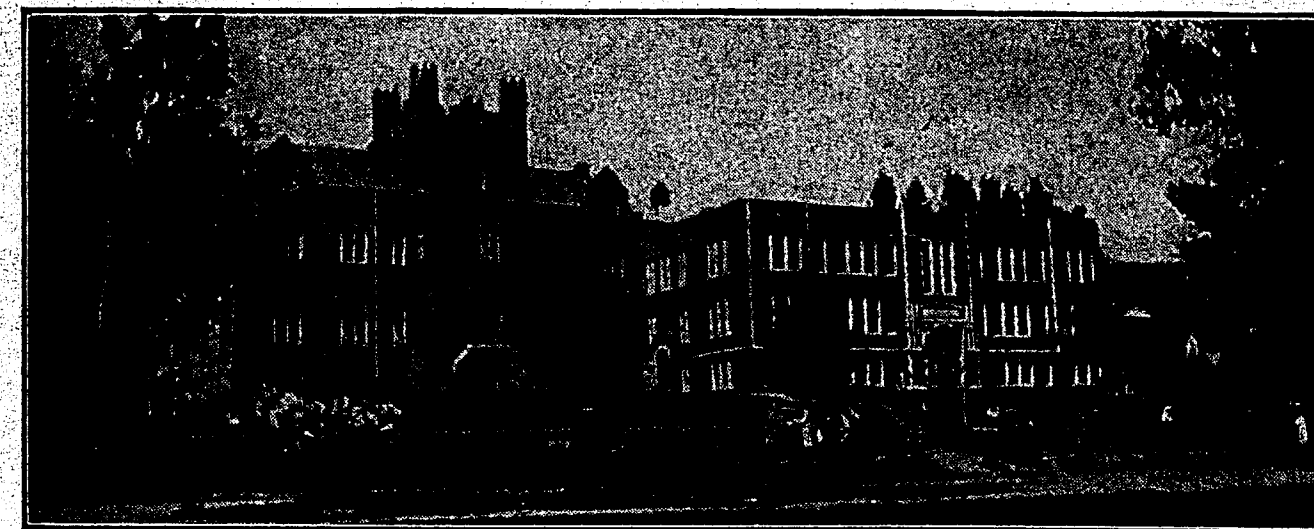
Sept. 18—A Missionary Call. Isa. 60: 1-11.

Sept. 19—The Persistence of the Gospel. Luke 19: 29-40.

Sept. 20—"Unto thee shall all flesh come." Psalm 65: 1-7.

(For Lesson Notes. see *Helping Hand*)

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# The Sabbath Recorder

## Seventh Day Baptist Onward Movement

*Motto: Onward and Upward*

*Slogan: Lead on, O King Eternal*

As we pass from the New Forward Movement five year period to the Seventh Day Baptist *Onward Movement*, let it be without any break or any slacking of effort, but rather with a steady shoulder-to-shoulder united advance all along the lines.

### LINES TO MOUNT EVEREST

George Imbrie Sill

Arising from his night's repose,  
The Sun looks o'er the eastern verge of earth,  
To where, O Everest,  
Thy vast misshapen form upheaves,  
Frowning portentous on the cowering land.

Where sky in homage bends,  
And ice-bound, rocky ramparts rear,  
Forbidding,  
High towers thy mighty head,  
Set in the silences of ages gone,  
Crowned with the dawn,  
Imperial and alone.

And from that dizzy, frigid height,  
Of virgin solitude,  
Beyond the far-flung plain below,  
Across the arid desert's weary waste,  
Beyond where ocean's sounding billows surge  
On other shores;  
World-wide, Adventure's gage is proudly cast  
Before the sons of men.

Of them that dare,  
Who next shall take the challenge given,  
And try that upward path,  
Beset by Death?  
Who shall, forsaking all,  
At last attain that eminence  
And live among the stars of fame?

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