

The Sabbath Recorder

Seventh Day Baptist Onward Movement Budget 1924-1925

Sabbath School Board	\$ 3,600.00
Young People's Board	2,200.00
Woman's Board	4,300.00
Historical Society	500.00
Education Society	1,500.00
Missionary Society	16,450.00
Tract Society	8,195.00
Scholarships and Fellowships	1,000.00
Supplementing pastors' salaries	1,500.00
Ministerial Relief	4,000.00
General Conference	5,973.46
Emergency, or Contingent Fund	9,045.54
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	\$58,264.00

"ACCORDING TO THE RICHES OF HIS GLORY"

"For this cause I bow my knees unto the Father from whom every family in heaven and on earth is named that he would grant you according to the riches of his glory that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be able to apprehend with all the saints what is the breadth, and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."—Ephesians 3: 14-19.

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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 Salem, W. Va., Aug. 18-23, 1925.

President—S. Orestes Bond, Salem, W. Va.
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.
General Secretary—Rev. Willard D. Burdick, Plainfield, N. J.

Treasurer of Onward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

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.

Terms Expire in 1927—S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Little Genesee, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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

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

Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, 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.

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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, R. F. D. 5, Battle Creek, Mich.

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—Mrs. Blanche Burdick, Ashaway, R. I.

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

Western—Miss Helen Clarke, Little Genesee, N. Y.

Northwestern—Aden Clarke, Battle Creek, Mich.

G. Merton Sayre, Milton, Wis.

Southeastern—Miss Eunice Rood, North Loup, Nebr.

Southwestern—Miss Maybelle Sutton, Salem, W. Va.

Pacific—Gleason Curtis, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

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.

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PLAINFIELD, N. J., SEPTEMBER 22, 1924

WHOLE No. 4,151

Sabbath Morning At Conference

In some unknown way my notes of Sabbath morning service at Milton have been lost, so I can make no report of Rev. H. Eugene Davis' excellent sermon. It was one of his best, and the hall was crowded full of interested listeners.

The offering for the three societies amounted to \$426.50, and on Sunday morning, for the Woman's Board, the Sabbath School Board and the Young People's Board, it was \$138.19, making \$564.69 in both collections.

At the noon hour, the Entertainment Committee announced that they were prepared to serve fifteen hundred meals, and everybody was urged to stay to dinner.

The work of the Sabbath School Board was announced for the afternoon. Our readers may look for the addresses in the Sabbath School Department.

Great Christian Endeavor Meeting at Conference

As the children's exercises closed on Sabbath afternoon, a large company of Christian endeavorers came to the front and began their service.

This meeting was led by Doctor George Thorngate, and the song service was conducted by Professor Stringer. He had a men's chorus of thirty-five persons, who began with the song:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the Wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

Then came the sweet strains of "O Master let me walk with thee," which was followed by prayers for grace to go where the

Master wants us to go, and to do what he would have us do.

The topic of the hour was:

MY DECISION

It proved to be a time of important decisions. The leader spoke of the value of decisions. "My decision *must be something*. What shall it be?"

Great events of the world have depended upon decisions. He recalled several Bible stories where decisions were made which settled important matters. There was Ruth's decision; the decision of the rich young ruler who came to Christ and went away sorrowful; and the prodigal son's two decisions—first bad and then good—all of which showed the importance of making good decisions.

We stand today, many of us, at the point of deciding the question: what we shall do with our life. How shall I invest my time and powers so my future may be happy and the world may be better for my living in it?

Several persons followed these remarks by relating experiences and results of decisions they had made. Then Eugene Davis was asked to lead in this decision day program.

He said that during his year in America he had not dared to challenge our young people to offer themselves for service because the denomination was so indifferent, and made so little effort to provide for them. But since coming to Conference he had changed his mind somewhat on this matter. He referred to his call nine years ago, from this same platform, when forty young people came forward and offered themselves. Among them was George Thorngate, who is here today ready for work in China. The lethargy of the church has undoubtedly caused some of the forty to give up trying.

Since this Conference began several young people have expressed a desire to enter the Master's service, and Brother Davis decided to call for decisions here and now. He first asked all here who answered his call nine years ago to come to the front and stand by him. Several responded. Then

he requested that every one willing to pledge full life-work for service to come, and a good number came forward. Eugene said he was thinking of a much larger group among the churches who were not there, but who would respond if they were present.

Then came a call for part-time service volunteers—all who have signed cards for part-time service, who, as he said, make a very important group. Here the men's chorus and all the people broke in with the stirring song:

Onward and upward and forward today,
Onward renewing thy strength in the way;
Upward, though rugged and steep be the hill,
Forward the word of the Lord to fulfill!

Refrain:

Onward and upward with carols, with carols of
praise,
Angel-like anthems in pilgrim-like lays;
Mountain and valley shall echo, shall echo thy
song,
Onward and upward, it is not for long.

Onward and upward and homeward the while,
Upward, thy sunlight the Saviour's own smile;
Onward His presence thy shade from the heat,
Homeward, for home after exile is sweet!

Refrain:

Onward and upward be strong in the Lord,
He is thy shield, thine eternal reward;
He is gone forward thy place to prepare,
Homeward thou goest to dwell with Him there.

When the song was over about thirty-five had responded to the calls for full-time or part-time service.

Finally Brother Davis requested all pastors and teachers to come and stand with their young people. The response was prompt and hearty; and when not less than a hundred, all told, were standing around the leader, on and in front of the platform, everybody joined in singing: "Blest be the tie that binds."

Young People's Session The young people **Evening After Sabbath** had another great session in the evening after Sabbath. The theme for the hour was, *Thy Will Be Done*, and President B. F. Johanson had charge. The front seats were reserved for the young people, and they began by singing: "Onward Christian Soldiers." The house was crowded, with many standing, when Brother Johanson called to order. After his brief address, the young people struck up their rally song:

YOUNG PEOPLE'S RALLY SONG

We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to "Rhody,"
The State whence our forefathers came.

Chorus

We'll strive to be true to the Sabbath
We'll strive to be true to our God,
And whether at home or afar we shall roam,
We'll guide our lives by His Word.

There's a place in the world's work for young
folks
Who everywhere stand for the right.
Let us put on the God-given armor
To help us to win in the fight.

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

Then came the presentation of banners. This proved to be a most enthusiastic part of the program. When each banner was presented the large company of young people began to sing with all their might:

That's where the banner goes
To
Her praises thus we sing
To cheer her onward;
Bring out that banner bright
That all may see.
All hail! All hail! to

In the dotted line they used the name of the person or the society receiving the prize. For instance, the RECORDER Contest went to New York City, and that name was sung; and when some person received a prize, his or her name was placed in the dotted line.

Then there were rounds called "Bubbles" that came in at appropriate times. One of these was:

We're forever boosting C. E.
Loyal C. E. workers we.
Our aims are high,
Ne'er a day goes by
Without some plan to do or die.
Endeavorers are loyal,
Need not ask us why
We're forever boosting C. E.,
Boosting C. E. to the sky.

A second bubble ran like this:

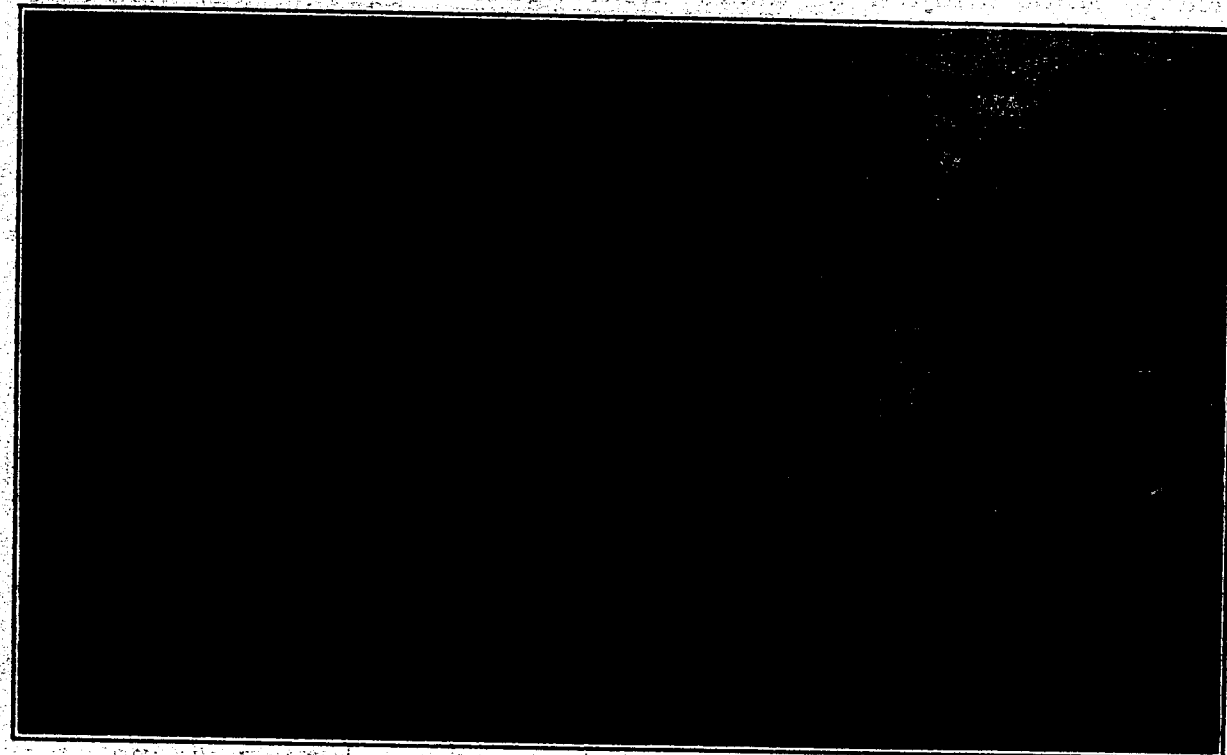
C. E. will shine tonight,
C. E. will shine.
C. E. will shine tonight, won't that be fine?
C. E. will shine tonight,
C. E. will shine.
When the sun goes down and the moon comes up,
C. E. will shine.

Sometimes it ran, "RECORDER" will shine; sometimes "Milton" will shine, or "Salem" will shine, as the case might be.

The last bubble sung was in the tune of the Battle Hymn of the Republic, and ran like this:

It isn't any trouble just to S-M-I-L-E
It isn't any trouble just to S-M-I-L-E
So smile while you're in trouble,
It will vanish like a bubble
If you'll only take the trouble
Just to S-M-I-L-E.

Our readers must see that no pen can make an adequate report of such a meeting as this. But if you can see in imagination, the crowded house, the throng of bright, enthusiastic young people, the young lady on the platform handing out prize after prize and banner after banner; and then if you can hear, in imagination, the rousing cheery voices of a host of earnest young people breaking out in rousing songs, you may have some conception of the power and uplift of this wonderful meeting.



Visiting on the campus—noon hour.

President Johanson said: "The board believes in the young people. We have the finest company in the world. No other agency can do the work they are doing. We want your help in the year just at hand."

The general theme of the meeting, "Thy Will Be Done," was treated by six young people in brief addresses, each one of which furnished a sub topic under that general heading as follows: With my Strength, Milton Davis; With my Devotions, Lloyd Seager; With my Loyalty, Gladys Hulett; With my Plans, E. Wayne Vincent; With my Pleasures, Duane Ogden; With my Time, Bertrice Baxter.

The first speaker emphasized the strength of the morally clean; the second speaker spoke of personal communion with Christ

and the true spirit of prayer; the third regarded loyalty as a thorough going devotion to a good cause—to the church, to society, to the state and to the nation. The Christian must be loyal to the Bible and learn to, "Be still and know that I am God." We must be loyal to the Sabbath everywhere, and to the highest truth whatever it may be.

The fourth address had to do with God's will in our plans. We must think of his will when making our plans for life. Some one should be obeyed. Obedience to law is essential in our plans if we heed the theme of this meeting: "Thy will be done."

Number five in this program wondered why some persons seem to forget God's will when making up their pleasures. The Christian is not deprived of good pleasures. There should be a strong movement for wholesome, uplifting pleasures.

In the sixth address, Miss Baxter made much of devoting our time to the Master's work. How am I using my time? Its proper use leads to a life victorious.

This one meeting with six young people speaking on the general theme: "Thy Will Be Done," was enough of itself to inspire hope for our future, even if there had been no other young people's work in Conference. But when you think of two hundred loyal young men and women, all busy in various other meetings, both early and late; and faithfully working for the Entertainment Committee wherever needed, you

should certainly be hopeful for our future. Those of us who are older can remember a time when young people had no part in our General Conference meetings, and when their presence was almost unknown. Let us "thank God and take courage."

At the close of this program, the young people gave a pageant, entitled, "The Challenge of the Cross," which proved to be an excellent gospel message. The evangel gave a challenge call upon all to take up the cross and follow Christ. Several disciples came in one after another, offering to take the cross. Each one tried to select one suited to her tastes. Some were too heavy, some wanted to make them lighter only to find that Christ could not accept them and that they could not find peace in that way. Only the one who was willing to humble herself and accept her cross in the right spirit found joy and peace in following the Master.

This brought to a close the wonderfully helpful Sabbath day's services of Conference.

The Last Day Of Conference The first work on Sunday morning was to push along the reports of committees and complete as far as possible the remaining business. One thing was noticeable all through the week; the sessions made schedule time, beginning and closing promptly according to the program. So by 10.15 a. m. the business had been disposed of and the people were ready for Director A. J. C. Bond's "Review and Prospect." The subject suggests his entire theme. There was a brief retrospect of Seventh Day Baptist history which was quite inspiring and was listened to with deep interest. Then came a statement of our progress during the last five-year period.

We undertook great things; but conditions changed so we come short of our plans. Nevertheless we have done better than ever before in all our history. Our interests have been unified, we have learned to think together, we have improved our plans, and the Forward Movement has come to stay.

Responses from the people show that very many desire to see the budget plan continued.

We have made good gains in other matters as well as in a financial way. There has been a gain in candidates for the min-

istry. And the New Forward Movement has had an excellent effect in promoting the spirit of co-operation and mutual understanding. As director I have tried to carry good reports from one section to another to help our people see eye to eye in regard to the great work.

To me, the baptism of three lone Sabbath keepers yesterday morning in Clear Lake, who had come to this Conference asking to be baptized, suggests something of spiritual-interest such as we have not seen of late, and I pray that it may be prophetic.

I do not leave the Forward Movement work without some regrets. "The God bless you's", from strong business laymen regarding my new work have cheered me. I know Brother W. D. Burdick so well that I am sure the work goes into good hands.

The discussion that followed was full of encouraging good words.

At 11.15 a. m. Rev. Clayton A. Burdick preached from the text: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1:35.

Christ went out alone to pray, feeling the need of communion with his Father. If Seventh Day Baptists expect to keep up with God or to keep anywhere near him, they have something to do. Otherwise God will get so far ahead we can never catch up with him.

Prayer is one of the chief things, and it is neglected too much. Many churches are giving up their prayer meetings. One pastor told me he had no man in his entire church upon whom he dared to call for a prayer.

Our Master felt the need of prayer, and much of his success was due largely to prayer. If Christ needed the Father's help, how much more do we. I love to think that God sympathizes with me and helps me in answer to prayer.

Brother Burdick told of many instances in which help had come in answer to the prayers of the people. I know God answers prayer. Missions have been supported by prayer. Is not God as ready to help in these times as he was in days of old? Here we are today, facing problems and seeing open doors, and we, too, must go to God in prayer. Pray, pray, pray! If we do not believe in prayer then we ought not to try to do the work.

May the coming year be the most glorious in our history.

THE LAST SERMON OF CONFERENCE

Rev. George E. Fifield preached the closing sermon. His text was about the "Branch" filling the temple of the Lord, until people afar off shall come. The people had forsaken the fountains of living water and hewed out cisterns that held no water. The building of the temple was not by might, nor by power of human hands, "but by my Spirit." The same words come to us now.

The building of the church began at Pentecost. We are the sanctuary in which



Conference is over—campus deserted. Evening shadows gather. We hope for the new day.

God wants to dwell. This is a wonderful truth. Wealth is noted for the things it can not buy. It can build a house, but not a home. Money can not buy love, faith, hope, etc.

God wants some one through whom he can speak to the world. He wants to sanctify us. Think of his love! water when needed, bread when needed. It is wonderful to trust God and to feel that we have some part in the building of his temple. Each living soul has some part in his heavenly building.

We shall never learn to swim by wading around near the shore, but must learn to trust the water and use our God-given powers. The prophet's river of living water flowing from the temple, had waters to swim in.

God loves Seventh Day Baptists and

wants them to keep near the living waters. If they hew out leaky cisterns according to their own notions, he can not help them much.

This was a wonderful sermon, which no pen can adequately portray.

As the closing hour drew near, several items of business came up. Fourteen churches in Jamaica were admitted to Conference, and Rev. Mr. Mignott was welcomed to our ministry.

Hearty thanks were given to Milton College for the use of the buildings and campus with all their conveniences and comforts, to all the officers for efficient and faithful service, to the commission for its care in solving our problems, and to the choir for excellent music.

There were four hundred and thirty delegates and a good number of visitors besides. Two hundred and seventy were from the Northwestern Association.

The next Conference will be held with the church at Salem, W. Va.,

with S. Orestes Bond, president of Salem College as Conference president. The recording secretary is J. Nelson Norwood, Alfred, N. Y., and the corresponding secretary is Edwin Shaw, Milton, Wis.

The Entertainment Committee reported that there had been 7,344 meals served in the dining hall, 960 of which were for the helpers. The cash receipts had been \$2,106.56.

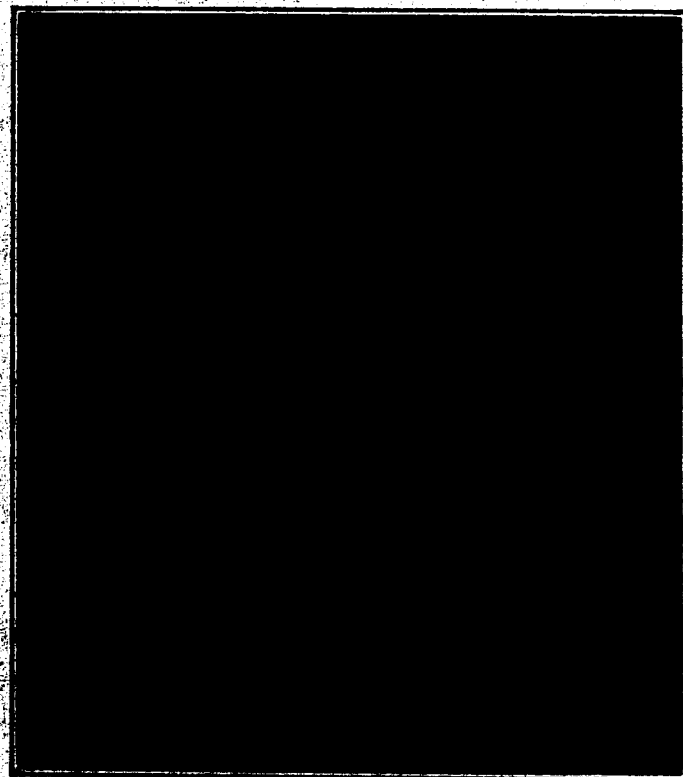
Under the leadership of President Whitford, of Milton College, a large and well organized choir with an orchestra of several stringed instruments and a piano, furnished excellent music each day of the general sessions, and several leaders of congregational singing aided in the praise services. Special effort was made to have all the music help-

ful in promoting real worship. There were several solos, duets, and quartets as special music, all of which helped to make the music uplifting and inspiring. Male choruses and women's choruses found appropriate places in some of the programs, which did not appear in the published program of Conference.

The evening vesper services each day, led by some delegate or by President Whitford, were well attended and much enjoyed.

The Deserted Campus The picture on the preceding page shows the place where Conference, with all its life and inspiration and social pleasures has endeared it to the hearts of hundreds who were there. After the last day session had closed, I loitered about the grounds, pondered over the interests that had been provided for during the week, and as the evening shades began to fall, my kodak caught this picture of the empty hall and the deserted campus.

Some way there was an element of hope even in the approaching darkness. There was light at evening time in the certainty of a new morning. And the very place where Conference had been was filled with an afterglow of assurance that the new day just before us would be filled with achievement of which the next Conference will be proud.



EDITOR GARDINER

While Dr. Gardiner was taking a picture of the Commission at Lake Geneva recently, someone else "got him."

—Printer's Imps.

HISTORY OF THE NILE CHURCH

HENRIETTA ENOS BURDICK

In 1821 Abram Coon Crandall, an agent for the Holland Land Company, moved with his family of seven children from Alfred, N. Y., to Friendship, N. Y., locating on land now owned and occupied by Mrs. Sarah L. Stickney. Through his influence a number of Sabbath keepers from Alfred and New Jersey soon joined him. Some settled on the Cuba road this side of the summit but more took the road leading to South Branch Corners, now known as Pennsylvania Avenue.

Not long after the arrival of Abram Coon Crandall, the people began holding Sabbath services at their homes and were occasionally visited by missionaries of our denomination. In 1824 the Sabbath keepers sent a petition to the General Conference praying to be recognized as a church. The petition was not granted but a council was appointed consisting of William B. Maxon (my grandmother Crandall's cousin), Eli S. Bailey, and John Green. They met on September 14, 1824, and as Elder Amos Saterlee was present he was invited to take a seat with the council, which he did. The brethren presented themselves as a society and requested to be organized into a church. Articles of faith and covenant were presented and adopted. The society presented Abram Coon Crandall to receive the right hand of fellowship which was given by Elder John Green in behalf of the council, acknowledging them a regular organized church to be called "The First Seventh Day Baptist Church of Christ in Friendship, New York." The 1825 Conference recognized the Friendship Church. During this year the church was visited by Elders Richard Hull, Daniel Babcock, and John Green, the latter becoming its first pastor and serving till 1832. During his pastorate one hundred twenty united with the church, forty-seven in the year 1830. The following names appear as constituent members: Abram Coon Crandall, Samuel Yapp and his wife Mary Yapp, Nathan Truman, Harry Crandall and his wife Mehitable Crandall, Benjamin Wigden (colored) and his wife Mary Wigden, Micah Randolph and his wife Anna Randolph, Elizabeth Noble, Henry Green, and Edith Ayers.

On the following day baptism was administered and several more added to the

church. I have always been told that my grandmother, Sarah Langworthy Maxon Crandall, was a constituent member. Reading old records I find that on August 28, 1830, the records of the church were consumed by fire when the house of Richard B. Davis, church clerk, burned. On September 5, 1830, they called a church meeting, having procured a new book, and it was voted that Richard B. Davis serve the church as clerk. It was also voted that the organization of the church on September 14, 1824, be placed on the new book and the names of the brethren and sisters belonging to the church be placed on the records. The "Articles of Faith and Covenant" and the "Constitution" were placed in the new book.

In 1825 Walter B. Gillett, a young school teacher from New Jersey, came to Friendship, took up land, made some improvements on it and taught school where the village of Friendship now is. In 1827 he went to New Jersey, where he married his first wife, returning the same year. They were baptized and joined the church. Mr. Gillett at once became active in the religious services of the church. On September 5, 1830, he, with Rowland T. Green and Zarah Ayers, was called to serve as deacon. On March 6, 1831, he was called to improve his gift as he should "think proper or as his mind might be led." At a yearly meeting held in the Friendship church June 3, 1832, after examination by a council, he was solemnly ordained to the work of the Christian ministry. In 1832 he organized Bible study for the children. They were to learn seven verses each week or as many as they could. A constitution and by-laws were adopted in 1854 for the Sabbath school. Elder Gillett lived in a house this side of the Wellington Jordan bridge until 1840, when he was called to New Market, N. J., as pastor, having served the Friendship Church as missionary, supply and regular pastor. During these years more than sixty-five united with the church.

From the organization of the church in 1824 they met for worship in the homes of the members and in a block house tavern on the corner where Mrs. Reed now lives. In 1827 a lot containing one half acre, the gift of Deacon Lewis Titsworth, was procured at what was then known as South Branch Corners. In a few months a plain

and comfortable thirty by forty foot building was completed, unencumbered by debt. This house was located south of the cemetery and a little north of Mrs. Whitford's barn. After its completion there was a large ingathering of souls. This house was lighted with candles and warmed with wood. At a church meeting I find: "Voted that we buy two brass candle sticks for the pulpit and nine tin candle sticks. Voted that the male men furnish one dozen candles each or pay twenty cents for lighting the meeting house. Voted that the male men having teams furnish one load of wood and those having no team fit wood for the stove." At an annual church meeting held January 6, 1850, we find the following resolutions: "Resolved that we light meeting house with lamps. Resolved we have six cord of wood. Oil and wood are to be furnished by the church." At an annual church meeting on January 7, 1849, it was resolved "that the job of lighting, cleansing, and warming the house be let to the lowest bidder. Cleansing meaning washing twice a year and kept thoroughly swept." This was let to S. P. Witter for \$4.50 per annum.

On September 1, 1839, a committee was appointed to invite Elder Zurial Campbell to make us a visit, which he did. Soon after, the church gave him a call to become pastor. On January 5, 1840, he and his wife were received into the church as members from Truxton. He served the church till September 8, 1844. During this time over fifty united with the church. In arranging with him they were to move his goods, furnish a house, firewood, and a cow, and give him \$125. It was voted to circulate a subscription paper through the society for this amount. Up to this time all money was raised by levying a tax on the male church members. At this same church meeting it was voted "to meet three weeks from today at 10 a. m. to form a society called 'Seventh Day Baptist Society of Friendship'" which continued to meet the same day and place after the church meeting had adjourned until February 21, 1898.

At a session of Conference held in Hopkinton, R. I., September, 1835, a committee recommended the organization of three associations—eastern, middle and western—to be held each year prior to the sitting of Conference, and send twelve messengers. "The western may consist of churches situ-

ated between the east line of Steuben County extending north to Lake Ontario, south to the Atlantic, and west to all the churches that are now in fellowship with Conference and those received from time to time." Several churches met on January 1, 1836, and voted to invite the churches comprised in the Western Association to appoint delegates to meet and transact business relative to the association on the fourth day before the third Sabbath in the February next. In the meantime it seems that Hayfield sent a request for delegates to meet with them in February, 1836. So a delegation from First Genesee, Friendship, Darian, Amity, and Second Genesee met at Hayfield and drew up a constitution. Elder W. B. Gillett and Deacon A. S. Randolph went from the Friendship Church as messengers and invited the association to meet with the Friendship Church in June, 1837. At this association it seems they completed the formation of the association.

A. A. F. Randolph, a licentiate, was called to ordination by the church and ordained at an association held at Alfred June 22, 1843. He served the church as administrator for some time. (Mr. Randolph was the first town clerk in the town of Wirt.)

On July 5, 1846, it was voted to invite Elder John Green to hold special meetings three months or more as he should think proper. He accepted and his ministry resulted in a precious revival, twenty uniting with the church.

On November 5, 1846, the church invited Elder B. F. Robbins, a cabinet maker living and doing business at Friendship, to labor with the church on the Sabbath as long as he should deem proper or as it was the wish of the church. He served one year as pastor and occasionally filled the pulpit for several years afterward. In March, 1842, some one tried to introduce the bass viol to help the singers but did not succeed. In June 1842, the association recommended holding concert prayer meetings at four o'clock the first Sabbath in every month, which our church did. In 1839, our church corresponded with the Genesee Church about holding quarterly meetings, arranging to begin with the Dodges Creek Church the first quarter, Genesee the second quarter, Bolivar the third quarter, and Friendship the fourth quarter.

On January 15, 1851, communion not having been served for some time as the necessary preparations were not ready, a committee was appointed to ascertain the cause. Deacon Ezekiel Johnson reported that he had made arrangements and that the necessaries would be ready at the stated time for communion. I suppose this was the time my mother began caring for the necessaries which she did for many years. Here it might be mentioned: "Voted the treasurer have the names of the male members and call on them for one shilling (twelve and one half cents) for communion expenses and report." You may rest assured if they did not pay they would be visited. I find in the early years an agitation for the pure juice of the grape for communion purposes and a committee appointed to send to New York to try to get it. At the annual church meeting, January 1, 1860, an account of fifty cents was presented by Deacon Truman for communion expenses for the past year.

At a church meeting in November, 1860, the church appointed three sisters—Mrs. Calvin Wheeler, Mrs. Joseph Allen, and Aunt Nancy Clark—to visit a sister and they declined, it being unconstitutional.

Article 7 of the constitution reads: "It shall be the indispensable duty of the members of this church to attend the church, Sabbath and covenant meetings, except the church meetings where the sisters shall not be under obligations to attend unless requested by the church" (meaning male members). I find this in the records of the church meeting of 1862: "As we are laboring under embarrassment because of a vote of the church confining all business to male members—resolved that we resolve ourselves into a committee of the whole both male and female to ascertain the views of all with reference to hiring Elder West another year as pastor." I think the sisters had been requested to attend as seems the custom when hiring a pastor.

I find nowhere how or of whom the land was procured and but very little about building the present house of worship. I did find in the minutes that a committee was appointed to solicit the use of the schoolhouse in the district for public worship. From history I find that in 1851 the society disposed of the old house and land upon which it stood and built the one we

now occupy. In 1884 it was raised and a basement fitted up.

In July, 1857, Elder Joel C. West, of Preston, was invited to make us a visit with a view of becoming pastor. Elder West being a young man with a growing family, brought new life into the church. He became pastor at a salary of three hundred dollars. At his suggestion the First and Third Genesee and Richburg Churches were invited to meet with our church on the sixth day evening before Christmas to labor for an increase of vital piety and conversion of souls. This resulted in much good. During Elder West's pastoral care of the church, forty persons united with the church. He served from the fall of 1857 to the close of 1862 when he left us to go to Minnesota. Some of us remember going to the first donation ever held to help on our pastor's salary. It was held in the house on the corner by the schoolhouse, where Elder West's family lived.

Elder Lemman Andrus followed Elder West for one year as pastor, serving the church three years in connection with the Richburg Church and living at Richburg.

On January 21, 1866, Lewis A. Platts, a student in Alfred University, and our first student pastor, was invited to preach the next Sabbath with a view to employing him. He became pastor and on July 25, 1866, he was ordained. Those taking part in the ordination were N. M. Hull, S. R. Wheeler, President Allen, Nathan Wardner, and Lemman Andrus. Elder Platts continued to live in our midst till September 7, 1868, when he left us to become pastor of the New York City Church. His ministry was blessed by the adding of fifty persons to the church.

The church was without a pastor till the next June when John L. Huffman was engaged to preach for one year. Feeling the need of an awakening Brother Huffman was invited to make an effort in that direction. Seventeen were added to the church by baptism that year. In 1871 Elder Huffman resigned that he might enter Alfred University.

On January 1, 1871, the following action was taken: "Whereas Brother Theodore Gardiner is engaged by the Missionary Board, therefore resolved that we heartily approve the course he is taking, resolved that we grant him a license to improve his gift in preaching."

B. F. Rogers, a student in the Theological Department, supplied from September, 1871, until May, 1874. Next came Elder Lemman Andrus who served one year. For several weeks in the spring of 1875 O. D. Sherman served the church. In 1876 U. M. Babcock preached from January to May. In November, 1876, Elder W. B. Gillett returned as pastor and began laboring with the people among whom he had begun his ministerial life in 1831. In a report given by him in 1876 he said that the congregation consisted of about forty families, that the whole number of persons who had been connected with the church since its organization was four hundred eighty-four, that the present membership was one hundred thirty-six. (At present the total number of church members is seven hundred twenty-five.) In September, 1881, Elder Gillett resigned owing to ill health and age and returned to New Jersey. Memorial services were held at church for him on June 13, 1885. He had served the church part or all of the time for twelve years.

In 1882 Elder Charles A. Burdick and family came to us from Portville. He introduced systematic giving and the church adopted the envelope system of raising money. He continued with us till 1887 when he accepted a call to the Farina, Ill., Church.

L. C. Rogers was pastor from May, 1887, to September, 1888, when he left us to take up the Charles Potter Chair of History and Political Science at Alfred University. In the fall of '88 a parsonage was bought. Elder Henry Lewis, brother of C. M. Lewis, succeeded Elder Rogers as pastor and continued as such till May, 1891. He was the first to occupy the new parsonage.

M. B. Kelley, a student of Alfred, came to us January, 1892. Those taking part in his ordination July 20, 1892, were: Elder G. W. Burdick, M. B. Stillman, T. R. Williams and Jared Kenyon. He closed his pastorate with the church in 1895 to become pastor of Hornellsville and Hartsville.

He was followed by George B. Shaw, wife and six weeks old baby girl. They remained with us till September, 1897. Their second daughter was born in our parsonage. We know her now as Mrs. Thorngate who is to go to China as a missionary.

Then came Willard D. Burdick, a full fledged preacher, from Jackson Center, Ohio, in November, 1897. He served till October, 1905. During his stay of eight years many things happened, but nothing bad. Just prior to his coming the society organization was disbanded and merged into the church organization. February, 1899, O. M. Witter and C. R. Gardiner were ordained deacons. Through the efforts of the Y. P. S. C. E., which was organized in 1889, a good bell was obtained for the church. Several short seasons of evangelistic meetings were held. At a semi-annual convention March 10, 1905, M. J. Jordan and P. L. Clarke were ordained as deacons. During his pastorate fifty-eight were added to the church roll and eighteen deaths occurred. He presented his resignation February 26, 1905, to accept a call from the Farina, Ill., Church.

A. J. C. Bond preached the first sermon as pastor of our church October 1, 1905. On December 2 he and Mrs. Bond presented letters for membership and were received into the church. Words of welcome and the right hand of fellowship were given by Deacon William Gardiner. In February and June of 1908 twenty-three young people were baptized and received into the church and more by letter. May 9, 1908, Pastor Bond announced his acceptance of a call to Milton Junction, Wis. His resignation took place September 1, 1908.

James L. Skaggs entered upon his duties as pastor September 1, 1908, and served in that capacity until October 1, 1910. During the school years he spent three days each week attending classes at Alfred Seminary. This was his first pastorate. On October 17, 1908, the church voted him a license to preach and administer the ordinances of the church. Those taking part in his ordination in March, 1909, were: William C. Whitford, Herbert Cottrell, W. D. Wilcox, A. E. Main, S. H. Babcock, and B. C. Davis. During Pastor Skaggs' pastorate there were no special meetings held. Just before his coming twenty-three had been baptized. Through his personal work five were received into the church by baptism and nine were received by letter. The church lost nine by death, one our senior deacon Edwin Daniels. Pastor Skaggs reports that the Friday night prayer meetings have been good but not largely

attended, that the work of the auxiliary bodies of the church was to be commended. In 1909 responsive reading in the Sabbath morning service was introduced. About this time an aluminum individual communion set was bought. Pastor Skaggs resigned July 2, 1910, to accept a call from Shiloh, N. J.

Herbert L. Cottrell began his service as pastor September 24, 1910. He and Mrs. Cottrell united with the church May 19, 1911, he by letter and Mrs. Cottrell by baptism by him. At a semi-annual meeting held at Nile March, 1911, he was ordained. Those taking part in his ordination were: I. L. Cottrell (his father), W. L. Burdick, A. E. Main, and G. H. F. Randolph. The week of prayer was observed January, 1912. He spent much time with the juniors Sabbath afternoons. The first part of the session was devoted to Junior prayer meeting and the last part to instruction of the Bible which he felt fully repaid him. The Senior society did much good work though small in numbers. He enjoyed very much co-operation with our first day people, uniting Thanksgiving Day for a program and dinner, at Christmas time for the ever welcome exercises and tree, and other gatherings as they came in their order. He and we would not forget the clean, helpful and joyful Fourths of July held at Fred Stillman's home in the pines. During his pastorate there were two received into the church by baptism and eight by letter. He left us in 1913 to take up a pastorate at Berlin, N. Y.

William M. Simpson became our pastor the first Sabbath in June, 1913. He attended the seminary three days in a week for two school years of his pastorate. The church licensed him to perform all the Christian ordinances. In October, 1913, the Western Association met here. The meetings were deeply spiritual and were continued for two weeks after the association, which resulted in the conversion of souls. At a semi-annual meeting held here Mr. Simpson was ordained. I find no report of his ordination. He reports that the auxiliary societies had been active, that the Sabbath school had organized two classes and done some good work in teacher training and developed a working home department. (This still continues to do good work.) Christian Endeavor interest was best in 1914 when bi-monthly meetings were held,

a sermon for the young people given, and socials and other special work done. The Junior society was quite regular in attendance. The Ladies' Aid society worked along regular lines. During his pastorate fifteen were baptized, thirteen uniting with the church. Pastor Simpson closed his pastorate here July 31, 1916, to accept a call to the First Verona Church.

L. O. Greene of the Theological Seminary supplied the church from January till April, 1917, when he left the seminary and us and returned West to produce food as a war measure.

John F. Randolph left the seminary at the same time and began serving this church the last Sabbath in April, 1917. He was granted special privilege to administer the Lord's Supper in July, and in August he was licensed to perform the ordinances of the church. July 3, after finishing his seminary course, he was ordained to the gospel ministry. The following winter he was granted a leave of absence to complete a college course. His father, Elder G. H. F. Randolph, acted as a supply. Pastor Randolph reports that the pastorate as a whole had but little special evangelistic work. After a decision day on Sabbath morning two young people were baptized. Ten days in April and May, 1920, W. D. Burdick, our former pastor, held special meetings. Following these meetings five were baptized. On July 15, 1922, after a decision Sabbath twelve were baptized and joined the church. On Pastor Randolph's last Sabbath with the church, November 25, 1922, a family came into our church from the Methodist Episcopal church. He baptized three and the fourth was received on statement. Pastor Randolph enjoyed a goodly degree of co-operation with the Christian people of the community. He reports that union Bible school picnics were enjoyed with the mission and union Sunday schools, that union Christmas trees with programs were real community treats, that our Vacation Bible School conducted in 1922 was patronized by first day and seventh day pupils, that union prayer meetings were conducted in the neighborhood during his stay, that the auxiliary societies of the church had varied experiences, that the Sabbath school had gradually advanced to the position of a standard school in the denomination and in the state, and that a small

Junior society had been maintained. War times and readjustment covered the period of his pastorate. Nine of our boys entered the service of our country and one died in France. Pastor Randolph closed his pastorate here November 30, 1922, to accept a call from DeRuyter, N. Y.

And now, my friends, let me introduce to you our last and present theological student, Lester G. Osborne, who comes to us bringing the warmth and sunshine not only of the clime from whence he came, but whose zeal and energy in all good works promises much for the welfare of our church, thus showing great love for him whose loving care has been over us all these years. Many of these boys have come to us without any experience, some preaching their first or nearly first sermon in our pulpit. We call them "our boys" and are justly proud of them, because every one of them has made good.

The candle which was lighted by the great grandfathers can not be easily snuffed out. For a bright, incandescent light this day still illuminates these hills and valleys, and by living day by day at the foot of the Cross, drinking deep from the Fountain of Life, showing his love in your hearts and daily lives, and by ever keeping the golden rule, this light will shine forth in the years to come. As only the rain and sunshine of springtime make the dormant earth bring forth the beauties of nature, may this anniversary of our church be of such a spiritual atmosphere that all may spring, as it were, into a newness of life in this valley, showing that he whose watch care has been over us all these years still reigns and rules in the hearts of the children of men, thus proving again that age does not dim the spiritual life.

To believe something and say what you believe, to see things clearly and describe them simply, to know what the people think and write about their thinking, to remember that your constant loyalty belongs to the poorest man that reads your newspaper—that is all there is to newspaper success.—*Arthur Brisbane.*

Liberty knows nothing but victories. Soldiers call Bunker Hill a defeat; but liberty dates from it, though Warren lay dead on the field.—*Phillips.*

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

SUMMARIZED REPORT

DIPPED FROM THE STREAM BY THE COM-
MISSION

1. There have been 137 additions by baptism to our churches during the year.
2. Our publishing house, in addition to paying an annual rent of \$2,400 to the Tract Society, has this year, on June 30, handed a check for \$1,200 to the Tract Society as net profit for the year, an occurrence new in our history.
3. Three men have been attending the Theological Seminary, and another is to enter this coming school year, and four men in college preparing for the ministry, have also received financial help from the denomination.
4. The Missionary Society has lived within its income and also been able to wipe out its deficit in its general fund; and the Tract Society has reduced its deficit from over \$4,000 to about \$1,000 in the general fund.
5. The Young People's Board has conducted a SABBATH RECORDER Reading Contest which has maintained and increased the subscription list of, and doubtless stimulated interest in, our denominational paper.
6. An unusually large request for literature concerning the Sabbath has been provided by the Tract Society.
7. Doctor George Thorngate has been called to go as a medical missionary to China, and he and his family will set out for their field of work in the near future.
8. Students to the number of 1,787, as compared with 1,655 of the previous year, have attended our colleges this past year.
9. Splendid work has been done by Rev. H. E. Davis during his furlough at our associations and colleges, and among our churches.
10. The endowment of our colleges has been enlarged by \$22,196.61.

11. Secretary W. L. Burdick and Pastor C. A. Hansen made a missionary visit to Jamaica, with most interesting and significant results.

12. The Sabbath School Board has conducted a series of very successful Daily Vacation Bible Schools in several places in the denomination.

13. The trip to Georgetown and Trinidad by Secretary William L. Burdick marks an epoch for larger growth of our work on those fields.

14. The Woman's Board in its auxiliary capacity has wonderfully stimulated the spiritual and financial support of our denominational work among the churches.

15. The Tract Society is giving financial assistance to four publications outside the United States: *De Booschapper* in Holland, *The Sabbath Observer* in England, *The Gospel Herald* in British Guiana, and *The Seventh Day Baptist Reformer* in Jamaica.

EDUCATION AND NATIONAL CITIZENSHIP

DEAN JOHN N. DALAND
MILTON COLLEGE

(Address delivered at the General Conference,
August 24, 1924)

We know that education makes for community citizenship. Indeed, a noted historian has said that "education is the preparation of the individual for the community"; (*Wells*). It is well that a thorough and practical education should make our youth into good citizens of their community, whether that community be Milton or Minneapolis, North Loup or New York City. But can education also contribute to national citizenship? Can it make us into citizens of the nation?

What is a nation as distinguished from a separate community? There was a time when they were almost identical. That brilliant and versatile people, who taught us to think and to express our thoughts, had only one kind of citizenship. We teach our students about Greek civilization; but if some of the old Greeks were to come to life again, they would hardly understand what we are talking about. The fellow citizens of Socrates and Plato looked upon themselves as Athenians. Their devotion was to Athens, the city of the violet crown, not to Greece, the country. Athens was their city and their country. The citizens of Sparta were pa-

triotic for Sparta alone. Sparta was their city and their nation. The men of Corinth glorified Corinth. Corinth was both their local community and their country. Community citizenship and national citizenship were one and the same.

But now this is not so. What is a nation as we understand it? By a modern state or nation we mean a country with a central government and a capital town. Such a country is inhabited by a number of free human beings bound together by common ties. They are largely of the same race, they speak the same language, their customs are similar, the laws of the central government give unity. They have likewise some common interests—religion, business, sports, literature and art. "It is plain that by the state called 'France' we mean the whole French people living on French territory and having their political existence not as Parisians, but as Frenchmen"; (*Warde Fowler*). Such is the French nation. If Paris were destroyed, the nation would still continue.

But what of that nation in which we are most interested, our beloved America? Are we yet a nation? The United States has dozens of cities, any one of which could furnish people enough and wealth enough and enterprise enough to make half a dozen separate city-states like those of antiquity. These cities of ours with their great populations are scattered over a vast continent. Yet these alone are not the nation. Almost half our people live upon comparatively isolated farms or in villages or in towns of moderate size. Since we have received comers from all Europe and even from some parts of Asia, we can not claim purity of race. They say that climate makes character, and America has all extremes of climate. The interests of our citizens are not identical; the dwellers on the eastern seaboard have interests different from those of the farmers of the central West; South differs from North; the Pacific coast is an empire in itself. Large groups called "labor" have interests at variance with those of capital. Is this complex and mighty mass a nation? How difficult it would seem for any one united feeling to permeate this gigantic republic! Is there, then, a national citizenship for which we can educate our children?

The world, at any rate, considers us a

nation, and has always done so. Over a century ago, a poet of Europe wrote of us:

There is a people mighty in its youth,
A land beyond the oceans of the West,
Where, though with rudest rites, freedom and truth

Are worshiped
Great people, as the sands shalt thou become;
Thy growth is swift as morn, when night must fade;
The multitudinous earth shall sleep beneath thy shade.
—Shelley.

Assuredly this is splendid recognition. The experiment of building a new nation on this continent has been watched by friendly eyes all over the world.

Regarded from without as a nation, and looking upon ourselves as a nation what sort of national life have we achieved?

(1) We developed energy on a national scale: the forests fell before the pioneers, deserts were reclaimed, mines opened, canals dug, homes built, factories created. America's material prosperity became truly national and truly marvelous. But we were told by Ferrero, the historian, some ten years ago, that "riches may be the goal of an individual's efforts; for a nation they can only be a means to conquer the other good things of life which we call civilization: glory, grandeur, power, beauty, knowledge, moral refinement." Has America heeded this advice? In part, yes.

(2) We have achieved some of the genuine fruits of civilization: an educational system carried on with considerable insight and rare devotion; painstaking scientific research, which is closing in upon matter with "patient concentration and the finest kind of intellectual attention." Dr. Richard Tolman, for example, "in his fixed nitrogen laboratory in Washington spends the best part of a year in contriving an apparatus with which to measure the mass of an electron." Would it not be worth while for some one to address himself to the measurement of social control with an equal scientific passion? Dr. E. I. Fulmer, of Iowa State College, has lately produced a new kind of yeast capable of absorbing nitrogen directly from the air. Never before, we are told, has it been possible to take nitrogen from the air in a form available as human food. This discovery is expected to make it possible to use enormous quantities of saccharine materials which now go to waste. Can we train sociologists and psychologists and eco-

nomists who will apply themselves with similar zeal to the industrial perplexities and the race problems of our country? Perhaps more education and more national-mindedness will similarly discover some new yeast which will turn out to be the solvent idea for the complexities and conflicts of our machine-made society. In addition to scientific research, America has achieved notable progress in literature, in art, in music. Once notorious as a land whose structures were hastily erected and ugly, America is now taking pride in her beautiful churches, in her stately public buildings, and in a few magnificent monuments. These things are of national interest and every citizen shares in them.

(3) America has given birth to great men. True it is that education and the national life help to mold the great man. But it is equally true that the great man abundantly pays back this debt. His life, in turn educates and enriches the nation. To go no further back, Lincoln and Roosevelt and Wilson are such great men. No one has ever touched the great heart of the nation like Lincoln. No one has ever exhibited the vibrant life of young America like Roosevelt. No one has ever gathered up in himself the idealism of America and expressed it like Woodrow Wilson. These men were national citizens always,—leading, guiding, educating the nation. And their example has not been wasted. When Wilson said, "It is a very perilous thing to determine the foreign policy of a nation in terms of material interest. Do not think that the questions of the day are mere questions of policy and diplomacy. We dare not turn from the principle that morality and not expediency is the thing that must guide us,"—when Wilson said that he was thinking nationally. . . . When James Harvey Robinson said, "We are living on a far lower scale of intelligent conduct and rational enjoyment than is necessary" he was thinking nationally. When the poet sings of our dead in the war and says:

"How shall we honor their deed—
How speak our praise of this immortal breed?
Only by living nobly as they died—
Toiling for truth denied,
Loyal to something bigger than we are—"

When the poet (Markham) so speaks, he is thinking nationally, and the "something bigger than we are" is the nation and all the ideals of the nation.

Is it fantastic to imagine that our citizens can be educated to think nationally? Is it visionary to hope that they will come to love America, not because she is rich and powerful and gives them jobs, but because she is the mother of great men and the home of great ideas? . . .

We need citizens who will not consider self as the pivot upon which the universe turns, citizens who will not reckon it a smart thing to steal the national wealth for their own private uses. We need citizens who will place the national welfare above self. . . . Let the national ideal be not so much great size, great speed, great wealth, as a sensible seeking for the most excellent things for all people. . . .

We want citizens with open minds, eager for new discoveries, citizens who are ready to remold their convictions in the light of fresh knowledge. We want citizens who are willing to work against ignorance on all subjects. We want citizens who can think with discrimination and who can draw conclusions with caution. For in this highly-organized modern world national citizenship will fail unless it is intelligent.

But how can such citizens be produced? Can drift or chance produce them? Why should we think so? It is only education that can form them. This education must be broad, not narrow. It must train the head and appeal to the heart. Most of all, young people will catch the vision of national citizenship from teachers who love truth, who sacrifice for truth, and who are left free to teach truth. Such an education will help at least, to create citizens with national ideas.

We know that America is powerful. But that is not enough. We want her to be a nation nobly great. A great nation faces great dangers. . . . There is, above all, the danger of national egotism. We love our country, but love is not idolatry. Let us be great enough to renounce all exaggerated sentiments of nationalism. The dawn of a co-operative world is breaking. In that world, America will help the coming day.

The day is coming when every man will learn to treat as his own country all the countries of the earth, to recognize in any country he goes to, one of the sacred homes of the human family.—Paul Richard.

MISSIONS

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

CHURCH ATTENDANCE CAMPAIGN

PROGRAM FOR EVANGELISM

At the ministers' meeting, held in Milton Junction the week before Conference, many important plans were discussed, and among them was a Church Attendance Campaign as a preparation for and part of an Evangelistic Program to be put on by all our churches in the months to come. To both the Church Attendance Campaign and the Evangelistic Program the ministers present gave willing consent, and from now on the Missionary Department will endeavor to explain and aid these campaigns. In this issue it is desired to stress the Church Attendance Campaign.

As will be seen below, the Church Attendance Campaign is not for one day or month but is to extend over a period of seven months, from October to Easter inclusive; it is one that is planned and fostered by the representatives of most of the Protestant denominations, the missionary secretaries included; and with Seventh Day Baptists, at least, it is to be a part of a denominational Evangelistic Program covering several months.

Below is given the statement sent out by those promoting the Church Attendance Campaign. For the most part it will explain itself, but attention is especially called at this time to one item. A Church Attendance Campaign will not run itself; it must be pushed and the nature of the work should be such as will be permanent. To this end one of the things suggested is a carefully planned, friendly visitation of those who do not attend church, for the purpose of inviting them to attend and of interesting them in the church and its work. This means dividing the parish into districts and appointing workers for each district. The workers may need training; there will surely need to be an understanding as to what is to be done. The pastor is the natural one to lead in this campaign, but if there is no pastor or if he fails to lead out,

the next in order or any one may bring the plan to the church and propose its adoption.

What is the purpose of this campaign? It is to lead people to Christ as Savior, Friend and Guide, to help those who are already Christians to a more satisfactory Christian life, and to build up the Church of Christ. You have been trying to do these things as pastors and churches and the purpose of this special campaign is to help you secure better results. Why not?

A GREAT UNITED CHURCH ATTENDANCE PROGRAM TO BE LAUNCHED THIS FALL

Evangelistic secretaries and other leaders in evangelism of the churches represented in the Commission on Evangelism of the Federal Council of Churches, met June 24-26 in their first retreat at Northfield, Mass., for three days to pray and plan together for evangelism.

One of the most significant things growing out of the retreat was the unanimous decision to enter unitedly in a program of increasing church attendance. This program is to be launched by all the churches of the different religious bodies on October 5 and will continue until Easter, April 12. The pastors of the churches over the nation will welcome such a program. An invitation has been sent to the churches in Canada, asking them to join, if possible, in this program for the increasing of church attendance, and thus simultaneously seek to carry on the plans throughout all the Protestant churches of North America. The Bible schools, as well as all other auxiliary organizations within the church, are to be asked to join in the church attendance plans and program. The State and City Federation of Churches, and the ministerial associations, will be asked also to join in this great advance for increased church attendance. This unity of impact will tell mightily for the churches throughout the land.

The program will have two main objectives: First, to re-interest the absentee church member, who does not take church attendance seriously as a duty; and second, to secure the attendance of every possible non-church member who is not now attending church services. One of the first and most important plans in the program will be to take the church to the community, making frequent visits in the homes. It

has been often said, "A community going church makes a church going community."

Church attendance is fundamental to evangelism. The church must reach, then teach, then win to Christ. Thousands should be received into the membership of the churches of North America this next year as a result of this united program for increased attendance in all the churches.

A program of advertising will be carried on through the religious press and the daily newspapers. Leaflets, tracts and other literature will be published to help promote the program. This will be done to bring the value, as well as the duty, of church attendance to the attention of America, throughout the year.

Dr. Charles Goodell, executive secretary of the Commission on Evangelism is most enthusiastic about this united move on the part of all the religious bodies as represented through their evangelistic leaders in the commission.

The first Sunday in October is the day set for the launching of this united program in every city, hamlet and country-side in the land. The time from now until October 5 will be used in preparation for this "Come to Church" day. As a result of this special church attendance program thousands will be able to say, "I was glad when they said unto me, let us go into the House of the Lord."

OTHER ITEMS AND FINDINGS

Churches and pastors should know their fields. To this end we urge that wherever possible there be a survey of the field this autumn sufficiently thorough to result in a list of the names of all in the community who ought to be reached by the church. Where there is more than one church in the community the survey can be made co-operatively, each church receiving the names of those who express a preference for it or are its normal responsibility. If a survey is not undertaken there should be at least an assembling of as many names as possible of people in the community who are not members of any church, placing these names on a prospect list. Such names can be secured from the various members of the church, the Bible school, public school lists, etc.

There should be in every church this autumn a special period of "friendly visi-

tation" in the homes of the community, carried on by a group appointed for that purpose, designed to enlist fresh interest among those who are already church members, and to invite to the church those who are not.

Every church should have a definite plan for extending to every unchurched person in the community a personal invitation to become members of the church. This plan should be a plan of the minister alone. His part is to inspire men and women to desire to do the work of personal evangelism and to organize his members in a systematic way for a definite personal evangelistic program. We commend the plan of setting aside a special period in which those outside the church will be visited by laymen and urged to become Christians.

There should be at least a brief period of training for those who are to carry on this program of personal evangelism in the local church. Such services by laymen will result not only in securing permanent accessions to the church, but also in enriching the religious experience of all who participate.

We believe that there should be a definite attempt on the part of all churches to secure an autumn ingathering, planning just as specifically for this, as well as in the pre-Easter season.

There is a need for strengthening and reviving the rural churches in many places. In view of this it is suggested that this year the commission and every religious body represented in it do their utmost to help every needy rural church especially, with evangelistic plans, programs and helps.

Feeling that greater emphasis should be placed on pastoral evangelism, we urge that the theological seminaries give adequate place and consideration to the teaching of evangelism to the ministerial students, that they may be the better fitted to carry on pastoral evangelism in the churches they are called to serve.

If justice, good faith, gratitude, and all other qualities which ennoble the character of a nation, and fulfill the end of government, be the fruits of our establishments, the cause of liberty will acquire a dignity and a lustre which it has never yet enjoyed.—*James Madison.*

MARK HOPKINS PLACE

(Words of appreciation spoken by Professor Edwin Shaw at the farewell service held in the Seventh Day Baptist church in Milton, Wis., September 1, 1924.)

Mark Hopkins Place first came into my life when as a little fellow he played about the buildings on the campus of Milton College, for his father was professor of Latin in that institution, and the family lived on the first floor of Goodrich Hall, the ladies' dormitory, when I first came as a student to the college almost forty-three years ago.

Mark was a bright, active, good-natured, mischievous, venturesome lad, a real red-blooded boy, petted and pestered and loved by the students. For a decade, until his father resigned his professorship to enter the ministry, he lived in the same college atmosphere and surroundings which were mine, while I was here in the institution.

He was named for Mark Hopkins, the great president of Williams College where his father graduated. We sometimes ask the question, "What's in a name?" and we say that a rose by any other name would be just as beautiful and just as fragrant; this may be true of flowers, but with men,—well, I think it made a difference with Mark; somehow the name identified him with a great ideal, a great personality who was highly prized and much beloved by his father and mother; and these things do make a difference.

For a few years I lost sight of Mark; and then again he came into my life as a student in my classes when he came to Milton to take his college course. He had a mind for deep, careful, independent thinking. If he came to class with lesson unprepared, a thing, however, which seldom happened, I never chided or reprimanded or asked for an explanation, not even when perhaps I had reason to suppose his excuse was poor for being unprepared; for Mark was not a man to be driven, or forced, or crowded. He rebelled against compulsion, and to be told arbitrarily to do a thing was for him reason quite sufficient for not doing it, even though it might otherwise have met his approval; and to be told arbitrarily to believe a thing was for him reason quite sufficient for not believing it, until he had other reasons which appealed to his intelligence.

I watched with eager interest his course in college, his struggles, not struggles with the

subject matter of his studies, for these he mastered with but little effort, but the struggles with financial burdens, and the struggles of his soul. I watched him once at an evangelistic service during a series of revival meetings. He had an emotional nature, not on the surface, but deep moving, and always directed by his reason. He was honestly seeking for the right course, and was hoping for such experience as others had. But it did not come in just that way. But in these struggles of his young manhood I was not disappointed nor surprised in the outcome, for I knew the stuff that was in him, and I had faith that such a spirit could not be defeated.

I never quite lost sight of Mr. Place after his graduation, when he went first into the realm of journalism in Wyoming, and then back to Boston to fit himself for better and for specific service. But I saw but little of him and knew but little in detail of his work and his success in the professional, industrial, and business world, not even in these last two years since I came back to Milton and his home has been near by at Milwaukee.

And now once more, in this unexpected and most tragic way, he has again come into my life and personal experience; and I am glad, yea, even proud today, to bring my tribute, feeble though it be, of respect and admiration, of trust and honor, and real fraternal love, and place them here with these flowers, weak words indeed, but tokens to his memory, the memory of a noble character, an independent spirit, a brave and upright soul, a faithful, loyal friend, a lover of mankind, a willing disciple of his Master, a worthy citizen in the kingdom of the Lord our God.

In the year ending March 1 over 1,000,000 people left the farms in this country and went to the cities according to a report of the Sears-Roebuck Agricultural Foundation. The foundation points out that during the same period the population of this country increased 1,400,000. This means that there are 2,400,000 more persons to feed and 1,000,000 less producers than there were the year before. "This condition," declared the report, "warrants industrial and commercial leaders doing something definite and concrete to help the farmer get on his feet."—*Bible Advocate.*

WOMAN'S WORK

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

This week we were to publish the one act play, "The Vision," written by Mrs. A. B. West and presented on the Woman's program at Conference; but in some way, known only to the railway mail service, the copy prepared for publication has gone astray. We hope it may be located later. That explains why this week we have a part of the program that was given following the play under the title, "The Vision Realized." These statistics were prepared by Mrs. West and Mrs. L. M. Babcock and were printed on large cards. These were read by Mrs. H. C. Van Horn, Lost Creek, and after the meeting were hung around the auditorium. These cards with the banners from the various societies made very good decoration.

There were forty-four banners in the procession. We asked each society to send its banner, and had all responded, we should have had fifty-one; so you see the response was very good. Still we wanted *all*. The Eastern Association was the only one that was one hundred per cent, so I was told. The time was so short that we had to recall our invitation for each society to present an order of music at this time, but we were glad to have an anthem by the Albion women just preceding the processional. The North Loup women came with an original song, and we were sorry that the time was so short that we couldn't hear the song. I begged the words from the North Loup women and you can read them, but we know that reading is a poor substitute for singing.

NORTH LOUP SONG

(Written for Conference by Mrs. Jessie Babcock)

We're from fair Nebraska where the North
Loup rolls along.
We bring you loving greetings from a loyal sis-
ter throng.
Our love is true and tender and our courage sure
and strong,
We're the North Loup S. D. B's.

Glory, glory for the work he bids us do.
Glory, glory for our blessings old and new.
Glory, glory for the love he gives us, too,
We're the North Loup S. D. B's.

Following the processional there were tableaux arranged by Mrs. Eugene Davis. These were planned to show the changes that have come into the lives of women and children in China during the last forty years. These changes are due to the influence of the Christian religion. There was brought to our minds very vividly the terrible condition of a people who have no background of Christianity, and then after a few years of teaching of the Jesus' doctrine, what a change! This change is seen not only in the lives of the Christian converts but the influence is very widely extended. We saw how our schools have helped in bringing about this change, and we felt the disappointment that was shown when children came to enter the schools and had to be sent away because there was no more room. It made us feel that *these schools must be built*.

THE VISION REALIZED

The women, organized, have:
Solicited \$2,700 to complete Liu-ho hospital building and its equipment.
Contributed to the salaries of medical missionaries, to hospital and school furnishings and traveling expenses for missionaries.
Contributed regularly to home missions, including \$1,597 to the Southwestern field. Filled hundreds of thank-offering boxes.
Contributed to the fund for the new buildings for the Boys' and Girls' Boarding Schools in China \$800.

Contributed \$3,500 to the Fouke School, more than \$1,000 to the Java Mission, and \$842 to Georgetown Chapel.

Sent Christmas boxes to home and China missions.

Contributed \$1,480 to Retired Ministers' Fund.

Sent two teachers, Miss Susie Burdick and Miss Anna West, to China, paying salaries amounting to \$25,800.

Issued Sabbath service programs, prayer calendars for three years, and an historical pageant, "The Light Hath Shined."

Prepared slides of home and China mission fields which have been exhibited in many churches.

Reported approximately \$140,000 raised for church and denominational purposes.

Established the Sarah Gardiner Davis Scholarship for Salem, the Susie Burdick

Scholarship for Alfred and the Mary F. Bailey Scholarship for Milton.

These and other scholarships given by local societies benefit eleven girls annually.

Also paid \$1,617 to the Twentieth Century Endowment Fund.

Been brought into individual discipleship, increased love for each other, an enlarged vision and a more abundant life.

Issued mission circle leaflets for four years' work, promoted mission study and, since 1914, observed an annual day of prayer for missions.

Written and distributed tracts, secured and given subscriptions to the SABBATH RECORDER and maintained the Woman's Page for thirty-seven years.

PROMOTING SABBATH OBSERVANCE

ELDER R. B. ST. CLAIR

(Tract Society's Hour at Conference)

All Seventh Day Baptists should be keenly interested in the promotion of Sabbath observance. One can hardly conceive of how a person can remain a Seventh Day Baptist and not be among those who give prayerful thought and planning to secure a better observance of Christ's sacred Sabbath among us as a people.

It appears to some of us that the choice of employment has much to do, in many instances, in securing the desired end. Further than that, it is thought that the Church, as a true mother to her children, should exercise such a degree of vocational guidance as will prove helpful to those who stand in need of the same.

Seventh Day Baptists should exercise great care of the choice of life work. Not every branch of business is open to those who wish to remain true to Christ and his Sabbath. It is a great mistake for a young Seventh Day Baptist to lightly enter any line of commercial activity. Consideration and consultation are first in order. The question, "What would Jesus, the Great Exemplar of Sabbath keeping, do?" should be asked in all earnestness.

How did Jesus keep the Sabbath? How should we keep the Sabbath? What difference, if any, should there be between the way in which a Seventh Day Baptist should keep the Sabbath, and the manner in which Christ would keep the Sabbath if he came back to earth again? Would he feel that

he could spend the hours after Friday's sun had set at his place of business, performing secular tasks? Would he think it right to work one-half day on the Sabbath in a place of employment where the very fact of the closing down of the plant on Sunday made manifest to all that it was not of that class of duties which are classed as "works of necessity, charity or mercy"? Would he be able to keep such a position, work one-half day each Sabbath and still be a Sabbath keeper? To ask this question is to answer it, when it applies to him. Is it not also true that to ask it is to answer it when it applies to us? Can any one successfully controvert the statement that a Seventh Day Baptist ceases to be a Seventh Day Baptist, when he or she ceases to observe the seventh day as the Sabbath of Jehovah?

All this, then, emphasizes the necessity of choosing a life-work which will be conducive to Sabbath keeping.

I am not attempting to say what particular work of necessity may occur in the farming industry, or in the medical profession. We know that our first day acquaintances do not go out and plough on Sunday; we are aware that many physicians have shorter office hours on the first day. We expect that those who are so particular about *which* day should be kept as the Sabbath, will surely be particular as to the *manner* in which they keep it. We are sure that no Sabbath keeper will make his way to the factory on Sabbath days the same as on Fridays. This would involve a contradiction in terms.

But there are those who are members of Seventh Day Baptist churches, but who are not themselves Seventh Day Baptists, if you catch my meaning, who do attend to their secular business on the holy Sabbath the same as any other day. It is evident that their selection of employment has not led to the promotion of Sabbath observance in their lives. Rather the reverse is true.

Then let all Seventh Day Baptists decide upon the selection of such employment as will permit of their having full time off from all secular duties, excepting those of necessity, mercy and charity.

The question of vocational guidance is one to which some of us have given much thought. We believe that it is the duty of the Church of Christ to look after the interests of her children. Even as we would

not allow our little children to make their way alone in the crowded streets of our great cities for fear of what might befall them, so we feel about the children of the Church when they leave home to go to the crowded cities of our land. Our constant query is: "Is the young man safe?" We are trying to so organize the work of vocational guidance that we may joyfully report: Thank God, he is safe! When this work has reached a better stage of perfection, Sabbath observance will be correspondingly promoted. Even now, in its more or less imperfect stage, vocational guidance has opened the doors of full Sabbath observance to a number who previously knew it not. How many it has kept in the paths of righteousness, it is difficult to say.

It certainly is a blessing to us to know that young men who formerly walked in the paths of the Sabbath-breaking crowd, are now, thanks to the successful efforts of the Vocational Committee, to be found in the congregations of the righteous on the Sabbath of our Lord.

We believe it a compelling duty to promote this cause of vocational guidance. We are convinced that if this had been started years ago, hundreds of our young men and women, with thousands of the members of their families, would have been in the ranks of Sabbath-keeping Baptists. It is sad to think of those whom we have lost, but it will be sadder still if we are content to see scores, possibly hundreds, of our young people go down into the same paths of the Sabbathless, year by year, without an effort upon our part to promote their eternal interests.

Those who are really interested in this matter can have the Vocational Committee's leaflet, *Lost in the Maze of a Great City*, which outlines the plans of the committee to "strengthen those things which remain" and to save our Seventh Day Baptist youth for Christ and his Sabbath.

May he who sanctified the seventh day in the Garden of Eden, so endue us with his blessed Spirit, that we may acceptably hallow his Sabbaths and evermore promote their conscientious observance.

"There's some good stuff in Lemuel."

Lemuel's Roommate—"I should say there was. He just finished eating a pound of fudge that Amayllis sent up to me.—*Cornell Widow.*"

ALFRED THEOLOGICAL SEMINARY

It is the general opinion, I think, that a theological seminary is fortunate in being near a co-operating university. Our seminary is not only near but an actual part of a growing university, whose president and trustees are our president and trustees.

And several members of the faculty of Alfred University, including the college of liberal arts, the agricultural school, and the school of ceramics and clay-working, offer courses which students of the seminary may elect as a part of their theological course. In some real and practical sense, therefore, these professors are a part of our teaching force. And work in the college subject of Religious Education largely falls to the seminary; and this makes our professors a part of the college teaching force.

The regular course is three years in length, and covers ninety-two semester hours of work. Sixty-eight semester hours are prescribed and twenty-four are elective.

The following subjects are offered:

Theological Survey	Early Old Testament
Old Testament Religion and Morals	History
New Testament Religion and Morals	The Divided Kingdom
History of Religions	The Life of Christ
Psychology of Religion	The Apostolic Age
Philosophy of Religion	Theology of Schleiermacher
Christian Theology	Theology of Ritschl
History of the Church	Seventh Day Baptist History and Doctrine
Christian Missions	Christian Ethics
Christian Sociology	Agriculture
Religious Pedagogy	Art
Homiletics	Biology
Pastoral Theology	Economics
Hebrew Old Testament Exegesis	History
Greek New Testament Exegesis	Music
Biblical Introduction	Political Science
Apocalyptic	Philosophy and Education
	Public Speaking
	Religious Education

Of course no student could take all of these subjects or would wish to do so. But our students may elect advanced work in regular seminary subjects, or take a limited amount of work in other departments of the university.

We feel justified therefore in saying that for a small school we offer fairly good opportunities.

ARTHUR E. MAIN,
Dean.

*Alfred Theological Seminary,
Alfred, N. Y.*

YOUNG PEOPLE'S WORK

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

MY DENOMINATION

CLIFFORD A. BEEBE

Christian Endeavor Topic for Sabbath Day,
October 11, 1924

DAILY READINGS

Sunday—God's past dealings (Rom. 9: 1-5)
Monday—Its roots (Acts 11: 19-26)
Tuesday—Its principles (Col. 2: 1-23)
Wednesday—Teaching about Christ (John 1: 1-18)
Thursday—About salvation (Rom. 8: 1-13)
Friday—About duty (1 Cor. 3: 10-23)
Sabbath Day—Topic: My denomination: Its history and teachings (Acts 2: 1-21)

A FEW SUGGESTIONS

We, Seventh Day Baptists, are one of the smallest of denominations; but we should never forget that we may well be proud of our denomination, both as to its history and its teachings. Let us never be ashamed to let the world know that we are Seventh Day Baptists.

In this brief space, the best that I can do is to make a few observations and suggest some books which most Seventh Day Baptist young people can readily obtain and which will give them additional information. Rev. A. J. C. Bond's *Sabbath History* is the best of these; but unfortunately, it is not yet completed. The volume which has been published, however, contains some good information in brief, interesting form, as to the early history of the Sabbath. There is plenty of good information in *Seventh Day Baptists in Europe and America*, although it is not so readily found, because of the size of the volumes.

The *Seventh Day Baptist Manual*, which you can borrow from your pastor or church clerk, contains a brief summary of Seventh Day Baptist beliefs. The booklet, *The Sabbath and Seventh Day Baptists*, which is probably in your tract rack, contains a concise readable summary of Seventh Day Baptist history.

OUR HISTORY

Seventh Day Baptists are, in a very real sense, the oldest of denominations, since we can trace our history back to Christ and his

apostles, who were all Sabbath-keeping Baptists. Our oldest existing church—Mill Yard, England—was founded over three hundred years ago. I should like to take time to tell of some of the old heroes of faith in those early days—John James, who suffered martyrdom for preaching the truth; Mrs. Trask, who was imprisoned for many years for her Sabbath keeping; and many others—but I can not in this brief space.

There were heroes, too, in the early days in this country—Stephen Mumford and the brave little band who set up the church at Newport, the first Sabbath keeping church in America, in 1672; the old pioneer missionaries who used to travel on horseback for hundreds of miles through the wilderness, preaching the gospel; and many heroes in our own day who have given their lives for the cause of truth. But the work has spread, and now we have churches and groups of Seventh Day Baptists in half the states of the Union and in a number of foreign countries.

OUR BELIEFS

Seventh Day Baptists have always stood firm for the Bible as the only rule for guidance in religious beliefs and practices. Our creed is the "commandments of God and faith of Jesus."

At the Milton Conference, Rev. George B. Shaw outlined the fundamentals of our faith as follows:

1. The Bible is the Word of God.
2. Salvation is by the Cross of Christ.
3. The seventh day is sacred time.
4. Baptism is the immersion in water of a believer.

5. The Church is a Christian democracy. You can see that each one of these beliefs is taken directly from the Bible, on which our whole faith is built.

Let us then, Seventh Day Baptist young people, have more regard for the Bible, study it more and believe in it more fully or else we will have no firm ground on which to build our faith.

Alfred, N. Y.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

During my visit in Milton following Conference, I went one day to the beautiful village cemetery and visited the graves of President William C. Daland and Rev.

Lester C. Randolph, two men who were leaders in our denomination. As I stood before their graves with bowed head, I thought of the lives of those men, of their influence for good in that community and in the denomination, and I said, "Lord, help me to be like them." These men have always been my ideals of *real* men, because of the influence they have had over my life, for they have helped me to fit myself for service.

When we think of the passing of these men and of others who may not be with us long, a feeling of responsibility comes over us; for we, young people, are to be the President Dalands, the Lester Randolphs, the Theodore Gardiners of the future. We may not be able to do as well as they have done, but we can do our best. The "Challenge of the Cross" is for us to meet, so let us "Carry On."

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, OCTOBER 11, 1924

The greatest Book in the world: Why? How study it? How apply it? Heb. 1: 1, 2; 2 Tim. 3: 16, 17; Heb. 4: 12.

HELP FROM THE BIBLE

There are two primary mistakes with regard to the Bible. One is not to read it at all; the other is not to read it with a purpose.

And so there are two primary directions for the use of the Bible. One is: Read it. Read it regularly, read it perseveringly, read it in large measure, perhaps a book at a time. The other is: Always read it for power—power over doubt, power over grief, power over temptation.

It is a great thing to make a Bible—one of the greatest things any man ever does. For no one can make a Bible except through making his own, one by one, the experiences of the Bible heroes and saints. Did any one ever add all the Psalms to his Bible? Or all of the letters to the Romans?

The Bible you make is the only one you can really use. It is not using a passage to hunt it up with a concordance and dig out its meaning with a commentary, any more than it is using your house to prove title in a court of law. You use your house when you live in it, and so with a Bible passage.

And what a lordly palace the Bible is! There are rooms we never enter. There are ranges of rooms that are as unfamiliar as a stranger's house. How little of our Bibles we have really moved into!—*Amos R. Wells in "Help for the Tempted."*

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Write across the blackboard for the topic for October 11—"Good Rules for 'You and Me' to Follow." Then have the following poem repeated very slowly by one of the juniors, and as the different things such as speak kind words, keep smiling, etc., are recited, write them on the board. Afterwards this list can be added to as the juniors suggest other good rules to follow.

YOU AND I

If you and I today
Should speak the kind words only,
Their tender tone would cheer
Some heart so sad and lonely.
A kind word is a little thing,
But oh, the happiness 'twill bring!

If you and I today
Should keep our faces smiling,
Their cheerfulness might rid
Some soul from care-beguiling.
A smile—the cost is naught,
But oh, the wonders smiles have wrought!

If you and I today
Should keep the love-light burning,
The world would brighter be,
And satisfied its yearning.
The love-light beaming in each home
Who from its ray would wish to roam?

If you and I today
Should help, and never hinder,
Our lives would richer be,
Far happier and kinder.
Our help from God's great love is drawn,
Oh, let us freely pass it on.

—*Ida Reed Smith.*

Canonchet, R. I.

A Christian does not live for himself alone. One of the fundamentals of Christianity is service. When a person knows that he has the desire and the power to serve, he is sure of his close contact with Christ. The whole world is crying out for God, and it behooves everyone who considers himself a Christian to be ready to give whatever help he has at his command.

—*F. W. Tompkins.*

THEOLOGICAL EDUCATION IN AMERICA*

DEAN ARTHUR E. MAIN

This book of over four hundred fifty pages is the product of an immense amount of labor, and is well-nigh encyclopedic in its field, as it considers such vital questions as these:

1. Are seminaries as constituted today effective in furnishing the churches with competent pastors and prophets? If not, why?

2. Are seminaries producing a high grade of scholarship such as will fit men for academic leadership as well as for the pastoral office?

3. What is the relation of the seminary to the university?

4. Are the curricula of the seminaries covering the whole field of responsibility of the ministry today?

5. What types of ministerial character are created by the seminaries?

6. Are the machinery and the methods used in educating Protestant ministers adequate?

Dr. Kelly and his associates in the great task have had the help of a large and able Advisory Committee, and of eleven conferences held in the United States and Canada.

The following brief survey of the contents of the book will show how exceedingly well they have accomplished the end in view:

In the Introduction the book acknowledges the existence of spiritual influences in the seminaries; assumes that machinery and methods in the education of Protestant ministers are inadequate; and adds that this most important subject will have to be dealt with more or less in the light of surface indications.

A brief historical sketch of theological education in America.

The educational equipment and methods of the seminaries. Some institutions are introducing better pedagogical methods.

Programs of study. There is an increase of practical tendencies in the way of giving greater attention to evangelism, home missions, religious education, and the English Bible.

*Theological Education in America—a study of one hundred sixty-one theological schools in the United States and Canada, by Robert L. Kelly, LL. D., executive secretary, Council of Church Boards of Education, with a foreword by Rt. Rev. Charles Henry Brent, D. D., New York. George H. Doran Company.

Students. The sources are geographical, college and denominational. More emphasis should be placed upon quality than quantity. The importance of student life and of alumni loyalty is recognized. As a general rule, not only more and better ministers, but more and better physicians, dentists, engineers, teachers, social workers, and librarians, are needed. The problem, however, is not only one of production, but of distribution.

Finances and property. Financial support comes, mostly, from individuals. Massachusetts, colleges and universities, alone, have more money invested in endowment, than all the seminaries of the United States. Indeed, Harvard University nearly balances the scale against all seminaries.

Problems. There are many types of seminaries and one may well ask, just what is a theological school. Are seminaries necessary? Are there too many? The appointment and functions of trustees and faculties. What should the seminaries teach? How much liberty in thought and in teaching, should there be? In recent years subjects of study have been extended beyond Hebrew, Greek, Church history, systematic theology and homiletics so as to include, for example, the history, psychology and philosophy of religion, the religious aspects of education, sociology, and so on. The emphasis is not upon teaching subjects, but upon teaching students. Seminaries, therefore, not only need competent teachers, but students with a thorough pre-theological education. Higher standards of education, an increase of values, and the best possible methods are called for.

The seminaries are vitally related to the community; to millions of un-churched people; to the emotional side of religious life; to the interpretation of science and of democracy; to their own financial administration; to the promotion of Christian unity; and to the work of recruiting for the ministry. However, the home, the pastor, the church, the church school, church boards, the alumni and Christian colleges ought to be faithful and efficient recruiting agencies.

Seminaries ought to be centers of intellectual, moral and spiritual power in the task of preaching the old gospel in terms of new and increasingly complex human relationships. The possession, cultivation and use of a truly prophetic gift is a supreme task. The modern prophet sees that the world

needs the spirit and teaching of Christ and has the courage to proclaim the truth that God has given him.

Chapter VIII aims to set forth the present status of theological education in one hundred seminaries of the United States and Canada. The description of the institutions is arranged by provinces, states and cities.

Forty-three pages are given to appendices relating to sources of the book's material; to the location of the seminaries; to enrollment, degrees and graduates; to city and rural church recognition; to what the seminaries say about industrial conditions, missions, evangelism, and religious education; to courses in systematic theology; to the countries from which the students come; and to the assets, indebtedness, expenses and income of the seminaries.

The book closes with a valuable index of about ten pages.

CONCLUSION

Much thoroughness, courage and patience characterizes the work of Dr. Kelly. The *Homiletic Review* says that he seems "to be plowing through a distasteful and wholly uninspired investigation." As already said at the beginning of this review, the book is of very great value. It sets forth, without doubt, an array of actual facts more or less encouraging, and that should be known and heeded. But, in the writer's judgment, the book would have been more fair and better balanced, were there a more complete recognition of the many good things in the character and work of theological education in America.

*Alfred Theological Seminary,
Alfred, N. Y.*

A CORRECTION

DEAR DR. GARDINER:

Will you kindly permit me to correct a mistake in Rev. Gerard Velthuysen's very interesting letter in the RECORDER of August 18?

On account of the time it would take to correct it through Mr. Velthuysen, I am confident that he will pardon me for making the correction. If anyone says I am not the one to do it I shall not enter into any discussion of the matter, but you see I am afraid if I don't do it no one else will.

Elder Velthuysen speaks of the Milton

Church as the mother of their Seventh Day Baptist Church in Holland, when he should have said the Milton Junction Church. In connection with this, for the sake of the younger generation, I would like also to give a brief history of the beginning and the early days of the Holland mission.

While Dr. Wardner was serving the church at West Hallock, Ill., as pastor, the Tract Society extended to him a call to undertake a Sabbath reform mission in Great Britain, which he accepted and settled in Glasgow, Scotland. While there he wrote a series of seven tracts and scattered them broadcast over Great Britain and the continent. I can not recall the date and have no reference books with me.

After he entered the ship for the homeward voyage a letter was handed him from Rev. Gerard Velthuysen, of Haarlem, Holland, in which he stated that he had received a package of those tracts and as a result accepted the Sabbath truth.

When Dr. Wardner reached his native land he presented the case of the new convert to the Missionary Board. They were unwilling to take him on their hands until more could be learned about him—a position that would not admit of a reasonable criticism. But Dr. Wardner was strongly impressed that the matter was of the Lord, so he told the board he would take him and provide for his support until such a time as they were satisfied. Soon after this Dr. Wardner settled at Milton Junction as pastor of that church. He made a statement to his congregation regarding the Holland work and his plan for its support. No one was asked to contribute but members of the church brought him in their free will offerings as they felt moved. The young people organized a mission circle for the benefit of the Velthuysen fund and Dr. Wardner made up the remainder.

As soon as it could be brought about Mr. Velthuysen, accompanied by his daughter, Sarah, visited this country, when their Father in the Sabbath enjoyed the great privilege of burying the latter in baptism beneath the sparkling waters of Clear Lake, near Milton Junction, Wis.

For the benefit of those who did not form Mr. Velthuysen's acquaintance, I will say that after seeing him the Missionary Board unhesitatingly adopted him as their missionary.

On next to the last visit Mr. Velthuysen paid us, when speaking to the Milton Junction Church, he related some of the experiences of the early days of the mission. "Several times," said he, "we came down to our last day's provisions, but before we suffered need a draft came from Milton Junction, so you see the Haarlem Church is bound to the Milton Junction Church by a chain of silver dollars."

The next step in the work of the mission from this side of the Atlantic was taken when Elder Velthuysen wrote of the conversion of Rev. F. J. Bakker to the Sabbath and asked for assistance to put him into the field. Dr. Wardner replied that he would become responsible for his salary at part time service. Members of the Milton Junction Church again came to his assistance and after a time Rev. Mr. Bakker was employed for full time service. After a period of years, Dr. Wardner sent his last quarterly remittance, two days before his sudden and unexpected death on April 6, 1894. Upon his death I assumed the responsibility of Elder Bakker's salary. If memory serves me correctly I carried it about five years, when it seemed to me my strength would not permit me to carry it longer. I very reluctantly wrote Secretary O. U. Whitford to this effect, but he wrote back such an urgent appeal for me to continue the work that I carried it two years longer. Besides the assistance rendered me in this work by members of the Milton Junction Church I received help once or twice from Mrs. George H. Babcock and Mrs. C. D. Potter, of Plainfield, N. J., and from a friend in Walworth, Wis., who as she is still living, might not want her name to appear in this connection.

The following step was taken when Elder Velthuysen wrote of their great need for a Bible-woman—that they had a well qualified woman but they were not able to support her. When this request came I was president of the Christian Endeavor society. I knew that Dr. Wardner's hands were full so I asked him to turn it over to me and he gave his consent. I presented the matter to the Christian Endeavor. After due consideration they voted to support the Bible-woman for one year, then for another year, and then how much longer I am unable to say.

My interest in the Holland mission has not abated in the least although for a num-

ber of years I have not been able to do anything for it save to remember it in my prayers.

It was a sad day when the news came that that prince among men, Rev. Gerard Velthuysen, had passed over the silent river, but I felt that his mantle had fallen on the son who bears his name. May God abundantly bless him and his co-laborers in their work for the Master until the end.

Very sincerely,

MARTHA H. WARDNER.

*Sanitarium Annex, Battle Creek, Mich.,
August 29, 1924.*

OUR LIMITATIONS

We are all conscious of our limitations. If in our blindness and conceit we are not conscious of them, then our friends become all the more keenly conscious of them for us. We all wish that we had more brains, more skill, more social tact, more kindness of heart, more character—more of everything that is good.

But it is idle to sit down wishing and repining. There is nothing to be gained in crying for the moon. What we might possibly do if we had all those greater gifts which are not ours is not important. It is a purely hypothetical question. And no man is ever condemned for not using abilities which he does not possess.

In our estimate of goodness, it is the positive rather than the negative qualities which are to be emphasized. It is what a man does rather than what he does not do that makes him good. You sometimes hear it said of some elderly gentleman who has just gone to his reward: "He was a good man. He never drank; he never smoked; he never swore; he never injured any one; and we never heard him speak an unkind word of anybody in his life." And when that list of negative virtues is complete you have the picture of a life as innocent and as harmless as a pan of skim milk. "But what did he do?" you are moved to ask. How far did he make his life count for righteousness in politics, in industry, in promoting better health conditions for his community, in securing better educational facilities, in making his church a power for good? If he simply refrained, his goodness was weak and thin.

—Charles R. Brown.

CHILDREN'S PAGE

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

RULES FOR DAILY LIVING

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
October 11, 1924

DAILY READINGS

Sunday—Do as you are told (Eph. 6: 1)
Monday—Be faithful (Matt. 25: 21)
Tuesday—Be careful (Matt. 26: 41)
Wednesday—Do not fear (Gen. 15: 1)
Thursday—Learn to say "No." (Dan. 1: 8)
Friday—Be respectful (Lev. 19: 32)
Sabbath Day—Topic: Good rules for daily living
(Eph. 4: 32; Matt. 7: 12)

FUCIA F. RANDOLPH

Superintendent of Fouke society

Good rules for daily living are what you and I need. It is easy to keep our pledge and be good boys and girls on Sabbath when we have pretty, clean suits and dresses on and everyone is pleasant and happy; but it is on the other days that we forget all our intentions to be obedient, faithful and kind.

Get a little card and write across the top:

I WILL

On the left side:

Be obedient
Be faithful
Be careful
Not fear
Learn to say, "No"
Be respectful
Be kind
Be forgiving

On the right side:

Do unto others
as I would
that they do
unto me.

then slip it into the corner of the mirror in your room where you can see it easily. All these things mean so much to you. Keep these little rules and you will become the kind of a man or woman that people will like; do not heed them and people will dislike you. Now let us talk about each one a little more. When you are asked to do some task, do it, then you can play more happily. Father, mother or teacher will be so pleased with cheerful, prompt obedience. Be faithful, keep your pledge to read the Bible and pray each day, be true to the things you know to be right, if you have

promised to do a thing, do it. Wouldn't you like to have people say of you, "If he says he will do it, I'm sure he will," or, "She always does whatever she promises to do." I can think just now of many times when I wished I could say that of boys and girls whom I wanted to have do things. If the children can not be depended upon how will the men and women they are to become be dependable? Everywhere we need boys and girls, men and women, upon whom we can depend.

Best of all we have God's promise: "Fear thou not, for I am with thee. . . . I am thy God, I will strengthen thee." Now don't you believe that trusting in him you can keep these rules? Christ himself tells us "to watch and pray that ye enter not into temptation," and I am sure with God's help we can be careful and do as he would have us do. There is one thing we have to learn if we would please Christ and that is that there are times we must say, "No." If your playmate says, "Come with me, I'm not going to school today," "Let's stay at home from Junior," "Come on up to that nice orchard and we'll eat all the peaches, pears, or apples we can," "Let's hide, your mother wants you," or something else you know mother wouldn't want you to do, say, "No, I'll not do it," so quickly that you won't be the least bit tempted.

"Be respectful is a rule I wish could be written in capital letters. No matter who it may be, you should be just as polite and kind to anyone older than you as you would be to your dearly beloved grandfather and grandmother. It is like "Honor thy father and thy mother," and you know that is among God's Ten Commandments; just like "Thou shalt fear thy God," the meaning of one of the other commandments. This rule means, too, that we shall be quiet and thoughtful in God's house, the church. Don't whisper and giggle during church services, don't run noisily through the church before Junior meeting. You are in God's house.

The last two rules, "Be kind, be forgiving," go together. I expect the one thing I tell my boys and girls on the playground at school more than anything else is, "Be kind." If we are kind to one another we will not be making someone else cry and feel unhappy and we will not have to forgive so often. If you are kind to others they will be kind to you and just think how

happy everyone will be then, when all keep good natured and sweet.

Now I'm just depending on you boys and girls when you think about these things to say, "Yes, that is just what I'm going to do. With that card where I can see it every day, I know I can keep these fine rules." My, how happy you will make everyone about you all the time you live true to these things that we so much want you to do!

Now if you like Bible verses to use besides those in the daily readings here are some good ones: Col. 3: 20; Prov. 14: 5; Luke 16: 10; Isa. 41: 10; Isa. 7: 15; Matt. 19: 19; Gal. 5: 22; 1 Cor. 16: 13.

Fouke, Ark.

A YOUNG HERO

One afternoon, almost a century and a half ago, three young lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one of the boys.

"O, yes," chimed in the second, tossing up his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed freckled-faced fellow with a shock of brown hair that half covered his high forehead, hesitated briefly before he answered.

"No, I haven't any objections, and I think a swim would do us all good, but we promised old man Goodhue that we would hoe his garden for him, and we ought to keep our word."

"O, come on, don't be a ninny, Arthur," cried the first lad. "As if you, an earl's son, would hoe a poor man's garden."

"But we promised," replied Arthur, "and besides, he is an old soldier, and I mean to be a soldier too, and a soldier must always do his duty."

"O, pshaw; as if it was your duty to care for an old man's garden. I am going to the river." This from the second boy.

"And I am going to keep my word," answered Arthur, sturdily. "I can have my swim afterward."

"Well, I wish you joy in your task," shouted the others, as they kept on their course to the swimming hole, where the boys of Dublin School were accustomed to take their weekly swim.

The boy called Arthur turned in at the

rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier," he said. "Some boys would."

"I try to keep my word on all occasions, and I could not forget a man who lost his leg at Culloden."

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say, "My lad, you will be a great man some day."

The boy's face flushed. Praise from an old soldier was very pleasant.

"But I want to be a great soldier, like our Marlborough, and like King Frederick of Prussia."

"Well, if you are a soldier you will be great, too. Determination, hard work and faithfulness to duty will help anyone to succeed."

With these encouraging words lingering in his ear, the boy stripped off his coat and vest and went to work. It was toil he was unaccustomed to, and before an hour's time his hands were sore and he was dusty from head to toe. But he worked on with a brave spirit till the task was done.

It was that very afternoon, an eventful day as it happened in the career of the young student, as he was returning from his belated swim in the river, that he showed himself a hero of another kind. A carriage driven by a coachman in livery, was dashing along one of the streets of Dublin. Suddenly, and without apparent cause, the leading horses took fright. In the driver's attempt to hold in the frantic steeds, one of the reins snapped in twain, and the coachman sat dazed and helpless in his seat. A glimpse of a young girl's face, pale with terror, and that of a middle-aged gentleman, evidently her father, and the frightened, tearing horses, and the heavy coach lurching dangerously from side to side, was enough to set young Arthur's feet a-flying. Darting swiftly across an intervening street, running at right angles to the other, the lad rushed out in front of the galloping horses. A leap like that of a bloodhound, and he had the frightened animals by the bridle.

He was lifted from his feet, but he clung like grim death. He could not be shaken off. Dragged forcibly along, he did not relinquish his grasp, and at last succeeded in checking their mad pace. In a few min-

utes more they came to a halt, and as the coachman and outriders sprang to the ground, the coach door opened and the gray-haired gentleman and the girl alighted. The gentleman said in surprise:

"Why, if this is not my friend Lord Mornington's son! You have saved our lives and proved yourself a hero. I am Lord Longford, and this is my daughter, Catherine Pakenham. Young man, I predict great things of you. England will not hold your fame," and as he marked the lad's flashing eyes, he placed his hands upon the boy's head as if pronouncing a benediction, "and dying, you will sleep with England's great ones."

These words all came true, for our young Arthur became the great Duke of Wellington, field marshal, conqueror of Napoleon, and peer of the realm, who was accorded honors beyond those given to any other of England's heroes. Great victories were to be his, great honors and moments of supreme exaltation, but never in a life that was destined to touch the summit of earthly glory did he show greater manhood than in keeping his word with Master Goodhue, nor did he ever perform a braver deed than when he saved the life of his future wife at the risk of his own.—*United Presbyterian*.

JUNIOR CHRISTIAN ENDEAVOR PROGRAM FOR CONFERENCE

August 23, 1924, 4.00 p. m.

Arranged by Elisabeth Kenyon, Junior Christian Endeavor Superintendent

In charge of Fucia F. Randolph
Leader, Grant Coon

Mrs. L. H. Stringer and Miss Marion Coon assisted with the music.

Sixty-one children, eleven adults present.

CLOVER MEETING

Song—"I Love to Tell the Story"

Recitation—"Clovers" Genevieve Loofboro

Topic—"Never Give Up"

Scripture, 1 Kings 18: 41-45

Story by leader (Lesson in SABBATH RECORDER)

"S. D. B. Junior Rally Song"

First Psalm from memory

Talk—Miss Fucia F. Randolph

Letter from Mary Ellen Robinson, read by Mildred Hull

Song—"Onward Christian Soldiers"

Recitation—"Do It"

Wayne Rood

Song—"There Shall be Showers of Blessings"

Testimonies—"Bible verses"

Song—"The Fight is On"

Sentence prayers

Benediction

[The invitations for the meeting were made in the shape of a clover leaf. The leader's program was printed on large sheets of paper decorated with clover leaves, each item of the program on a different sheet. The sheets were torn off one by one as the meeting progressed. They must have had a very fine meeting with such a large attendance. Let's see if we can't beat that record at Salem Conference next year. How many of you juniors will be there? Come on, let's go.—E. K.]

THE HOOT-OWL'S ANSWER

"Look down, Mister Hoot-Owl, high up on the bough,

I've questions to ask you, important, right now!"

On the small boy below Mister Hoot-Owl gazed down

And seemed to look through him, with critical frown.

But Johnny kept on, for he did want to know
Some things that a boy who to bed has to go
At eight o'clock sharp, even when he's been good!
Simply can not find out, in the field and the wood.

"Now, good Mister Hoot-Owl, please tell, honor bright,

Where the fireflies go, when they put out their light?

And how is it put out? Then what do they do?"

Queried wise Mister Hoot-Owl, serenely, "Who, whoo?"

"Why the fireflies, I said! And before I forget,
I want to ask how you keep out of the wet?
Do you find hollow trees quite convenient for you?"

Again questioned queer Mister Hoot-Owl, "Who, whooo?"

"Why, you, Mister Hoot-Owl! And in the moonlight

Do the little field mice dance dances at night?
Is it great fun to watch them? And what do you do?"

"Whooo, whooo?" rumbled grave Mister Hoot-Owl, "Whooo, whooo?"

"Why, you and the field mice! And just tell me this:

When snow's over everything, deep, don't you miss

The boys and girls running the merry woods through,

Or is your mate company plenty?" "Whooo, whoooo?"

"Why, you, and the boys and the girls and your mate!

I'll have to run home, for it's getting quite late,
I'll come again soon, and explain things to you,
For one of us seems to be muddled." "Whoooo, whoooo?"

Sounded sleepily down from the shadows:
"Whoooo, whoooo?"

—Minnie L. Upton in *Picture Story Paper*.

THE PETROLIA DAILY VACATION BIBLE SCHOOL

(Report as rendered to the Sabbath School Board and American Sabbath Tract Society)

The Daily Vacation Bible School was held at Petrolia, N. Y., from July 21 to August 9, 1924. The enrollment was twenty-four children and six young people taking teacher training work in the forenoon sessions; there were also training classes in the evening at which nine young people and seven adults attended. Three of the young people in the evening classes were also in the forenoon class, making a total enrollment of forty-three pupils. Most of the pupils both for the morning and evening classes had to come quite a distance, and the effort made to do this was gratifying to the instructors.

The same course of instruction was used for this school as was used at Alfred Station and your supervisor added to it the memory work required by the Sabbath School Board.

The first and second grade class was taught by Miss Doris Gowdy; the third and fourth class was taught by your supervisor; the fifth and sixth grade class by Rev. Elizabeth F. Randolph; the seventh and eighth grade class by Miss Florence Greene. Following the morning session, a group of six young people came to study *Methods with Beginners*, one of the courses belonging to the teacher training course. In the evening Miss Randolph had a young people's class studying *Christ the Great Hero*; there were nine members of this class. At the same time, seven adult ladies met with your supervisor to study the *Pupil* and the *Teacher*, both by Weigle; two separate courses in the teacher training course. Also as a relaxation, the young people and the adult people joined together for a period of music.

The work with the children was very interesting. One of the special features with the second class was the learning of the One Hundredth Psalm by the puzzle method. Each child was given the psalm cut up into puzzle form by words, and they were taught to pin the separate words onto a screen in the right order so that the psalm would read correctly. This exercise was also a part of the demonstration. The second class made a very attractive poster for the One Hun-

dredth Psalm which was admired by the visitors.

The first class had a box of anagram letters with which they learned to spell Jesus, and later they could construct two or three of the shorter verses of the Bible.

The third class made a complete library of the books of the Bible, using bits of folded paper to look like a real book. These they arranged and classified in a box with tiny shelves until it looked like a real book case.

The fourth class became proficient in drawing the map of Palestine and telling the principal events which happened at each point on the map. This class also made interesting notebooks with pictures and drawings throughout.

Miss Randolph's evening class prepared an electric map, by means of which they could tell briefly the principal events in the life of Jesus and when they touched the points on the map, an electric bulb would flash out its bright light.

Your instructor conducted the worship periods each day and it was a joy to listen to the children singing those wonderful hymns, and then literally beg for a story, which, if they but knew it, was in every instance a sermon in disguise.

On Friday evening, August 8, occurred the demonstration in the Union Church of Petrolia. The children and young people and older people presented the work of the Vacation School in a very creditable manner.

Just before the close of the demonstration Miss Randolph very appealingly gave the invitation for people who had not yet received baptism, but who would like to pledge their allegiance to Jesus as their true personal friend and leader, to take the steps now and give their hearts to him, with the expectation that arrangements would be made for baptism soon. To the happiness of many friends, eleven people responded to the call, coming forward, thus taking an important step toward the fuller, richer life which comes with close contact with Jesus, our friend and Savior.

Respectfully submitted,

RUTH MARION CARPENTER.

Supervisor.

September 4, 1924.

The program of the demonstration as given Friday evening follows:

DEMONSTRATION PROGRAM

Worship Period:

Call to Worship—This is God's House
 Prayer Song—Loving Father
 Scripture—100th Psalm—School
 Hymn—I think when I read that sweet story
 Talk—Lessons from a candle—Supervisor
 Hymn—Jesus Bids us Shine
 Prayer—Heavenly Father, ever loving—Children

Two Songs:

In the Trees	School
Suffer Little Children	Ruth Morris
Story—Hagar and Ishmael	School
Hymn—Praise Him	School
Exercise—Books of the Holy Bible, Grades 5 and 6	School
Hymn—Jesus Loves Me	School
Exercise—Map Drawing	Grades 7 and 8
Exercise—100th Psalm Puzzle	Grades 2 and 3
Hymn—America	Audience
Scripture—Psalm 1	Grades 5 and 6
Resume—The Pupil	Mrs. Albert Greene
Exercise—Be Strong in the Lord, Grades 3 and 4	School
Hymn—True-Hearted, Whole-Hearted	School
Resume—The Teacher	Mrs. Clayton Gowdy
Story—The Good Samaritan	Elizabeth Barnes
Story—Daniel in the Lion's Den, Charles Morris	Grades 7 and 8
Hymn—Little Rosebuds	Grades 7 and 8
Resume—Methods with Beginners	Irene Genung
Exercise—Electric Map, Evening young people's class	
Story—The Baby Moses	Doris Carlin
Hymn—In the Garden	Audience
Invitation	Miss Randolph

Three Prayer Songs:

Jesus Friend of Little Children	School
Dear Father Bless Each Little Child	School
Lord Jesus, May I Ever Be	School

HOME NEWS

WALWORTH, WIS.—It is a long time since anything has appeared from Walworth in the columns of the RECORDER. We are interested in the items of news that come from other quarters and feel that it is proper that something should appear from here occasionally.

While the summer has been cold and wet a goodly degree of interest has been maintained in the church and its appointments. There has been a good average attendance at the Sabbath morning services and frequently outsiders have been seen in the congregations. The prayer meetings have been well attended considering the scattered condition of the people. There are usually fourteen to sixteen present and many are ready to bear a part in the prayer service and in testimony. Sabbath day, September 13, was a pleasant day. There were quite a number present from outside of town.

After the preaching services we repaired to the water's side at the west end of Lake Geneva where three received the ordinance of baptism. This was very cheering to the church and especially so as one was a young lady who has been absent from Sabbath privileges for many years, but having moved back here desired to take her stand for God in baptism and church membership.

While there are many things these days to discourage the little churches, we desire to have the hopeful look and believe that the hand of God with us is sufficient to lead to greater things. There is the possibility of growth in membership and power if we can, like Nehemiah, believe that "the hand of our God is upon us." One with God is a majority.

BERLIN, N. Y.—Birthdays seem to have a way of coming "unbidden everywhere." This was recently the case at the parsonage; and although it has two good Wings it did not rise and fly, even when, as though to add to the dilemma, forty unbidden guests appeared—not with "trumpets and pitchers,"

But packets, bundles
 And various things,
 Some, they brought 'lasses
 Some, they brought bread;
 They pounded both Wings
 Nor sent them to bed!

Yet let me say in passing that although the evening was rainy and dark outside there was sunshine in the parsonage where a pleasant social time was being enjoyed, cake and cream being served, hopes and good wishes being expressed for many happy birthdays for our pastor, L. A. Wing.

Much pride and satisfaction is felt among us at the recent press reports of the brave Christian stand our beloved missionaries in Liu-ho took at the time of the invasion there.

Our Ladies' Aid society is planning to have a fair of staple and fancy articles some time during the fall, and are working hard for good results. Friday evening prayer meetings are well attended and good interest manifested in all appointments of the church.

Choir meets on Tuesday evening for practice and shows marked improvement.

E. L. G.

DEATHS

FORD.—At his home in Salem, W. Va., on August 12, 1924, Albert Colwell Ford.

Brother Ford was the son of George Ford, who was the son of Thomas Ford. His mother was Polina Davis Ford. Colwell was born April 13, 1857, on Long Run in Doddridge County. Most of his early life was spent on Buckeye.

In 1889 he was married to Amanda Carder, who survives him. He is also survived by a daughter and two sons. There are also seven grandchildren and a very great number of other relatives and friends. He was the fourth in a family of nine, six of whom are still living.

When about nineteen years of age he was converted and was baptized by Rev. Lewis F. Randolph, since which time he has been a member of the Salem Seventh Day Baptist Church.

Brother Ford was a man of strong conviction and of frank expression. He loved the old songs and hymns and the old ways. He loved his family and his garden with its flowers and fruit. He loved the great out-of-doors.

For most of his active life he had been in the mercantile business, and for the last twenty-four years in the same location on West Main Street in the city of Salem, where he will be greatly missed.

G. B. S.

CARLISLE.—Simon Jerome Carlisle, son of Daniel and Mary Drake Carlisle, was born in Frederick County, Va., April 5, 1837, and died at his home at Farina, Ill., Sunday, August 24, 1924, aged 87 years, 4 months and 19 days.

He was one of a family of eight children, seven boys and one girl, and is the last one of that family living. When seven years of age he moved with his family to Pennsylvania where he spent his childhood. His father was a miller.

When nineteen years of age he was thrilled with a desire to go West in search of gold, during the excitement in California. He worked his way out to St. Louis on a coal boat and, finding his finances low, went to Peoria, Ill., in search of work and drifted to a farm near Alta, Ill., where he was a faithful hand several years. It was while here he met Miss Sarah Langworthy, who later became his bride, April 3, 1861, and who proved to be more than an ordinary wife and companion. To this union were born four daughters, all living except Martha, the oldest, who died in 1906. She was the wife of Carroll A. Davis. The other three are Mrs. Lettie C. Ferrill and Mrs. Hattie C. Carlisle of Farina and Mrs. Mayme Crandall of Milton, Wis., who was present at the funeral.

In early life he was happily converted and baptized by Rev. Mr. Hakes at West Hallock, Ill., and three years later embraced the Bible Sabbath and remained a loyal Seventh Day Baptist and member of the Farina Church until his death.

He was a hard working man, honest and upright in all his dealings. He and his good wife bought and paid for a large farm and always

found time to attend church and be true to their God and the Sabbath.

In 1866 they moved from West Hallock, Ill., to a farm southwest of town where they lived and reared their family until the year of 1898, when they moved to our village, where they spent many happy years close to the church.

On March 19, 1911, the loving mother was called away.

His life was a life of usefulness. He was a teacher in the Sabbath school for years, he was a firm believer in his Bible. He was remarkably healthy and stout until this spring. He began to fail in May after planting a large bed of strawberries. His going home was as peaceful as a tired child goes to sleep. He did not suffer, just declined. He was tenderly cared for by his children. He leaves to mourn his departure one grandson, Floyd Ferrill of Madison, Wis.; three granddaughters, Frances Ferrill Babcock, Battle Creek, Mich., Mrs. Dessie D. Kenyon, St. Paul, Minn., Mildred C. Hudson, Milton, Wis.; and one great grandson, Leroy Babcock, Battle Creek, Mich.

Farewell services were held at the Seventh Day Baptist church August 26, at 2 o'clock, conducted by Rev. Earl C. Phillips of the Methodist Episcopal Church in absence of our pastor, C. L. Hill, who had not returned from Conference.

The floral offerings were many and beautiful. Interment at Farina cemetery.

CLARKE.—Mrs. Harriet Wells Clarke, at her home on Chase Hill, near Ashaway, R. I., August 30, 1924, in the eighty-fourth year of her age.

Mrs. Clarke was the daughter of Peter C. and Eliza Stillman Wells. Her death occurred in the same house and the same room in which she was born eighty-four years before, lacking only eighteen days. October 5, 1861, she and William Palmer Clarke were united in holy wedlock. It was during the Civil War, and three or four days after their marriage Mr. Clarke went into the service of the federal government and never returned. His death was caused by fever and he was buried in Newport News, Va. Since her husband's death, sixty-two years ago, she has made her home on the old homestead and bravely, cheerfully and lovingly devoted herself to the service of those in need.

In early life she made a public profession of religion and joined the First Seventh Day Baptist Church of Hopkinton, R. I., and of this church she remained a loyal member till called to join the Church Triumphant. Hers was a quiet, uncomplaining and unselfish life of service for God and her fellow men covering more than four-score years.

Funeral services were held at the house, September 2, and in the absence of the pastor, were conducted by William L. Burdick, a former pastor. Burial took place in Oak Grove Cemetery, Ashaway, R. I.

W. L. B.

"God loves you. What a blessed thought that is! Mother loves you, but God loves you more than she can. Should not this thought induce love to him on your part?"

Sabbath School. Lesson I.—October 4, 1924

THE CHOICE OF THE TWELVE. Matt. 10: 1-8.

Golden Text.—"Freely ye received, freely give." Matt. 10: 8.

DAILY READINGS

Sept. 28—The Choice of the Twelve. Matt. 10: 1-8.

Sept. 29—"Fishers of men." Matt. 4: 18-25.

Sept. 30—Forsaking All. Luke 5: 1-11.

Oct. 1—"Follow me." Matt. 9: 9-13.

Oct. 2—The Inner Circle. Mark 5: 35-43.

Oct. 3—Winning One by One. John 1: 43-51.

Oct. 4—The Gospel Proclaimed. Isa. 40: 1-8.

(For Lesson Notes, see *Helping Hand*)

"Those who broke the law thoughtlessly, when it first became effective, or who broke it because they thought it was smart to do so, are now thinking more seriously about it.

"There is no doubt in my mind that the law is becoming better and better enforced in most communities. The moral and material advantages of prohibition are beginning to be apparent. I think the effect of prohibition is showing in the growth of trade of all kinds. Two industries that have expanded enormously since prohibition are the candy trade and the moving picture industry. The man who used to spend his evenings drinking in the bar room now takes his family to the moving picture instead.—*Edwin Cortland Dinwiddie, temperance advocate.*

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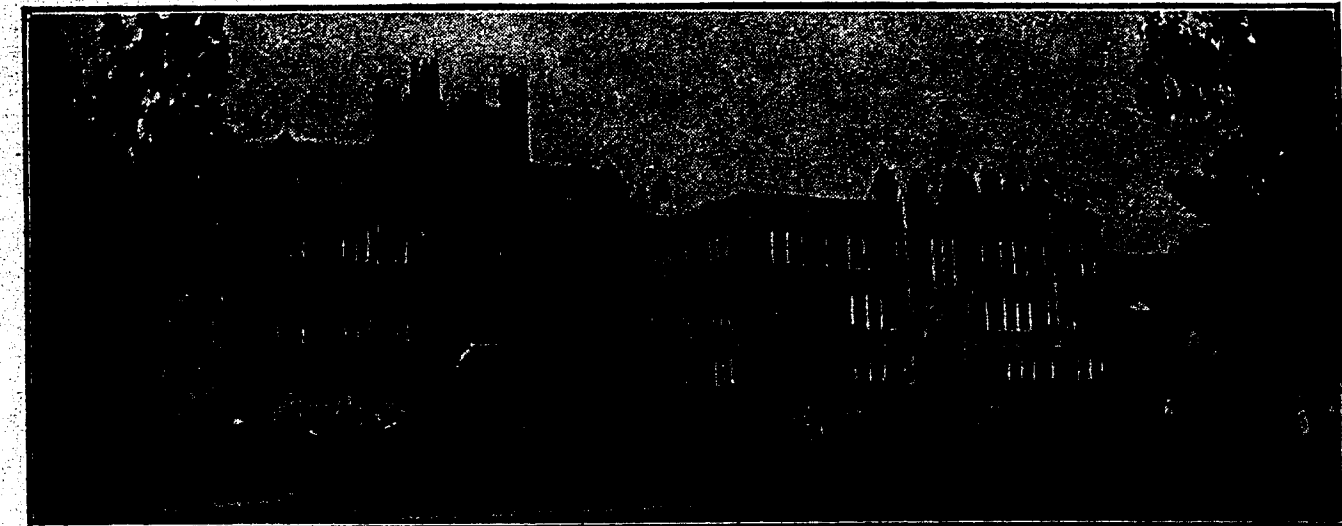
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ALVA L. DAVIS,
In Conference Address.

FOR TOMORROW AND ITS NEEDS

Lord, for tomorrow and its needs I do not pray;
Keep me, my God, from stain of sin just for today.

Help me to labor earnestly, and duly pray;
Let me be kind in word and deed, Father, today.

Let me no wrong or idle word unthinking say;
Set Thou a seal upon my lips through all today.

Let me in season, Lord, be grave, in season gay;
Let me be faithful to Thy grace, Dear Lord, today.

And if today this life of mine should ebb away,
Give me Thy sustenance divine, Father, today.

So for tomorrow and its needs I do not pray;
Still keep me, guide me, love me, Lord, through each today.

—E. R. Wilberforce.

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