

# The Sabbath Recorder



REV. ALVA L. DAVIS,  
President of Conference, 1924

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

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

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(INCORPORATED, 1916)

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## 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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WHOLE No. 4,148

**The Commission At Lake Geneva** Lake Geneva is one of America's fine beauty spots, set like a silver gem among the wooded hills of southern Wisconsin. It is about ten miles long and some two or three miles wide, with many villages and camps, mostly for summer homes, nestling among the hills and vales under the shades of nature's most natural forests.

Well-equipped steamers, several times a day, ply between these villages and camps; sail boats and steam launches stir its clear waters every hour; at every pier frolicking

Conference Commission was cordially invited and royally entertained during all the days of arduous toil in which its faithful members were engaged. Brother and Sister Davis were royal entertainers, doing everything in their power to make pleasant the sojourn of their guests; even to securing for them a special table at the large Y. M. C. A. dining hall near by, without cost to the delegates.

One of the front rooms in the home was given up to the commission; and in this, three times a day for three days, long sessions were held in which the problems belonging to our denominational work were carefully considered.

If any one thinks our commission has an easy job, let him try it himself and he will be well cured of that delusion. It is no small matter for the nine busy men to leave their business and their homes for a week and devote their energies to the work our commission has to do.



Yerkes' Observatory, Lake Geneva, Wis.

bathers make the woods ring with the music of happy, care-free voices.

On one of the highest hilltops stands the famous Yerkes Observatory of the Chicago University; and at the foot of this hill, covering many knolls and hillocks of the ancient glacial drift, are scattered no less than a hundred tents, cottages, bungalows and lodges of the well-known Y. M. C. A. Camp, with its hundreds of young people—delegations from several states—taking their summer outing.

Joining this camp, on a hillside overlooking the lake, stands the fine summer home of Mr. and Mrs. W. M. Davis, of Chicago and California. To this home our

Any one who witnesses their faithful, consecrated efforts to do justice to all our good causes, should have nothing but words of appreciation for such services.

### AN HOUR OF MOONLIGHT ON THE LAKE

On Thursday night, Mr. Davis invited us all, visitors and delegates, to enjoy a sail in his launch from nine to ten, after the evening session of the commission had closed. It was a delightful night, with the full moon spreading its brilliant silver sheen clear across the lake full in our faces, as eighteen of us took to the boat for this happy hour. But the best laid schemes of men sometimes meet with unexpected

turns, and our turn had come to stand such a test of this kind. Before we had gone a boat's length from the dock, the rudder broke and left us helpless as to the matter of guiding the boat. There was no alter-

things Mrs. Davis had brought along, until our full time for the sail had passed. That happy hour of social enjoyment will long be remembered as one of the most pleasant hours of the year.

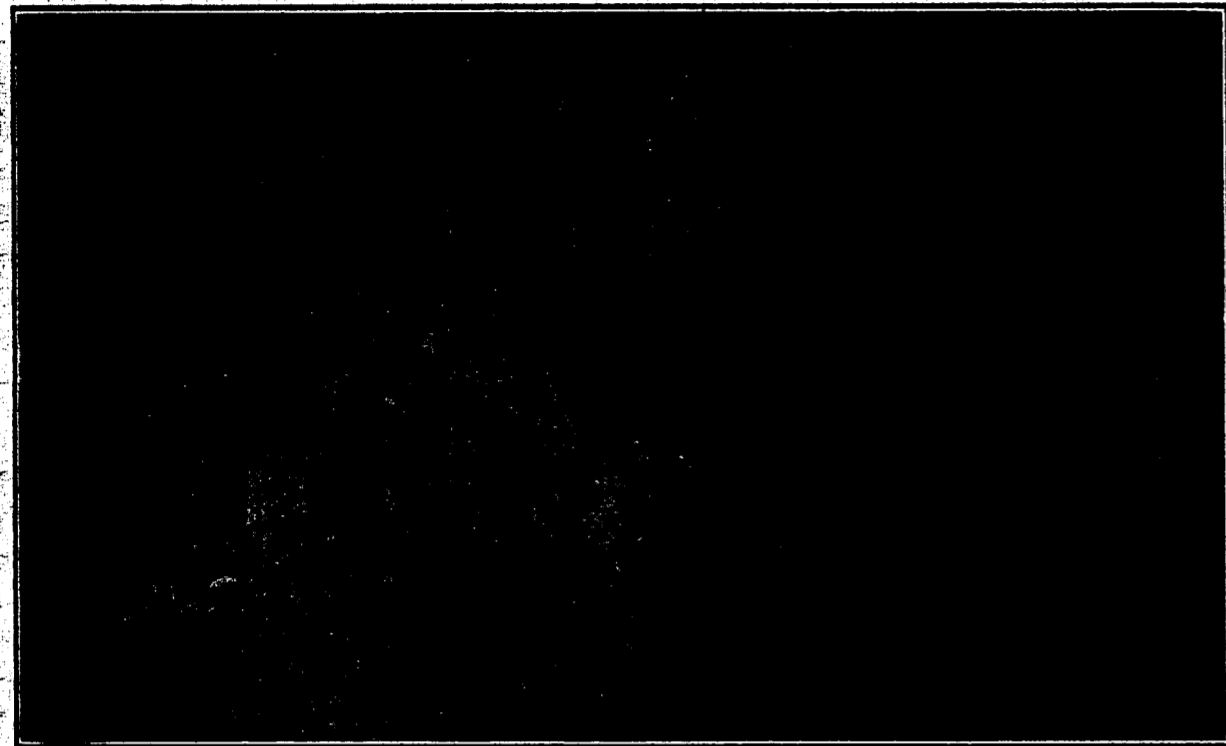
If any poor soul on life's sea finds his rudder failing, let him be sure to find anchorage at some home post before he goes adrift. The currents in the sea of life do set toward the desired haven.

When the last session of the commission was over, about five o'clock, and the members were ready to start for home, they were invited to a

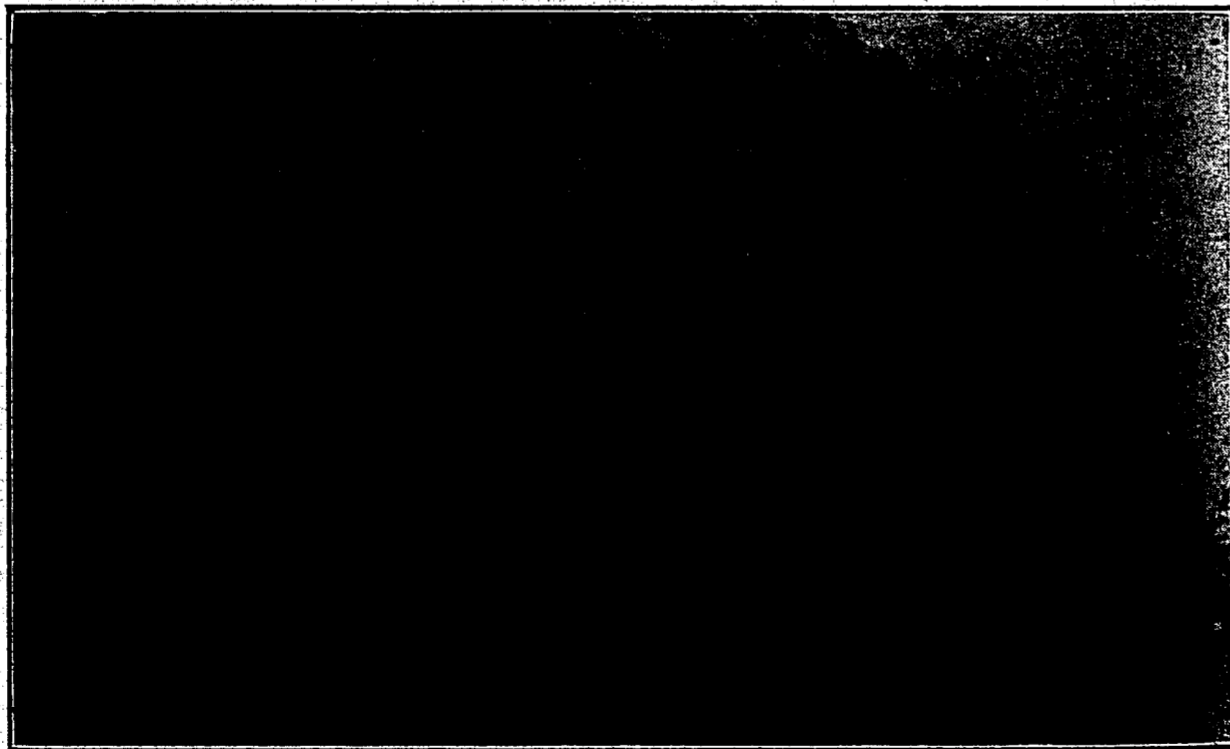
picnic table in the grove back of the house and given a feast of melons. After a few minutes of social enjoyment, the good-byes were spoken and some took automobiles to Chicago, some to Milton, and some went across the lake for the train, all hoping to meet at the General Conference.

native but to anchor ourselves to the nearest post of the home pier and enjoy the hour together, thankful that the broken rudder did not set us adrift in mid-lake with no way to make our haven, but only to drift with freak of wind or current to some unsought strand away from home.

The one essential thing when the rudder gives out is to come to safe anchorage, and that is just what our captain did. We were all happy there. Every one was glad that it happened before we had gone our own way beyond the reach of anchorage. And there we sat happy in the beautiful moonlight, enjoying the cooling breezes, singing every dear old song we could think of, enjoying the regular picnic of good



Summer Home of Mr. and Mrs. W. M. Davis, Lake Geneva, Wis.



#### THE COMMISSION

Standing—Rev. A. L. Davis, Dr. George W. Post, Jr., Henry Ring, Rev. A. J. C. Bond, M. Wardner Davis, Rev. J. L. Skaggs  
Seated—Rev. T. J. Van Horn, Prof. Edwin Shaw, Pres. P. E. Tittsworth, Prof. D. N. Inglis, Esle F. Randolph

**The Ministers' Meeting** Thirty or forty ministers enjoyed three days of excellent meetings at Milton Junction in the week before Conference. For some years several of our leaders have felt the need of some such meetings in which the ministers could come together and talk over the problems which have to do with our work.

Some of these sessions have been very helpful to those who attended, and should result in great good for our Sabbath cause in the years that are coming. On Friday morning with twenty-three ministers present at the opening, Rev. A. J. C. Bond called the meeting to order and explained that no formal program had been prepared;

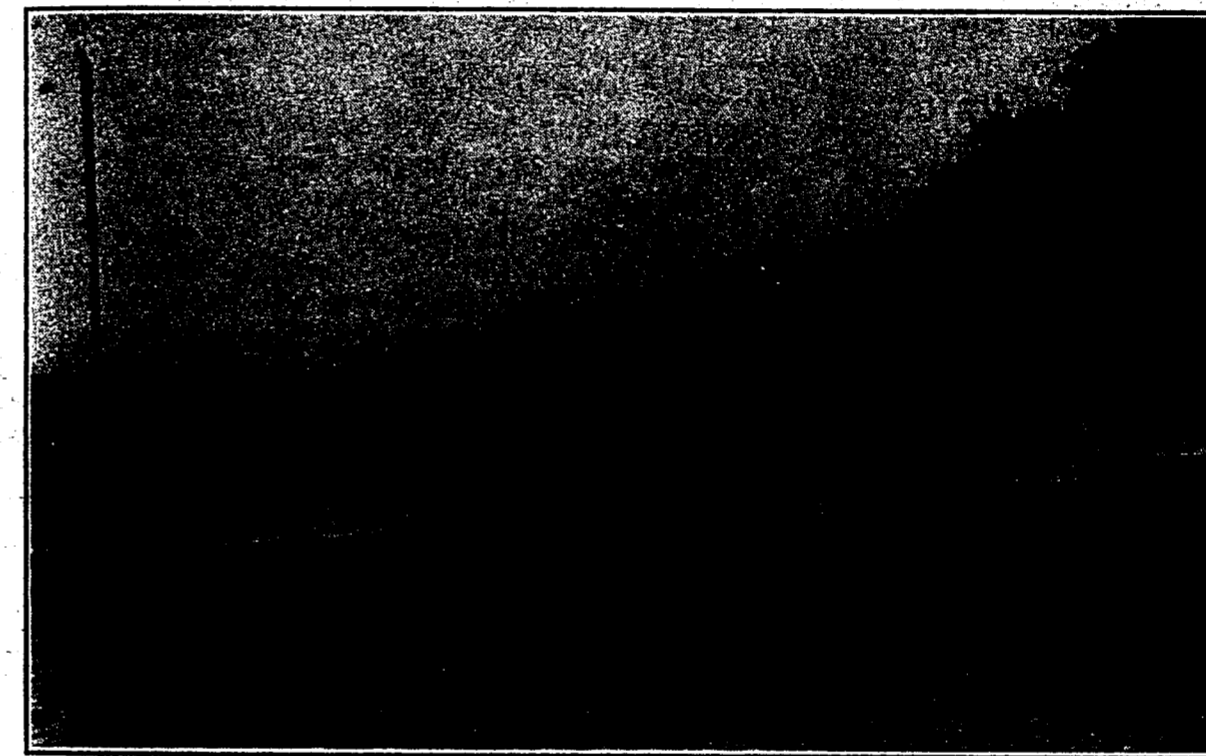
first session of the ministers' meeting. Hearts were burdened for the power from on high, promised by the Savior. There was a longing to be fitted *ourselves* for the work. It was the spirit of: "Be still and know that I am God." "Draw nigh to God and he will draw nigh to you" had evidently impressed itself upon those present as the one thing needed at the very outset of these meetings.

The song, "I'll go where you want me to go," led by Brother Seager, seemed to fit the case exactly, and it was sung with a will.

Indeed, the many fervent prayers and precious songs of this first half day will not soon be forgotten by those who were present.

The question of evangelism as the supreme need of our time — an evangelism that means helping men into fellowship with God and enabling them to live spiritual lives in harmony with Christ — was the great theme.

There were twenty-nine ministers present all of whom were inter-



Launch and Private Pier of W. M. Davis, Lake Geneva, Wis.

ested in the work of missions, the new fields opening to us and the problems of the Missionary Board.

that the plan was to meet in this informal way, to exchange views and to better understand one another. It was hoped that after we should sit down together in friendly conversation, prayer and communion, we would understand one another better and come to see eye to eye in regard to our work.

Secretary W. L. Burdick was made leader for the day, which was mostly given to the cause of evangelism and missions. It was indeed a great day. The first forenoon was largely given to prayer, thus making a good start for such a work. Every one seemed to feel the importance of the meeting as a preparation for the coming important General Conference, and an excellent spirit prevailed. Seldom have we known such a prayer meeting as was this

On Sabbath eve the editor preached a short sermon, in harmony with the spirit of the afternoon meeting, and Rev. Loyal F. Hurley led a conference meeting in which several took part.

**Sabbath at Milton Junction** Sabbath morning, August 16, was clear and cool—almost *cold*—and a good audience was ready for the service at half past ten. Pastor Sutton had charge, and sitting beside him were Brother Crandall of the New York City Church, and Brother Hills of the church in Los Angeles, Calif. Thus the representatives from the Atlantic coast, and

from the Pacific beyond the Rockies, joined hands with a pastor of the Middle West in this blessed service. Two of them were ex-pastors here.

Then back of the pulpit chairs, the choir seats were filled with a chorus of ministers from all parts of the land. There were fourteen in all: men from Riverside and Los Angeles, from New York and Plainfield, from North Loup and Shiloh, from Salem and Alfred, from Chicago and Lost Creek, from Independence and Milton, from New Market and Ashaway; and when this chorus led in "Holy, holy, holy, Lord God Almighty," the house was filled with the music of heaven.

The beautiful flowers around the platform, placed there by faithful women of this church, added something to the heavenly influences of the hour. And after all had united with the men's chorus in singing "Help me to be holy," and after the prayer by Ex-pastor Hills and the reading by Ex-pastor Bond, all hearts were ready for the good message by Rev. Harold Crandall of New York.

Mr. Crandall's text was: "According to my gospel." Rom. 2:16. The gospel given to Paul by Christ was precious. Paul called it "My gospel." There was in this sense a gospel according to Matthew, Mark, Luke and John. So it may be *my* gospel. This gospel is judged according to the way we live. The Pharisees were judged by their religious life. Religion is an individual life. Mere pretenders to Christian life shut up the kingdom to many who would enter. They judge me by my gospel. I can not avoid preaching it day by day, and it helps to mold the character of my fellows.

Christ, too, is judged by my gospel. The future also depends on the life I live today. I am determining my future and the future of others as the years go by. Let us live our best today and live still better tomorrow, for our own good and for the good of others.

Following this sermon, Rev. Mr. Hansen's son, Luther, fourteen years old, gave us a beautiful violin solo, which was enjoyed by all.

The afternoon of Sabbath was given to the Sabbath school and two Endeavor meetings. In the evening we had a great meet-

ings, in which the benefits of such a ministers' meeting were spoken of by the leader, Rev. W. D. Burdick. He read from the *Christian Work*, part of an article on "The Teaching Work of the Church," as follows:

The neglect by large sections of the Church of the religious education of the young is one of the most puzzling as well as one of the most pathetic things of our day. The Church claims to be the revealer of the most important and vital truth of the universe, and yet outside of the rather loosely organized and half-hour weekly instruction in the Bible school this truth is largely neglected. We have even ceased to instruct men in religion from the pulpit and made our sermons discussions of everything on earth except religion. What congregation in the average Protestant church passes anything but the most ludicrous examination in Christian doctrine; the teaching of Jesus; the general Biblical history and teaching; the history of the Christian Church; what it offers to the world; what it is doing at home and abroad. Try such an examination in any congregation you know and see the results. Then we talk about the ignorance of people about religion. We get such pathetic results as those witnessed to in *The Army and Religion* (the British Investigation) and *Religion Among American Men* (The American Investigation). Everybody was just simply stunned and nonplussed by the awful revelation of ignorance. Almost no soldiers seemed to know anything about the Christian faith and teaching although the majority of them had been brought up in church. Let us quote from the book mentioned above, and prepared by this same committee: *Religion Among American Men*. It says: "If there is any one point upon which the chaplains agree it is in regard to the widespread ignorance as to the meaning of Christianity and church membership.... We might well hope that in a 'Christian' country men generally, even those without any allegiance to Christ and his Church, would know what Christianity is. Chaplains say that they do not know. And they go beyond that and say that men nominally within the Church, men who have been to Christian schools, are in much the same condition—The Church as a teacher has failed to instruct its own membership and present its gospel to the men just outside its doors. If we learn our lesson the result will be vastly greater emphasis on our teaching function."

The article expressed the opinion of a hundred men or more to whom the writer had referred his manuscript; so it had something of the nature of the public opinion of many friends of religious education.

This meeting made a strong plea for more thorough and better religious education. How can it best be done? was the question of the evening. The answers indicated the home, Sabbath school, prayer meetings, Christian Endeavor and religious

day schools as the place for this work. Several pastors told of their methods. One brother had prepared questions on the Bible and sent out enough to receive two thousand answers. The ignorance regarding the simplest matters in the Bible was astonishing. The average standing was less than ten per cent. Only one in fifteen hundred made a hundred per cent.

Another pastor expressed the opinion that expository sermons would be very helpful. Still another spoke of the food for the soul to be found in the Bible. There was some difference of opinion regarding the propriety of joining union religious day schools where we could not teach Sabbath truth. Some thought this might be done by the pastor's calling his own about him at times for special instruction in denominational matters.

Good words were spoken by some in regard to the ways now open for young people to find employment where they can keep the Sabbath. There were thirty-eight ministers present in this meeting and twenty-one of them spoke on some phase of the religious education question.

**High Water Mark** On Sunday forenoon the ministers' meeting seemed to reach the high-water mark in point of interest. The subject was Sabbath Promotion, and the leading questions were: How can we all get a better understanding of Sabbath truth? What does the Sabbath truth mean to our lives? Do we need better Sabbath keeping? Are we drifting toward holidayism?

We are sure that a careful study of these questions with an honest and conscientious effort to answer them will set any RECORDER reader to thinking. They were certainly real live questions in a company of nearly forty Seventh Day Baptist ministers. I wish that every ear in our Sabbath-keeping homes could have heard all they said. If I am not mistaken, better days are in prospect for God's holy day among us as a result of this day's work. We need more just such days in which our ministers, face to face with each other and face to face with the serious problems confronting our people, shall carefully canvass the outlook and strengthen one another for the tasks that confront them.

The shameful ignorance of our own people as to Sabbath truth and as to why we observe the seventh day, calls upon every one of us to make renewed effort for careful and thorough instruction regarding the claims of the Sabbath.

Then there is an astonishing ignorance in the world about us as to our very existence, which calls upon every Seventh Day Baptist to let his light shine. We are too often confused in the public mind as Seventh Day Adventists, to our great damage, and we are partly to blame for this ignorance. We have hidden our light and have to suffer for it.

Again, we have a mission to the thousands of *independent* Sabbath keepers, who have been compelled to break away from another communion, only to go adrift like lost children without a church home. We can not be justified in allowing calls for help from these people to go unheeded.

We need more literature designed to distinguish us from another people whose very name prejudices the Christian world against us—literature that will convince the world that Seventh Day Baptists are a Godly, loyal, conscientious and broad visioned people free from the popery of Protestantism.

One brother made a good point when he said: "Sabbath thinking is one thing, and Sabbath keeping is quite another thing." This caused several "amens" in the audience.

Some of the new Sabbath-keeping churches that have united with us are pleading for literature to sell. One brother put in a good thought by saying: "We need to be *consistent*. Our literature and our conduct must correspond if we would influence our own children and the world about us for good. We may publish all the literature we can think of and if over against it we put our *own sabbathlessness*, very little good will come." Another one affirmed that our very losses emphasize our great need of all these things.

Give us the right home life and true, consistent church life, and we shall soon see better days, and our outlook will be more hopeful.

This was, in some way, the best Sabbath discussion I ever heard. Good must certainly come to our cause as the outcome of this half-day's work.

**The Boards Not Forgotten** The work of the Tract Board and the Missionary Board had been prominent thus far in the ministers' meetings. Both secretaries had been in charge; and it seemed good for the Forward Movement director to give the other boards a chance to present any phase of their work that might seem to them best.

On Sunday afternoon, after a praise service led by Brother Osborn, President Whitford of the Sabbath School Board, presented the needs of that board. He spoke of the changed conditions in these times, so that methods and appeals in vogue fifty years ago do not appeal to young people as they once did. The Sabbath school and the Christian Endeavor are the main agencies now. The one question pressing upon us just now is: Shall we call another general secretary into the work? The general feeling seemed to favor doing so. Some suggested the combination of the Sabbath school and Christian Endeavor work in one secretary.

Mrs. Nettie West appeared for the Woman's Board. She said that before women can be expected to do much in the work they must *know* something about matters; and she appealed to the pastors for help by way of information on denominational matters.

Pastors can help to promote interest from the pulpit, in the prayer meetings, in the Sabbath schools and in the Christian Endeavor meetings. Much depends upon our pastors in arousing enthusiasm for woman's work.

Frances F. Babcock from the Young People's Board spoke hopefully of the good work. She regretted that some of our churches have no Christian Endeavor societies, and asked how we can secure such organizations in all the churches. The RECORDER Reading Contest had done much good, and she was anxious for suggestions as to how the young people can secure more subscriptions for the SABBATH RECORDER. She expressed a hope for an awakening on the subject of tithing for the Lord's work.

After these three representatives from the boards had spoken, many speakers responded with helpful suggestions. They showed a high appreciation of the work be-

ing done by the three boards and many encouraging words were spoken.

#### THE LAST EVENING

The last of six sessions for the ministers' meeting was at hand. Brother Loofboro led in singing: "Blessed hour of prayer," and the meeting was open for work.

Brother Bond had received some written questions, which were given first place and answered. One was regarding the use of the Bible in Sabbath school; others were: "How can the church best serve its non-resident members?" and "How long should non-resident and unworthy members' names be held on the church roll?"

Much interest was manifested in these questions and a general feeling of tolerance prevailed. Most of the ministers were inclined to be very reluctant to cut off members, and to bear with all absent ones so long as there is any hope of recovery.

In the closing hour Brother Bond read some very important matters from the commission's report to Conference, all of which seemed very satisfactory. The commission's report will appear in the RECORDER after Conference so we need not give what Mr. Bond read here.

The hour was getting late and the meeting had to close. After a season of prayer in which three brethren led, we all stood and sang: "Blest be the tie that binds," and the ministers' meeting for 1924 was a thing of the past.

#### Morning in Milton With Conference Clans Gathering

The morning of August 19, 1924, was cold and dark and rainy. A thunder shower began about three o'clock in the morning, and at nine o'clock it looked as though it had settled down for a dismal, drizzling day. Overcoats and rubbers were in demand, and a general shift to warmer clothing was evidently quite popular.

Nearly everybody came in for a share in our sympathy. Here were the good people of Milton, who had been toiling day and night to make ready for more than four hundred guests in their homes, and who had spared no pains in preparing a suitable dining hall and kitchen tent, and who had done so much to make the great hall in the gymnasium a pleasant and comfortable audience room for the General Conference, and who for days and days had been hoping that Conference morning would be

bright and sunny—how could they help being disappointed!

Then there were the people who had come from their far-away homes, where in some instances they had sweltered under the burning heat and humidity, with mercury well up into the nineties. They had come poorly prepared for weather of forty degrees; some with no overcoats, some all too thinly clad—how could we help sympathizing with them!

As for the editor, he needed no sympathy; for he had overcoat, rubbers, and warmer underclothes—all of which were greatly enjoyed. His aching ankles were made comfortable by two pairs of stockings, and he was in good health—all ready for the work of Conference week.

The West has suffered from too much rain; and the cool weather of a late season makes the prospects for ripened corn very poor for many farmers. Great fields of wheat in the shock show the effects of many rainy days that have greatly hindered the work of threshing. Some who have many acres in watermelons find their crops almost complete failures owing to cold weather and too much rain. Some hay crops have been practically lost for want of dry sunny days in which to gather them.

How easy it is to digress! We started in to write about morning in Milton, with Conference clans gathering, and here we are telling about the whole great country!

But the hour for meeting is here, the rain has nearly ceased, it looks like clearing away, and we must go out and see how the people are taking this rainy morning.

As we approach the gymnasium we find a large company of friends gathered, many of whom have not met for months or years, and the happy faces and pleasant voices, with greetings of joy on every hand, assure us that the dark morning means nothing to them. There is plenty of sunshine in the soul today even though no sun is seen in the heavens.

As we enter the great audience room we find six hundred and twenty-five chairs already in place for the people, a large stack of them in reserve for an emergency, besides the hundred or more on the platform. The chairs are soon well filled.

The floor is carpeted with a fine covering of clean shavings from some planing mill, a fine display of beautiful flowers and

berry-laden bushes, with many wild flowers from field and forest, make the stage with its fine scenery of drapery and pictures seem very attractive. Everything that loving hands could do has been done to make the Conference home here most comfortable and attractive.

Outside the well shorn campus, the large tent for cooking and dishwashing, and the dining pavilion one hundred and twenty feet long and thirty-eight feet wide, croquet grounds on the campus and the seesaws and swings for the children, the large field for parking automobiles—all speak most eloquently of the pains-taking efforts to anticipate every want.

By one o'clock the sunshine, through a constantly thinning veil of clouds, begins to cast shadows, and before two o'clock the sky is clear and summer weather is fast returning.

**The First Day Of Conference** At ten o'clock on August 19, 1924, Rev. Alva L. Davis, pastor of the First Hopkinton Church at Ashaway, R. I., called the one hundred and twelfth session of the Seventh Day Baptist General Conference to order at Milton, Wis. This was really the one hundred and twenty-second anniversary of our General Conference, since it did not hold annual sessions for a few years.

The general theme chosen for this annual session was: "With God on the march—Under his leadership."

The two hymns chosen as Conference hymns were: "Forward! Be Our Watchword," and "Lead on, O King Eternal."

Rev. George W. Hills, of California, made the opening prayer, asking God's help for all who have to do with this Conference.

This was followed by the address of welcome given by Pastor Skaggs, which our readers will find on another page.

Two responses were given to this welcome, one by Rev. Eli Loofboro, of Shiloh, N. J., and the other by Rev. E. A. Witter, of Walworth, Wis. Both of these addresses are to be found elsewhere in this RECORDER.

There was a clear, clarion ring to the address of President Alva L. Davis, which our readers will greatly enjoy. This, too, appears in this issue of our paper.

This session made an excellent beginning for a good Conference. Everything went

through on schedule time allowing us to close promptly at twelve o'clock.

#### THE FIRST AFTERNOON

After a pleasant noon hour and a good dinner, the young people began their work as announced at 1.30 p. m., in a fellowship social.

Promptly at 2.30 Conference was called and the report of the Committee on Denominational History was first in order. Two churches had celebrated their centennial this year. Several matters of historical interest were mentioned, and in the absence of President Corliss F. Randolph, his brother, Esle F. Randolph, presided in his stead. Two very interesting addresses were given. Rev. Edwin Shaw read a memorial address in honor of Professor Albert Whitford, which many readers will be glad to read when it appears.

In place of President Randolph, President Boothe C. Davis responded with impromptu remarks regarding memories revived by the paper of Brother Shaw. When Brother Davis was only a small boy Albert Whitford visited his West Virginia home in his effort to start the memorial fund. President Davis spoke of the inspiration received at that early day from men like the Whitfords and Elder Walter B. Gillette, whose prayers around the Davis home altar can never be forgotten.

It is well to collect and preserve for our young people the historical matters of our early days. Let us not forget the heroes who laid foundations upon which we are trying to build. This was a very interesting session. The program was finished about twenty minutes ahead of time, and Secretary Edwin Shaw read a part of the letters from the churches.

The sessions closed with the Conference hymn, as follows:

Forward be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind.

Burns the fiery pillar  
At our army's head;  
Who shall dream of shrinking,  
By our Captain led?

Forward through the desert,  
Thro' the toil and fight!  
Jordan flows before us;  
Zion beams with light.

Glories upon glories  
Hath our God prepared,  
By the souls that love him  
One day to be shared;

Eye hath not beheld them,  
Ear hath never heard;  
Nor of these hath uttered  
Thought of speech or word.

Forward marching eastward  
Where heaven is bright!  
Till the veil be lifted,  
Till our faith be sight.

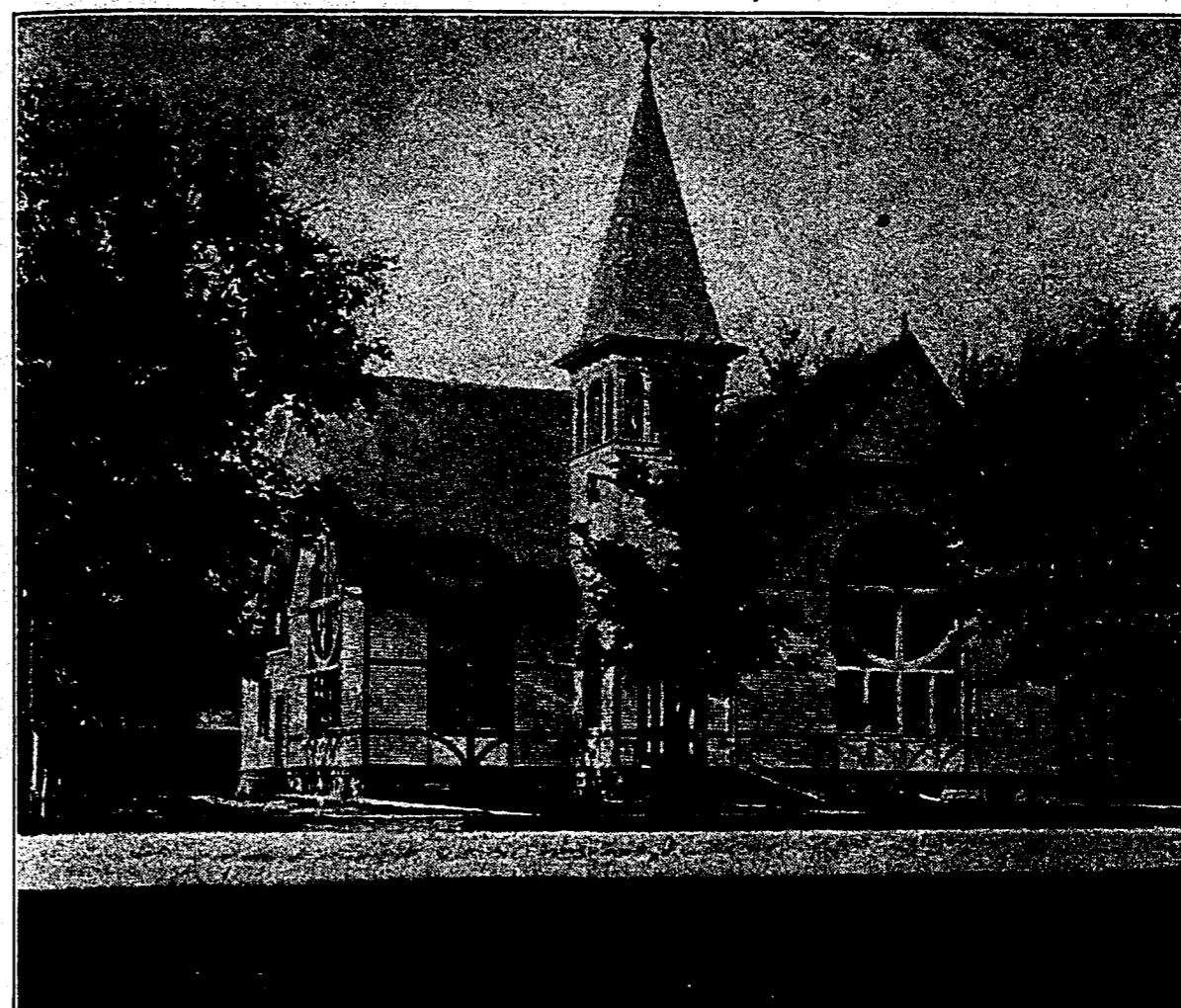
#### ADDRESS OF WELCOME

PASTOR JAMES L. SKAGGS

I am quite surprised to find myself here assuming to extend a welcome to the delegates to this General Conference. It was not the plan of the last Conference that I should do so. In fact this is the second time for me to extend a welcome to the Conference—and both by accident or fate and under exactly similar conditions. Seven years ago we had just arrived in Plainfield when you came there to Conference, and now we are here trying to find our bearings in Milton. Some of the boys seem inclined to twit me with an accusation that I am forming a habit of running ahead of Conference to be on hand to extend the welcome. But I assure you that while I appreciate the privilege, I have no disposition to move across the country each year for the joy of it.

I confess that I feel just a little out of place in occupying this position, inasmuch as I arrived here only a little ahead of you. But there is one difference: I have already had my welcome—a most hearty and generous one. And I am sure that I understand the spirit of the Milton people, and this duty which I have to perform is not simply a formal act.

The people of Milton have long been making preparations for your coming. As one pastor said some years ago: "We have long had you on our minds and hearts. Now we have you on our hands. We are glad of it!" Committees have been busy planning for your comfort and convenience. We most cordially welcome you to our homes for lodging and breakfast. Dinners and suppers will be served in the dining hall which has been erected on the campus. Rest rooms and recreation opportunities are also provided. Boy scouts are on hand to



MILTON SEVENTH DAY BAPTIST CHURCH

act as guides or to give other assistance.

We welcome you to a community which has many interests for Seventh Day Baptists. Here are two of our splendid churches—at Milton and at Milton Junction—which have contributed much to the settlement and development of southern Wisconsin, indeed of the whole state, and which have long contributed their share to the life and strength of the denomination. You will be welcome to visit our houses of worship and to acquaint yourselves with our facilities for church work.

This Conference is in a sense the guest of Milton College. We hold our sessions in this splendid gymnasium, and shall find various accommodations in other buildings. The campus is open to our enjoyments between showers! As we avail ourselves of the college facilities offered us, a little reflection upon its history, the service which it has rendered, its present character and its prospect for the future, will doubtless warm our hearts and enlarge our interests in its hopes and plans.

In coming to Milton you are visiting the home of the Sabbath School Board and of the Woman's Board—two organizations which are serving us all and sending out their help and inspiration to all our churches.

Friends, I am sure you have come here for a purpose. People do not gather at the expense of much time and money from all parts of our denomination without an interest. We have come here together on the King's business. And while we shall find many enjoyments during our recess periods, we shall find our greatest joy and blessing in the sessions of the Conference.

The president of Conference has spent much time

and labor in the preparation of a program. He has done this with hope of bringing the greatest possible benefits to all. So I welcome you to an inspiring Conference program.

Our five-year Forward Movement period has come to an end. While we have not accomplished all we had hoped, the effort has been a great success. And we are now face to face with the problem of making new plans for our denominational work. And I welcome each one of you to the serious business of helping make these plans.

We extend to you an added welcome because of what you are bringing to us who live here in Milton. Many of you were students here in past days. You have gone out and found your places in the Master's service. Almost none of you are really strangers. For if you have not been in Milton before, you have known much of the work of the college, the church, and the people who have been here. So you have all come at this time with interest and enthusiasm. Milton needs the impress and inspiration of your loyalty and of your denominational spirit and interest.

All in all, your presence here means our mutual welfare, blessing, and happiness—

the strengthening of all for the things of the kingdom of God.

Through the associations of this Conference and this place as a denominational center you are entitled to a new and enlarged vision. We welcome you to that. And we trust that you, with us, may be enabled to see more clearly the need for still larger plans and more aggressiveness in our work, and beyond ourselves, the imperative need of the world for consecrated minds, hearts and hands in the restoration of peace and love among men and nations. We heartily welcome you to an enlarged vision of possible service, and to the great joy which comes from trustfully and wholeheartedly responding to that vision.

We are glad you are here, and we trust that these may be days of enjoyment and profit to you.

Following this welcome two pastors responded as follows:

#### FIRST RESPONSE TO THE ADDRESS OF WELCOME

REV. ELI F. LOOFBORO

We have received these words of welcome from Pastor Skaggs who speaks for the people of Milton. The welcome is cordial, just the kind we expected.

We may wonder why a people who have invited us to come, who have gone to some extra care to paint their houses, mow their lawns and beautify the surroundings generally, who have already opened their doors and in some cases their arms to receive us, should be asked to give an address of welcome. But I suppose they take pleasure in expressing in words what they feel in their hearts. And we would appear cold and unappreciative did we not say we appreciate the welcome and at once begin to feel at home and make ourselves at home.

Pastor Skaggs' duty was clear, by virtue of his position as pastor of the Milton Church. But I have been a little curious as to why I was chosen to respond to these words of welcome. The only reason I could give was that I am an extremist. Don't misunderstand me, now. I mean extremist, geographically. For some years my home and work was in the extreme East. Then I spent another period of years in the extreme West. Again I hale from the East. Yes, I have gone from one extreme to the other.

However, I am not by nature an extremist. I was born on neutral territory, about half way between the extremes, and the major part of my life has been spent at points between. That may account for my appearance now. I do feel a measure of justification in speaking for the many representatives gathered here from localities so widely divergent. I am aware of the earnestness and sincerity and consecration of those on the far-away Pacific slope, and I know something of the worthy aims and splendid ideals of the good people on the Atlantic border. This and more might be fittingly said of all who come from the state of Iowa and the state of Illinois and the city of Chicago and New York City and Alfred and Little Genesee. And the most important question is not what state we come from, unless it be the state of mind and spirit; and that is the strongest factor in determining the success and practical value or failure of this General Conference.

Coming from churches located in many different quarters of this and other countries, it is expected that people will act differently, think differently, look differently, walk and talk differently, yet by the marvel of God's grace and gift men may be of one spirit and one mind.

Paul says much in that splendid twelfth chapter of First Corinthians, a part of which is: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all."

We have come far and from many places. Large sums of money and much time and energy are being expended to make this Conference possible. But what was the state of mind when we purchased the ticket or made necessary plans to come? Truly we possess great diversity of gifts—administrations, operations, opinions. Yes, education and environment and work are widely different. But of this one thing everyone should be certain that the same Spirit worketh in our hearts, and the same God worketh all in all.

How may we be of one Spirit? We must be close to God and that is possible only in Spirit. Furthermore we must get close to men. We must be in touch with men as well as with God. That is one reason

why we are justified in coming here today. We need to touch each other. But it must be a sympathetic contact. There is no sympathy between a burning match and dynamite. The greatest value of this Conference will be realized through Christ-like fellowship.

You may have questioned if it is possible to become thoroughly interested in the life and work of a dirty boy in the slums, or of his mother in the dark and filthy tenement flat, or of the man of wealth, or of the ignorant or depraved. Can I mingle sympathetically with the keenly intellectual, the teacher of philosophy, or the student of science, the investigator, possibly the one whom God has endowed "with the Spirit of wisdom"? Is there room in my heart for the many kinds of people God has placed in this world of his? Yes, there is. But it is possible only by the Spirit of love of God, by whose Spirit we are made one.

We are here. We feel the warmth of Milton's welcome. And of what do we think when we say "Milton"? We can not think of Milton without thinking of the Milton Church and Milton College and the Milton spirit. They are largely one and the same. The history of the Milton Church requires the history of Milton College. And the names of those who have shaped the policies and created the spirit are identical.

It is a pleasure to come to the hub of our denominational universe. It is permissible, so to speak for a few days, for the thoughts and prayers of many far and near center here. We are here in the King's business, and may all who have come make some contribution, remembering the ideal and example of him who said: "I am among you as one that serveth."

#### SECOND RESPONSE TO THE ADDRESS OF WELCOME

REV. ADELBERT WITTER

Mr. President, brethren and sisters of the Seventh Day Baptist denomination, I esteem it a privilege to be permitted, in behalf of our western churches, to give response to the address of welcome that has just been spoken to you. We assure you that it is with appreciation of the kindly hospitality and devotion to the comfort and constant welfare of those served, as is seen in the preparations everywhere visible,

that we make this response to the welcome given.

From our homes, scattered abroad, we have come up to this annual feast of good things, even as the children of Israel went up to Jerusalem to the Passover feast. We have come with the song of gladness in our hearts, and with a certain looking forward with longing to behold the glory of the Lord as we sit together in the enjoyment of the feast of good things that is to be spread before us.

Your welcome to your homes, to your generous hospitality, is cheering, because we feel its genuineness. We are also cheered with the welcome to business sessions and responsibility connected therewith.

There is within us a feeling that these are to be days in which great questions respecting our future, as a people, are not only to be considered, but, as far as possible, settled.

I think that all hearts are alive to the need of carefully laid plans for future denominational life and work. It is my conviction that many are realizing that we are at the dividing of the way. Upon the decisions here reached, depends, in no small way, our future growth or decay. Because of these convictions we appreciate the welcome given.

There is within us a deep abiding interest in the problems that are awaiting our solution. We hear the clarion calls that are breaking upon our ears from all quarters of the world. As we listen to these calls there comes to possess us, more or less fully, the feeling that, perhaps, this is God's way of saying to us: "Lift up your eyes and look on the fields; for they are white already to harvest." Some are hearing anew the marching orders given by the blessed Savior: "Go ye into all the world and preach the gospel to every creature," and hearing, are asking how shall we go? What is the message we shall bear?

It is a commonly accepted fact that the message of salvation through faith in Jesus Christ as the Son of God is the paramount message to the world. Many have long been conscious of the fact that the one message that is ours, the one message that gives the right to denominational existence is the Sabbath of Jehovah, its importance, value, and perpetuity. While this is true we have

need to consider the necessity of an abiding Sabbath consciousness, the consciousness of a Sabbath that has behind it the authority of God himself. Is not this the hour when we should settle forever that the world needs a Sabbath of authority, rather than a Sabbath based upon the ethical needs of a human life? God has taught in clear language that, "Obedience is better than sacrifice." In his philosophy of government he has enforced his teachings with, "This is the way, walk ye in it." Since God has so plainly marked the importance of obedience, why should we seek to discard this element from our teachings concerning the Sabbath and the plan of salvation?

In the light of the world's need. In the light of Bible teaching may we not give thoughtful consideration to the value of an obedient mind toward the commandments of our heavenly Father to the extent that we shall proclaim to the world a gospel of deliverance from sin through faith in, and obedience to, God manifest in Jesus Christ?

I am well aware of the fact that in these days there is a manifest desire to get away from the thought of authority in the home as well as in the realm of religious thought and teaching. Jesus said: "If ye love me ye will keep my commandments."

Is it not possible that if we will base the teachings of the Sabbath upon the authority of God in his Word rather than upon its ethical influence upon a human life, it will make a more potential appeal to the world in its search after that which will satisfy its religious consciousness?

That we as a people may be prepared to give immediate and continued heed to the Macedonian calls that come, and enter with efficiency of service the doors that the Lord opens to us there is need of a careful consideration of the question of tithing. If we as a people would remember, and put into practice the plain teachings of God's Word upon this question, our hands would be untied, our hearts warmed and enlarged, and there would be a real forward movement. A new day-star of hope would arise and there would be a ceasing to mourn because of the smallness of our people and the hopelessness of the future. There would be a putting on of new strength. The children brought to the birth would surely be brought forth.

Because of the convictions that are ours upon these great questions, with full hearts do we accept your welcome to enter upon the consideration of these, and the many other important questions that shall be brought before us in this annual gathering.

### PRESIDENT'S ADDRESS AT CONFERENCE

REV. ALVA L. DAVIS

"God hath promised saying, Yet once more I shake not only the earth but also heaven. And this word, Yet once more, signified the removing of those things that are made, that those things which can not be shaken may remain."—Heb. 12:26, 27.

The writer of these words lived in a day of turmoil and confusion. He was dazed by the succession of tragic events. Many terrible things had happened. There were the persecutions of the emperors, culminating in bloody Nero; there were wars and rumors of wars; the temple at Jerusalem, with its beautiful adornments, sacred memories and associations had passed away; the city had been sacked by Titus,—all these things and others had taken place. The people were dazed and fearful and bewildered.

A series of storms had struck the earth, removing many so called permanent things. Men and women were in doubt, in danger of losing their faith. Like our own age, the foundation stones of everything were being tested. Everything shakable was being shaken. Everything movable was being moved. Old loyalties, old policies, old philosophies, old religions, old ideals, had been caught up to be tested by the fierceness of the storm.

The words of the text are prophetic. The faith that our world was such a world that God could call good has been the guiding star which has led humanity on its onward and upward path to the high place we occupy today. We have always believed the world had a meaning, that our lives have a meaning, that all things are moving toward a happy consummation which will explain and justify to all eternity the sorrows and crosses, the sin and struggle of our common humanity.

That is a mighty faith, a faith sufficient to warm our hearts with courage and keep bright our light of hope. It is a beautiful picture, an inspiring ideal to hold up before

us—that the constant movement in human history is ever upward; that everything is moving forward toward the realization of a more perfect manhood and womanhood; that the only movement made by society in its evolution is upward. But the wrecks of nations and civilizations along the wayside, stand as a warning for us not to be over confident or to be blind to conditions.

On every side there are those who, consciously or unconsciously, seem to be doing their best to strip human life of all worthy meaning. There is a spirit abroad which is seeking to bring mankind down to the level of the uncultured, the ignorant, the incompetent—a spirit confined to no one class or calling. It has entered the sphere of art and literature, of society and politics, of education and religion. It is our duty, as Christians, wherever we see our national, social or religious life confused or twisted, to challenge that deformity and to set ourselves to the task of making the crooked, straight.

Witness this spirit, will you, as it finds expression in art and literature—the new art, as it is called, of today. Says Alfred Noyes, the British poet: "I believe the time has come in art and literature, and in every other department of life when we must take our bearings and make up our minds about certain fundamental principles and say definitely whether we want some of the new ideas which the police are engaged in suppressing and many critics of art and literature are encouraging."

On every side the same fight is being waged in art and letters, he says, as is being waged in Russia. It is not a fight between old fogyism and bright young rebellion; but an abnormal struggle between sanity and down right insanity; a struggle between the constructive forces that live by law and those that aim at obliterating all the finer shades and tones in language and thought. Read some of our modern poems, or our modern novels, or some of the score or more of crude "sex-stuff" magazines. Their claim is to cure society of its ulcers and vices by exposing them in the raw. Realism? Yes, the right to tell the truth, they say. But what truth? Truth about man at his worst, truth about lust and sin, truth about the slaughter house, the sewer and the garbage pile, truth about the underworld with all its vileness and sensuality.

It is a cynic disbelief in anybody's goodness. It is a desire to be free from all law and restraint, which in its finality is license to barbarity.

Or look upon some of our modern pictures in which we are told the artists do not need to know how to paint or to draw. See those strange pictures and sculptures which distort everything, that riot of color. It is rebellion against beauty and order and symmetry. This is but the result and fruitage of a philosophy of life that is sensual and vicious.

In the RECORDER of March 17, 1924, is an article, "Substitutes for Jazz," in which we are told that jazz in music is "a frantic rebellion against existing conditions of form and expression." In other words, jazz in music is defiance of musical law, it clashes with harmony, it ignores rhythm, it obliterates sweet melody. Put these together and we have something not music at all.

Or visit the dance hall where "modernism" has full swing. Witness those irregular and obscene movements, movements of the jungle and the barnyard. Whatever there may have been of dignity and grace and cadence in the old forms of the dance, have been abolished. Says Begbie: "What chiefly disturbs me is the absence of public protest, the quiescence of public mind, the silence and inaction of public opinion." In a recent issue of the *Outlook*, Dr. Everett Dean Martin, lecturing at Coopers Union, is reported as saying: "During recent years there has developed a school of scamp psychologists who have told their followers that repression is an evil which may result disastrously for them. They compare the repressed energy in the psyche to steam which is enclosed in a boiler without any possibility of escape and they picture the neurosis as a form of explosion, thus telling young people that if they allow themselves to be repressed by moral conventions or by our present social system, they are running the danger of a frightful neurotic explosion."

May I remind you, if purity is to be left to the ethicist, democracy will fashion itself a new ethics, puzzling and shocking. By democracy I do not mean the ignorant and brutal mass of mankind, but the godless, the half-educated, who shout for individual liberty in the moral sphere. It is revealed



in the writing of such teachers as Bernard Shaw. The evolution of the race, they say, is toward variety and choice. There is no reason why the twentieth century man should be pure. Already such animal virtue as valor is condemned. Martyrs are exhibited to us as fools who threw away their lives.

The same spirit is present in statesmanship, if we may so apply that word. There selfish political individualism runs riot. The lessons of history and experience are discounted, if they are not cast into the discard. We find it in the halls of Congress; we see it in our state houses. We see it in the enactment of laws, and then trampling with impunity upon the very laws they have helped to create. We see it in the willful disregard of the oaths taken to support the laws they have created.

A great crime wave is sweeping over our country. Brigandage, robbery and murder, are no longer confined to the lower strata of society. We try to account for it. What is it? It is rebellion against the very law society has established for herself for her own protection. The spirit of our times seems to say, I myself am paramount. Life exists for me; give me my rights; stand clear of my way; I want; I will have.

Likewise, this same spirit enters the field of religion. The atmosphere pervades everything—modernism in art, in literature, in music; modernism in science and statecraft; modernism in religion. Sin is no longer an evil thing, a rebellion against God's law and his holy will; but it is a trifling thing, a necessary thing in man's struggle upward toward manhood. The Bible is no longer a book whose records are trustworthy. Driver is as reliable as David, and Paul is no more inspired than Peake. A Butler may hurl his charges against our national law, and multitudes cry out in condemnation that he is aiding the lawless and the vicious; but a Fosdick may hurl his condemnation of the laws of the church that gives him support, and the same multitudes approve his conduct, pleading for religious emancipation. To my mind this is the most pitiable, the most harmful of all, for it is rebellion against historic Christianity.

Yes, these are crucial hours. We are living in testing times. And while there is a spirit of rebellion everywhere—rebel-

lion against constituted authority, standards, customs, social ideals,—while everything is shaking, let us remember that some things are unmovable. We may break ourselves, we may destroy our own institutions, our own government, our own society, we may wreck our own church upon the rocks of unbelief; but there *are* things that will remain, that will stand far above the storm clouds of doubt, denial and rebellion, uninfluenced by the storm.

That first word is God. That was the source of the inspiration and courage and hope of the author quoted above, "God, having of old time spoken." There was the place of his rest while the storms were raging and nations were in turmoil and society in confusion. Listen to that man of God as he pins his hope in the eternal:

"Thou, Lord, in the beginning didst lay the foundations of the earth, the heavens are the work of thy hands; they shall perish but thou remainest; they shall wax old as a garment; and as a vesture shalt thou fold them up and they shall be changed; but thou art the same, and thy years shall have no end."

I want to warn you against being deceived by the apparent and the transient. Behind all this riot of rebellion and doubt and unbelief is an unseen Power that is master of the field. The power of God and the vitality of his love will live on through life's darkest night, unfailing and unspent.

One of the great messages God is speaking today out of the colossal failures of men, out of the utter collapse of man-made schemes is, God—is a God of law. We seem to have forgotten this. We have become so accustomed to think of God as a God of love that we have forgotten that he is also a God of law. Laws are everywhere; they can not be escaped, they can not be ignored. Nothing can make inoperative this law of cause and effect, this law of divine retribution: "The wages of sin is death." We may act as though God had not spoken, as though his laws were non-existent, yet slowly but surely they will grind to powder those who disobey them. God's law can be defied, but it can not be broken.

Call the roll of the once great nations of the earth and you will call the roll of na-

tions that forgot God. What of Babylon, the one-time market of the world,—the London or New York of today? If you wish to know about Babylon today you must dig among her burial mounds and read her ancient inscriptions. What about Egypt, that powerful nation, whose arts and schools were the admiration of the world? Today she speaks only in ruins along the Nile. What about Rome? Not the Rome of today, but the Rome of yesterday—the proud mistress of the world, seated on her seven hills, at the coming of whose conquering armies the world trembled? If you want to know about her, take your pick and shovel and dig among her ruins. What about Germany, the apostate nation? What of Russia in her moral and spiritual bankruptcy? What about America—the America of this hour, with her doubt and rebellion and incompetencé? God is speaking out of these failures of the past: "That nation and that kingdom that will not serve God shall perish." Every newspaper carrying on its pages the account of man's rebellion, records another far worse sin which it can not depict—the wasting decay of the national soul. "The wages of sin is death."

Here I find a steady confidence in these hours. The sovereignty of our God can not be shaken. Clouds may obscure our Father, but he is there. They may veil his face, but they can not destroy his decree. The law can not be escaped: "The wages of sin is death."

Another thing can not be shaken—the Bible, God's Book. He has spoken in a written, revealed Word. It is the story of God's redeeming love, reaching from the Garden of Eden to its final consummation on Calvary. While it pains us that so many criticize it and cast doubt upon it, let us not be too much disturbed by what others may say about it. Because one cuts out the thing he does not like, or can't understand, or does not wish to believe, it does not follow that the Bible has lost its authority or broken its force in the world.

The Bible is God's Word of truth, and truth can not be shaken. Like the everlasting hills standing serene through the storms of time, truth remains a part of things as God made them. Disloyalty to truth may have its hour of triumph when it is victorious over the external, but all the while truth is exercising her mastery. In the end false-

hood must give way. There is no permanent conquest for a lie.

Truth forever on the scaffold, wrong forever on the throne;  
Yet the scaffold sways the future, and behind the dim unknown,  
Standeth God within the shadow keeping watch above His own.

Another thing which can not be shaken—Jesus Christ, the same yesterday, today, and forever. Our author's faith rested in Christ, the Rock of Ages, the Eternal Redeemer, who stands unmoved through all the storms, and emerges unchanged after every crisis. There must our faith rest. "God having of old time spoken through his prophets, hath in these last days spoken through his Son." And I want to say with our author, "Consider him."

Christ is heaven's last word to earth. "How shall we escape if we neglect so great a salvation?" "For if the blood of bulls and goats, the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ purge your consciences from dead works to serve the living God." Then he calls the roll of the heroes of the faith. They come before his mind's eye. "Wherefore," says he, "seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." Here we have it: Christ the Author, and Christ the Finisher.

When men tell me that Christ is not the incarnated Son of God—that there is no salvation in his death, I want to know what they have to offer. What do they propose for life bruised and blighted by sin? Can they point me to one who was wounded for my transgressions? What have they to offer in the hour of death? Can they say: "Because he lives I shall live also?" Can they tell me of the anchor both sure and steadfast entering within the veil? Till then, my hopes are pinned on Calvary; till then my faith rests on him.

The Cross shall stand—our prop and stay  
Though hearts run waste and courage fail.  
The Cross shall stand, though flesh decay  
And death o'er mortal life prevail.  
Till wrong's last citadel shall fall  
Till sin no more holds men in thrall.  
Till Christ shall reign crowned Lord of all  
The Cross, His Cross, shall stand.

These things can not be shaken—God, the Bible, Jesus Christ. The sovereignty of the Lord God can not be shaken. The supremacy of the Bible, of spiritual forces, can not be shaken. The law of moral retribution can not be shaken. "The Lord God Omnipotent reigneth."

If you will lay hold on these through faith, then there will be developed within you a character which can not be shaken. The rains may descend and the floods come and winds blow, but character will stand because it is founded upon the Eternal Rock. Then, however dark the night, or confused the world, "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, for the pestilence that walketh in darkness, nor for the destruction that wasteth by noonday." "He that doeth these things shall not be moved."

May I fling to you the challenge of the great Jewish leader: "Choose you this day whom you will serve." It is for each one of us to make up our minds and to say definitely whether we want a world with or without meaning; whether we will join with those exponents of modernism in art, in literature, in education, or in religion, with those who rebel against constituted authority, whether human or divine; or whether in response to the divine purpose and in harmony with the divine will we look up into the Father's face and say, "Bless the Lord, O my soul."

#### ANNOUNCEMENT OF THE COMING SOUTHEASTERN ASSOCIATION

The fifty-second session of the Southeastern Association of Seventh Day Baptists will open at Salem, W. Va., Thursday evening, September 4, and hold until Sunday evening, September 7.

The Seventh Day Baptist congregation of Salem is busy making arrangements for the coming association, that will make for success in not only the program but in entertainment as well. Committees are working out plans for the delegates from the other Southeastern Association churches so that those who come will enjoy and profit by the gathering here among the hills in the busy little college town.

The program that has been arranged will be featured by addresses by denominational leaders and pastors. Mrs. Lena Crofoot

will be the speaker for the opening session, the night of September 4, Rev. W. D. Burdick, of the Tract Society, and Rev. W. L. Burdick, of the Missionary Society, will both be here as will Rev. Gerald Hargis, who will speak especially to the young people. The pageant by the Woman's Board will be given the night after the Sabbath. These are but a few of the many good things that the program will contain.

The Salem people want you to come and join in making this coming association a banner one. We will look for you. We are ready to take care of you when you arrive and make your stay pleasant and profitable.

JENNINGS RANDOLPH,  
*Southeastern Association Moderator*  
for 1924.

#### MISSIONARIES TO SAIL FOR CHINA

Rev. and Mrs. H. Eugene Davis and family and Doctor and Mrs. George Thorngate will sail for China on the steamship *Empress of Russia*, October 23, 1924.

Letters to them to be read enroute, should be addressed, "S. S. Empress of Russia, Canadian Pacific Steamship Company, Vancouver, British Columbia."

After reaching China Mr. and Mrs. Davis' address will be: "3 A Route de Zikawei, Shanghai, China," and the Thorngates' address will be, "Liu-ho, Kiangsu, China."

L. L.

#### ANNUAL MEETING OF SABBATH SCHOOL BOARD

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

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

A. LOVELLE BURDICK,  
*Secretary.*

Milton, Wis.,  
August 21, 1924.

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—*George Eliot.*

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

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

#### THE REPORT OF THE COMMISSION

Below will be found "Our Platform" as prepared by the commission and adopted by the General Conference, and also the "Onward Movement Budget" for the present Conference year. Other parts of this report will appear later when corrected copies shall have been received from the secretary. The items which appear this week were adopted by Conference without change, and are taken from the printed report as presented by the commission.

The "Platform" has the indorsement of several hundred Seventh Day Baptists in General Conference assembled, and we believe it will meet the approval of Seventh Day Baptists everywhere. It might well be taken as a subject for consideration in all our church prayer meetings. The matters contained therein are worth thinking about and praying about.

It seems to have been demonstrated to the full-satisfaction of Seventh Day Baptists that the way to support the work of the denomination is through the raising of a single budget made up of all the budgets of all the boards and interests which look to the churches for full support. The budget as presented in this department will be studied with interest by many readers of the RECORDER. It will receive further discussion in future issues.

#### OUR PLATFORM

1. We wish to restate our belief that the biggest, finest, most vital work of the denomination is the promotion of the life of the Spirit.

2. We believe that all Christian denominations should unite their forces to combat evil. We note that the trend is toward united effort and co-operation, and we urge upon our churches all possible and proper co-operation with other denominations in

the promotion of religious growth and social betterment.

3. We believe that our pastors should stress the importance of Christian stewardship and the acceptance of responsibility, to the end that there may be a spiritual benefit to the giver, and greater opportunity for our various boards to function without having the added burden of devising means to carry debts and deficits.

4. We believe that the Church of Christ must be a deciding factor in the settlement of social unrest and in the solution of economic problems. We urge pastors and leaders of our churches to seek information on these problems and to discuss them, to the end that public opinion may be molded in justice and righteousness, and that solutions may be found which measure up to Christian standards.

5. We call upon our lawmakers and men in official positions to use their influence righteously, and to respect and enforce the laws of our country without prejudice or respect to party affiliations.

6. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to co-operate earnestly in special and sustained efforts for spiritual awakening and for the deepening of our devotional life.

7. We believe that the Spirit of the Master abiding in our hearts will enable us to live and work together in loving harmony even though we may not always see eye to eye in respect to opinions and views of intellectual beliefs.

#### ONWARD MOVEMENT BUDGET FOR THE ENSUING YEAR

The commission has compiled a budget for our Onward Movement for this coming year and respectfully submits it to the General Conference for consideration and adoption. It has been arranged from the budgets which were sent to the commission by the various boards and societies, and represents in a single budget the interests of our entire denomination according to the best judgment of the commission after long, careful and prayerful study.

The revision of our budget and the apportionments to the churches take notice of the somewhat changed needs of the boards,

the fact that the Parallel budget has not removed all deficits from the various interests, the omission of an item for the denominational building, and certain urgent requests of some of the churches with reference to their apportionments.

These have all been given careful consideration in compiling this budget and list of apportionments.

Can we raise this amount? We have raised \$58,800 during the past very unfavorable year when the raising of money has been difficult. The times are improving this year, business conditions are better. Surely we can raise as much as we did during the peak of prosperous times a few years ago, since we did raise that amount during the past unfavorable year.

GENERAL SUMMARY OF THE BUDGET

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
	<hr/> \$58,264 00

BUDGET IN DETAIL

Sabbath School Board

Salary of field representative	\$ 1,500 00
Expenses of field representative	500 00
Promotion of Religious Education	1,200 00
S. S. Council of Religious Education	50 00
International Lesson Committee	75 00
Editorial work on <i>Helping Hand</i>	75 00
Editorial work on Children's Page of SABBATH RECORDER	25 00
Board's Share of Expenses of <i>Year Book</i>	50 00
Printing and postage	125 00
	<hr/> \$ 3,600 00

Young People's Board

Board expenses	\$ 500 00
Field work	700 00
George Thorngate	300 00
Fouke School	400 00
Promotion and extension	300 00
	<hr/> \$ 2,200 00

Woman's Board

Salary of Susie Burdick	\$ 800 00
Salary of Anna West	800 00
Evangelistic Work in Southwestern Association	250 00
Georgetown, British Guiana	200 00
Fouke School	200 00
Boys' School in China	100 00
Girls' School in China	100 00
Twentieth Century Endowment Fund	300 00
Retired Ministers' Fund	250 00
Board expenses	200 00
Tract Society	900 00
Emergency Fund	200 00
	<hr/> \$ 4,300 00

Historical Society

General Fund	\$ 500 00	\$ 500 00
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Education Society

For the Theological Seminary	\$ 1,500 00	\$ 1,500 00
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Missionary Society

China—	
J. W. Crofoot	\$ 1,600 00
H. E. Davis	1,600 00
H. E. Davis—children's allowance	300 00
George Thorngate	1,600 00
Susie M. Burdick	800 00
Rosa W. Palmborg	800 00
Grace I. Crandall	800 00
Anna M. West	800 00
Mabel L. West	800 00
Incidentals	500 00
Girls' School	300 00
Traveling expenses	1,900 00
	<hr/> \$11,800 00

South America	\$ 1,000 00*
Jamaica—	
M. Louie Mignott	450 00
Holland—	
G. Velthuysen	700 00
Home Field—	
D. Burdett Coon	500 00
Southwest Field—R. J. Severance	1,000 00
Michigan Field	300 00
R. B. St. Clair	600 00
California—G. W. Hills	500 00
Little Prairie—C. C. Van Horn	500 00
Middle Island—G. H. F. Randolph	300 00
Hammond	300 00
Fouke	300 00
Stonefort—Ellis R. Lewis	600 00
Exeland—Chas. W. Thorngate	200 00
Syracuse—Wm. Clayton	100 00
West Edmeston—Mrs. Lena Crofoot	100 00
Western Association	250 00
Emergency Fund	100 00
Traveling expenses	1,200 00

Work in Iowa, Minnesota, and elsewhere	2,150 00
Evangelistic Work on Home Field	3,000 00
	<hr/> \$12,000 00

Administration—	
Corresponding secretary	..\$ 1,600 00
Clerical help for treasurer	400 00
Clerical help for corresponding secretary	200 00
	<hr/> \$ 2,200 00

Total	\$28,150 00
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Estimated Resources of the Missionary Society:	
Interest on Permanent Funds	..\$ 8,700 00
Woman's Board	2,500 00
Young People's Board	500 00
Onward Movement Denominational Budget	.. 16,450 00
	<hr/> 16,450 00
Total	\$28,150 00

Tract Society

Sabbath Reform—	
Holland— <i>De Boodschapper</i>	\$ 600 00
Mill Yard Church—London, England	100 00
British Guiana— <i>Gospel Herald</i>	100 00
Pacific Coast Association traveling expenses	50 00
Committee on Revision of Literature	300 00
Special Reform Work	600 00
Advertising	200 00
	<hr/> \$ 1,950 00

Appropriations for Publications—	
SABBATH RECORDER	..\$ 6,500 00
<i>Helping Hand</i>	275 00
<i>Intermediate Graded Lessons</i>	450 00
Tracts and general printing	1,000 00
<i>Sabbath Lessons</i>	450 00
New Edition of the <i>Seventh Day Baptist Manual</i>	500 00
	<hr/> \$ 9,175 00

Interest on Equipment Notes		\$ 690 00
Miscellaneous—		
Payment on indebtedness	..\$ 3,000 00	
Traveling expenses	400 00	
President's expenses	200 00	
Legal expenses of treasurer etc.	200 00	
Secretary—salary and expenses	700 00	
Denominational Files Committee	250 00	
Life Annuity Payments	1,000 00	
Interest on loan	180 00	
	<hr/> \$ 5,930 00	
Total	\$17,745 00	

Sources of Income—		
Income from Permanent Funds—		
Memorial Board	..\$ 4,000 00	
Income from Permanent Funds—Treasurer		3,700 00
Collections	150 00	
Woman's Board	400 00	
Publishing house earnings	1,300 00	
Onward Movement Denominational Budget	.. 8,195 00	
	<hr/> 8,195 00	
	<hr/> \$17,745 00	

Scholarships and Fellowships

General Fund	\$ 1,000 00	\$1,000 00
Ministerial Relief		
General Fund	\$ 4,000 00	\$4,000 00
Supplementing Pastors' Salaries		
General Fund	\$ 1,500 00	\$1,500 00
General Conference		

General Expenses	\$ 500 00
Printing	1,000 00
Federal Council	200 00
Lone Sabbath Keepers' Auxiliary	100 00
Salary of general secretary	1,100 00
Expenses of general secretary	600 00
World Conference on Faith and Order	75 00
Interest	100 00
Incidental Fund	100 00
Deficit from preceding year	2,398 46
	<hr/> \$ 5,973 46
	<hr/> \$5,973 46

Emergency or Contingent Fund

General Fund	\$ 9,045 54	\$9,045 54
	<hr/> \$58,264 00	

ANNUAL MEETING OF EDUCATION SOCIETY

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

ANNUAL MEETING

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

## WOMAN'S WORK

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

Conference has come and gone. It was a fine Conference, we think. Next week I'll tell you about the Woman's program—I wish you all might have been in attendance. I dropped out of the march long enough to get the thrill that came when I saw all the women marching with their banners flying.

This week I am sending reports of the two meetings of women called by our president to let us learn more about missionary work as done by our women. These meetings were well attended and were helpful.

### WOMEN'S MEETINGS AT CONFERENCE

THURSDAY AFTERNOON

A meeting of the women was held in the chapel at the close of the Thursday afternoon service, with Mrs. Allan West presiding, and Mrs. Clayton Burdick acting as secretary.

Prayer was offered by Mrs. Edgar Van Horn.

Appreciation was expressed by Mrs. West for the co-operation of the women in preparing and bringing flowers to be used during the Woman's Board meeting, and wished that the women delegates express thanks to the home societies.

Mrs. West introduced Mrs. Eugene Davis, whose presence gave the women an opportunity to hear directly from the work in China.

Mrs. Davis first recommended the book *Ming Kwong—City of the Morning Light*, to increase interest in mission work—and the fact that the author is a personal friend of Mrs. Davis' will be an incentive to the study of the book.

For about nine years Mrs. Davis has been connected with the music in the Girls' School, and her deep interest in the work of the school makes it possible for her to give us a vivid picture of conditions.

The workers have been praying that God would broaden the work and send in more scholars, and so graciously has he

answered those prayers that now there must be some provision for the increased numbers.

Mrs. Davis spoke of the needs which have been present for many years and of gratitude that there is now a realization of these needs.

Reminding us of the Savior's love for all the world, the great need of Christian teaching among the Chinese, and their own longing for the best things, she could not but impress all present with the need for that consecration which will make possible the furthering of God's work. In closing, Mrs. Davis answered questions in regard to the work in China.

It was voted that the corresponding secretary of the Woman's Board send a message of greeting to our beloved member, Mrs. Platts.

A meeting will be held in the same place after the Friday afternoon service when our home missionaries will speak of their work. Mrs. Angeline Allen led us in closing prayer.

MRS. CLAYTON BURDICK,  
*Secretary pro-tem.*

FRIDAY AFTERNOON

Friday afternoon Miss Fucia Randolph spoke of the work of the Fouke School. A few years ago this school had only a two months' session. Now the session lasts thirty-three weeks. During the past year eighty-five pupils have been taught by three teachers. For next year another teacher has been secured.

The women were much interested in asking Miss Randolph questions. We learned that the three teachers each put ten dollars per month into a common boarding fund, and with this sum and with the help of gifts of supplies from the Fouke people, they were able to board themselves and several children—pupils in the school, who had no other way in which to secure an opportunity for attending school.

The standards of the school are higher than those of the public school.

Mrs. Angeline Allen spoke of the church and of the church's interest in the school. She asked the prayers of all for the work. The teachers receive the munificent salary of \$100 per year. Mrs. Allen wishes that this year this sum might be increased to \$200.

Mrs. Crofoot, missionary pastor, spoke of the experiences that come to the worker in that field where the pastor must needs be able to put her hand to a great variety of duties.

Mrs. C. C. Van Horn, of Little Prairie, was to speak of the work on that great field, but because of illness was obliged to leave the meeting before her turn came.

All women present at both these afternoon meetings, felt a greater interest in the work being done by our sisters, both on the home mission field and on the foreign field.

### AMERICAN SABBATH TRACT SOCIETY— ANNUAL STATEMENT OF THE BOARD OF DIRECTORS, 1924

In presenting this, the eighty-first Annual Statement of the Board of Directors of the American Sabbath Tract Society to the Seventh Day Baptist Denomination in General Conference assembled, we gratefully acknowledge the great love of God shown us, and his leadership and help given us during the year.

The annual statement consists of a general review of the work of the year by the corresponding secretary, together with the report of the treasurer, including a suggested budget for the year 1924-1925; the report of the business manager of the publishing house; the report of our leader in Sabbath reform work; and concluding words by the corresponding secretary.

#### GENERAL REVIEW OF THE YEAR

##### *Business Manager of the Publishing House*

In January, 1924, Mr. Lucius P. Burch resigned as business manager of the publishing house, and Mr. L. Harrison North, of Milton, Wis., was secured to fill the vacancy. Mr. North began his work April 1.

##### *Definite Appropriations*

Definite appropriations for Sabbath reform work have been made as follows: To Rev. Gerhard Velthuysen, Holland, for *De Boodschapper*, \$600; Mill Yard Church, England, for *The Sabbath Observer*, \$100; Rev. T. L. M. Spencer, Georgetown, British Guiana, for *The Gospel Herald*, \$100; and to Rev. George W. Hills, for traveling expenses on his annual visit to lone Sab-

bath keepers in the Pacific Coast Association, \$50.

##### *Vacation Religious Day Schools*

During the summer of 1923 thirteen Vacation Religious Day Schools were held under the direction of eleven supervisors, as follows:

DeRuyter, N. Y.—Miss Ruth L. Phillips, supervisor; three other teachers; forty-two pupils.

Shiloh, N. J.—Mrs. Lena B. Langworthy, supervisor; four other teachers; sixty-six pupils.

Ashaway, R. I.—Miss Janette Fitz Randolph, supervisor; two other teachers; thirty-nine pupils.

Verona, N. Y.—Mrs. Dora K. Degan, supervisor; two other teachers; twenty-nine pupils.

Westerly, R. I.—Miss Matie Green, supervisor; two other teachers; twenty-four pupils.

New Milton, W. Va.—Miss Mary Lou Ogden, supervisor; nine pupils.

Farina, Ill.—Mrs. DeForest Truman, supervisor; three other teachers; upwards of twenty-three pupils.

Welton, Iowa—Miss Leta M. Lanphere, supervisor; two other teachers; thirty-eight pupils.

Nortonville, Kan.—Miss Leta M. Lanphere, supervisor; three other teachers; forty-four pupils.

North Loup, Neb.—Miss Marcia Rood, supervisor; six other teachers; sixty-one pupils.

Salem, W. Va.—Miss May Dixon, supervisor; three other teachers; twenty-six pupils.

Lost Creek, W. Va.—Miss May Dixon, supervisor; four other teachers; twenty-five pupils.

Milton and Milton Junction, at Milton, Wis.—Mrs. Carrie E. Davis, supervisor; seven other teachers; seventy-three pupils.

This gives a total of eleven supervising teachers and forty-one other teachers, making a total of fifty-two.

Thirty-five and one-half weeks of school were held.

Four hundred and eighty-nine pupils were enrolled, with an average attendance of about four hundred.

The expense of the Tract Society was \$268.15 for general expenses, and \$456 for salaries,—a total of \$724.15.

In addition to these schools that were supervised by the Sabbath School Board and financed by the Sabbath Tract Society, Miss Susie Burdick supervised two schools in Shanghai, China, and one at Liu-ho; Pastors Simpson and Ehret united in a school at Alfred Station, N. Y.; and the children of the Plainfield Church attended a union school.

## SPECIAL

*Representatives*

Representatives of the Sabbath Tract Society have attended various denominational meetings during the year, including all of the associational meetings, the General Conference, yearly meetings, and meetings of our boards, speaking at these meetings of the interest and work of the Tract Society.

*Jamaica*

Early in the year our attention was directed to Sabbath keepers in different parts of Jamaica, British West Indies, through information sent us by Rev. Robert B. St. Clair, Detroit, Mich., and from letters sent direct from Jamaica to the Tract Society. These letters urged that Seventh Day Baptists send some one to them, as they wished to learn more about our beliefs with a view of uniting with us.

At the October meeting of the Board of Directors of the Sabbath Tract Society the following action was taken:

"Voted that we endorse the movement for sending two men to Jamaica, to look over the interests of Seventh Day Baptists there, the Missionary Society concurring, we agreeing to share the expenses of such trip."

This action resulted in sending Rev. William L. Burdick, corresponding secretary of the Missionary Society, and Rev. Carl A. Hansen, pastor of the Chicago Seventh Day Baptist Church, to Jamaica, in November, where they remained till late in December.

During the summer of 1923 a little church at Santa Cruz, Jamaica, once a Free Seventh Day Adventist church, with H. E. Samms as leader, voted to become a Seventh Day Baptist church, and a little later a church at Post Roads took similar action.

During the visit of Secretary Burdick and Mr. Hansen the Free Seventh Day Ad-

ventist church at Kingston decided to organize as a Seventh Day Baptist church, and "adopted articles of faith, covenant and constitution similar to those found in the *Seventh Day Baptist Manual*."

Immediately after this Elder H. Louie Mignott, pastor of the Kingston Church, went with Secretary Burdick and Mr. Hansen to eight other churches, holding meetings and conferences, with the result that "these eight churches one after another voted to become Seventh Day Baptist churches."

Before their return to the United States a meeting of the leaders of these churches was held in Kingston, and the Seventh Day Baptist Association of Jamaica was organized.

Secretary William L. Burdick gave a carefully prepared report of their visit at the January meeting of the Tract Board, supplementing the report with remarks and answering questions. His recommendations concerning ways in which the Tract Society can aid in building up the work in Jamaica were referred to a special committee. The conclusions of the committee were adopted, and the society is aiding in publishing the *Seventh Day Baptist Reformer*; is sending the SABBATH RECORDER free for six months to the dozen leaders in the churches; and is furnishing Seventh Day Baptist lesson helps at half price to their Sabbath schools for the year.

Much denominational literature has been sent to these churches by parcel post and freight, including tracts, old SABBATH RECORDERS, Sabbath school papers, and books published by the Sabbath Tract Society. Some of this literature is to give away, some to sell, and certain books are for the leaders of the churches.

*British Guiana and Trinidad*

In the winter the Missionary and the Tract societies united in sending Secretary William L. Burdick to Georgetown, British Guiana and Trinidad, to visit Seventh Day Baptist interests in these countries. Although he was unable to stay as long as he had planned, still his visit resulted in good to our interests in these fields.

In March a letter came to us from Charles R. Cust, of Mayaro, Trinidad, B. W. I., telling us of a company of twenty-five people in that place who wished to become Seventh Day Baptists, asking for literature,

and expressing a wish that Elder T. L. M. Spencer visit them, baptize those who were ready for baptism, and organize them into a Seventh Day Baptist church. They had already organized a Seventh Day Baptist Sabbath school. A dozen copies of the *Helping Hand* and other lesson helps were soon sent to them.

Mr. Cust, professionally a pharmacist, has given up his business in order to do missionary and Sabbath reform work. He is a consecrated and enthusiastic worker, and is blessed with good helpers. They are pushing out into surrounding towns with the gospel message and Sabbath truth.

One of our tracts prepared the way for Mr. Cust to hold meetings at Mile End Junction, where a Sabbath school was started with thirty adult members and fourteen children. A class of thirteen young men asked Mr. Cust to instruct them concerning baptism. At this place the people are anxious to start a Seventh Day Baptist Religious Day School. Seventy-five children were pledged for the school. A former Roman Catholic teacher, who had accepted Christianity and is keeping the Sabbath, is ready to take charge of the school if financial support sufficient to pay her can be secured. The people at once began planning for the erection of a school building, land having been given for the school site.

A number of packages of literature have been sent to Trinidad by parcel post and by freight. The people are eager to secure it to read.

*Costa Rica*

For several months we have been sending literature to George Cuthbert, at Port Limon, on the east coast of Costa Rica. Mr. Cuthbert is an acquaintance of Mr. Mignott of Jamaica. In May this Sabbath keeper wrote that he had organized a Seventh Day Baptist Sabbath school in his town, and asked that Mr. Mignott and a white minister from the United States visit them and give them desired instruction and assistance.

## LITERATURE

*The Sabbath Recorder*

Our denominational paper, the SABBATH RECORDER, has maintained its high standard of excellence during the year.

Through the SABBATH RECORDER Drive

Committee we are finding that far too many of our people are not taking the paper.

Early in the Conference year the Young People's Board originated a reading and subscription contest to increase interest in the SABBATH RECORDER, and to secure new subscribers for it. The Tract Board accepted the plan, and voted to give one free subscription for every three new ones sent in by a Christian Endeavor society. The contest has encouraged many to give the paper a more thorough reading, and has secured a good number of new subscriptions.

*Foreign Papers*

The Tract Society is aiding in publishing four other Seventh Day Baptist papers: *De Boodschapper*, printed in Amsterdam, Holland, in the Dutch language, Rev. Gerhard Velthuysen, editor.

*The Sabbath Observer*, London, England, printed by the Mill Yard Church. B. Andrew Morris, editor.

*The Gospel Herald*, Georgetown, British Guiana, S. A. Rev. T. L. M. Spencer, editor.

*The Seventh Day Baptist Reformer*, Kingston, Jamaica, B. W. I. Rev. H. Louie Mignott, editor.

By recent action of the Tract Board, Secretary William L. Burdick is to be associate editor of the *Seventh Day Baptist Reformer*, and Secretary Willard D. Burdick is to be associate editor of *The Gospel Herald*. It is hoped that this action will increase the interest of Seventh Day Baptists in the United States in these mission fields, and that the people who are coming to us in these countries will through the papers secure fuller instruction concerning our doctrinal beliefs, church polity, and work.

*New Literature*

During the year the Tract Society has published the *Sabbath Gift Book*, prepared by Rev. Ahva J. C. Bond. The receipts for the sale of the booklet have nearly paid the cost of printing it.

A leaflet entitled, *A Responsive Reading for Sabbath Worship*, prepared by Rev. James L. Skaggs, has also been printed.

Under the direction of the Committee on Revision of Denominational Literature two tracts have been printed: an evangelist tract, entitled, *The Light of the World*, by

Rev. Willard D. Burdick, and a *Sabbath Catechism for Boys and Girls of Junior Age*, by Mrs. Willard D. Burdick. This is designed to be the first of a series of catechisms on the general subject of The Christian Life.

#### *The Calendar and Denominational Directory*

Early in December the calendar for 1924 was issued and sent out. Over 1,800 copies were printed, and about 1,750 were sold. The cost of printing and postage amounted to \$170.65, and the sales amounted to \$260.—a profit of nearly \$90.

#### DISTRIBUTION OF LITERATURE

Numerous requests have come for literature to study in Sabbath school classes, Vacation Religious Day Schools, Christian Endeavor societies, and prayer meetings.

Requests have come from individuals and groups of people in many lands, and literature has been sent into many parts of the United States, South America, Africa, Australia, India, Ceylon, British West Indies, and other lands. Often it has been sent to persons who have but recently learned of Seventh Day Baptists.

Usually a letter accompanies the literature in which the secretary invites correspondence, and offers to aid the person in obtaining any desired information about the denomination.

We have sent out 24,445 tracts and about 3,000 pamphlets and special papers during the year,—more than twice as many as we sent out last year.

#### GENERAL CORRESPONDENCE

The correspondence of the officers of the Tract Board concerning the Sabbath Tract Society and other denominational interests has been extensive during the year.

Several persons have asked if there is a Seventh Day Baptist church in the city in which they live, or near them, and others have asked for information about our denominational history.

The letters received during the year show that there are many scattered people in the world who are anxious for their spiritual interests, and, in an unsettled state of mind, are seeking satisfying teachings.

There are those who desire to have a real part with God in saving lost souls and in teaching Bible truths, and are making great sacrifices to realize this desire.

There are many Sabbath keepers who, at present without denominational connection, are looking to Seventh Day Baptists for sympathy and help. Recently one wrote of this large class, "I would like some way to hold God's Sabbath-keeping children together, for we are like sheep without a shepherd. My prayer is that I may help lead men into the doctrines of the Bible instead of the doctrines of men."

The doctrinal beliefs and denominational polity held by Seventh Day Baptists are appealing to many in these later days as Biblical, and satisfying, when accepted.

Verily, the world is in need of the truths that we hold, and conscious of this fact, we need to fully realize the importance of the work of the American Sabbath Tract Society in making known these truths to those born in Seventh Day Baptist homes; to those who are seeking information, sympathy, and help from Seventh Day Baptists; and to the many who are ignorant of these helpful truths.

#### REPORT OF THE SABBATH REFORM LEADER

As leader in Sabbath reform I hereby present a brief report of my work under the direction of the American Sabbath Tract Society. Obviously it is impossible to differentiate between denominational work which is done under the direction of the commission and as an agent of the General Conference, and Sabbath reform work performed as a servant of the Tract Board. My joint relationship may be said to be one of support, and not one which calls for an exact division of time or interest.

I shall record here simply those activities which by a strict interpretation may be classed under the head of "Sabbath Promotion," asking you to bear in mind that there is much of thought and activity and plan which can not be recorded here. This report is made under two heads; viz., Literature and Public Address.

#### *Literature*

Before my engagement with the Tract Board, during my first year as Forward Movement director, I brought together in a sixteen page booklet fourteen hymns and songs by Seventh Day Baptists under the title: "Seventh Day Baptist Hymns and Songs." This booklet was made up from

(Continued on page 286)

## YOUNG PEOPLE'S WORK

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

### "BEATITUDES" OF THE PSALMS

Christian Endeavor Topic for Sabbath Day,  
September 20, 1924

#### DAILY READINGS

Sunday—Blessed refuge (Ps. 2: 12)  
Monday—Blessed nation (Ps. 33: 12)  
Tuesday—Blessed integrity (Ps. 40: 4)  
Wednesday—Blessed benevolence (Ps. 41: 1)  
Thursday—Blessed choice (Ps. 65: 4)  
Friday—Blessed tears (Ps. 94: 12)  
Sabbath Day—Topic: "The Beatitudes" of the Psalms (Ps. 1: 1; 32: 2; 34: 8)

#### SOME OF THE "BEATITUDES"

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Ps. 1: 1.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Ps. 40: 4.

Blessed is he whose transgression is forgiven, whose sin is covered. Ps. 32: 1.

Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts. Ps. 65: 4.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy laws. Ps. 94: 12.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. Ps. 112: 1.

Blessed are the undefiled in the way, who walk in the law of the Lord. Ps. 119: 1.

Blessed are they that keep judgment, and he that doeth righteousness at all times. Ps. 106: 3.

Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile. Ps. 32: 2.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Ps. 41: 1.

Blessed is every one that feareth the Lord; that walketh in his ways. Ps. 128: 1.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. Ps. 33: 12.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We are told in Psalm 34: 8 that the man who trusts in the Lord will be blessed. What a comfort there is in the thought that we have a Father who knows us and loves us, and whom we can trust! He wants us to have such faith in him that we are willing to confide in him as we would confide in an earthly father. It is when we go to him with this faith, believing he will do what is best for us, that we get a blessing.

Battle Creek, Mich.

### INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, SEPTEMBER 20, 1924

Honesty in school life. Ephesians 4: 20-32.

#### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

We might carry out the program for September 20, in the form of a station meeting. The leader is the conductor who announces the stations, the juniors are the passengers. Let the program be worked out as follows:

Station of Song  
Three songs  
Junior Rally song  
Memory song  
Tickets—Collection  
Prayer Town  
Sentence prayers  
Memory prayer  
Prayer by superintendent  
Scripture Station  
Topic—Some Bible prayers and how to use them  
Scripture reference—Ps. 19: 14; 51: 10;  
Matt. 6: 9-13  
Memory work  
Refreshment Depot  
Special music  
Talkative City  
Talk by leader  
Testimonies  
Instruction Village  
Talk by superintendent  
End of trip  
Benediction

One of the peculiarities of human nature is that we abuse our friends when they are living and send flowers when they are dead.

## CHILDREN'S PAGE

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

### BIBLE PRAYERS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
September 20, 1924

#### DAILY READINGS

Sunday—The model prayer (Matt. 6: 9-13)  
Monday—A wrong-doer's prayer (Luke 19: 9-14)  
Tuesday—An earnest prayer (Matt. 9: 27-31)  
Wednesday—A prayer of praise (Ps. 67: 1-7)  
Thursday—A prayer of help (Ps. 61: 1-4)  
Friday—A prayer of longing (Ps. 63: 1-8)  
Sabbath Day—Topic: Some Bible prayers and  
how to use them (Ps. 19: 14; 51: 10;  
Matt. 6: 9-13)

Juniors thank God for the Bible because it tells them what to do in order to be better boys and girls and please their Savior. Did you ever stop to think that besides teaching you how to live it also teaches you how to pray? The first prayer we think of is the one Jesus taught his disciples or what we call the Lord's prayer. We all know that and repeat it often at our meetings, but have we really studied it so that we know just what we are praying for?

It is fine for everyone to pray together as we do the Lord's prayer, but we must also learn to pray individually. Of course it's hard at first, it isn't easy for anybody, but if we ask Jesus to help us before we come to the meeting it will be much easier for us. We should learn to pray in our Junior meetings just as much as we pray to God at home. Suppose for this meeting we all find simple Bible prayers and have them memorized. Here are just a few for you to pick from, but if you will look real hard you will find many more.

Ps. 8: 1—O Lord our God, how excellent is thy name in all the earth! who hast set thy glory above the heavens!

Ps. 9: 1—I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works.

Ps. 19: 1—The heavens declare the glory of God; and the firmament showeth his handiwork.

Ps. 34: 8—O taste and see that the Lord

is good: blessed is the man that trusteth in him.

Ps. 5: 11—But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee.

Ps. 103: 1-5—Bless the Lord, O my soul; and all that is within me, bless his holy name, etc.

Ps. 105: 1, 2—O give thanks unto the his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works.

Ps. 25: 4—Shew me thy ways, O Lord; teach me thy paths.

We can use all such verses for sentence prayers by putting "Dear Jesus," "Dear Father," "Dear Savior," etc., before them and "Amen" at the end.

After we have offered Bible prayers for a few meetings we might try expressing the thought of the verses in our prayers something like this:

"O Lord, may we feel that we are lights in the world and seek to shine for thee."

"Make us pure in heart, dear Father, for it is the pure in heart that see God. Amen."

"Keep us from being quarrelsome, dear Jesus, for it is the peacemaker that is a child of thee. Amen."

"We thank thee that thou didst so love the world that thou didst give thy Son for us, to save us from our sins. Amen."

"Dear Savior, teach us more and more each day so that we can grow more like thee. Amen."

"Forgive us, Lord, if we have not done the things we should do and help us to do better in the future. Amen."

Do we always use the regular Endeavor benediction when we close our meetings? Wouldn't it be fine to learn one or two Bible benedictions so that we can use them once in a while? Here are four, suppose you get out your Bibles and look these up for yourselves, pick out the one you like best, copy it, take it to Junior with you and ask your superintendent if your society may learn it. Of course she will let you if she knows you are interested enough to copy it. Just try it and see! Num. 6: 24-26; 2 Cor. 13: 14; Heb. 13: 20, 21, and Jude 24.

### THE DEAR LITTLE, MERRY LITTLE SAILOR

Every day the little boat danced into the harbor of the blue sea.

And every day the dear little, merry little sailor waited for passengers. He waited and waited and waited!

But the passengers never came.

Oh, yes, there were plenty of passengers. Hundreds and hundreds and hundreds of them!

But they never even blinked an eye at the little boat. Bless you, no!

They all hurried towards the great big boats, as fast as they could!

And, after the great big boats sailed away, the dear little, merry little sailor lifted his anchor and off he and the little boat would glide. Just as if the little boat were full of passengers.

"I will play at being prosperous and happy," he laughed, waving to the sea gulls, "and perhaps tomorrow I shall have passengers."

So the next day, the dear little, merry sailor took the little boat to the harbor, and whistled as loud as he could, hoping to attract the crowd.

But they never even glanced toward the little boat. They just fell pell-mell over each other to get to the big boats.

After the big boats floated away, the dear little, merry little sailor squeezed back the tears, and lifted the tiny anchor and sailed off. And, whistled, whistled, whistled!

"Well, tomorrow I shall have a passenger. I feel it in my bones," he sang to the blue skies.

And sure enough, he did feel it in his bones. Bless you, yes!

For when he and the little boat were waiting, waiting, waiting, he heard a shrill little laugh behind him.

Looking around he saw a little, funny old woman.

"May I take passage on your boat?" she creaked.

"Indeed, you may," answered the dear little, merry little sailor, trying to hide the great joy singing in his heart. At last he had a passenger!

"But," whispered the little, funny old woman, "I have no money!"

His dear little, merry little heart sank. Oh, no money! And his was nearly gone, too!

But he shrugged.

"Oh, that doesn't matter. I'd love to have you on my boat!" And he began whistling, whistling, whistling.

So the little old, old, old woman hobbled onto the boat, leaning on a creaky old cane.

The dear little, merry little sailor whistled louder than ever to keep up his courage. And he offered the little old passenger a loaf of bread.

He did not tell her it was his last loaf. Bless you, no! He just whistled a little louder!

But when the little boat was way, way out to sea, a queer thing happened. Oh, indeed it was very, very queer! The little boat started getting bigger, bigger, and bigger.

"Oh, oh, oh," wondered the little sailor. "Look at my boat. It's swelling!"

"Oh, no, it's simply growing," sniffed the little old woman. "Look, isn't it beautiful!"

And sure enough, it was beautiful. Oh, so beautiful and big! As beautiful and big as the boats that got all the passengers.

"Oo'oo!" laughed the dear little, merry little sailor. "How strange!" And his little eyes were wide with delight. Some way he knew it was the kindness of his queer little old passenger.

But when he turned to thank her, she was, oh, could it be true, a lovely young girl-fairy!

The dear little, merry little sailor asked for a reason for all the glad things about him.

"You see," the girl-fairy, with a sweet smile explained, "the Big Boat is yours, because you were so brave and kind."

"But the little old woman?" questioned the dear little, merry little sailor.

"Oh it's such a long story," smiled the girl-fairy. "You just ask the magic fairies, and come here and sit by my side and whistle your dear little, merry little tune!"  
—*Storyland*.

### TAM'S PLACE

Margaret nibbled daintily at the walnut on the little frosted cake. Then she sighed.

Daniel finished his fourth slice of bread and a generous allowance of raspberry jam. Then he scowled.

"Are you sick?" demanded father. "I was just thinking," said Margaret,

"that there wasn't really room for another place at this table."

"So was I," Daniel chimed in hopefully.

The twins' faces fell as mother answered cheerily: "Father and I must put in another leaf tomorrow. It will never do to crowd Tam when he comes to live with us."

Then mother rose to her feet and the twins deftly assisted in clearing away the tea things and washing the gold and white china dishes.

When their father laid his paper aside Margaret fluttered to the right-hand side of his armchair while Daniel perched on the left-hand one. Father was full of stories that night. "Burly Saint Christopher," "Una and the Lion," and last of all "David and Generous Jonathan" were listened to approvingly. As the children were tearing themselves away, suddenly Margaret nodded gravely to Daniel, who scowled and nodded too.

But mother seemed to look away down into little people's hearts. "I'll have to hunt for grandmother's green hassock tomorrow, so Tam will have a place at story time."

The twins grew very red and hung their heads, for they had been thinking they were glad that father's chair had only two arms!

In the morning Cousin Tam came—twenty-four hours earlier than he was expected. Father had to drive over the mountain to call on an old lady that had rheumatism and mother had promised to go to the city with some other ladies to buy a carpet for the church.

"This will be a fine chance for all of you to become acquainted," mother said in her calm, silvery voice, but she held Margaret off at arm's length and looked for a minute into a pair of cloudy blue eyes. "You shall be little mother today," she said as she kissed her.

"We'll go out to the croquet ground first," announced the reluctant little mother, when they were left alone. "We only have two good mallets left, so only two can play at once."

"Do you know how to play, Tam?" asked Daniel. Tam nodded without speaking and walked over to the box where the mallets and balls were kept. Margaret's conscience pricked her. "You boys play the first game and then I'll play next time."

"No," Tam spoke suddenly, "I want to look at this mallet. I'll play after you have

had a game or two." He pulled a bit of wire out of his pocket. He had his knife already in his hand. Daniel and Margaret slowly began to play, but they left off before the game was half over to admire the mallet that Tam had skillfully mended.

"If we cut off the ends of these we could make two short ones," Tam proposed briefly; "some of the fellows like to play with short mallets."

"Let me do one," Daniel begged, and the two boys were soon hard at work.

"I'll skip over and get the Ewarts," Margaret said joyfully. When Harry and Ethel Ewart came there were mallets for every one and the children had a merry game. Tam wasn't used to the sloping ground. At first he was greatly at a disadvantage, but as he learned to reckon on the distance the balls rolled he beat the other players.

"This isn't a suitable place for croquet," apologized Margaret. "You see, Tam, we have only lived in this house a little while. Next summer we are going to have the grounds graded and then mother can have her flower beds near the house. This year we will have to plant them away down at the end of the garden. We'll have to walk about a mile to get a bowl of nasturtiums."

"Too bad," said Tam in such a nice voice that Margaret wondered if she was going to like her new cousin after all.

The Ewarts went home for dinner. In half an hour they came trooping back, ready for more croquet. But Tam had other plans.

"Who owns that old boat in the barn?" he asked.

"It's mine," Dan said promptly. "Uncle Elmer gave it to me to play in."

Tam hesitated. "If it were my boat," he said at last, "I would fill it with good earth and plant flowers in it."

"And you let vines trail over the side," explained Ethel Ewart. "I know a lady that had one at Silver Lake, and it was pretty!"

"Huh!" said Dan, "it isn't as pretty as ours is going to be. Tell us what to do, Tam."

"I love to garden," Ethel Ewart laughed, quite ignoring Dan's challenge, "and I'll help!"

"Me too," put in Harry. "I won a prize for corn last year."

"All right," approved Tam. "Go home and get your shovels and wheelbarrow."

Off rushed the Ewarts while Tam, Daniel and Margaret cautiously dragged out the old row boat.

"Now we'll dump some earth in," Daniel sang out as the boat was put in a sunny spot.

"Pebbles for drainage," protested Harry, the corn farmer.

By the middle of the afternoon the five had started upon the tremendous task of drawing up the loads of good soil. Although they were hot and tired, no one mentioned giving up. Just at sunset the old boat stood ready to be filled with seeds and roots of vines.

Five dirty but jubilant gardeners shouted hoarsely as father, and mother arrived at the same moment, "Look at the garden boat!"

"Well, well," father laughed, but mother was too happy looking into the twins' faces.

"Tam showed us how," declared Daniel.

"Three is better than two," said Margaret wisely, "only we didn't know it."—*The Congregationalist*.

#### RUTH'S BIRTHDAY PARTY

Ruth did not know she was a missionary. She was so little, and it was to be her very first birthday party.

"We must invite some one," said mother.

"There's no one to invite," said father. "Our nearest American neighbors are forty miles away; we can't ask them to come so far for a baby's party."

"They don't have to be Americans," said mother. "It won't hurt the Japanese to see our home and meet a missionary baby."

"But we can't talk their old language," said father. "Sometimes I think we'll never learn it."

"Never mind, we can smile. Besides, it's baby's party, and we can talk as well as she can. I'll ask all the mothers I know with one-year-old babies."

So on Ruth's birthday about a dozen little black-eyed mothers came bobbing and bowing in at the front door. Many of them had black-eyed babies on their backs. Ruth's mother met them with smiles and bows and all kind words she knew in their language.

They looked with curiosity at the pink

and white blue-eyed baby in the long dainty white clothes. They talked a great deal to one another about her, and examined everything she had on.

She smiled and bowed and said "goo" to each one, and called everyone "Mama," which made them all laugh. She held out her little pink hands to all, and crawled into their laps as they sat on the floor. So, when they went away, the mothers smiled and bowed and talked more than ever. Baby Ruth waved them bye-bye, and mother's eyes shone like stars.

"There," she said to father, "I believe they know we love them anyway, and when I can talk it won't be so hard to tell them about Jesus. They must know Ruth loves them too. She didn't cry once. She's a real missionary baby."

"Smiles and love! They can do great things. God is love," father answered.—*Emma Gerberding Lippard, in Sunshine*.

#### TEACHER'S MISTAKE

"Jimmie," said the teacher, "why don't you wash your face? I can see what you had for breakfast this morning."

Little Boy—"What was it?"

Teacher—"Eggs."

Boy—"Wrong, teacher; that was yesterday."

#### WELL NAMED

Farmer (proudly showing off his pigs). "And that's the cutest little pig I have. His name is Ink."

Visitor. "How's that?"

Farmer. "Because he is always running out of the pen."—*Exchange*.

"A burned child dreads the fire," announced the teacher during a lesson on proverbs. "Now, give me a sentence different in wording but meaning the same thing."

A grimy hand shot up from the back of the class.

"Please, teacher," came a small voice, "A washed child dreads the water."

#### AN HONEST MAN

Tourist—I've come three thousand miles to see your beautiful sunset.

Alkali Ike—Some one's been stringin' ye, stranger. It ain't mine.—*Rocky Mountain Scout*.



**AMERICAN SABBATH TRACT SOCIETY—  
ANNUAL STATEMENT OF THE  
BOARD OF DIRECTORS,  
1924**

(Continued from page 280)

plates discovered in the possession of the publishing house, and was produced, therefore, at little cost. It was sold at a price to cover the cost of printing and mailing, and has been quite widely used throughout the denomination.

Two addresses, "The Abiding God" and "His Holy Day," have been published together in a booklet which has sold for ten cents per copy. This too has been widely distributed among our own people especially.

An edition of *A Sabbath Gift Book* with illustrations from cuts had in stock has been printed and sold. We trust this has had some value in creating and strengthening Sabbath sentiment in many hearts.

The *Sabbath History I, Before the Beginning of Modern Denominations* seems to have met a real need. It has been highly commended both by those who have used it in study classes and those who have found it helpful in private study of the Sabbath, and there is at least one testimonial to the fact that it has made a Sabbath convert.

To aid those who desire to use it as a text book a list of questions prepared by Rev. James L. Skaggs for use in a class of intermediates has been published.

The fact that the edition of the *Sabbath Gift Book* is exhausted, the *Seventh Day Baptist Hymns and Songs* is nearly so, and there are less than seventy-five copies of *Sabbath History I* on hand is an indication of the wide use being made of this literature.

During the year just closed there has been published a tract, *Lost in the Maze of a Great City*, by Elder Robert B. St. Clair, chairman of the Vocational Committee of the General Conference and another, *Preserving the Idea of Stewardship*, by Rev. Loyal F. Hurley. Each of these presents a different as well as a new approach to the Sabbath question.

These facts have a place in this report because in each case they were published upon our recommendation. We trust they will be found helpful. We mention here

also a responsive reading on the Sabbath by Rev. James L. Skaggs and recommend its use in our churches.

*Public Meetings*

During the calendar year 1923 it was our privilege to attend the annual sessions of the seven associations. During the Conference year we attended the Yearly Meeting of the New Jersey, New York City, and Berlin, N. Y., churches; the Semi-annual Meeting of the Churches of the Western Association; and the Quarterly Meeting of the Southern Wisconsin and Chicago Churches. We also attended the June associations this year. These meetings together with visits to something like twenty-five of our churches, have given opportunity to speak on the subject of the Sabbath, opportunities which we have endeavored to use to the best of our ability.

We can not tell how much dissipated effort and how much lost motion should be reckoned against us in a strict accounting of our time. We trust that the year's sowing shall not be without some fruitage, and that the Lord of the Sabbath, who is the Lord of the harvest, may guide us through future days of labor in behalf of his holy day, and abundantly bless by his grace every effort to increase a knowledge of the Sabbath among men for whom it was made, and to promote its observance in the spirit of love and of loyalty.

REV. A. J. C. BOND.

CONCLUSION

The past year has been one of real achievement.

The future is full of promise. Many Macedonian calls are being heard and many of our people are deeply stirred by them.

The findings of our representatives to Jamaica, British Guiana, and Trinidad have moved us deeply. The written and the spoken messages concerning these and other interests at home and abroad have sympathetic hearings. The letters from the various fields increase our interest, as the workers tell of their worship and Bible study; of the surrounding fields appealing to them for help; of their religious and educational needs; and of their eagerness for the arrival of the missionary and of our literature.

Often gratifying responses have been made by people interested in the work.

Denominational histories have been purchased and sent by friends who wish the new churches to know more about Seventh Day Baptist history; singing books have been sent to churches that can not get books where they are; the Detroit Church and other friends have sent \$175 for material to build a church at Santa Cruz; subscriptions have been sent in that the SABBATH RECORDER may be sent to others; and many other things have been done that show great interest in aggressive work.

To aid in realizing our mission to our own people and to others, we need more good literature,—literature of a high order, prepared by intellectually competent, Bible-taught, Spirit-filled men and women. We need literature for the instruction of our own people, old and young. We need literature that will command the attention, respect, and assent of the religious thinkers and leaders of other denominations. We need literature to meet the needs of the large class of people who are not leaders in religious instruction, but who are nevertheless thinking and choosing for themselves. We are greatly in need of worth-while *new* literature in tract form, and for booklets and books; literature that we can sell, and literature that we can give away. It is a great and good service to prepare such literature! The Sabbath Tract Society desires that choice men and women shall accept this service.

Today we need to re-dedicate ourselves to God and his cause; we need to become better acquainted with the great truths of God through careful, conscientious study of the Bible; we need to strengthen our belief in the Fatherhood of God, and the brotherhood of man. We should rejoice and glory in the fact that we are Sabbath-keeping Christians. We must realize that every sinful man needs Jesus Christ, and that every professed follower of Christ

needs the Sabbath. Then, with a consciousness that God is always on the side of truth, that he will supply all our needs, giving strength for weakness, let us continue in the work that he has called us to do, with strong courage, supreme faith, and boundless hope, leaving results to him who will bring victory for his cause.

This is my Father's world,  
O let me ne'er forget  
That though the wrong seems oft so strong,  
God is the Ruler yet.  
This is my Father's world,  
The battle is not done,  
Jesus who died shall be satisfied,  
And earth and heaven be one.

The foregoing annual statement was approved by the Board of Directors at a regular meeting held at Plainfield, N. J., July 13, 1924.

WILLARD D. BURDICK,  
*Corresponding Secretary.*

Countersigned:  
CORLISS F. RANDOLPH,  
*President.*

IF I COULD KNOW

If I could know that word or deed  
Of mine had helped a soul in need,  
Had given comfort, eased the smart  
Of some poor, tortured, aching heart,  
With what rare joy my heart would glow,  
If I could know! If I could know!

If one should whisper in my ear,  
"Your words have made me stronger, dear,  
To fight this evil thing within  
That leads me often into sin,"—  
Life's darkened ways would lighter grow,  
If I could know! If I could know!

Each day I ask the Lord to bless  
Some act of mine to fruitfulness,  
And though I know not how, or where  
He sends the answer to my prayer,  
When I into his presence go,  
Then I shall know! Then I shall know!  
—S. S. Builder.



## SPECIAL NOTICES

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

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

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

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

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

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

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

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

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

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

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

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

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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## Sabbath School. Lesson XI.—Sept. 13, 1924

JESUS DRIVEN FROM NAZARETH. Luke 4: 16-30.

Golden Text.—"He anointed me to preach good tidings." Luke 4: 18.

## DAILY READINGS

Sept. 7—Jesus' Inaugural. Luke 4: 16-21.

Sept. 8—Jesus Driven from Nazareth. Luke 4: 22-30.

Sept. 9—"His own received him not." John 1: 9-14.

Sept. 10—The Jews Disbelieve. John 5: 37-47.

Sept. 11—The Chief Priests Disbelieve. Luke 22: 66-71.

Sept. 12—Christ's Brethren Disbelieve. John 7: 1-9.

Sept. 13—Christ's Mission. Isa. 61: 1-3, 10, 11.

(For Lesson Notes, see *Helping Hand*)

## ANNUAL MEETING

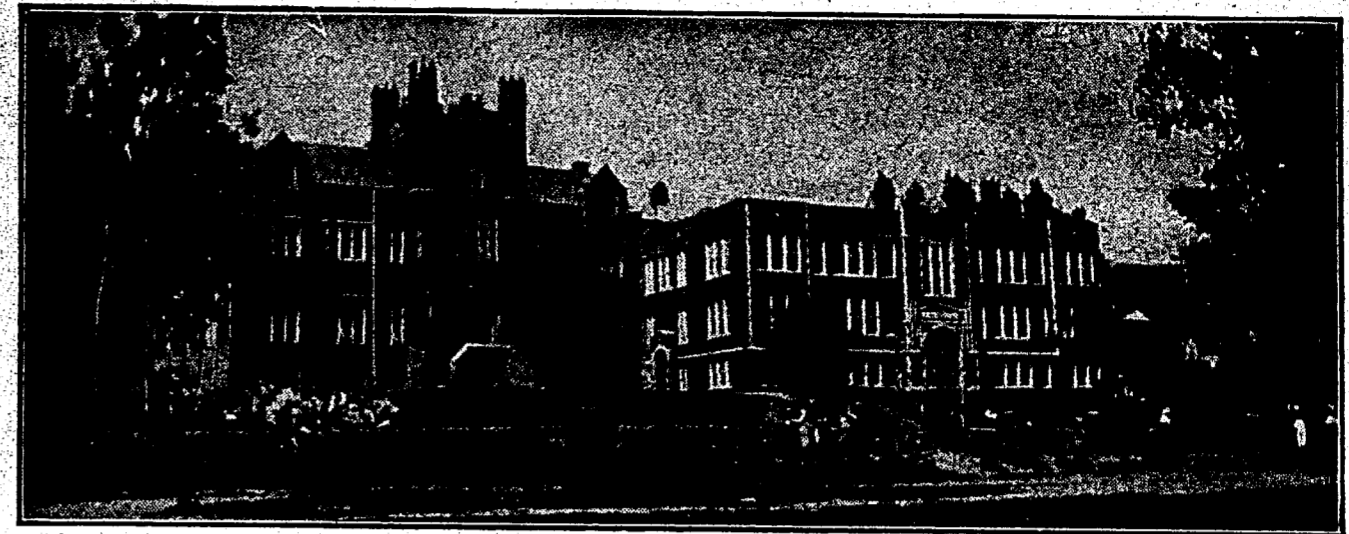
The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1924, at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

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# The Sabbath Recorder

## BY WAY OF COMPARISON

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

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

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

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

## INFLUENCE OF CHRISTIANITY

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

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