

# The Sabbath Recorder

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The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.  
Will you have part in it and  
so make known your faith?

F. J. HUBBARD, *Treas.*,  
PLAINFIELD, N. J.

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To travel on, unceasingly—  
This is my prayer—  
To journey on, though I may be  
No flying bit of destiny,  
To take the path God marks for me  
Though it lead anywhere!

To travel on, as happily  
As life permits—  
This is the prayer, I ask today  
On bended knee . . . .  
God points the way,  
A way that, through his mercy, fits  
My every need.  
—Margaret E. Sangster.

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(INCORPORATED, 1916)

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

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

# The Sabbath Recorder

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

VOL. 99, No. 10

PLAINFIELD, N. J., SEPTEMBER 7, 1925

WHOLE No. 4,201

*"Our Savior, who didst bear with men and endure their contradictions, who didst refrain from reviling, and dost love and save to the uttermost, help us to be like thee. Teach us how to follow in thy steps. When we stumble, hold us by thy hand. Grant us grace to be conformed to thee, living Head in all things. Amen."*

## Our Debt to the Past And How to Pay It

This was the theme of Thursday morning at the Conference. The very mention of it arouses interest. The subject was divided into three sections: *spiritual, financial, and cultural*. How to pay our "spiritual" debt was treated in a paper by Brother Hosea Rood (Uncle Oliver); the "financial" debt was presented by Secretary Willard D. Burdick, and the "cultural" by President Paul E. Titsworth of Chestertown, Md.

Brother Rood's paper was read by Pastor Skaggs and our readers shall have it in full.

Our debt to the future on account of the past was set forth by Rev. W. D. Burdick. It can be paid by faithful work for the local church, and by larger and more efficient denominational work. Make the home church inviting and interesting. It should have an attractive parsonage well fitted for use of the pastor and his family. The meeting house should show that its people care enough for it to make it attractive outside and in. Historical pictures of places and men and denominational literature will help to make the place attractive and so induce our young people to think of the loyal fathers and fill them with zeal for the faith they loved.

In the general denominational matters we can pay our debt to the past by generous giving of our money. We should gladly do our full part in meeting the requirements of the budget. This is not so large as it ought to be—not so large as heretofore—and a systematic giving by every one will not be hard on any one, and will easily meet all the requirements of our present budget. Teach the boys and girls to give for the Lord's cause. System will make it easy. Don't

wait till the last half of the year to begin, but begin now.

The reason we are out of debt now is not because our people as a whole gave liberally, but because we gave up part of the work we had planned to do, and which really ought to have been done. God loves a cheerful giver, and if we really do what we can because we love to give for his cause, a blessing is sure to come. What could we do now if the fathers had not been liberal givers? Much of our good work now is being done by the liberal gifts of men and women who have gone to their reward.

Our cultural debt to the past was emphasized by Dr. Paul E. Titsworth. He promises to send his address to the Education Department; but I wish to show here some of his excellent points. Some men have a lazy philosophy of life and care little for the past. Some regard the past as only a heavy mortgage on the present, and try to turn the world upside down, wipe the slate clean, and begin again. These see no benefit from the past. Still others are always lamenting the loss of the "good old days." These seem to think the *past is all*. They are so wedded to the past that they seem out of place in the present.

The past has done much for us. We have a good heritage. If God has given a good past he is able to give us a good future. Through cultural ideals we have come a long step from the cave men to our present condition.

From the days of the cities of refuge to these days of justice is indeed a long step in advance. From the days of a religion of fear to one of love is a long way in which God has been leading. He is still busy making our world and leading men to better things.

We must be his working children to make a better moral and spiritual world. It is ours to cultivate high ideals and by God's help to secure a better relationship between man and man and between man and God. There is no better way to pay our debt to the past.

**Morning Worship And the Quiet Hour** On three days at six-thirty in the morning, there were seasons of morning worship, in which a large number gathered for a service of prayer and praise.

These excellent meetings were led by Rev. Herbert L. Polan, Rev. John F. Randolph, and Miss Elizabeth F. Randolph, in the order as given here. On Friday morning at six o'clock there was a young people's fellowship breakfast led by Rev. Ahva J. C. Bond. On Sabbath morning at nine o'clock, the church was filled for a communion service, which was led by Rev. Eli F. Loofboro and Rev. Herbert C. Van Horn, and the communion emblems were served by the local and visiting deacons.

One of the young people's activities was a fellowship social at one-thirty on the first day of Conference. At the same hour, on three days there were young people's activities in the noon recess, all of which were full of interest. Some of these were committee conferences; in one was the awarding of banners and presentation of new work, and one was addressed by Rev. Clarence C. Hamilton of the United Society of Christian Endeavor of Boston, Mass.

Another was an outdoor meeting in the shadow of the building with a large company on the hillside, seated on the ground. This was during the noon hour. It was interesting to see the enthusiasm and evidences of loyalty in all these young people's activities in special services outside of the regular young people's Conference program.

Brother Benjamin Johanson was the leader in most of this work, and Mrs. Adeline S. Polan had charge of the children's services.

The Quiet Hour was mentioned by some as one of the helpful parts of the morning programs. This came at the close just before adjournment. These devotions were led by Rev. Lely D. Seager, Rev. Theodore J. Van Horn, Rev. Rolla J. Severance, and Rev. Harold R. Crandall.

**The Program of the Historical Society** At three o'clock on the first day of Conference President Corliss F. Randolph presented the interests and purposes of the Historical Society. It is a subject that lies near to Brother Randolph's heart. After a few introductory suggestions, he presented an interesting address, which he will prepare for the RECORDER in his own good time.

In speaking of the various problems and conditions that disturb the Church today, he suggested some remedies by which the outlook might be made better. For a statement of these we must wait for words from his own pen.

Emphasis was placed upon the value of suitable memorials to keep people in touch with their valuable past. Several such memorials were mentioned which other peoples have erected, and which have had much to do with commanding the respect of other people, and with the holding of their own young people true to their own denomination. There is more in this matter than many of us are prone to think.

After two hundred fifty years of denominational life Seventh Day Baptists still have no suitable permanent denominational memorial. We need one to show our young people that we do honor the past and that we have due respect for the memory of noble, self-sacrificing men who laid foundations upon which we are trying to build.

A small offering to average three dollars a year from every Seventh Day Baptist church member, would give us such a suitable memorial building—one that will command the respect of all who see it.

The completing of our already begun memorial building should be pushed. Our young people are looking toward it with much interest, and it would do much toward holding them to the causes we love and for which our fathers lived and labored.

Those who are familiar with the wonderful interest in our pilgrimages to the old Newport church can understand something of the value of denominational memorials.

In keeping with these ideals of the Historical Society, the Commission recommends a more vigorous campaign for funds to complete the denominational building.

**Young People's Activities** The young people's activities have had a large place in the work of Conference week. This is a good thing. As I look back upon the conditions of more than fifty years ago—when no young people's movement was ever known, when there was no woman's work, no provision for children's hours—and compare the Conferences of those days with those of the Conferences of these years, I am impressed with the results of the spirit of progress which has prompted Seventh Day Baptists to go forward.

## THE WORLD'S PRESENT NEED OF THE SABBATH AND OUR SABBATH PROMOTION PROGRAM

REV. AHVA J. C. BOND  
Leader in Sabbath Promotion

(A Conference Address)

He were a wise man indeed, or, lacking wisdom, would be most foolish, who would undertake to analyze in thirty minutes present world conditions.

This much may be said at the outset, however, concerning this world in which we of this generation live: It is a new world. It is a sin-torn and troubled world, and therefore a needy and waiting world. Although its voice may be inarticulate and its sobbing prayer wrongly directed, or undirected, nevertheless it is a seeking world.

In the day in which we live science has given us not only a new world, but a new universe. We owe a great debt to natural science which, while it has enlarged our universe, has given us a sense of its unity. We live today not in a capricious universe, but in a universe that is trustworthy. Men are able to postulate the truth both inspiring and reassuring, that God is a God of law. A God of law can be trusted; a god of caprice can not. Religion has been redeemed from the superstitions which bound and stifled it in the middle ages, and the years succeeding. Christianity is again coming to be what Jesus revealed it to be—a life of trust in a living God who is at home in his universe.

Jesus will ever be to man the supreme revelation of God. He will never be superseded; he will never be exceeded. But knowledge, scientifically acquired and applied, supports faith and fosters a spiritual religion. The earlier fears of many Christians, fears which persist even yet in some timid minds, were that God would be driven from our experience if we came to understand in any measure how he rules in the universe. The knowledge of the wisest is nothing to boast of or to flaunt, but God is brought nearer in every discovery of law, for it brings a fresh insight into his character and method.

Another important influence in the new world-order is the light which the Bible is shedding abroad in the world, and the new force it is bringing into the affairs of men. It was but a few centuries ago that the Bible was first put into the hands of the people. Even then it was forced to face ignorant and superstitious minds, long shackled by

In looking over the program I find that aside from the regular young people's program, there were five special meetings of the young people in recess hours, and as many meetings for the children arranged for during this Conference.

I could not keep in touch with all these, but did drop in to one in which nearly a hundred persons were being taught by a young lady who came from California to this Conference.

On Sabbath afternoon, at the close of the program of the Sabbath School Board, there was a demonstration of children's work, conducted by Mrs. H. C. Van Horn, which stirred the hearts of all in the auditorium. The songs by more than thirty children, their repetition of the Lord's Prayer, the chalk-talk by a little girl, a story told by a little boy, and the closing song, "Love lifted me"—all combined to illustrate the excellent work being done with the children at Conference.

The place for holding these meeting was ideal. There were so many rooms in the two great buildings available for the young people's work and the children's classes—indeed for every committee and board to use—that every department found its own home without interfering with others.

Even the SABBATH RECORDER had a room assigned, with the key given the editor for his special use.

Some times one would see a great company of young people in the shade of the buildings or under the trees, improving the recess hours by an enthusiastic meeting addressed by live, earnest speakers and entertained by an enthusiastic song service.

More than once during the days we were together, I thought of the signs of life seen in the hopeful activities of so many young people; and I thought: "If all the calamity prophets, who think the denomination is going to the bad, could visit three or four associations such as I have seen this year, and such a Conference as this one, it would be the best cure for pessimism of anything I have known."

Thank God for the true and loyal Christian workers, both old and young, who gave life to the General Conference of 1925.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—*Proverbs 27:1.*

the Roman Church. Due to an awakened interest in Bible study, and to a devout use of the literary and historical method, fictitious and fanciful interpretations are being discarded, and there is breaking forth from the Book a new light, even the face of Jesus.

Jesus once said to the Pharisees, "Ye search the scriptures because in them ye think ye have everlasting life; and these are they which bear witness of me; and ye will not come to me that ye may have life." The folly of the Pharisees was repeated by the Protestant reformers. In the place of an authoritative pope they substituted an authoritative Book. Between the two, the Protestants were right. But they made the mistake of the boy who fell out of bed. They went to sleep too near the place where they got in. Men are going on to the discovery that not in the Scriptures themselves, but in the Christ whom they reveal, is our authority. When Jesus is enthroned within and reigns supreme in the hearts of men, then will the kingdom of God be established in the earth.

The evangelists who set out to give an account of the life of the Master in order that those who should come after them might find in him the way of life, record the fact that it was his custom to attend public worship on the Sabbath day. And this was his custom, not only during his earlier years, but after his baptism and when he was living his life as the acknowledged Messiah. The world, weary and sin-sick, needs nothing more than it needs to feel the presence of a righteous God. Men busy and preoccupied with the burdens of life need a frequent reminder of God's interest in them. The holy Sabbath is the means at hand for this high service.

There are men who seem obliged to think of the kingdom of God always in terms of dates and dispensations. To them the "ages" of God are separated by sharp divisions and are marked by radical differences in the method by which God at different times governs the world. They seem to think that at a former time the world was under a "reign of law," when the "grace" of God did not operate, and that under a present "dispensation of grace" "the law has been done away."

The God of the Christian is constant and eternal. He is the unchangeable God. He who knows the end from the beginning does not experiment with the race. He does not try one method of solving the world's prob-

lems; and, when that has failed to fetch the answer, rub the sum off the board and begin all over again, working by a different rule. God's method is always right, therefore it is one method, and it is constant. The Christ who was with the Father from the beginning, came into the world in the fullness of time to fulfill the law, and not to destroy. Jesus would lead men into a glad and loving obedience to the commandments of God. Near the close of the earthly ministry of our Lord, during the last intimate conversation and discourse around the table, Jesus said to his disciples from whom he was about to depart, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall love the Father." Near the beginning of his ministry he had asked them this solemn question, "And why call ye me Lord, Lord, and do not the things which I say?"

Surely no one would want to fool himself in so serious a matter as that of his relation to God and to his Son, Jesus Christ. But how can one certainly know that his love is genuine, and his loyalty true and unflinching? Our declarations of love must be confirmed by deeds of love. The test is in the keeping of the commandments of God. No statement of Jesus is clearer or more explicit than that.

If keeping the commandments is an expression of man's love to God, then once every week, regularly and without fail, the opportunity is given to testify to our love to him. Week by week the Sabbath dawns with the setting of the sixth day's sun. Its approach can not be hastened or stayed by the will of man. Like all the movements of the eternal, quiet and sure, the Sabbath inevitably steals upon the earth at the twilight hour, and bids our labor cease. If it costs much to keep the Sabbath, then it becomes a surer test of our love. If the sacrifice we make is great, then to make it gladly measures a greater love. This is the high level upon which Jesus would pitch our commandment keeping. It is upon that lofty plane of Sabbath keeping that the Sabbath becomes one of the Christian's greatest spiritual assets. Our bodies demand a rest day. Our social natures require opportunities for public assembly and for group meetings. These needs might be met by a man-appointed day. But *our souls demand a Sabbath*. The holy seventh day of Scripture answers that demand.

According to the first account of creation

in our Bible, the earth was not finished when all physical needs had been provided for man, but only when God's continued presence had been symbolized in the sanctifying of the seventh day. The Sabbath, therefore, is a reminder of God's benevolent purpose in the beginning of the world. "And God blessed the seventh day." Genesis 2:3.

At the beginning of Hebrew history when God's chosen people had put the sea between themselves and their taskmasters, the Sabbath threw its benevolent shadow across their pathway. It called upon them to prove their faith in God, and to demonstrate their purpose to keep his commandments. "So the people rested on the seventh day." Exodus 16:30.

There is every evidence that the ten precepts which we call the Ten Commandments are of identical as well as of divine origin. Through the centuries they have been preserved in an unbroken unit. They constitute the moral law. It would be an unnatural procedure to wrench one of these commandments from its connection and say that while nine are moral, the fourth is ceremonial. "The seventh day is the Sabbath." Exodus 20:10.

The prophet is never concerned with ceremonies. Yet the prophets of old who could not tolerate a formal religion, exalted the Sabbath. Again and again as they called the people back from apostasy they declared Sabbath breaking to be one of their chief sins, and assured them that peace and prosperity would follow a whole-hearted return to the observance of God's holy day. "Hallow ye the Sabbath day." Jeremiah 17:22.

Such, in brief, are the Old Testament sanctions of the holy seventh day. The Old Testament was the Master's only Bible. With it he overcame the tempter. Of it he said, "Not one jot or tittle shall pass away till all be fulfilled." God who in the beginning gave the Sabbath to man, in the fullness of time gave his Son. But the Son who came to the earth to reveal the Father, was with God in the beginning. All that God had been doing for man, that Jesus came to reveal and to fulfill. The coming of Jesus did not mark a break in the method of God with men.

The Sabbath was given for man's highest good. The seventh day was made holy in order that it might minister to the spirits of men dwelling in physical bodies, and sub-

ject to the limitations of this earthly sphere of time and sense. The world's present need is the world-old need of mankind. *The world needs God*. The Sabbath symbolizes God's immanence and man's immortality. The Sabbath, the divinely appointed weekly reminder of God's gracious presence, is needed if we are to possess our souls in peace in our present confused and distracted world. The nature of time is difficult to determine. Its study in the abstract is perplexing and illusive. It is not difficult, however, to recognize a portion of time measured by the regular phenomenon of the setting sun, set off as a divine symbol of the sacredness of all time, and therefore, of all life.

What could be more fitting for this spiritual service than a holy day? As long as the sun continues to shine and the earth to rotate on its axis, so long will the days succeed each other. One can not go where the Sabbath is not so long as night comes with the setting sun and is succeeded by the morning. The Sabbath is a constant and unflinching symbol of the abiding presence of God in the life of men.

The Sabbath is not the supreme issue. The Bible is not the fundamental issue—recent echoes from the hills of Eastern Tennessee to the contrary, notwithstanding. The world's supreme need is Jesus. The fundamental issue is life in Jesus Christ. With Christ at the center of your life, its circumstances may lead where they will. With the spirit of Jesus absent, though you give your body to be burned, it profiteth nothing. Everything is important as it relates to Jesus Christ and helps us to enthrone him in our lives. In this busy world men must take time to be holy. The Sabbath is God's chance in human life—not a pagan-made day, not a Church-appointed day, not a State-legalized day—God's own appointed day, the holy seventh day of the Bible, the Sabbath of Christ and his disciples, the Sabbath of the early Church, the only Sabbath known during the first three hundred years of Christian history. That Sabbath was lost when the Church was captured by the world, and when Christian institutions were paganized by a so-called Christian emperor of more than questionable character. Constantine postponed baptism until death was upon him in order that he might experience a final washing away of his sins, which were both high-handed and red-handed.

But the Sabbath of Christ will again be restored to its place of blessing in the life of the Church. When? It may be that twenty centuries more shall pass while humanity staggers on in its self-appointed way, and it may be sooner than we dare to hope. Be the time long or short, truth as it is in Jesus will conquer the world. Truth, *truth* must ultimately prevail.

"What is truth?" Pilate's question is still asked by those who, like him, without will or design, crucify the Lord. Truth, to have ultimate value, must be lived as well as believed. Pilate might have had his answer if he had been willing to do and be as well as know. And that answer is the same today, and will be the same to the end of time. From whatever other source truth may be derived, truth by which men must live can be found only in Jesus Christ. To live the religion that Jesus taught and lived is to know the truth, and is to fully live.

It is because Jesus was a Sabbath keeper that I dare say that the world will yet accept the Sabbath truth, and that Christians will yet follow him in the observance of the holy Sabbath of Scripture and of human history. That day may be a long time in coming. *It will come.* Meanwhile, what is the mission of Seventh Day Baptists? Ours is a denomination with a history. In common with all Baptists, ours is the oldest evangelical Christian body in existence today. We are a denomination with a gospel message, sanely interpreted, and proclaimed without fanaticism. Dr. William E. Biederwolf has in one of his books commended Seventh Day Baptists to all Christians who feel that they must keep the seventh day, adding that this denomination is not shot through with the errors and vagaries of Adventism. Let us earnestly strive to retain our sanity.

We are a missionary people, sending missionaries to the opposite side of the earth, ours being one of the early denominations in America to enter the foreign field.

What is the distinct mission of such a denomination in respect to the Sabbath truth? What should be our program?

#### CO-OPERATION

Ever true to the principle of denominational integrity, and of local church autonomy, we believe in and practice interdenominational co-operation. This is in harmony with our denominational polity, our historic policy, and, we believe, with the spirit of

our Master. We will not emphasize our separateness to the point where we will leave to the co-operative ministry of others the world's redemption while we tag along in the rear, crowding ahead once in a while far enough to nudge these forward-looking denominations in the ribs with our elbows while we yell in their ears, "You forgot something, what about the Sabbath?"

So long as the Christian Church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a body of believers who hold sacred the Sabbath of the Scriptures, and who faithfully practice its observance. But this Sabbath, which was made for man, must not wait to be brought in as an *adjunct* to Christianity, by a people who confine themselves to this one religious duty. Seventh Day Baptists, seeing the wider field before the Christian Church, and hearing the world call for a full gospel, must as loyal observers of the Sabbath co-operate with all followers of Jesus in serving the world.

#### EXTENSION

One of our chief methods of spreading Sabbath truth has been through the distribution of the printed page. This work has been more actively engaged in at some times than at others, and methods have varied. While the amount of literature sent out during the last few years has been considerable, it has been because of the growing number of calls, and not because of an aggressive program of tract distribution. Some one may say that it is enough to supply the demand of those who voluntarily seek information on this subject.

Do you know that for the best things in life the law of supply and demand does not hold good? It took long years to create a demand for the sewing machine. Women did not know what they would do with their leisure time if no longer the sewing was to be done by hand. What has been true of life's conveniences has been pre-eminently true in the realms of religion. We should inaugurate at once a more aggressive program of Sabbath literature distribution, and bring the Sabbath blessing to those who do not now appreciate their loss.

New tracts have made their appearance within the last few years. This literature has been prepared by men who are living in the present generation, and who are thinking in the terms of modern thought. It is calculated, therefore, to meet the world's

present need on the subject of the Sabbath.

In my judgment one person should be employed to give full time to the work of distributing Sabbath literature by mail, sending into new fields and to enlarged and constantly revised mailing lists. To this special work should be called a capable and consecrated young woman—one whose preparation and personality and devotion are equal to the best missionary on any field, home or foreign.

#### MEMORIALS

While religion always faces forward, her roots are in the past. Whatever recalls our rich and fragrant past will add strength and buoyancy to the denomination. It is well that once a year a pilgrimage be made to Newport, where was organized the first Seventh Day Baptist Church in America more than a hundred years before the Declaration of our Independence, and where still stands the building that housed that congregation in Revolutionary days. We trust that increasing numbers may make that pilgrimage annually.

Next year Philadelphia celebrates the quasi-centennial of the signing of the Declaration of Independence in that city. Seventh Day Baptists should not let this opportunity go by to make some recognition of the important part played in that event by Samuel Ward, governor of Rhode Island, and member of the Continental Congress in 1774, 1775, and 1776. His name does not appear along with that of Stephen Hopkins of Rhode Island because his life was cut short by a fatal malady on March 26 previous to the signing of the Declaration of Independence, July 4.

Two things should be done by Seventh Day Baptists in celebrating the one hundred fiftieth anniversary of the Declaration of Independence next year in Philadelphia. A brief brochure should be published setting forth the distinguished service which Governor Ward rendered the struggling American colonies. Much of the business of the Continental Congress was done in a committee of the whole. At such sessions John Hancock, the president, invariably called upon Samuel Ward to preside. He was a personal friend and strong supporter of General Washington. These and other equally significant facts ought to be published, and should be given wide publicity at Philadelphia next year. Of course it should be unobtrusively stated, but should

plainly appear that Mr. Ward was a Seventh Day Baptist. In the second place, a commemoration service should be held in Philadelphia arranged by Seventh Day Baptists, and attended by as many of our people as can assemble for such service.

Seventh Day Baptists have undertaken to bear witness to the world of their faith in the Sabbath cause by the erection of a worthy and attractive building. This building has been begun at Plainfield, N. J., where it will house our Sabbath promotion interests, and will symbolize our strength and unity. I am well aware that the prosperity of our cause does not depend upon the completion of this building. Nothing material will equip us for the service that waits us out yonder. Our equipment must be spiritual. But if the Sabbath means what we believe it does, then the erection of this building will be an effective way of impressing ourselves with the greatness of our mission, and of showing others that we believe in our future. I seem to see the faith and life of Seventh Day Baptists symbolized in a substantial building. I can see our Sabbath interest and zeal objectized in a building erected by the gifts of thousands who have, on the altar of sacrifice, made their offering of love.

#### SELF-EDUCATION

Education must be a part of any successful religious movement. Within the present Conference year three whole months will be given to the study of the Sabbath in all our Sabbath schools. It is our profound hope, and it is our confident belief, that a careful and sympathetic study of these lessons will bring us into a deeper appreciation of the Sabbath as a vital influence in our lives. It will, we trust, beget a love that will make us loyal, and will enrich our lives through a more intimate fellowship with the Lord of the Sabbath, our Savior and Friend.

Four one-day conferences have been held with an average attendance of fifty teenage young people, in which the Sabbath has been the theme for the day. These meetings have been pronounced a success. Older people who have been present predict a larger attendance and a greater success next year if such meetings can be repeated. But at least eight others should be held, all in territory untouched by previous conferences. The educational and inspirational value of bringing together six hundred of our young

people in twelve groups, and rallying them around the heroic Christ through pledged allegiance to the Sabbath of which he is Lord, can not be estimated.

#### WITNESSING

The way to witness to religious truth is to live it. Truth is not advanced by cocksure declarations, or by captious debate. I know there are good men who believe that we should fight if we would reign. Well, I like to sing that old song too, "Increase my courage, Lord." But I want Jesus to reign, and the battle ground of the fight I would win is within. Doubtless James and John were desperately and thrillingly religious when they wanted to call down fire from heaven to destroy the village that would not receive their Lord. But the Master said, "No," and quietly passed on. It is amazing to us that Peter could sleep while Jesus agonized in the garden. But had he not planned a *coup d'état* which, by the help of his hidden sword, would prevent the arrest of his Master? But Jesus said, "Put up your sword." Jesus knew that the kingdom of God could not be brought in by force. The disciples learned better later, when the Holy Spirit had taken of the things of Christ and really made them known.

If the world needs the Sabbath, the best way by which Seventh Day Baptists can meet that need is by witnessing to the Sabbath truth in life and conduct. There will be those who will say you magnify the importance of an indifferent matter. But nothing that represents obedience to God, or that promotes the life of the spirit can be unimportant. God speaks to us from week to week through his holy Sabbath. We answer him back in the way we keep it.

#### IN MEMORIAM

In memory of Arlow Burdette, son of A. B. and Zelda Howe Stout.

In the hour of dawn on the morning of July 26, the soul of Master Arlow Burdette Stout left its earthly body, almost without warning. Infantile paralysis had baffled medical aid. As if an omen of promise, in the same hour the first blossom of the season spread its petals on the beautiful and fragrant golden-banded lilies that grow in our garden where Arlow spent so much time. He had been watching for this first flower. It is fitting that his stilled hand now carries it. Arlow would have been with us nine

years had he lived until August fifth. We three who are left in the family have a wonderfully rich memory to cherish and to guide us toward right living. It seems to us no child ever lived with a disposition more sweet and endearing and with a mind more responsive to even the unspoken wishes of his parents. For his mother he had a rare sympathy and thoughtful care, he was his "daddy's pal" and his love for his sister was a joy to behold. Goodness and love ruled his life. We can honor him in no better way than to reflect more of his virtues in our own lives. With all who in thought or in deed remember our little man, we—his mother, father, and sister—gladly share the rich heritage of his memory.

HIS FATHER.

Pleasantville, N. Y.

#### ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

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 13, 1925, at 2 o'clock p. m.

CORLISS F. RANDOLPH,  
*President.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

#### ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

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 13, 1925, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,  
*President.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—*Matthew 7:21.*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

#### OUR BULLETIN BOARD

September 14, Milton College opens.  
September 15, Salem College opens.  
September 21, Alfred University opens.  
September 24-27, Northwestern Association, New Auburn, Wis.

All money for the Onward Movement work should be sent to the treasurer of the Onward Movement, Rev. Harold R. Crandall, 3681 Broadway, New York City.

Examine carefully the report of the Commission to the General Conference, given in last week's SABBATH RECORDER.

#### THE ONWARD MOVEMENT IN 1925-26

As we enter into the second year of our Onward Movement, there are many things to encourage us. But I wish here to speak of our financial condition and our privileges and obligations in promoting our work through giving.

At the July meetings of the Missionary and Tract boards, the treasurers reported the societies out of debt.

The Woman's Board met its obligations to the Onward Movement and had a balance of \$100 in the treasury. The Young People's Board had over \$600 on hand at the close of the year. The Sabbath School Board had over \$300 on hand and had also appropriated \$1,000 for Vacation Religious Day School work in the Conference year beginning July 1, 1925, so that in reality it had over \$1,300 on hand at the opening of this Conference year.

But the debt of our General Conference had been increasing year by year, and at the opening of our recent session at Salem it amounted to \$3,429.63. On the recommendation of the Commission, the General Conference voted to pay this debt from the Contingent Fund that was in the Onward Movement treasury. So in the midst of our General Conference we had the satisfaction of knowing that our boards, societies, and the General Conference were out of debt.

How could we realize this desirable con-

dition when we failed to secure the Onward Movement budget by several thousand dollars last year? Two things enter into the explanation: some money was paid directly to the treasurers of our boards and societies, and so was not reported by the Onward Movement treasurer; but the chief reason that we were out of debt was that our boards and societies did not do all that they had planned to do, and that we expected them to do. Because of this, our pleasure in being out of debt is lessened, and there comes a feeling of regret as we realize that work was left undone because we failed to do our part.

This year we voted a budget smaller than the one of a year ago, but still \$8,000 larger than the amount our Onward Movement treasurer received last year, because we felt that the work must be sustained, and that postponed work must be done this year.

If any one is inclined to question the advisability of our voting a budget larger than the collections of last year, let him examine carefully each item in the budgets that are represented in our \$50,000 denominational budget, and settle in his own mind whether or not we can afford to reduce the work by reducing the budget, and if so, decide what work should be given up.

I believe that we need a better understanding of the many interests that we are sustaining wholly, or in part, by our contributions to the Onward Movement work, and that a more general understanding of the work will increase the number of givers and will help us all to give more willingly and regularly.

In view of our local interests and in view of our united denominational activities, what shall be our purpose for the year upon which we have entered? Shall we not make it a great *evangelistic year*, having a passion to conserve our numbers and our spiritual resources, and to grow? Shall we not make it a year of *intensive Bible study*? Let us study to *know why we are what we are!*

Let us make it a year of Christian living! "Remember, we keep the Sabbath."

Let us make this a year of greater missionary effort! Show sympathy, love, sacrifice, "lend a hand" to those who are looking toward us.

Make this a year of service, with our Master as our example!

Make this a year of unusual giving—giving, because our interest and our affections are in our good and enlarging work.

### THE WILL OF GOD

SELECTED AND EDITED BY DEAN ARTHUR E. MAIN

*Cause me to hear thy lovingkindness in the morning; For in thee do I trust: Cause me to know the way wherein I should walk; For I lift up my soul unto thee. . . . Teach me to do thy will; For thou art my God: Thy Spirit is good; Lead me in the land of uprightness.—Psalm 143:8, 10.*

*In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.—John 4:31-34.*

Sin is nothing else than that the creature willeth otherwise than God willeth and contrary to him. And this contradiction to God's will is what we call, and is, disobedience.—*Theologia Germanica.*

Dear Lord and Bridegroom, I here vow and promise to thee surely, that all which thou willest I also will. Come sickness, come health, come pleasure or pain, sweet or bitter, cold or heat, wet or dry, whatever thou willest that do I also will; and desire altogether to come out from my own will, and to yield a whole and willing obedience unto thee, and never to desire aught else, either in will or thought; only let thy will be accomplished in me in time and in eternity.—*Tauler's Covenant, A. D. 1340.*

The kingdom of heaven is not come even when God's will is our law; it is come when God's will is our will. When God's will is our law we are but a kind of noble slaves; when his will is our will we are free children.—*George Macdonald.*

Christ says of the Father: "He is with me because I do the things that please him." . . . A determination to live a life correspondent with the will of God insures divine companionship.—*A. Z. Conrad.*

When I am sick and tired it is God's will; Also God's will alone is sure and best— So in my weariness I find my rest, And so in poverty I take my fill. Therefore I see my good in midst of ill. Therefore in loneliness I build my nest,

And through hot noon pant toward the shady west,  
And hope in sickening disappointment still.  
So, when the times of restitution come,  
The sweet times of refreshing come at last,  
My God shall fill my longings to the brim:  
Therefore I wait and look and long for him:  
Not wearied, though the work is wearisome,  
Nor fainting, though the time be almost past.  
—*Christina G. Rossetti.*

Our Lord God doth like a printer, who setteth the letters backwards; we see and feel well his setting, but we shall read the print yonder, in the life to come.—*Martin Luther.*

#### PRAYER

Dear Father, here I am, where thou hast placed me. Thou dost know the plans for me which are in thy mind. Teach me that I may know them. Give me grace, that I may accomplish them. Make me strong, that I may fill them as thou dost will. I am not here for my own purposes, for thou, God, has sent me into the world. Inspirit me, O Holy Spirit, that I may embody thine own self. Mold me, O Creator of us all, that I may take on immortality in the likeness of Jesus Christ. Lead me, O Savior of life, that these days on earth may be established in truest service and faithful ministry.

#### MISSIONARY SOCIETY, ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society, for the purpose of selecting officers and for the transaction of such other business as may be necessary or expedient, will be held at the Pawcatuck Seventh Day Baptist church, Wednesday, September 16, 1925, at 9.30 a. m.

CLAYTON A. BURDICK,  
*President.*

GEORGE B. UTTER,  
*Recording Secretary.*

August 30, 1925.

#### NOTICE OF ANNUAL MEETING

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, September 9, 1925, at 7.30 o'clock, p. m.

By order of the president.

A. L. BURDICK, *Secretary.*  
Janesville, Wis., August 20, 1925.

## MISSIONS

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

### EIGHTY-THIRD ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

As we come to the time for another annual report of this board, engaged in the task of evangelizing the world, we are reminded of the stupendousness of the undertaking and the little accomplished, of the brevity of time and the necessity of working while it is day, of the wonderful power, wisdom, and goodness of God and the helplessness of man, the foolishness of his understanding, and the imperfection of all his efforts, of the great opportunities the year has brought and the many doors we have failed to enter; and we would first of all acknowledge Christ as the source of every victory, seek his pardon for our failures, and his grace, strength, and guidance to face the tasks of the future like true disciples.

#### I.—THE HOME FIELD

##### *Eastern Association*

As has been the case for a number of years, no church in the Eastern Association has received financial aid from the board. Every church has had the services of a pastor except the one at Waterford, Conn., and this church has now secured Mr. S. Duane Ogden, who will serve as pastor and attend Yale University. The corresponding secretary has occasionally ministered to this church during the year, and for these services the church has liberally rewarded the board.

The company of Sabbath keepers in Daytona, Fla., have a Sabbath school and hold a preaching service on the Sabbath regularly during the winter, when their number is augmented by people from the North. To aid this company in maintaining their Sabbath service during the winter months, the board has made a small appropriation, and the secretary has tried to help in finding a minister to serve them. Last winter Brother Robert W. Wing, of DeRuyter, N. Y., supplied this company acceptably.

#### *Central Association*

Two churches in the Central Association are receiving aid from the board in supporting their pastors. These two are Syracuse and West Edmeston, N. Y., and the pastors are Rev. William Clayton at Syracuse and Mrs. Lena G. Crofoot at West Edmeston. The appropriations made for these churches are small, and some plan should be devised by which these faithful workers can receive better support.

Excepting the Scott Church, Scott, N. Y., every church in this association now has a resident pastor, Rev. William M. Simpson having settled as pastor of the Brookfield Church, Brookfield, N. Y. Brother Robert W. Wing, though living at DeRuyter, fifty miles distant, has supplied the Scott Church some of the time during the year.

#### *Western Association*

The Hebron field in the Western Association has been neglected, for the most part, the last three years; but late last autumn Rev. Elizabeth F. Randolph was sent to this field, and after a few weeks' service was called as pastor by both the Hebron churches, the board paying toward her support at the rate of \$500 per year. Under this arrangement the interest was increasing and the prospects were improving, but Miss Randolph's health failed and she left the field the last of May.

No one has yet been found to become permanent pastor on this field; but the New York Church, following its custom, has generously loaned to the board for one month its pastor, Rev. Harold R. Crandall, and the secretary arranged for him to serve the Hebron churches during the month of July. To neglect this field longer means serious loss.

The Missionary Committee of this association and the officers of the association, together with the pastors and other Christian workers, have been wide-awake and have taken much interest in the local missionary needs as well as in the world-wide program. They have consulted and co-operated with the corresponding secretary and are now providing supplies for the churches at Scio and Petrolia, N. Y.

It may be noted in this connection that during the last two years Rev. Elizabeth F. Randolph, encouraged and directed by the corresponding secretary, has led in reviving and reorganizing the Wellsville Church, and arranged that its headquarters should be Pe-

trolia, N. Y., instead of Wellsville, N. Y. Though our interests in the village of Wellsville have waned, there has been all these years a most faithful company at Petrolia, five miles distant, which has long been a part of the Wellsville Church. This company has for many years maintained a Sabbath school and an occasional preaching service at Petrolia in a union church, which Seventh Day Baptists had a large part in building forty years ago; and now they have revived the church of which some of them have been members so long, removed its headquarters to Petrolia, and assumed responsibility for conducting its affairs. There have been several additions to the membership of the church. This step is a decided advance; and much credit is due to Miss Randolph, who led in bringing it about, directed by the representative of this board, but unaided by it financially while doing this work.

At the annual session of this association held last month in Alfred, N. Y., the proposition to place a general missionary in this association was repeatedly brought up, discussed at some length, and referred to the Missionary Committee of the association with instructions that it work in conjunction with this board. The plan discussed proposes that the association shall raise, over and above what it is now contributing, a good share of the funds needed to support a general missionary. Two or three difficult problems at once appeared, and it is too early to record what the outcome will be. To put a general missionary on this field again will be the best plan possible for the advancement of the work.

#### *Southeastern Association*

In the Southeastern Association only one church has been aided regularly by the board. This church is at Middle Island, W. Va., and Rev. G. H. F. Randolph is its pastor. Mr. Randolph thinks it is not wise for him and Mrs. Randolph to remain on this field longer than next October, and has resigned. So far as known, the church has taken no steps toward securing another pastor; but it is hoped that this church, occupying a needy and promising field, may not long be pastorless.

The churches at Salemville, Pa., and Berea, W. Va., which the board has aided in past years, have pastors and are endeavoring to care for them themselves.

The Missionary Committee of this association devised and carried out a successful evangelistic campaign; and the board, by previous agreement, aided in financing the campaign by helping to bear the traveling expenses of pastors brought from other associations to help.

#### *Northwestern Association*

In the Northwestern Association the board is giving financial help to two churches in the support of their pastors, is supporting one general missionary, and is employing two other ministers as missionaries part time.

The two churches which the board is aiding in the support of their pastors are the church at Exeland, Wis., whose pastor is Brother Charles W. Thorngate, and the church at Stonefort, Ill., whose pastor is Brother Ellis R. Lewis. These men are doing good work in their respective fields and are deserving of better support.

Since the organization of the church in Detroit, Mich., the board has annually made an appropriation to help it in supporting its pastor, Rev. Robert B. St. Clair; but this year a different plan was put in force. Upon the recommendation of the Commission, approved by the General Conference, Brother St. Clair has been employed full time by this board since January 1, 1925. He acts as the pastor of the Detroit Church, serves as chairman of the Vocational Committee of the General Conference, and promotes Sabbath reform in Canada, Detroit and vicinity.

As in the two previous years an appropriation has been made for the work in northern Michigan, and this appropriation has been paid to Elder L. J. Branch, White Cloud, Mich. Elder Branch has sought inviting fields in the vicinity of White Cloud where he might preach salvation through Christ and interest the people in the Bible Sabbath.

Rev. D. Burdett Coon continues to serve the board three months during the year, while the church at Boulder claims his services the other nine. His work for the board, for the most part thus far, has been to learn the needs of the field, to visit and strengthen scattered Sabbath keeping companies and lone Sabbath keepers, and to hold special meetings where opportunity offers and time permits. This work is opening up well, and there is being done on this

field what should be done on other fields in the homeland, namely, the placing of general missionaries on fields which can not be otherwise manned.

The Missionary Committee in this association has worked out a plan by which a male quartet is doing evangelistic work during the summer vacation. This plan of action was launched after consulting the board; and, though the board is not directing it, it has agreed to help finance it to the amount of one-half the expense, provided the board's share shall not exceed five hundred dollars. It is understood that the churches of the Northwestern Association shall raise the remainder. The quartet is now in the field, and the board commends the spirit that prompted men and churches to plan, direct, and largely finance such work.

The company of Sabbath keepers at Minneapolis, Minn., which for a time was cared for by Rev. Mrs. Angeline P. Allen, supported by this board, has, since Mrs. Allen left the field two years past, been cared for by the pastor of our church at Dodge Center, Minn., Rev. E. M. Holston.

The churches at Garwin and Welton, Ia., have been pastorless during the year. The Garwin Church is making no effort to secure a pastor and is discouraged on account of the removal of five families in the last two years. Though the membership remaining is small, the situation is not hopeless; and the church should be encouraged every way possible to secure regular ministerial aid.

The Welton Church, though not large, is full of hope and enthusiasm. Since Rev. Claude L. Hill terminated his labors with the people of this church last August, they have been trying to secure a pastor. It looked at one time this spring as though they might succeed in this, and support the pastor with the aid of the community; but the plan proposed failed to work out, and now the board offers to help them at the rate of \$400 per year while they have a pastor. This church occupies a unique position in a community where there is a struggle between the Catholics and the Protestants to determine which shall control the affairs of the village and community. The Welton Church is the only Protestant Church in a position to put a man on the field and to unite Protestants. This seems to give the church the opportunity of serving not only our communion but all Protestants and of helping prevent

the community from coming into the grip of Catholicism.

There are those who think that Iowa is one of the fields on which a general missionary should be placed. Whether this is done or not, some plan should be worked out by which the Sabbath keeping churches and companies may be strengthened and the work built up in this great state.

#### *Southwestern Association*

Rev. R. J. Severance, who has been our general missionary in the Southwest with headquarters at Gentry, Ark., for six years, resigned this spring and became pastor at Marlboro, N. J. This leaves the field he occupied vacant. It has been thought best that, before another man is put on the field, the secretary should visit the points of interest in this association to gain knowledge regarding the best way the work may be fostered.

Brother C. C. Van Horn has been continued as pastor of the church at Little Prairie, Ark. Though the appropriation for this church is \$500, the total sum Brother Van Horn receives from the church and board is small; but Brother Van Horn and his wife are rendering a much needed service to this entire community.

The appropriation for the church at Fouke, Ark., has been \$300; and Rev. Mrs. Angeline P. Allen has been giving her entire time to the church, the school being conducted by others.

The church at Hammond, La., has been without a settled pastor throughout the year; but Rev. E. H. Socwell, of Dodge Center, Minn., very acceptably supplied the church during the winter and received the appropriation for the months covering his service.

#### *Pacific Coast Association*

When the year began, the board was aiding the work in the Pacific Coast Association at the rate of \$500 per year, and this was used in the support of Rev. George W. Hills as pastor at Los Angeles, Calif., and as missionary on the Pacific Coast. Upon request of the Los Angeles Church this appropriation was increased \$100.

The Pacific Coast Association has been trying to work out a plan by which two evangelists may be supported in that association for a period of five years. They propose to bear one-half the expense and ask the board to bear the other, the total annual expense being estimated at \$4,000.



*Promoting Evangelism*

Inasmuch as the General Conference two years ago instructed the board to do all it could to promote evangelism and special evangelistic efforts throughout the denomination, it is fitting that mention be made of this item in this report. Owing to the fact that the secretary made two trips to the West Indies and South America during the Conference year 1923-24, not very much was done that year. This year, however, the secretary has given the matter much time and thought. The plan has not been that the secretary or any one in particular should hold special evangelistic meetings, but that there should be a general, well-planned, systematic effort in all the churches, each church using the method which seemed best fitted to its conditions. The secretary wrote to all the churches asking them to co-operate and proposing that they make the Missionary Board a clearinghouse through which churches wanting help in special meetings, or otherwise, could secure it. From a questionnaire he secured the list of ministers who would help other churches, and this list when complete was sent to all the pastors. For a number of weeks articles treating different methods in evangelistic work, some by the secretary and some by others, were furnished in the Missionary Department of the SABBATH RECORDER, and pamphlets published by other denominations on the subject were sent to the pastors and church leaders.

It is impossible to say, or know, how much help these efforts were in promoting evangelism during the year; but it should be recorded that many pastors and churches have taken up the work with enthusiasm in their own way, and that good results have come from their efforts. Also, at least four of the associations have taken the matter up as associations and have done some fine work. These efforts on the part of churches, pastors, associations, the board, and all should be continued through the coming year. With the experience of the past year better results should be realized in the year to come.

## II.—SOUTH AMERICA

Georgetown, British Guiana, is the only place in South America receiving aid from this board. For twelve years the board has been supporting Rev. T. L. M. Spencer as missionary in Georgetown and vicinity. There is now a church reported as having

about one hundred members. These are proclaiming the light of the gospel and the Bible Sabbath in Georgetown, the capital of British Guiana and the chief city and seaport in this part of South America. They are wide-awake and enthusiastic, well-versed in the Bible, and steadfast in the faith. Many of them have sacrificed much for the sake of the truth.

In addition to supporting Mr. Spencer, the board purchased a lot five and one-half years ago; and on this lot a church has been set up, thus furnishing our congregation with a most commodious and respectable house in which to worship. The church is on a busy street, and is centrally located, and will seat two hundred fifty or three hundred. There are on the same premises two houses, one of which should be torn down and the other can be fitted up for a parsonage.

The title of this property has caused the board much trouble the last eighteen months. When it was bought, five and one-half years ago, Mr. Spencer took the title in his own name without the consent or knowledge of the board and has since held it in his own name. All the business transactions since have been in Mr. Spencer's name without the knowledge or consent of the board. This situation was unknown by the board till the visit of the secretary to Georgetown one year ago last March. At that time the secretary was told by Mr. Spencer and his lawyer that the title of the property could be quickly and easily transferred to the society, and money was immediately sent to cover cost of transfer. Later Mr. Spencer and his lawyer wrote that the society, being a foreign corporation, could receive and hold property only by a license from the governor-in-council; but when the secretary visited Georgetown last February, in connection with his trip to Trinidad, he found that the governor-in-council could not grant a license to a missionary society to hold property in British Guiana and that the only way our society could secure and hold title was to get a special ordinance granting this privilege. This is not an easy task, as the road to new legislation is hedged about; but it was decided to undertake it.

To start with, no bill can be introduced into the legislature without the governor's consent. On behalf of the board the secretary employed Honorable Phillip Nat Browne, K. C., to represent our interests. A petition asking for the privilege of introducing the

desired ordinance was prepared and presented to the governor through the colonial secretary. When the petition was presented, it was hoped that governor's consent could be secured and the ordinance passed before the secretary was obliged to return to America. This was not realized, but word has been received announcing the governor's consent. This practically assures the passage of the ordinance, and it is expected that the whole matter will be cleared up in due process of time.

While the secretary was in Georgetown, Barrister Browne secured from Mr. Spencer a statement, signed in the presence of witnesses, to the effect that he had received large sums of money from the board to purchase property, that the property purchased was bought with the board's money, that it belonged to the board, that he would transfer it as soon as possible, that there were no obligations against it except the \$1,500 he had placed against it last year, and that he would undertake not to involve the property further.

While the board regrets the disappointment and delay regarding title to the property, it wishes again to call attention to the fact that these things are only incident to mission work in a foreign country, that in twelve years there has grown up a promising mission, and that the prospects are good for the future.

## II.—BRITISH WEST INDIES

*Trinidad*

In the report last year mention was made of urgent calls for help from the island of Trinidad, B. W. I. These calls continued to come; and in the meantime a Seventh Day Baptist Church was organized at Mayaro, Trinidad, and Seventh Day Baptist companies were established at other points. The board was being asked to aid this work by sending money, but it seemed unwise to make any appropriation till the situation and needs had been thoroughly investigated. For the purpose of making this investigation, the secretary was instructed to go to Trinidad last winter. This he did and spent several days looking the field over and addressing the people.

There is now a Seventh Day Baptist Church in Mayaro, well established, and Seventh Day Baptists in various other parts of the island. No people could ask for a more promising opening than Seventh Day

Baptists now have in Trinidad; this does not mean that there are no problems and difficulties to be met if work is undertaken there, but a fine beginning has already been made by the people themselves under the leadership of Brother C. R. Cust; and with proper help, management, and oversight Seventh Day Baptist interests should spread rapidly and in due time become self-supporting.

*Jamaica*

During the past year the board has given the same support to the work in Jamaica, B. W. I., as in the previous year; namely, it has contributed \$35 per month toward the salary of Elder H. Louie Mignott, who serves all our churches on the island. The work is growing, and the people are endeavoring to do their part. At the annual meeting of the Jamaica Association last December, the association voted to raise 400 pounds. One of the great needs of this field, as well as of all similar fields, is that a minister from the homeland be sent to aid the work. In a recent letter Elder Mignott says regarding this point, "Lend us a white worker. We need one who will be able to meet both white and black, one who knows something of Adventism as well as one who is a genuine Seventh Day Baptist, and above all a Christian. If we have a white worker in the island to represent the denomination, it will greatly upset the false idea that our organization is only a local affair. . . . We do hope that such a helper will come to the work here at this needy hour."

Another imperative need in connection with the work in Jamaica is a house of worship for the congregation in Kingston. We have a good-sized flourishing church in this city, the capital of the island; and a house of worship is much needed, not alone to accommodate the congregation but to place the Seventh Day Baptist cause on a respectable basis as well. Houses of worship are needed in connection with other churches on the island, but one in the city of Kingston means far more than anywhere else. Doubtless the church in Kingston will do all it can toward a church; but if one is provided which is at all adequate, help must be received from outside.

## IV.—HOLLAND AND JAVA

No report from Holland has been received, and so far as this board is concerned the work this year has been as last. The

board has aided, as usual, the work in Holland to the amount of \$700, and the brethren in Holland have directed their own work and aided the Seventh Day Baptists in Java as they were able.

Dean J. Nelson Norwood of Alfred University is visiting England this summer and is anticipating visiting our people in Holland before he returns. It is hoped that he may not only be the means of encouraging our brethren in Holland but also that he may bring information that will be helpful.

#### V.—AUSTRALIA

During the year communications came to this board from Sabbath keepers in Australia to the effect that there is a number of Christian disciples in Australia who are in accord in belief and practice with Seventh Day Baptists. They also asked that a minister be sent to them and stated that they would undertake to support him if the board would select the right man and send him.

Australia has been colonized largely by people from England, and the proposition they make is fair, and the field seems most inviting, though doubtless not without its problems. The board upon considering this proposition immediately instructed its Missionary Evangelistic Committee to secure a man for this field; and the committee, for six months has been endeavoring thus to do. Several have been approached, but none has thought himself in a position to go. The committee is still hopeful that a man can be found.

(To be continued)

#### THE BUSINESS OFFICE

It has been a long time since the manager has used this space to tell about the "business end" of the publishing house. Since there are several items that may be of interest this week he is glad to comply with the request of a friend at Conference to "write more frequently."

The editor, Dr. T. L. Gardiner, and Rev. A. J. C. Bond, pastor of the Plainfield Seventh Day Baptist Church, are absent on a two weeks' boat trip up the New England coast. The work of preparing copy for the RECORDER is being taken care of by Mrs. Frank Langworthy, the editor's assistant.

Miss Aletha Thorngate, who has been in charge of the denominational orders for the past year, and who has assumed very capably

other responsibilities of the business office, left last week to accept a position in the schools of Mountindale, N. Y. She came here last year with the understanding that she had fitted herself to teach and that as soon as a good position offered she would accept it. The Plainfield Church and society will miss her, but wish her the highest success in the new position she goes to fill.

Miss Gladys Greene, of Alfred, N. Y., has been selected by the Supervisory Committee from several applicants to take the position vacated by Miss Thorngate. Miss Greene is a daughter of Frank L. Greene, of Alfred, N. Y., and is a graduate of Alfred University, class of 1923. She took up the duties of her new position September 2.

Miss Hazel Gamble, our proof reader, is enjoying her vacation. A card from her last week was postmarked Cleveland, Ohio. She expected to visit Alfred, N. Y., among other places.

It was a pleasure to the manager to meet so many of his friends at Salem, W. Va., during the recent Conference, and to know that they have a deep interest in the work of our publishing house. We want to cultivate this interest and we appreciate the helpful suggestions that can come from interested friends.

Jesus always sought to induce, but never to compel, a right choice. And let us remember for our encouragement that Jesus did not always succeed in bringing men to the right choice. They sometimes rejected his most personal and loving appeals. It is recorded of one young man that "Jesus looked upon him and loved him." But it is also recorded that when Jesus had finished his appeal to him, the young man went away with a heavy countenance. Christ did not always win his man. And in this we shall all be followers of his, *nolens volens*. Failure is not a matter of discouragement, though it will often bring the keenest disappointment.—*The Baptist*.

#### SEVENTH DAY BAPTIST EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held in the Gothic at Alfred, N. Y., on Wednesday, September 9, 1925, at 8 o'clock p. m.

A. CLYDE EHRET,  
Vice-President.

### EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

#### THE PROBLEM OF COLLEGE ENDOWMENTS

PRESIDENT BOOTHE C. DAVIS

(Education Society Address at Conference)

My friends, I wish to speak particularly tonight to the people of West Virginia—kinsmen and friends of my native state.

I wish to speak to you as the friends of Salem College, built up here in my home state and among my relatives and friends since the days of my boyhood. No doubt, had Salem College existed here forty years ago as it does today, it would have been my Alma Mater, instead of Alfred University, which I entered just forty years ago. I wish to speak to you informally and without restraint. I wish to give you a heart to heart talk out of an experience of thirty years as a college president. It was just ten years from the time I left West Virginia to become a student in Alfred University that I took up the task of administration as the president of my Alma Mater.

At the risk of seeming personal and possibly boastful, I want to draw a little upon the history of Alfred and my experience in these thirty years of administration in order to draw from them the lessons for Salem College which I would like to bring you from that experience.

Alfred had been chartered as a college thirty-eight years when I became its president. I think it is about thirty-six years now since Salem College was chartered. So Salem College is today about the age, as a chartered college, that Alfred was thirty years ago, when I became its president. At that time Alfred had a smaller enrollment of students than Salem has today. Alfred had at that time a preparatory department as Salem has today but no normal department.

Salem has better buildings today, as a college plant, than Alfred had thirty years ago.

The total value of endowment and property at Alfred thirty years ago was about \$250,000, about the same as Salem's is today, though the proportion in buildings was less at Alfred, while the endowment was

greater. Alfred then had a total indebtedness of between fifty and sixty thousand dollars, an indebtedness a little greater, I think, than Salem's indebtedness today.

You can easily see, therefore, that in the matter of student attendance and of buildings and equipment, and of indebtedness, Salem College is better off today than Alfred was at the same age thirty years ago. In the matter of endowment only, Alfred had the advantage of Salem at the same age.

That nucleus of endowment was of inestimable value in keeping Alfred from collapse and bankruptcy at a time when its indebtedness had reached more than \$50,000, and it seemed questionable as to whether it could ever clear it off and get on a solid financial basis. Fortunately the administration of Alfred set its face firmly against the use of endowments to pay debts or to build buildings. All endowment was therefore kept intact, invested and producing income. That not only helped to provide income, but helped the public to have confidence in the stability of the institution. It is easier to get endowment given when all such gifts are held sacred and inviolable. It is easier to get money given to pay debts when it is known that there is a permanent fund to help take care of maintenance when the debts are paid.

As a basis for future development, Alfred's endowment, though small, was therefore of vital importance in this thirty years' program of enlargement.

I mention this fact at this time in the discussion of the Problem of College Endowments, in order to pay my tribute of appreciation and gratitude to the wise and generous men who in those early days of small beginnings gave generously to endowments and thus provided a better foundation on which future generations could build. I venture to believe that generations yet unborn will add their tribute for those pioneer gifts, as well as for all gifts which may follow. Without that wise and generous benevolence on the part of the founders of Alfred, its present and future might have been far different. Doubtless Presidents Kenyon and Allen could have more easily gotten that money given for buildings, but they preferred to sacrifice present good for the sake of less showy but more permanent goods.

Much as more buildings are desirable for

Salem College, or any rising institution of learning, its friends can do nothing so important or valuable for the future growth and stability of the college as to put gifts into endowment funds.

Beginning this thirty years, as I have said, with about a quarter of a million dollars assets in endowments, buildings, and equipment, but with a heavy debt of over \$50,000, Alfred has, by steady, hard work, and through the generosity of many noble friends, cleared off its indebtedness and added to its endowments and property more than a million dollars.

More than half of that sum has been contributed for endowments, so that its present endowment is approximately \$700,000, and at least \$100,000 more is pledged for endowment and will be paid within the next fifteen months.

Its books are clear from indebtedness, and it has run for fifteen years within its income without incurring deficits for current expenses. Its annual budget now exceeds \$200,000, a sum equal to the total net value of the plant and endowment, deducting the debt thirty years ago.

It should be remembered, however, that \$90,000 of that annual budget is from the State of New York, and the operation of the State schools, and is the equivalent of six per cent interest annually from an additional million and a half dollars of endowment.

Before leaving this brief survey of the financial history of Alfred, I may add that to the best of my knowledge and belief, provision is now made in wills of people still living, for additional gifts to Alfred that will aggregate during the coming years, over a million dollars more.

I have mentioned the foregoing facts only for these purposes:

First, of making a few comparisons between Salem and Alfred, that you may see how similar the beginnings of the two colleges have been. In fact these two histories are typical of the small college everywhere, and its growth. I have no doubt that similar comparisons could be made with Milton College, and a hundred other small colleges of which these are typical. Many of the large universities, too, began their careers as Salem and Milton and Alfred began theirs, and have been built up by many long years of poverty, toil, and struggle such as these

colleges have had, before they could be classed as large colleges.

Yale College has received more money the past year, and also in several other single years recently, than her total plant and endowment were worth thirty-five years ago when I entered Yale Divinity School.

Second, I have reviewed this history in order to encourage the friends of education everywhere, and especially of Salem College, to put their best and most generous endeavors into building up endowments. It is an old and true saying that, "To him that hath shall be given." In no case is it more true than with college endowments. Business men and philanthropists must feel the stability and security of permanent funds before they are interested to cast in their gifts with ours.

The big foundations will not consider gifts to any college whose future does not seem assured.

It remains, therefore, for the immediate friends and alumni of a college to give this first guarantee of perpetuity. It must often come in small gifts and with great sacrifice and self denial, but it must be such friends who lay the most precious and indispensable foundations of a college. A Rockefeller may build a University of Chicago, a Duke may bowl over a little college like Trinity, in North Carolina, and lay in one great gift of millions, the foundations of a great Duke University in its place; but these are the exceptions and not the rule. The small college everywhere is started and its future assured by the sacrificial giving of its friends who know it and love it, and who are willing to make the sacrifice for the sake of a future service they can see in the college. For the first forty years of a college, when its alumni are too few, and too young to assume the heavier load, local friends, whose faith prompts the sacrifice, must bear the brunt of the burden. After the first forty years the alumni can assume more and more of the load; and when the foundations are securely laid, philanthropists and big corporations are more easily interested to add their support.

The form of campaign and the special objects for which endowments are sought must be determined by each college for itself, and will be influenced by local needs and local conditions. In recent years much interest has been shown in the founding of scholarships. Alfred has received over

\$100,000, mostly in \$1,000 gifts for scholarship endowments, and is now able to give from the interest on these endowments more than \$6,000 annually in rebates to help worthy but needy students meet their tuition bills. The most desirable form of endowments, however, is endowed professorships. This requires large gifts. Fifty thousand dollars is little enough to found and properly endow a professorship. Generous and well-to-do people can do no more noble or permanently useful thing than to give or leave to a college a sum of \$50,000 or more to permanently endow a professorship. It is a more enduring memorial than a granite shaft or a mausoleum.

Alfred's first professorship endowments were made at \$20,000. Then salaries were \$1,000 or \$1,200 per year. Now that salaries have been doubled and should be still further increased, we are urging our friends to make provision for at least \$50,000 for each professorship endowment. Salem and Milton need equally large sums for professorships. There are many other special forms in which endowments are sorely needed: money for the purchase of books for laboratory apparatus and equipment, money for the upkeep of buildings and grounds, and so on indefinitely.

A matter which I must emphasize in this connection is the fact that college tuitions pay only about one-third of the expenses of a college student's education in the average standard college.

If a student pays \$100 per year tuition, the college is expending, on the average, for his education \$300 or more. Where students pay \$150 tuition, as students now do at Alfred, the college expends at least \$450 per year, per student.

As this is a standard which is considered requisite for efficiency, colleges which fail to comply with the standard can not long hold the respect of the public as efficient colleges.

Another point which I must make in concluding this discussion of the Problem of College Endowments, is the local service of the college, and its necessary local support.

At the present time more than fifty per cent of the students of our American colleges go to college within fifty miles of their homes. This is a new development in education. A few years ago the majority of our students went long distances, as I did forty years ago when I went four hundred

miles to Alfred. That condition of long distance travel for the majority of our college students will never occur again.

Economic and many other causes, together with the greater number of colleges, which are becoming well equipped and standardized, will more and more make the college a local and community servant. There will always be individual exceptions but this will be the rule.

That fact has a special bearing upon the question of endowing colleges. It places a new and heavier responsibility upon the people who live near by and share mostly in the benefits of the college. The people within fifty miles of Salem, who will always have the greatest share of its service, will have to bear the heavier portion of the burden of endowing and maintaining the college.

I am glad to know of the great natural resources of West Virginia that have put so much wealth in this section of the state. That is one of the most hopeful things in the outlook for Salem.

You have few rival colleges within that radius of fifty miles. And you have greater wealth than many like areas in this and other states.

If Salem College is to live and grow, it will be because the men and women within fifty miles of Salem catch the vision of the glorious mission of this college, and take up the burden of its adequate endowment.

No college could have a more notable history of thirty-six years than Salem has. No college could have a more loyal or able corps of workers than the staff of Salem College.

Omitting to discuss or even to mention many other of the interesting and fruitful topics of college administration, I lay this one burden of college endowments upon your hearts. Salem must have endowments, and must have them right early if she continues to do the work that her friends desire and expect of her. That is the most vital problem that the friends of Salem now have to face. I trust that her friends will see the need, the opportunity, and the unending glory and rewards of generously providing for the perpetuity and imperishable future of this noble college, so well begun here in the dear old hills of West Virginia.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mark 11:25, 26.

## YOUNG PEOPLE'S WORK

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

### SOUTH AMERICA

Christian Endeavor Topic for Sabbath Day,  
September 26, 1925

#### DAILY READINGS

Sunday—Our duty to South America (Mark 12: 31)  
Monday—Service (1 Cor. 13: 1-6)  
Tuesday—Response to the call (Acts 16: 9-13)  
Wednesday—The right spirit (Col. 3: 12-15)  
Thursday—The spirit of brotherhood (Rom. 14: 13)  
Friday—Help that counts (1 Cor. 15: 58)  
Sabbath Day—Topic: Christian friendliness in South America (Matt. 4: 16, 17)

This topic introduces the subject of Latin America which is to be the theme of our foreign mission study for the year. Two of the books recommended for study by the United Society of Christian Endeavor are "Looking Ahead with Latin America" and "New Days in Latin America"; both books may be obtained from the "Missionary Education Movement," New York City.

Much information concerning our own missions in Latin America can be secured by reading again the letters and reports of Rev. William L. Burdick, which were published in the RECORDER during and after his trip to South America last spring.

A brief history of our mission at Georgetown, B. G., which was compiled by Mrs. Frances F. Babcock, will be printed in this department as a help in starting the study.

### A UNIQUE PLAN FOR A MISSIONARY MEETING

[The following plan was sent in by Ralph Brooks of the Detroit society after it had been used very successfully in one of their meetings. Mr. Brooks expresses the wish, which many others have felt, that other societies would send in meeting plans which they have tried. May we not hear soon from several societies? Just describe any novel plan which has been used successfully in one of your meetings. It will be a great help to all the rest of us in planning our meetings. Send your plans to the editor of the Young People's Department.—R. C. B.]

### A MISSIONARY SPELLING MATCH RALPH BROOKS

This plan was used for a general missionary topic but could be adapted to fit any missionary meeting.

At the beginning of the meeting different members told of our various missionary interests. These talks were followed by brief prayers for the work and workers mentioned. Then the society was divided into groups, as for a spelling match. Questions regarding missions were asked of each side alternately, and a record kept of the number of questions correctly answered by each side.

A great deal can be brought out in a short time in this way, and it encourages every one to take part.

*Detroit, Mich.*

### INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, September 26, 1925

HOW CAN WE SERVE OUR NEIGHBORHOOD?  
MATT. 25: 34-46

### YOUNG PEOPLE AT CONFERENCE

AUGUST E. JOHANSEN

Young people's activities were emphasized as never before at this year's session of General Conference at Salem; and the interest manifested by the young people themselves, as well as the evident benefits of this emphasis, proves that the effort was a most profitable one.

The pre-Conference program held Monday, August 17, was the first of its kind ever to be held in connection with a General Conference. Afternoon and evening programs were given at the Salem Seventh Day Baptist church, and drew a far larger attendance of the younger delegates as well as townspeople than even the officials in charge of the program had anticipated.

At the afternoon program, over which Hurley Warren, of Alfred, N. Y., presided, "Stewardship" was the theme. Speakers included Lloyd Seager, who conducted the Quiet Hour; Hurley Warren, whose subject was, "Stewardship of Time and Service"; "Stewardship of Ability," by Carroll Hill; "Christian Endeavor Stewardship in a Nutshell," by Elisabeth Kenyon, followed by Rev. Frank Helm, a West Virginia Christian Endeavor worker who gave the sermon on "Stewardship."

Courtland Davis, of Norfolk, Va., pre-

sided at the Monday evening service; and following the vesper service, and the Quiet Hour conducted by Duane Ogden, talks were given on the theme, "Investing Our Lives." Rev. Frederick Behner, an able minister from Clarksburg, W. Va., spoke on "The Guide to Investment," taking the Conference theme, Philippians 3: 14, as his text. "Pioneering for God as a Life Investment," was the subject of August E. Johansen, while Courtland Davis spoke on the subject, "Layman's Investment." The sermon of the evening was given by Rev. Gerald Hargis, of Little Genesee, N. Y.

Throughout the talks in both meetings, the Christian's responsibilities of stewardship, and of life investment in Christian service were emphasized, and the effect of the two meetings was most inspirational. An added factor in making this effect was the presence of the evangelistic quartet.

The young people's activities were not permitted to lag, either, after the opening of the Conference sessions Tuesday. Daily meetings and programs had been arranged by the committee consisting of Mrs. Frances Ferrill Babcock, Lou S. Hurley, and Egmond Hoekstra, and were all well attended and enjoyed by the young people, as well as by many "young" older folks.

A fellowship social was held Tuesday afternoon, with Miss Maybelle Sutton in charge; and following get-acquainted games, a short program was held at the college, at which Dr. B. F. Johanson, president of the board, told of the Portland World Christian Endeavor Convention he attended in July.

A discussion of various committee duties featured the meeting Wednesday afternoon, held under the direction of Egmond Hoekstra. Miss Marjorie Willis spoke on the Missionary Committee, Miss Bertrice Baxter, on the Lookout Committee, Mrs. H. L. Polan, on the Social Committee, and Mrs. Frances F. Babcock, on the Prayer Meeting Committee. Presentation of awards occurred at the afternoon meeting Thursday, followed by a discussion of new plans by members of the board.

Up until Sabbath, when this report was completed, the outstanding event of the daily young people's program was the fellowship breakfast held Friday morning. Despite the fact that rainy weather necessitated holding this in the Salem College gymnasium, the affair was extremely successful and inspirational.

Following the breakfast, during which the various associations gave their yells, songs, and other stunts, reports from the World Christian Endeavor Convention, by Dr. Johanson, and from state Christian Endeavor conventions, and Teen-Age conferences were given by our delegates. The breakfast was closed by impressive devotional exercises led by Rev. A. J. C. Bond, who read from the last chapter of John, the story of Christ's last breakfast with his disciples, supplementing this with a plea for young people to plan to become Life Work Recruits. The young people—more than two hundred in number—then joined hands and sang, "Blessed Be the Tie That Binds," and "Where He Leads Me, I Will Follow."

Attendance of the young people at sessions of the General Conference has probably been the best this year of any time in the recent past, despite the fact that more complete young people's programs have been provided this year.

*Chicago, Ill.*

### SEVENTH DAY BAPTIST MISSION AT GEORGETOWN, BRITISH GUIANA, S. A.

MRS. FRANCES FERRILL BABCOCK

#### PART I. GEOGRAPHY OF BRITISH GUIANA

British Guiana is located on the northern border of South America. It is not quite as large as the state of Oregon. It was settled by the Dutch in 1616, but is now under the control of Great Britain, which appoints a governor. An Executive Council is appointed from British Guiana to help govern the colony.

The climate is damp and hot, but not unhealthy where sanitation is good. The dry season of the year is from October to February, the wet from May to August. The hottest months are August, September, and October, the temperature in the shade ranging from eighty-nine to ninety-four degrees, in the sun as high as one hundred forty-two degrees.

Agriculture is the chief industry. The products are sugar, rice, cocoanuts, coffee, rubber, and limes. The agriculture is mostly carried on in the three hundred square miles along the coast, as the inland is practically uninhabited and undeveloped. Forty per cent of the population is engaged in this industry. Sugar is the most important crop.

Balata bleeding is quite an important industry. Balata is similar to gutta percha.

It is used for machine belts, golf ball coverings, boot soles, etc.

The most important timbers are green-heart, used for the under parts of boats; wallaba, used for shingles; and crabwood, used for building purposes and furniture.

The chief products mined are gold, diamonds, bauxite (a form of aluminum) and mica.

The stock raising industry has a great future as the Savannah district is nearly undeveloped.

Except for sugar and its by-products the colony is nearly non-manufacturing. Rice is prepared for sale in factories. There are a few saw-mills, also local factories where biscuits, matches and aerated waters are made.

The principal exports are balata, cocoa, cocoanuts, coffee (raw), diamonds, rice, timber, sugar and its by-products.

The chief imports are boots, shoes, butter, butter substitutes, coal, fish, flour, clothing, hardware, cutlery, lumber, machinery, meats, oil, and flour.

Canada is the only country with which British Guiana has a shipping agreement. Nearly all the trade passes through Georgetown as the six wharves there are laid in deep water so that ocean going steamers can load and discharge along side in safety.

The abundance of bird life and also the variety found in the lowland forests of British Guiana is bewildering, and nowhere in all South America are the feathered folk clothed in more brilliant and gorgeous colors.

Georgetown, British Guiana, is built on low coastal land. A great stone wall prevents the sea from reclaiming its own at high tide. The streets are wide and bordered with trees. No more suitable style of architecture could be desired for a tropical country than that employed in constructing the houses of the better class of inhabitants. They are practically all doors and windows, giving admittance to every passing breeze. The wide verandas are carefully screened. Numerous canals spanned by picturesque little wooden bridges, divide the city into three sections. Growing in the water are masses of lilies with pink or white flowers. The giant leaves, with upturned edges often several feet across, resemble huge pies; but the plants are lovely from a distance only, as the veins and midribs are covered with long sharp spines which prevent too intimate advances. Mosquitoes are not lacking, but they appear at night only, when one

can easily evade them by remaining indoors; also at night the air is filled with the twangs and peeps of frogs. The population is very cosmopolitan, ranging from the dignified, helmeted British officers, to the Chinese and Hindoo colliers.

#### PART II. SEVENTH DAY BAPTIST MISSION IN GEORGETOWN

In February, 1913, Rev. Thornhill Leopold McKensie Spencer, of Georgetown, British Guiana, S. A., wrote to our Tract Society (the letter was handed over to the Missionary Board) about a small congregation of Sabbath keepers in Georgetown who would like to be identified with Seventh Day Baptists, and asked for information about us and if our people would think favorably of engaging in mission work there as the field was ripe, ready for harvest. Mr. Spencer wrote that he was thirty-nine years old, a native of, and educated at Barbados Island, which is an English settlement about five hundred miles north of Georgetown. While he was a Methodist Episcopal minister at Trinidad (an island north of Georgetown) his attention was called to the Sabbath question by reading books published by the Seventh Day Adventists. After a careful study he accepted the Sabbath truth, and for about eleven years labored among these people. Because of the trouble caused by men "who were very dogmatic," many of his people urged him to organize a separate church. After prayerfully considering the matter, quite a number withdrew from the Seventh Day Adventists, organizing a separate church body with about forty members.

Rev. Mr. Spencer came to Ashaway, R. I., in June, 1913 (paying his own way), to see our people and to talk to them about establishing a mission in Georgetown. He brought with him letters signed by prominent persons in Georgetown, certifying to good character and success as a minister of the gospel, together with petitions signed by forty of his Sabbath-keeping congregation asking for recognition and assistance. During his stay he became acquainted with many in Rhode Island and Connecticut, preaching in the different churches. He joined the Seventh Day Baptist Church at Ashaway, R. I. He was present at the July meeting of the Missionary Board and was given an opportunity to tell of his labors in Georgetown and the outlook for mission work there. He said there were several hundred

Sabbath keepers in and about Georgetown, some of whom were in sympathy with Seventh Day Baptists. He said he intended to work in Georgetown first, before going out into the surrounding country where there were great possibilities. The Missionary Board voted to pay him fifty dollars a month for the balance of the year, 1913, toward the support of a mission at Georgetown. He was to have charge of the mission and make monthly reports to the Missionary Board.

He attended Conference that year at Brookfield, N. Y., and had a part on the program, the people being very much interested in what he had to say. After visiting our churches in Central New York, New Jersey, Rhode Island, and Connecticut, he returned home in October where he was given a hearty reception.

In November, he secured a suitable place, centrally located, in which to hold public worship. Here he held a series of meetings, and on November 15, 1913, he organized the Seventh Day Baptist Church at Georgetown, British Guiana, with thirty-five members. Special meetings were held after this and several were baptized.

In March, 1914, Rev. and Mrs. E. B. Saunders were sent to Georgetown to investigate the mission and its work. They were received very cordially and were favorably impressed with the work that was being done.

Owing to adverse conditions the work did not advance as it would have otherwise. Several of the people could not obtain regular employment, and this fact coupled with the high cost of living has made it difficult in many ways.

The *Gospel Herald* is published by Mr. Spencer with the financial aid of the Tract Board. It is the only exponent of the Sabbath truth published in English in South America. (To be continued) *Jan p. 329*

#### MONTHLY SERVICE PLANS FOR CHRISTIAN ENDEAVOR UNIONS AND SOCIETIES, 1925-1926

(United Society of Christian Endeavor)

SEPTEMBER

*Practice World Fellowship in Prayer and Bible Study*

Enroll 500,000 young people to memorize great passages of Scripture and to pray daily for a world revival of religion, for world peace and international friendship.

A list of suggested Scripture passages will be published. Enrollment blanks for Comrades of the Quiet Hour may be secured at nominal cost. To encourage daily use of the Bible, special Christian endeavor editions of the Bible and of the New Testament have been published and will be sold at cost by the United Society of Christian Endeavor.

The campaign for memorization of Bible passages will be launched in September and will continue throughout the year. Bibles will be awarded as recognitions to the societies in each state reporting the greatest success in the campaign. Details of the awards will be announced in the columns of the *Christian Endeavor World*.

Recognition in the campaign will be given to all local, city, county and district unions reaching a minimum goal of one hundred enrollments in the Quiet Hour and one hundred participating in the Bible memory campaign. Additional recognition will be given for each hundred additional enrollments.

Helpful suggestions for carrying out these plans will be found in the columns of the *Christian Endeavor World* in connection with the treatment of the following Christian Endeavor Prayer Meeting topics: Young People's, September 5, "Learning how to pray"; September 19, "Getting Strength from God"; Intermediate, September 5, "Prayer, the Greatest Power in the World."

#### AFTER THE LONG GRAY DAY

All through the hours from early morn  
Until the close of this long day  
I've watched the never-changing gray,  
The monotone the world has worn.  
How like my life it seemed to be—  
One long vast waste of changelessness—  
For I must wear the somber dress  
Of waiting, that is given me,

And as with idle hands I lie  
Learning, perforce, the lesson—rest,  
There comes a glory from the west,  
A sudden splendor o'er the sky.  
And I see from my casement here  
The clouds, that, lowering till the night  
Has burst them ope with glorious light,  
Are beautiful instead of drear.

So may it be when you and I  
View at the close of life's long day  
The clouds that have obscured the way  
And hid from us the clearer sky—  
May we not see with other eyes  
Their grayness turned to golden glow  
And understand why it is so,  
That God who planned it all, is wise?  
—Grace G. Crowell, in *Christian Advocate*

## CHILDREN'S PAGE

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

DEAR CHILDREN:

One of the teachers in the Alfred primary Bible school was very ill last spring. A dear friend and fellow teacher cheered the long days of pain with jingles, one each Sabbath. These jingles came into my hands and I asked permission to use them, that my RECORDER children might enjoy them, too. Some of them were quite personal, but three of them can be printed for you to read.

If, sometime, a friend of yours should be ill and not able to go to places as you do, suppose you write some jingles to make him or her smile.

Your friend,  
RUTH MARION CARPENTER.

"I am so sorry that you are ill,  
And I suppose you have to take a big pill.  
This day I miss you from every corner and nook,  
Where you teach to others from the Good Book.  
I pray the dear Lord will be your stay,  
And help you to be back next Sabbath day."

"I turned and twisted every way,  
To see you in your place today.  
We miss you from our circle gay,  
And don't like to have you stay away.  
We hope before long you'll get good and strong,  
Then we know you'll be just where you belong—  
A-teaching the children the way to live,  
And to others, their lives full of happiness give.  
I pray the dear Lord that he will make  
Your pains grow less, your faith more great."

"All this week I've been dreamin' dreams and  
seein' things  
That would come to pass for you and me,  
Of work and pleasures; and time will fly as if  
on wings,  
When you come back, there'll be so much for you  
to do and see.  
Every week we're planning things just so,  
And every month, we teachers at 9.30 to the ex-  
ecutive meeting go.  
We've changed our Sabbath school time to ten  
o'clock,  
And the children all come in a great big flock.  
Their faces are bright and their minds are clear  
When we try to teach them God's Word, so dear.  
We're so glad you are better; come back soon,  
And we will give you just lots and lots of room."

### THE UP-SIDE-DOWN BOY

Billy Burton lived on a farm and he liked it ever so much out there. He liked the great green trees and the birds that lived in them. He liked the wide grassy places and the flowers that grew there. He liked the little brooks and the little fish that wiggled in the brooks. He liked the green thick hedges and the little wee creatures that scampered through them. There was only one thing that he didn't like and that was that he had no other boy to play with. He was the only child for miles around, and nobody knew but Billy how much he wanted a real boy playmate.

One day he found a quiet clear little pool in the running brook. It was a nice, shady place to play, and Billy boy sat down on the bank of the pool. The sun was shining bright overhead and cool little winds played around him and fanned his hair. Up in the tree a mocking-bird sang, and there in the thicket across the brook a baby bunny scampered about and waved his little white flag of a tail.

Billy loved it all, but he was lonely—that is he was lonely until he looked down into the clear little pool and saw the up-side-down boy gazing up at him in such a surprised sort of fashion that Billy just stood there and returned the stare.

He waited for the up-side-down boy to speak but the up-side-down boy didn't say a word—he just stood there all up-side-down in the pool and stared at Billy.

Billy didn't know whether he was frightened or angry—maybe he was a little of both. Anyway he shook his fist at the up-side-down boy and the boy frowned and shook a fist back at him.

"Why don't you stand up straight?" Billy shouted at him. "You look very foolish standing there on your head."

The up-side-down boy didn't say a word, but he looked so angry that Billy boy shook both fists at him.

"Come on up out of there!" Billy shouted angrily at the up-side-down boy.

The up-side-down boy didn't say a word in reply—he only shook both fists back at Billy and frowned at him with a perfectly horrid frown.

"If you knew how ugly you look when you frown you'd quit it!" Billy shouted at the frowning up-side-down boy.

But the up-side-down boy didn't quit frowning at all.

Then Billy became so angry that he picked up a big round stone and chunked it hard as ever he could straight down at the up-side-down boy in the pool.

"Now what'll you do, you silly thing?" Billy yelled as the big stone hit the water.

The up-side-down boy didn't say a word, but when the big stone hit him he jumped up and down and splashed water all over Billy, and then he ran away.

Billy looked down in the churning water and the up-side-down boy had gone.

"You ought to be ashamed of yourself to splash water all over me and then run!" Billy yelled down into the pool.

Then the water smoothed itself out again and the up-side-down boy came back.

Billy was so angry he made a face at the up-side-down boy in the pool, but he couldn't get ahead of him for he made just as ugly a face back at Billy.

"I'll throw another stone at you!" Billy shouted and raised the big round stone high in his hand to throw at the up-side-down boy.

But the boy had a stone as large as the one Billy had, and so when Billy's big round stone went splashing into the water the up-side-down boy threw his stone at the same time and out came another shower of water on Billy.

"Ugh," shivered Billy, "let's don't do that any more!" But when he looked down the up-side-down boy had run away again.

"Please come back, up-side-down boy," he shouted down into the pool as he waited for the water to grow smooth and clear again, "please come on back and I won't fight you any more—stand on your head if you want to—I'll be your friend anyway."

Then the up-side-down boy came back, and the best thing about it was that he came back with a smile. It was such a pleasant, friendly smile that Billy felt his heart get warm and soft where it had been hard and angry.

"You're a very nice up-side-down boy!" Billy said so kindly that the up-side-down boy's face turned all over smiles and made Billy laugh aloud.

The up-side-down boy laughed, but not aloud.

"I've got you there!" Billy said as he laughed some more, "for of course you can't talk—I know you are only a play boy be-

cause you are just my shadow in the pool, but if you'll keep on smiling I'm going to talk to you and have you for my friend anyway.—*Storyland*.

Little Madeline watched grandmother put her store teeth in a cup one night after she had cleaned them. Madeline thought she ought to put them back in her mouth, so she said, "Gram, eat your teeth."

This same little Madeline is familiar with the word organ as they have one in the home. One night mother was listening to her evening prayer and was quite surprised to hear Madeline say, "I play the org," instead of "I pray the Lord."

(Original)

### THE AGE OF CHIVALRY

Going to the blackboard the teacher wrote this sentence: "The horse and the cow was in the stable." "Now, children," she said, "there is something wrong with that sentence. Who can correct it and tell why it is wrong?" One small boy waved his hand excitedly, and the teacher called upon him. "It's wrong," he said with importance. "It ought to be, 'The cow and the horse was in the stable,' because ladies always ought to go first."—*Selected*.

Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was a barrier between the nations, is now the highway for the never-resting ships, and makes the whole world one.—*Phillips Brooks*.

A butcher's bill more than four thousand years old was found in the ruins of Ur of the Chaldees. It is in the form of a small block or tablet of baked clay, on one face of which the account, for three lambs delivered to the temple, is cut. Whether it has yet been paid has not been determined; but if modern bills were rendered in the same form, some men could pave their driveways and floor their garages with incised tiles.—*Youth's Companion*.

## Lone Sabbath Keeper's Page

### THE GOLDEN RULE IN BUSINESS—WHY SHOULD IT BE PRACTICED BY LONE SABBATH KEEPERS?

REV. ANGELINE PRENTICE ALLEN

(Conference Paper)

The Golden Rule is all right in theory, but does it work? Look at "Golden Rule" Nash of Cincinnati, who has made a much greater success of his business, and his employees are much happier and more faithful since he began to conduct his business according to this rule. Think of Marshall Field, Wanamaker, and Henry Ford. Think of the thousands who have been benefited by the method practiced by these great firms. Those who have made the highest, most worth while success have planned and conducted their business with the thought of what is right before God, and of most service to their fellow men.

Against these are those who sought to crush the weaker ones by the very might of their strength, without regard to the rights and feelings of others, forgetful of God and of his Son, Jesus Christ, who exemplified unselfishness.

In the list of those who have not practiced the Golden Rule are the tyrant, the oppressor, the religious persecutor, the self-centered man or woman, the ruthless competitor in business, the gambler, the debaucher, the thief, the vagabond and the hobo. There are some in this list not as black as these—those who are thoughtless or forgetful—too busy with other affairs to find time to help a neighbor.

Those at the head of a great business enterprise may have the opportunity to help thousands by practicing the Golden Rule; but many are employed by business firms, or transact business with these firms, who are as much obligated to practice the ethics of Jesus. Girls clerking in a store are classed as business women. The bank depositor, be his account ever so small, transacts business. The farmer is engaged in business—one of the most important lines of business in the world. The farmer's wife, who makes butter or raises poultry or who simply keeps house, is engaged in important business.

Perhaps we think of business as consist-

ing only of secular occupations; but indeed, religious work is business. We speak of the business of the Church—the King's business. Jesus said, "I must be about my Father's business." The Christian worker who spoke to a man about his soul was told to mind his own business, and replied: "I am minding my business. I belong to the Lord Jesus Christ, and it is his business to save souls; I am working for him," or words to that effect.

Why the Golden Rule for L. S. K's? Every lone Sabbath keeper is a light set on a hill which can not be hid. He is unique—conspicuous—whether he will or no. If he is neglectful, or seeks to hide his light, he does double harm—to himself and the cause he is supposed to represent—the cause which Jesus Christ expects him to represent to his denomination, his pastor, the other members of his church, and to all who know him, both seventh day and first day people.

Why should he practice the Golden Rule? Because many are looking to him for help and instruction in spiritual things, and they expect him to be consistent. Jesus practiced the Golden Rule. He was alone in all the world practicing that high system of ethics. Had he failed, the faith and hope of the world had been shattered. If you and I fail, who can measure the loss, not only to those whom we might influence now, but to untold thousands in future generations who might be helped by those whom we should have helped?

The girl at the glove counter who is patient, and who gives a cheery word or pleasant smile to the weary customer, the man who received too much change at the store or at the bank and returned it promptly, are practicing the Golden Rule and preaching sermons by their acts and lives.

Why the Golden Rule for L. S. K's? You desire others to be fair to you, to help you; you should be helping others. Have you some knowledge which some others do not have, which will help them? Do not be afraid to give it. He will thank you if he embraces the truth; he will be happier and will enter into deeper spiritual relation with our Lord and Savior Jesus Christ. Put yourself in the other's place, and think of his need. Since Jesus practiced the Golden Rule can we do any less without being a traitor to him?

What may be done in the community by the lone Sabbath keeper who practices the

Golden Rule? One who keeps the commandments of God and the faith of Jesus, living the unselfish life, consistent in all things, will be a great power for good. A man, not a professor of religion, said of a certain lone Sabbath keeper, "Mr. — is a Christian if there ever was one." This Sabbath keeper made it the rule of his life to put God first, his fellow man second, and himself last. Such a life attracts lost men to the Savior, and inspires Christians to live more true to their profession, and may transform the whole community.

How can the lone Sabbath keeper better serve his home church by practicing the Golden Rule? Let him imagine himself in the place of his pastor, the church clerk, the church treasurer, the corresponding secretary of the church or of the Christian Endeavor society, or the secretary of the home department of the Sabbath school, who may have been waiting for months to a response to a letter of inquiry sent out or for a contribution to help in the regular church work or in some special much needed cause. How about it? Did you practice the Golden Rule in regard to this? If so, this does not apply to you.

Every lone Sabbath keeper, as well as every resident member of the church should practice the Golden Rule in denominational matters, taking, and promptly paying for the SABBATH RECORDER. If you have a gift for writing, help the editor by sending short, spicy articles occasionally. Try to persuade other L. S. K's to subscribe for our good denominational paper. A good work, also, if you know of some one who can not afford to take the RECORDER, would be, if you can spare the money, to pay for a year's subscription for him; or, if you do not know of any such, send the money to the publishing house, and it will be used for this purpose. Then there is the Onward Movement budget. Are you paying, promptly, your full quota, and more if you can? Imagine yourself in the place of the members of the various boards and other denominational officers, of the missionaries at home and in foreign lands, of the natives, anxious to learn the Jesus doctrine, think of their need for education and for medical treatment; bring to mind the retired aged ministers and the young people longing for an education who have not the means to enter college.

"As ye would that men should do to you, do ye even so to them."

The practice of the Golden Rule will transform any legitimate, secular business, bringing joy to those engaged in it; where formerly the work seemed drudgery, the business will be glorified, because it will be spiritualized. The Lord's business can not be conducted successfully without the practice of the Golden Rule. We can not improve upon the rule which Jesus gave, but we can, and we should apply it and make it practical in every day life.

Everywhere and every day,  
In the home, along the way—  
Country road or city street—  
Many people you may greet,  
At the church or lecture hall,  
In the store or market stall,  
Railroad train or trolley car,  
Those from near, or those from far.  
Children on a mission bent,  
Think where Christ the Savior went!

He ministered to high and low,  
Can any one misuse him so,  
As not to show his colors fair,  
Serving here and serving there,  
Giving food and giving drink,  
Helping souls on him to think,  
Cheering sad hearts by the way,  
Lifting burdens day by day—  
Practicing the Golden Rule—  
Home or market, church or school?

As ye would have others do,  
Children, even so do you.  
Let God's love possess your heart,  
Never keeping back a part—  
Self cast out, and Jesus there,  
Willingly his cross to bear;  
Often step aside a space,  
Think of others in your place,  
What would Jesus do today  
If he walked with you this way?

Christian children, heed the call;  
Jesus came and gave his all,  
All from sin and death to save—  
He to us example gave.  
We must go the way he trod,  
Leading lost ones on to God.  
Teachers of his love will shine  
With a radiance divine—  
As the stars forever bright,  
Who bring blind souls to the light.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isaiah 53:6.

"Men never grow better by means of selfish nursing of their virtues, but always by the giving out of all that is best in them for the good of others."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### PROMOTION OF RELIGIOUS EDUCATION BY THE SABBATH SCHOOL BOARD

DR. A. L. BURDICK  
(Conference Paper)

The particular branch of work to which the Sabbath School Board has been giving its chief attention has to do with the furtherance of religious education. While much effort has been given to detail work, the main object for which it is striving is the dissemination of truth as it is revealed in the Bible, having in mind, of course, the conversion of the pupil. There are, however, many members of the Sabbath schools who have already professed conversion and are now living lives in harmony with the commands of God. To these the effort is to confirm their minds in their decisions and to encourage them to reach a higher development in Christian living. But to those who are unconverted there is a wider mission. It includes all the foregoing, but it also includes the bringing to their attention all the vital truths of the Scripture, together with an appeal for their acceptance of these truths.

There is, all over the country, a growing interest in religious education. While this applies to all ages, there is an especial appeal to the children and youth of the land. It is universally conceded that it is the function of the Church to lead in this important work; and the recognizing by the Church itself of its responsibility in organizing and prosecuting its educational program is of primary importance. To accomplish these results there are several considerations necessary. In the first place, the local society must be alive to the importance of its task. And again, a highly organized agency is essential to success. The Bible school has been improved and is being made more efficient each year. The Vacation Religious Day school has accomplished much in promoting religious education, and its usefulness has only just begun. In many places the week day religious school has shown its worth, and in coming time its usefulness will, in all probability, be increased. At

present about one thousand communities with an enrollment of one hundred fifty thousand pupils have been giving attention to week day instruction in religion, in connection with the public schools. But the scope of the work done by the day school is limited, and by far the most important part of this instruction must come through the Church and its organized agencies, chief of which is the Sabbath school.

The need for the extension of religious education is apparent. We call ourselves a Christian nation, yet we are told by the best authority that "there are twenty-seven million children and youths (under twenty-five years of age) in the United States that are receiving no religious instruction whatever, and are practically without religious contact." There are fifteen million children of school age in America who attend no Sabbath school or like institution. Sir Robert Boden Powell, of Boy Scout fame, says of his own country that "Irreligion among men and women is rampant and increasing, and that we must not ignore it. In Great Britain alone three million have left the Church since the war."

When we stop to consider these facts, we begin to realize the importance that must be placed on the Sabbath schools, the Vacation Religious Day schools, the Week Day Church schools, and kindred organizations, as agencies for reaching the spiritually neglected children of America. We can no longer maintain a complacent attitude while less than half of our children are receiving any religious instruction.

If we are looking for missionary grounds, our own country furnishes one of the most needy fields and at the same time one of the most promising ones.

Any system of education that does not include religious instruction is a menace to civilization. If we can not include the teaching of the Bible in our public schools, and this is perhaps a wise provision, we can at least open the way whereby it may be taught coincidentally; and it is the duty of Church people to insist that it be recognized as a part of our educational system. The Sabbath School Board holds to the idea that it can be of service to the Sabbath schools by helping them in the promotion of the Vacation Religious Day schools. This is an activity with which we have been engaged for several years, and it has had a steady growth, and is growing in favor with the societies all through the denomination. Over

one third of the Sabbath schools have been engaged in the work during the present summer. One year ago sixteen vacation schools were reported and this year we have held twenty-five. Almost without exception words of gratification have come to us from the pastors, Sabbath school workers, and parents of children who attended these schools. They are practical in that they not only teach the child the Scripture and its meaning, but they also instill in him the elements of worship and lead his mind into channels which bring him nearer to an understanding of his relationship to God and inspire him to live according to the precepts of God. This, then, is meeting the ultimate hope of the Sabbath School Board, that is, the evangelization of the child.

It is a lamentable fact that so few of the homes furnish the children any adequate training in religious matters. This is the logical place for such training to begin, and children brought up in homes where the parents are careful to start their training along lines of Christian culture have received an impetus that insures them a more certain development in the ways of right living. When the home fails to provide this foundation for Christian nurture, there is little incentive for the child to find his own way into the Sabbath school or to give any serious consideration to the claims of Christianity.

Here is where the Church should step in and endeavor to secure the attendance of the child at the Sabbath school and the Vacation Religious Day school.

The child receives his instruction from three principal sources: from the home, from the Church, and from the State. The State, with its public schools, supplements the home in giving the child a proper general education, and the Church supplements the home in furnishing the religious training. The State organizes its courses of study, furnishes buildings and teachers, and insists on a regular attendance through a series of years; and only in exceptional cases can children be excused from following this prescribed course; and usually the home co-operates with the local authorities in bringing about this desirable end.

With the Church school this is entirely different. While well organized and equipped schools are to be found in many churches, too often the reverse is true. Leadership here is not as competent as in the public schools where the teacher is

recompensed for his time and talent and so makes a thorough preparation for it. To be sure, many talented and consecrated teachers are employed in the Sabbath schools, and it is to their credit that they are working for the joy of the service and a desire to assist in building up the spiritual welfare of the community; but too often this willingness to assist is the greatest asset that the teacher has to recommend him as a teacher. Therefore, I say that competent leadership is lacking in the Church school, and will be until more emphasis is placed by each church on its educational program. And again, the Church has no means to compel attendance even of its own members, to say nothing of those who have no church relationship and in whose homes there is no co-operation and no attempt to furnish any religious education.

Of course compulsory attendance is no more desirable here than it would be in attendance at church or prayer meeting; it must be a voluntary matter; yet much can be accomplished in securing a larger and more regular attendance through the sympathetic co-operation of parents and guardians, and a systematic effort on the part of Sabbath school officers, teachers, and other religious leaders to interest all the children in the community in the work of the Bible school. Hence, it becomes a real missionary effort, and one worthy the most careful and earnest consideration. It is one that involves the *practice* of Christianity rather than the *profession* of it.

The problem, then, of securing a higher type of religious education, and one that will touch a greater number of lives, as it concerns the Sabbath School Board, depends on five main conditions:

First, the recognition by all our people of the great need for more spiritual instruction, and the feeling of responsibility that lodges against each society to meet the conditions within its own boundaries.

Second, the harmonious and enthusiastic co-operation of every home of the community with the organized efforts that are being made for the extension of religious education.

Third, better organized and more efficient Sabbath schools—those that are not satisfied with old methods alone, but are willing to adopt new plans and to get out of the ruts of comfortable indifference and inactivity.

(Continued on page 320)



## MARRIAGES

**GREENE-WITTER.**—At Adams Center, N. Y., August 3, 1925, Mr. Gerald Horton Greene and Delberta Virginia Witter, youngest daughter of Rev. E. Adelbert Witter, were united in the holy bonds of matrimony in the presence of sixty friends and relatives. The marriage was solemnized in the new home they had been building. The ceremony was performed by the father of the bride, the ring service being used. Rev. L. F. Hurley assisted in the ceremony. After a nice two course breakfast the happy couple left in their auto for a two weeks' camping trip.

The father has been honored in officiating at the marriage of his six daughters.

E. A. W.

**SHOLTZ-WILLIAMS.**—At the home of the bride's parents, Mr. and Mrs. Irving Williams, August 12, 1925, by Pastor James H. Hurley, Mr. Floyd D. Sholtz of Oneida, N. Y., and Jennie M. Williams of New London, N. Y.

**DAVIS-HUTSON.**—At the Seventh Day Baptist parsonage, Salem, W. Va., on August 26, 1925, by Rev. Geo. B. Shaw, Orlin C. Davis and Anna M. Hutson, both of Salem.

## DEATHS

**ANDREWS.**—Mark Andrews, son of T. P. and Elnora Andrews, was born near Farina, September 29, 1871, departed this life, August 6, 1925, at the age of 53 years, 10 months, and 7 days.

He was in the State hospital of Colorado, at the time of his death. D. M. Andrews, his only brother, of Boulder, Colo., accompanied the body to Farina for the burial.

Mr. Andrews had spent his entire life in Farina, except the last fourteen months, which he spent with his brother in Colorado.

He professed faith in God and joined the Seventh Day Baptist Church in Farina, and was still a member at the time of his death. Those who knew him speak very highly of his faithfulness to the church.

He leaves to mourn his departure his brother and a number of other relatives and friends who hope to meet him again in the home above.

Funeral service was held at the Seventh Day Baptist church at 10 o'clock Tuesday morning, conducted by Rev. T. E. Harper, pastor of the Methodist Episcopal Church, Rev. C. L. Hill being away from home.

Interment in the Farina cemetery.

C. L. H.

**MOORE.**—Mary Jerusha Clarke, wife of Warren J. Moore, died at York Beach, Me., where the family had gone for the summer, on August 7, 1925.

Mrs. Moore was born in Hopkinton, R. I., June 23, 1846, the daughter of Rev. Henry Clarke and Jerusha M. Clarke. In early life she joined the home church in Hopkinton, later, on removing to Westerly, she became a member of the Pawcatuc Church.

About twenty-three years ago the family moved to Brooklyn, N. Y., and she transferred her membership to the New York City Church.

She is survived by her husband, two sons, Chas. W. Moore, Henry C. Moore; a daughter, Ziela Moore, all connected with New York City schools; also, by five grandchildren, and three great grandchildren.

Funeral services were conducted by Rev. C. A. Burdick in Westerly, with interment in River-bend Cemetery.

M. E. W.

**SAUNDERS.**—Susanna LaForge Potter Saunders was born in Matteawan, N. Y., December 19, 1838, and died in the eighty-seventh year of her age, August 9, 1925, at the home of her son, in Independence, N. Y.

She and her brother, Abiel Teple, were the only children of Samuel and Susanna Fuller LaForge who were married in the township of Fishkill, N. Y., in 1834. Her mother died March 9, 1847, at the age of 36, and three years later her father moved his family to a farm in the township of Independence. On December 25, 1856, she married Joseph Coats Potter, and to them was born a son, Oscar Abiel, on May 8, 1864. Shortly after her marriage, she joined the Seventh Day Baptist Church in Independence, of which her husband was a member.

On February 11, 1878, her brother died in the thirty-sixth year of his age. At the time of his death he was the senior member of the firm of R. H. Macey & Co., in the city of New York. Two years later his wife, Margaret Getchell LaForge, passed away on January 25, 1880, and their five small children, all under eight years of age, became the wards of Mrs. Potter. She brought her brother's orphan children from the city to her farm home. A year later she and Mr. Potter moved to the village of Andover, N. Y., so as to give her wards the advantages of a public school education.

On July 30, 1883, her husband died, and three years later she married Anson Perry Saunders of the village now known as Alfred, N. Y. Then it was called Alfred Center. In 1887 she moved with him to Alfred to live where her wards could continue their education in Alfred University. She then transferred her membership from the Independence Seventh Day Baptist Church to the church of the same faith at Alfred, remaining a consistent and faithful member of the latter church until her death.

After Mr. Saunders' death in January, 1903, she made her home with her son and his wife, Louise Forsythe Potter, who gave her faithful and devoted care throughout her declining years. She suffered much from neuralgia during the last half of her life, and her physical and mental in-

firmities greatly increased as the end drew near, until death came to her relief.

During the eighteen years of her foster-motherhood she never faltered in her loyal service to her wards, which was inspired by the great love she bore for the memory of her departed brother.

She leaves to mourn her loss her son, Oscar A. Potter and wife; a half-sister, Mrs. Lyman Dyer, Colfax, Wis.; a grandson, Linford A. Potter and wife; six nephews and nieces: namely, Fred S. Potter of Andover, N. Y.; Lawrence LaForge of Boston, Mass.; Adrian LaForge of New Rochelle, N. Y.; Mrs. Lily LaForge Prentice of New York City; Mrs. Rose LaForge Maxson of West New York, N. J.; Leon LaForge of Portland, Ore., and three stepchildren, namely, Mrs. Jennie Williams of Little Genesee, N. Y.; Earl P. Saunders of Alfred, N. Y.; and DeAlton A. Saunders of Greenville, Texas; besides eleven grandnephews and nieces, one great grandnephew and two great grandchildren and numerous other relatives and friends.

Farewell services were held at the home of her son, Oscar A. Potter of Independence, August 11, 1925, conducted by Rev. W. L. Greene. Interment at Independence by the side of her first husband.

L. L. F. P.

**GREENE.**—Mattie E. Chester, wife of John Palmer Greene, was born in Rockville, R. I., October 4, 1856, and died in Rockville, August 17, 1925.

She was the youngest of four children born to Christopher Norris Chester, and Clarissa A. Maxson. She was baptized by Rev. James R. Irish, and united with the Rockville Seventh Day Baptist Church, October 11, 1873. She was married, also by Elder Irish, to John Palmer Greene, November 26, 1879.

The greater part of her life had been spent in this community, where she made many friends by her gentle disposition and her thoughtfulness of others. She had a firm trust in her heavenly Father, and found much comfort and consolation in the Bible and prayer. The care of an invalid sister, who for four years has been unable to be out of bed, was undertaken not as a burden but as a joyful, loving service. She leaves a sister, Olivia, and her husband, to mourn her loss.

The funeral was conducted at the home, August 20, by Rev. Paul S. Burdick, and burial took place in the Rockville Rural Cemetery. Many floral offerings testified to the living witness of her spirit in the hearts of friends.

P. S. B.

**CRANDALL.**—Arthur W. Crandall, a son of Darwin S., and Alvina Crandall, was born in Leonardsville, N. Y., September 9, 1854, and died in West Winfield, N. Y., July 9, 1925, aged 70 years, 10 months.

Since he was fourteen years of age he has been engaged in the mercantile business. In 1882 he united with the Leonardsville Seventh Day Baptist Church, of which he remained a faithful member until his death.

He is survived by three children: Earl, of West Winfield; Harry C., of Illion; and Mrs. Edna Lawrence, of Norwich; also a brother Irving A., of Leonardsville; a sister, Mrs. Alice St. John, of Plainfield, N. J.; also by eleven grandchildren, and six great grandchildren.

The funeral was held from the home in West Winfield, July 11, conducted by Rev. F. E. Peterson, assisted by Rev. F. J. Ford. Interment was made at Leonardsville.

F. E. P.

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## PROMOTION OF RELIGIOUS EDUCATION

(Continued from page 317)

Fourth, the working out and adoption of a comprehensive educational program suitable to the needs of that particular locality, and provisions made in the church budget for meeting its requirements.

Fifth, training for leadership: and this is one of the most important. Since in the great majority of cases it is a matter of avocation rather than vocation, and since it is a voluntary service, there is always the tendency to neglect a thorough preparation for the work. But it is not a matter of minor importance. Training for leadership in religious education must be considered a major task and must not be left to any haphazard or spasmodic effort.

Our colleges should lead in this matter by establishing adequate courses in leadership training, and parents and pastors should urge the young people who attend these schools to enter such classes, and so prepare themselves for their greatest usefulness in any society to which they may go.

This is our conclusion: The best and most natural way for a child to enter into the Christian life is for him to grow into it gradually from the beginning. The ideals that are formed through persistent instruction in these early plastic years are the ones that furnish the foundation for a useful and consistent spiritual manhood, and almost universally lead him to accept Christ as his Savior and Friend. It is our business to claim childhood at the beginning rather than to reclaim life at its end. As has been said, "It is most important for the Church to subordinate the reclamation of the adult to the conservation of the child." If this is true, then the furnishing of an adequate religious education to its childhood and youth is a primary responsibility and obligation of the Church.

## LESSON XIII.—SEPTEMBER 26, 1925

REVIEW. 1 Peter 4:12-19

Golden Text.—"Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." 1 Peter 1:8.

(For Lesson Notes, see *Helping Hand*)

A headline says the law punishes innocent men, but the story doesn't tell where on earth it finds that kind.—*Roanoke World News*.

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Looking unto Jesus the author and finisher of our faith.—*Hebrews 12:1-2*.

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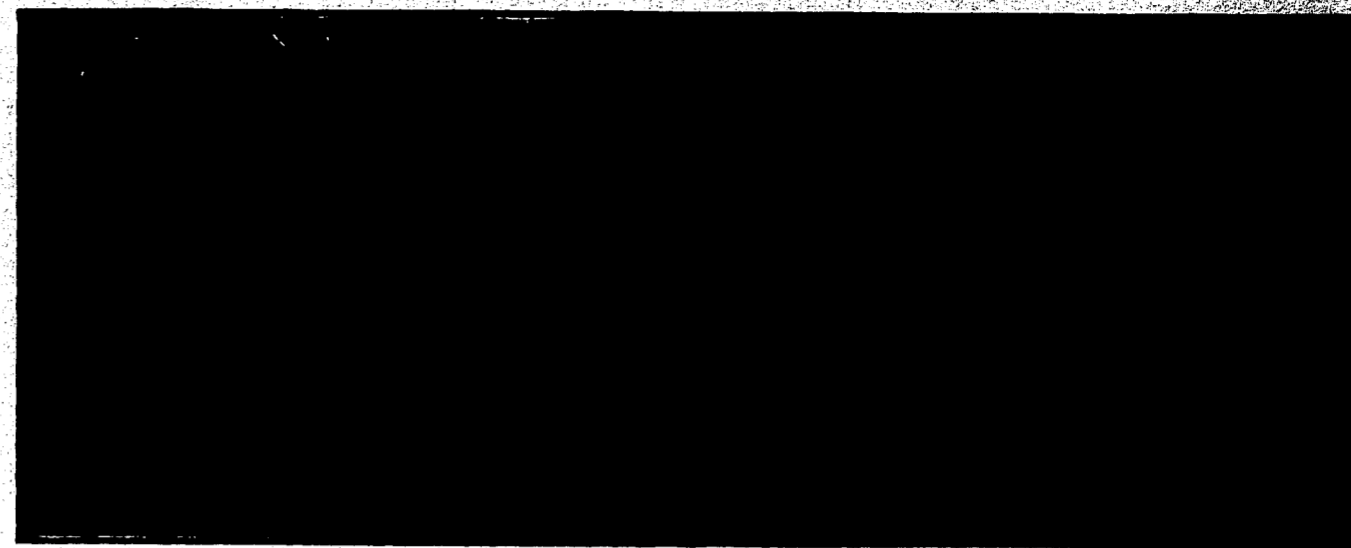
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Those who take their day of rest directly from the Fourth Commandment have no hesitation in resting the obligation to keep it upon the reason which is given in the commandment itself. They find there no other reason but this: "For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it." Which shows that God made the institution a memorial of his power, wisdom and goodness, as displayed in the work of creation.

He ordained it for an everlasting testimony against atheism and idolotry, a testimony that the world did not spring into existence by chance but was the product of Infinite Power.

This was the ground upon which the Sabbath was commanded to Israel. It was a sign between Jehovah and them that he was the true Creator of all things. When we exhort men to keep the Sabbath, we put it at once upon this ground . . . . . Thus we put the Sabbath at once upon high and holy ground.

—Rev. Thomas B. Brown.

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