

The Sabbath Recorder

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.

"For to me to live is Christ." This is my life motto. It should be the motto of every preacher and every church. Think Christ, talk Christ, live Christ, be as nearly as possible a Christ to your community and the world. Christ, and Christ alone, can furnish a solution for every problem known to human experience. He is the world's all-sufficient Savior; mankind's supreme Teacher; humanity's incomparable guide; the goal of all human aspirations; the infallible authority on all matters pertaining to morals and religion. He is the universal man, blending in himself all races and ages, temperaments and types. He is the only one whom I ought to live to please. If I please him and not the people, so much the worse for the people. If I please the people and not him, so much the worse for me. With Christ as the center and the circumference of life let us so preach and live that we can say with the apostle, Paul, "For to me to live is Christ."

—J. Whitcomb Brouger.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 17 to 22, 1926.

President—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.

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

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

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

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

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(INCORPORATED, 1916)

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

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 99, No. 14

PLAINFIELD, N. J., OCTOBER 5, 1925

WHOLE No. 4,205

"O God, who rulest over all the sons of men, who art the same yesterday, today and forever, teach our generation to avoid the ruin that falls on all who transgress thy commandments! Help us to find our strength and security in thee!"

We pray for faith! Give us such a belief in thee and thy love as will deliver us from all fear, and help us to overcome the world! May the presence of Christ in our souls set us at liberty! In his name. Amen."

The Sabbath Recorder Its Mission and Policy

The SABBATH RECORDER is the result of at least fourteen years of faithful efforts by a scattered people to secure a denominational paper. In 1830 a few loyal ones united in starting the *Protestant Sentinel*, which was published in Schenectady and in DeRuyter for nine years, when it had to die for want of support.

In 1840 another paper under the name of the *Seventh Day Baptist Register* was started; but it only lived four years.

Finally, in 1844, after a considerable effort to revive a much-needed weekly paper, eleven men pledged \$50 each to meet the deficits of the first year, and the SABBATH RECORDER was born in 1844, with Rev. George B. Utter, of blessed memory, as editor.

When the RECORDER was four years old a committee from three associations met at New Market, N. J., and urged the organization of a publishing society. Such a society was formed one year later, 1849, with George B. Utter and Rev. Thomas B. Brown as editors.

For several years it was published as a blanket sheet in connection with the *Naragansett Weekly*, Brother Utter's own paper. Much of the material published was the same in both papers, thus reducing the expense, and enabling the RECORDER to live.

For twelve years it struggled on, while there was a growing desire for something more in the line of a general denominational paper in which the widely scattered people should have a common interest.

Finally, in 1861, the paper was transferred to "an association of responsible men," with William B. Maxson as editor. But

this did not last long. The old, old story of financial deficits was repeated over and over; and yet the leading men felt the great need of such a paper as a source of information and spiritual uplift in all the churches. They knew the value of such a bond of union as the SABBATH RECORDER could become to a people sorely pressed by overwhelming majorities among whom they were scattered.

The response to the new plan was not enough to ensure the success of the enterprise, and in 1862 the RECORDER had to be sold to Mr. Utter, who once more carried it as best he could in connection with his local paper. Thus for ten years, while the denominational sentiment in favor of a paper for promotion of the great cause for which our churches stood was slowly ripening, the RECORDER was kept alive by Mr. Utter.

At last the time seemed ripe for a movement to secure the paper as property of the entire people, and under the inspiration and earnest efforts of Rev. A. H. Lewis, field agent for the Tract Society, who spent months in canvassing for funds, both in the East and in the West, the sum of \$15,000 was raised to purchase the RECORDER.

Well do I remember the discouraging times for Brother Lewis during those months of effort, and how happy he seemed when we stood by to see the first issue coming from the new Potter press in Alfred, in 1872.

It seemed then as though the prayers of many for forty-two years, at least, were being answered, and that long cherished hopes were being realized. For more than half a century the RECORDER has been trying to strengthen the ties that bind our scattered churches together, and to magnify the gospel of the divine Christ. Its great mission has been to inspire old and young with the loving spirit of active Christian stewardship as shown in practical work for Christ and the Church; to promote personal religion in the home life; to arouse the missionary spirit; to strengthen the Sabbath conscience; to help lone Sabbath keepers in their efforts to be true to the faith of their fathers; to encourage young men to enter

the ministry; and, through it all, to encourage every effort looking toward keeping the unity of the spirit in the bonds of peace among the scattered churches.

The SABBATH RECORDER has had a great mission by way of keeping our scattered people, who would scarcely know each other without it, well informed concerning the things essential to our success. If we are to hold our own with the great world against us, the ties of mutual confidence, true friendship, and practical co-operation must be kept strong.

While almost every one will approve the mission of the RECORDER as stated above, a careful observer must see that, sometimes, its good purposes have been somewhat thwarted, and that its usefulness has been diminished by the spirit of controversy.

It is worth while now and then to look through the RECORDERS of other years to see how our fathers felt about the things that help or hinder in the Master's work. Here is one message by Rev. James Bailey, given seventy years ago, which is still appropriate in our day. It was long before our young people, our Sabbath schools, or our women had come to take any active part in the great work of the kingdom. And if the spirit of Dr. Bailey's words described had been permitted to prevail in the RECORDER, the splendid co-operation and activity of all classes among us might never have been known. Brother Bailey wrote:

The fields of debate and strife, of verbal criticism and theological technicalities, of skill in assault and parrying assault, of sophistry and speculation, are wide open, inviting restless spirits with no grand purpose to serve, to spend their energies in contention.

The result of such labors has been to lower the standard of truthful and spiritual religion with some, and to discourage and disgust others. Under this régime our unity is broken and our strength is unavailable and we are largely unwilling to consecrate all to the work to which we are called.

The magnifying of minor questions, the metaphysical splitting of theological hairs have long enough occupied and amused and weakened us. Consecrated activities in Christian labors are the best answer to the mooted question: "What constitutes a Christian?" He who has his consecration in his Master's work will have no energies to waste on "doubtful disputations."

Just a little excursion into the land we have passed through, will help us to avoid the mistakes that hindered them and which, if continued, will greatly hinder us. Have

discussions resulted in more of the Christ spirit among us, or have they tended to alienate and divide?

Our pages well filled with love-messages from the gospel of Christ will do more to unite hearts in the Master's service and to allay misunderstandings, strengthen Christian faith, and bring genuine success than can any amount of wrangling arguments and theological scrappings over doubtful theories. These are sure to befog faith, arouse prejudice and fill hearts with suspicion, but they seldom, if ever, promote the true piety which is essential if we would go forward as a people.

The Recorder's Policy After what I have said regarding the mission of the RECORDER, its readers must know its policy pretty well.

We are now beginning the nineteenth year since I took up the editorial pen. It was with a chastened heart that I gave up the pastorate and came to the RECORDER with the burden for all our churches and boards and schools upon my heart. I could see the congregations in New England and in church after church in the Central and Western associations where I had labored in years gone by; and could recall the faces of consecrated pastors and people to whom the SABBATH RECORDER must go week after week as the years should come and go.

Then there was the memory of throngs of young people among the West Virginia hills and in the far West, with excellent gifts to be consecrated to God; and I could not forget the many pastorless churches there and elsewhere to which the editor must in some sense take the place of pastor—all this, to say nothing of the lone Sabbath keepers scattered throughout all the land—and then and there on my very first editorial pages, I wrote these words: "We wish to consecrate this pen to all these interests; and trust that all the people will join heart and hand to make the RECORDER a power for good among them."

Then, in the next editorial, as Moses cast the implement of his daily toil before the Lord for a blessing upon it before he went forth with that as a sign of his commission, so I consecrated this pen to my Master's service, praying that it might ever speak with words of truth and love, and send messages of comfort to troubled hearts and words of good counsel to the perplexed.

Then I asked the pastors to join me in

efforts to preach Christ with consecrated pens in the RECORDER, as well as by word of mouth in their pulpits. So it was that with full confidence in our people I took up this work. Today I thank God that this confidence was not misplaced, and that such a host of friends, old and young, have helped to make the paper a source of blessing and strength to the people.

I have tried to carry out the "Mission" of our paper as described in the preceding editorial. Early in my work some discussions arose on the questions of Christian Science, and regarding some Advent doctrines, and regarding certain other things upon which opinions differed strongly. But when these discussions had gone as far as it seemed in any way profitable the RECORDER declined to carry them further.

When certain writers in theological controversy copied enough to make several pages in the RECORDER from the rankest heterodoxy of a well-known modern writer, in order to make a brief protest at the end, I felt unwilling to lend the pages of the RECORDER to give the writings to our young people, when not one in hundreds of them would ever see it if it were not given them on our pages, and I thought it good policy to keep all such stuff out.

While it has been our policy to be charitable, and to allow freedom for the expression of honest opinions on any question, it has not been regarded as good policy to set the RECORDER up in controversy with the *Helping Hand*, or any of our institutions in which beloved, spiritual Christian brethren were trying to do the Master's work in the light which he gave them. So it has been our policy to say in substance: "If you have a controversy with one of our own publications or with our schools, or with outside papers, please take the matter up with them rather than make the RECORDER a field in which to do your fighting."

It has always been the RECORDER's policy to draw the line at personalities and sharp epithets against brethren; and where writers were not willing to eliminate these, there has been no place for them in the RECORDER.

Finally, the hardest question of policy for the RECORDER has come in these years of controversy between the so-called modernists and fundamentalists. I do not profess to be without any misgivings regarding the wisest policy in this matter. But when I

see the desperate distress into which the controversy has brought some of the larger denominations, until their leaders are lamenting that the argumentative battle has ever been allowed to go on, I can but feel that our own little people are far better off, since no fighting wedge of division has been driven by RECORDER writers, the tendency of which would evitably be to split us apart in feelings and to kill our spiritual life.

It has seemed to me that a RECORDER filled with warm messages from the dear old gospel of our Lord, and records of the splendid activities of our young people, who in these years are so enthusiastic and united in practical Christian work, would do much more to keep us in the faith and inspire us to real co-operation for our forward movements, than could any amount of hue and cry brought in from outside our ranks against those who seem to be thinking wrong.

There have been times when it seemed like very poor policy to publish, for our young people to read, page after page of stuff copied from outside pamphlets and papers written in London or in some other remote locality, or in books and publications where our readers would not see them if we did not give them publicity; and I have refused to give several such articles place in the SABBATH RECORDER. Some of these have been returned to the writers, and several more have accumulated in the office.

Our people have made wonderful progress since the old fighting policy has been left out of the RECORDER, and the various boards have been represented by writers who have been willing to make the most of the good things upon which all agree and to co-operate in the blessed work of winning souls and in Christian culture.

The splendid, spiritual, evangelical associations and General Conference of this year, together with the excellent work of the young people and representatives of other boards in the SABBATH RECORDER, ought to encourage the most pessimistic Seventh Day Baptist, that much of the alarm expressed for our future is uncalled for. Even if we were on the road to ruin, as a few seem to think, our chances to save the cause would be far better by hopeful, inspiring, uplifting, encouraging counsels, than by the friction of disputing factions, denouncing and accusing one another in what they call contending for the faith.

I am sincerely thankful for several hundred letters from all parts of the land assuring me that the great majority of our people heartily approve this policy of the RECORDER.

In this practical, pleasure-seeking age while men are casting out superstition, we must all be careful not to put away spirituality. We need the restraints of true religion. These will be gained and kept intact far better by all uniting to emphasize and promote personal vital piety, the personal acceptance of a personal Savior, and the willing discharge of all duties to the Church and to society, than by heresy hunting and confidence-destroying accusations.

REPORT OF THE CORRESPONDING SECRETARY OF CONFERENCE

To the Seventh Day Baptist General Conference:

The duties of your corresponding secretary have, for the most part, been taken over by the Commission, which functions with the General Conference through its secretary, who is, by the constitution of the General Conference, your corresponding secretary. The Commission also functions through the general secretary, who is selected and employed by the Commission with the approval of the Conference. The report of the Commission, therefore, which will be presented at a later session of the Conference, will set forth very much of the work which formerly was given in the annual report of the corresponding secretary.

The chief task at the present time of your corresponding secretary is the gathering and the assembling of the annual reports of the churches. These reports are of three parts: *membership, financial, and directory.*

Under *membership* facts have been gathered in reference to number of resident and nonresident members; additions by baptism, letter, and testimony; losses by death, letter, and dismissal; net gain or net loss; the number of families, children under ten years of age not members, children ten or over not members, members of other Seventh Day Baptist churches who live in the community, number of people who are not members of any church yet work in some way with the church, and people who are not members of any church but who by family ties naturally ought to be affiliated. And thus a total of each church parish is secured.

These data when assembled show a total membership of 8,183, resident members 5,723, and nonresident 2,460. Not all the clerks made full reports, but the totals of those who did fill out the blanks are as follows: number of families, 2,253; children under ten not members, 1,246; children ten or over not members, 570; total membership of the church communities including all classes, 7,287.

The additions have been 386, 224 by baptism, 119 by letter, and 43 by testimony. The losses have been 324, 126 by death, 112 by letter, and 86 by dismissal. This makes a net gain for the year of 62.

The total reported last year, including the Jamaica churches, was 8,064. The reports for this year include two revived churches, Wellsville with 25 members, Blystone with 7, and the new church at Intally, Calcutta, India, with 33, total of 65. Add these to 8,064 and we have 8,129, or 54 less than the present total of 8,183. The reports of this year show a gain of 62. As compared with the reports of last year the gain is 54, a margin of only 8, so small that it is evidence of quite general accuracy for the statistics as a whole.

On the side of finances the reports show a total of \$45,125.69 for pastors' salaries, as compared with a report last year of \$46,452.55, and a total local expense of \$85,187.68, as with last year \$90,773.26. The treasurers have reported a total for denominational work of \$41,977.47. This would seem to indicate that quite a sum has gone direct to the several interests of the denomination, and not through the hands of the church treasurers.

Your secretary has made a Denominational Directory of the churches and submits it with this report. It consists of the names of the churches by associations, the names and addresses of the pastors, clerks, and treasurers, the names of ordained and licensed ministers with each church, and the names of the deacons, men and women. The date of the organization of the church is also indicated in the reports. There are in the Conference 96 churches, and in the table of statistics they are arranged as follows: Eastern Association, 12; Central Association, 8; Western Association, 14; Southeastern Association, 7; Northwestern Association, 22; Southwestern Association, 6; Pacific Coast Association, 2; over-seas churches, 11; and the Jamaica Association, 14; total, 96.

Your corresponding secretary has made an alphabetical list of names and addresses of our denominational ordained ministers, our licensed pastors who are not ordained, and our missionaries. This list is a part of this report.

An invitation has been received from the Riverside Seventh Day Baptist Church for the General Conference to hold its annual meeting in 1926, at Riverside, Calif.

A few of the reports from the churches have contained lists of officially appointed delegates to the Conference, but most of the churches have given authority to such members as may be present to arrange the list after they arrive at Salem, W. Va.

During the year the Conference has felt the loss of two of our aged ministers, Rev. Madison Harry at Gentry, Ark., and Rev. Simeon H. Babcock at Albion, Wis. And just the week before the opening of Conference we had the sad tidings of the death of our long-time treasurer, Rev. William C. Whitford.

The report blanks provide for a letter from the church to the Conference. Many of the clerks do not make use of this opportunity, but the letters that are sent furnish interesting matter. There is, however, in these letters no definite specific request or petition that should be presented to the Conference. They voice with almost unanimous agreement a spirit of hopefulness, telling of baptisms, revivals, good prayer meetings, praise for pastors and pastors' wives, Daily Vacation Bible Schools, improvements in equipment, loyalty to the denomination, and prayer for God's blessing upon the churches and people.

There have been several changes in pastorates, among which are the following: Rev. T. J. Van Horn has moved from Verona, N. Y., to the church at New Market, N. J.; Rev. James H. Hurley from the Marlboro Church near Bridgeton, N. J., to Verona, N. Y.; Rev. Rolla J. Severance from the mission field at Gentry, Ark., to the pastorate of the Marlboro Church; Rev. William M. Simpson from Alfred Station, N. Y., to Brookfield, N. Y.; Rev. Edgar D. Van Horn from White Cloud, Mich., to Alfred Station, N. Y.; Rev. Claude L. Hill from Welton, Ia., to Farina, Ill.; and Rev. John T. Babcock from business at Exeland, Wis., to the pastorate at Berea, W. Va. Rev. Carl A. Hansen has resigned at Riverside, Calif., and Rev. G. H. F. Randolph

at Middle Island and Greenbrier, W. Va. An addition has come in the person of a student pastor of the Chicago, Ill., Church, August Johansen. Rev. E. H. Socwell was supply pastor at Hammond, La., during the winter, and often supplies at Garwin, Ill., while Robert W. Wing was winter pastor at Daytona, Fla.

Since coming to the Conference here at Salem, W. Va., your secretary has received an invitation from the First Alfred Church asking the Conference to meet at Alfred, N. Y., in 1926, in case the invitation of the Riverside Church should not be accepted.

Also a petition from a group of people organized as the Calcutta Seventh Day Baptist Church of Christ, at Intally, Calcutta, India, asking for admission to the Conference, has been received.

Also a request from the Detroit Church asking for denominational recognition as a minister of the gospel for a member of that church, Rev. George W. Pryor, has been received.

The cost of postage in gathering the annual statistics amounted to about five dollars, for which expense a bill is submitted to the Auditing Committee.

Respectfully submitted,

EDWIN SHAW,

Corresponding Secretary.

Salem, W. Va.,

August 18, 1925.

For a Christian to be cold is sin. No evil is more marked among the Christian churches of this day than precisely the absence of this "spirit of burning." There is plenty of liberality and effort, there is much interest in religious questions, there is genial tolerance and wide culture, there is a high standard of morality and on the whole a tolerable adherence to it, but there is little love and little fervor. "I have somewhat against thee, that thou hast left thy first love."—*Alexander Maclaren.*

When thou passest through the waters, I will be with thee.—*Isaiah 43:2.*

How many believers in Christ wonder how their faith will stand when sickness comes, or when old age creeps on, or when they see the shadow of death stealing across the familiar fields to their own house door! How will it be when sorrow comes round us like a threatening flood? Here is the answer.—*J. H. Jowett.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

ANNUAL REPORT OF THE PUBLISHING HOUSE

FOR THE YEAR ENDING JUNE 30, 1925

*To the Board of Directors of the American
Sabbath Tract Society:*

The publishing house presents for your consideration and approval its balance sheet as of June 30, 1925, the profit and loss statement for the fiscal year ending on that date, and a detailed statement of the work done for the Tract Society and the denomination. The receipts for books, tracts, etc., are also itemized.

During the year there has been some change in the personnel of the shop. Mr. William Mosher, who first was employed by the SABBATH RECORDER in 1884, is back with us again as cylinder pressman after an eight years' absence. The linotype department has been strengthened by securing the services of Clarence J. Olsbye, who came from Milton Junction, Wis., in November. In the business office Miss Aletha Thorngate came from Milton, Wis., in September and has had charge of the RECORDER subscription list and denominational orders, but she is to leave about September 1 to teach school at Mountindale, N. Y.

The amount of commercial business the past year amounted to about \$33,000. This is about \$7,000 less than 1923-1924, which was the best year in the history of the publishing house. The decrease is due partially to the change in management, as the former manager, who built up the large commercial business by personal solicitation, is now a local competitor for this same business. Plans have been under way for some months, however, to increase the commercial work by employing a solicitor in New York and elsewhere, and indications point to a satisfactory volume of work for next year.

Special attention has been given this year to collections, and we are pleased to report that we have about \$4,000 more in the bank, and that much less in accounts due us, than at the beginning of the year. All cash dis-

counts are taken, and all bills have been paid when due.

An effort has been made to get all denominational publications out on time, to fill orders for supplies within twenty-four hours of the receipt of the order, and to give prompt and careful attention to correspondence. We recognize the fact that the publishing house was founded primarily to publish the literature and advance the interests of Seventh Day Baptists, and we have tried to co-operate with all agencies to that end.

The following figures give the details of the year's business:

BALANCE SHEET OF THE PUBLISHING HOUSE June 30, 1925	
<i>Assets</i>	
Current:	
Cash (including petty cash and postage deposit)	\$ 4,906.85
Accounts receivable	4,610.38
Materials, work in process, etc.	3,561.33
	\$13,078.56
Deferred:	
Unexpired insurance	\$ 136.61
Prepaid taxes and miscellaneous	38.12
	174.73
Fixed:	
Plant (appraised value) ...	\$25,633.36
Less depreciation	5,886.58
	19,746.78
	\$33,000.07
<i>Liabilities</i>	
Current:	
Accounts payable	\$ 683.79
Accrued payroll	364.78
Accrued interest on equipment notes	172.50
Reserve, accounts receivable	849.02
	\$ 2,070.09
Fixed:	
Capital	\$25,975.37
Surplus	4,954.61
	30,929.98
	\$33,000.07

PROFIT AND LOSS STATEMENT Fiscal Year Ending, June 30, 1925	
Sales:	
Tract Society	\$12,387.96
Denominational	1,215.37
Commercial	32,895.99
Sundry	128.00
	\$46,627.32
Factory cost of sales:	
Tract Society	\$11,452.62
Denominational	1,106.10

Commercial	27,048.40
Sundry	82.16
	39,689.28
Total factory cost of sales	
	39,689.28
Gross operating profit	
	\$ 6,938.04
Administrative and selling expenses:	
Salaries (administrative and clerical)	\$ 5,815.70
Salary of salesman (New York City)	1,300.00
Telephone	124.14
Stationery and miscellaneous supplies	234.17
Postage	234.92
Advertising	355.76
Auditing expense	45.00
	8,109.69
Net operating loss	
	\$ 1,171.65
Miscellaneous income:	
Interest earned	\$ 68.64
Discount on purchases	216.24
Inventory adjustment	92.86
	377.74
	\$ 793.91
Miscellaneous charges:	
Interest and discount	\$ 55.70
Interest on equipment notes	690.00
Taxes	50.71
Magazine subscriptions	12.13
	808.54
Net loss	
	\$ 1,602.45

<i>Sabbath Recorder</i>	
Stock on hand, July 1, 1924 ..	\$ 136.75
Cost of printing, editor's salary, clerical assistance, etc. ..	11,460.15
	\$11,596.90
Received on subscriptions, advertising, etc.	\$ 4,410.45
Stock on hand, June 30, 1925 ..	116.48
	4,526.93
Cost in excess of income	
	\$ 7,069.97
Amount paid in advance	1,802.70
Amount in arrears	261.87
Circulation:	
Paying subscribers	1,675
Agents	10
Free (exchange, libraries, etc.) ..	123
	1,808

<i>Sabbath Recorder "Fund"</i>	
Cash on hand June 30, 1924 ..	\$ 93.12
Received during year	168.75
	\$ 261.87
Used during year to send the SABBATH RECORDER to worthy individuals unable to pay	230.55
Balance on hand June 30, 1925	31.32

<i>Helping Hand</i>	
Cost of printing, stock, postage, etc. ..	\$ 1,771.69
Received on subscriptions (\$210.34 old accounts collected)	1,845.99

Amount paid in advance	103.55
Amount in arrears	371.22
<i>Junior Graded Lessons</i>	
Cost of printing:	
Year 4	
Part 4 (1500 copies)	\$ 340.08
Received on subscriptions (Parts 1, 2, 3, 4)	176.08
Amount in arrears	35.65
Number sent out past year:	
Year 1	
Part 1	111
Part 2	85
Part 3	101
Part 4	366
Year 2	
Part 1	105
Part 2	86
Part 3	86
Part 4	49
Year 3	
Part 1	84
Part 2	84
Part 3	118
Part 4	104
	390
Year 4	
Part 1	53
Part 2	54
Part 3	88
Part 4	103
	298
Total number of copies sent out	
	1,380

<i>Intermediate Graded Lessons</i>	
Received on subscriptions	\$ 86.34
Postage	13.41
	\$ 72.93
Net receipts	72.93
Amount in arrears	25.34
Number sent out:	
Year 1	
Part 1	122
Part 2	111
Part 3	126
Part 4	106
	465
Year 2	
Part 1	26
Part 2	16
Part 3	7
Part 4	8
	57
Year 3	
Part 1	72
Part 2	55
Part 3	48
Part 4	25
	200

Total number of copies sent out	
	722
<i>Outside Publications</i>	
Received from the sale of teachers' helps, etc.	\$ 143.38
Helps returned to publisher for credit ..	6.33
Cost of helps purchased during year ..	77.63
Value of helps on hand	31.70

<i>Miscellaneous</i>	
Tract Society printing:	
Annual Report to Conference	\$ 103.47
Folders, 1923-4 Committees	9.73
Dismissal letters	50.00
Proportionate cost of Year Book	118.10
Denominational calendars ..	231.28
<hr/>	
Tract Depository:	\$ 512.58
2,000 <i>Why Sunday is Observed as Sabbath</i>	26.61
2,000 <i>Her Wedding Ring</i> ...	22.47
5,000 <i>Not Under Law But Under Grace</i>	43.46
2,000 <i>Light of the World</i> ..	118.64
2,000 <i>Preserving the Idea of Stewardship</i>	22.82
2,000 <i>The Sabbath and Seventh Day Baptists</i>	115.04
1,000 <i>Permanence of the Sabbath</i>	22.50
3,000 <i>Seventh Day Baptist Fundamentals</i>	48.00
5,000 <i>Why We Are Seventh Day Baptists</i>	27.37
3,000 <i>Familiar Quotations</i> ..	38.62
1,000 <i>Pro and Con</i>	34.75
3,000 <i>Post Cards</i>	7.94
200 Covers for tract, <i>The Sabbath</i>	4.66
Binding 133 copies <i>Manual for Bible Study</i>	46.12
Rebinding <i>Light of the World</i>	54.29
Postage for mailing tracts 1924-5 and miscellaneous.	46.87
	<hr/>
	680.16
	<hr/>
	\$ 1,192.74

<i>Receipts for Books, Tracts, Etc.</i>	
<i>A Critical History of the Sabbath and the Sunday in the Christian Church</i>	\$ 2.25
<i>Seventh Day Baptists in Europe and America</i>	3.00
<i>Sabbath and Sunday: Biblical Teachings</i> ..	.75
<i>Swift Decadence of Sunday—What Next?</i>	.75
<i>Life of Governor Samuel Ward</i>50
<i>The Challenge of the Ministry</i>60
<i>Country Life Leadership</i>	11.50
<i>Bible Studies on the Sabbath Question</i> ...	2.88
<i>Bailey's Sabbath Commentary</i>50
<i>Seventh Day Baptist Hand Book</i>	3.55
<i>Sabbath History I—Bond</i>	31.50
<i>Seventh Day Baptist Hymns and Songs</i> ..	.80
Dismissal letters50
Responsive readings	3.29
Record and collection envelopes, Home Department cards	2.75
Rally Day programs35
Miscellaneous tracts	37.15
Gifts	12.32
Denominational calendars	238.57
	<hr/>
	\$347.01

Respectfully submitted,
L. HARRISON NORTH,
Business Manager.

FROM RECENT LETTERS FROM JAMAICA

For more than a year I have been sending a common letter to the leaders of the Seventh Day Baptist churches in Jamaica about once in two months. This week I have sent another of these general letters, together with short letters, to several of the leaders who have written me concerning their Sabbath school helps, or the SABBATH RECORDER, or other items of interest to us about their work.

For a year the Tract Board sent them Sabbath school helps at half price, and sent the RECORDER free to the leaders for a year. This year we are letting them have the RECORDER at half price, as this offers them information about the denomination and its work that they could secure in no other way.

As I have read again the letters that have come from them in the last two or three months, I have thought that the readers of the SABBATH RECORDER would be glad to read some of the quotations from their letters. Had I the time tonight I could add very interesting quotations from other letters. I'll share with you extracts from letters from other persons at some other time.

Brother Adrian Gray writes August 27, "I am very thankful for the SABBATH RECORDERS, and I hope to keep in company with them for they are very encouraging. . . . I am hungering to hear of the Conference. I wish it success."

Mrs. McGregor, clerk of the Pear Tree River Church, writes of their enjoyment in having the RECORDERS, and of the way in which they are using them in advancing the work in Jamaica.

L. A. Dalhouse, Glen Goffe P. O., writes July 29, "I thank you very much for my weekly visitor, the SABBATH RECORDER. It is worth its weight in gold. It is a real friend to me. It brings so much good and cheery news that one can not but be anxious for its arrival."

In March, Leader C. M. Flynn, of the Ballimonay Church, wrote, "I am glad to say I receive the RECORDER regularly, and I can not estimate its value. My family and I look with anxious eye every week for it. It is highly appreciated by the strangers to whom I loan it."

The secretary of the Kingston Sabbath school writes that the "school is far more successful than in the past, both financially and in attendance," and that the spiritual condition is good. "Many visitors are becoming interested in our work."

Leader R. S. Wilson of the Bower Wood Church writes, "We have planned for the marriage of two couples and a baptism on the thirtieth of August; but owing to the scarcity of water, we had no baptism till later. We had on that same day a meeting of the Christian Endeavor Association. The children of the Sabbath school recited pieces, and we had a pleasant time. Our pastor, L. H. Mignott, being with us as chairman." In an earlier letter he wrote, "We are trying to build a little decent place of worship, as the house in which we now worship was not built for that purpose. Our little day school is kept in this house by Sister Josephine Francis. The number on roll is twenty-four, and the greater part of this number belongs to our first day neighbors."

C. M. Flynn, leader in the Ballimonay Church, wrote August 17, "Owing to our deep necessity for our church building, I have been working very hard in this tropical sun to build a kiln so as to start on the building, till ague and fever took me. . . . I am much better, and will soon be out at my work again. . . . We have got a good portion of our posts, and have burnt the lime, and are making the shingles now; and as soon as some of these are in we hope to begin our building. We are only few in number, and have no capital at hand; but I am sure God says the silver and gold are his, so we shall not lack in his good cause. "At present I have to be content with just a little room, 11 by 9, in which to hold our meetings. Our former brethren are ridiculing us, but we are not discouraged. We look back to days when our fathers worshiped in caves and under trees. The outsiders are more in favor with us than with them, and many are saying that as soon as we have a place they will visit us. . . . The people are pleased to read our papers. I have given away the RECORDER, *Reformer*, and Sabbath tracts, and they are accepted readily; and I am sure as soon as I can get out I shall see better results. Doctors, teachers, farmers, police, merchants, and others are reading them. . . . The people are

delighted with the *Sabbath Catechism*. I have not a copy left. . . .

"At present wages are very low. The highest a laborer gets is thirty-six cents a day, and he must feed himself and his family, pay taxes, and meet other rates. Now household goods are very dear, especially clothing and boots. This year crops are poor. Little or no pimento; coffee very poor, and so are oranges. Bananas are plentiful, but only the rich can get the lands that are productive in that line. Yet the good Lord has told us to take no thought for life; so I look into his hands every day as the birds, and he feeds and clothes me. I am of good courage.

"My eldest daughter is now studying instrumental music so that when our little church is finished we may be able to have good music in the meetings. (In a previous letter he says that his daughter wishes to take a reading course to fit herself for mission work.)

"I have received tracts safely. I return very many thanks. Without the RECORDER I would be as a man in the open sea without a raft."

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 13, 1925, at 2.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Harold R. Crandall, Frank A. Langworthy, Laverne Bassett, Ahva J. C. Bond, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Mrs. Theodore J. Van Horn, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Abert Whitford.

Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY FOR THE MONTH CLOSING SEPTEMBER 13, 1925

The usual work connected with the office has been carried on, and I have sent a quantity of literature—books, tracts and old copies of the SABBATH RECORDER.

BATH RECORDER, to Rev. T. L. M. Spencer, in harmony with your instruction of March 8, 1925.

During the month I have spoken at Lost Creek, W. Va., and Plainfield, N. J., on Sabbath mornings, and at the General Conference at Salem, W. Va., at three different times.

I have received from the recording secretary of the General Conference and herewith submit the nominations made by the General Conference for officers and directors of the American Sabbath Tract Society, New York Corporation and New Jersey Corporation.

I have also received a verbal request from the Young People's Board that the Sabbath Tract Society continue its offer this year to give one free subscription to the SABBATH RECORDER for three new subscriptions, in the subscription and reading contest that the Young People's Board is putting on.

The share of my expenses to the General Conference that I have charged to the Tract Society amounted to \$13.65, which has been paid by the treasurer from my expense account.

It is my expectation to attend the Northwestern Association at New Auburn, Wis., September 24-27, and to visit the churches of Exeland and Dodge Center, and to make short stops at Milton and Milton Junction on my way back to Plainfield.

Respectfully submitted,
WILLARD D. BURDICK.

Plainfield, N. J.,
September 13, 1925.

Report received and adopted.

Sabbath Promoter Bond reported on his attendance at the General Conference and recommended that the board request George A. Main to present in person or otherwise any suggestions he may have in mind along the line of Sabbath promotion.

Recommendation adopted.

Voted that a committee be appointed to look after our interest in regard to the bequest of Rev. George Seelye to the society. Treasurer Frank J. Hubbard was appointed such committee.

The bill of expenses of Sabbath Promoter Bond to Conference, Moncton, N. B., and other items amounting to \$19.34, was ordered paid.

Treasurer F. J. Hubbard presented his report and the item of expense for literature sent to T. L. M. Spencer was left to the treasurer as to the charge.

Voted to appropriate \$10 to Dr. E. S. Maxson of Syracuse, N. Y., for use at his discretion in the distribution of literature.

The Supervisory Committee reported the installation of a new job press with mechanical feed at an expense of \$950.

President Randolph appointed Ahva J. C. Bond, Jesse G. Burdick and Laverne Bassett

a committee to nominate the standing committees for the current year.

The address of Ahva J. C. Bond given Sunday afternoon at Conference was referred to the Advisory Committee for consideration, and also to consider the printing of the three addresses given Sunday afternoon at Conference by Dean Main, President Boothe C. Davis, and Sabbath Promoter Ahva J. C. Bond.

Item four of the seventh annual report of the Commission to the General Conference relating to the denominational building was by vote referred to the Committee on Denominational Building for consideration.

Again much time was given to the consideration of ways and means and plans for the denominational building, with a general expression from the members of the board that the work be urged to completion.

The report of the Committee on Standing Committees was received and adopted as follows:

Advisory Committee—Jesse G. Burdick, *chairman*, Esle F. Randolph, Edward E. Whitford, William M. Stillman, Clayton A. Burdick, A. J. C. Bond, Clarence W. Spicer, Marcus L. Clawson, T. J. Van Horn.

Supervisory Committee—Orra S. Rogers, *chairman*, Alexander W. Vars, Otis B. Whitford.

Committee on Distribution of Literature—Willard D. Burdick, *chairman*, Henry M. Maxson, Ahva J. C. Bond, Iseus F. Randolph, La Verne Bassett, George R. Crandall, Harold R. Crandall.

Committee on Sabbath School Publications—Willard D. Burdick, *chairman*, Theodore L. Gardiner, E. D. Van Horn.

Committee on Files of Denominational Literature—Corliss F. Randolph, *chairman*, Arthur L. Titworth.

Investment Committee—Frank J. Hubbard, *chairman*, Henry M. Maxson, William M. Stillman.

Auditing Committee—Asa F. Randolph, *chairman*, Frank A. Langworthy, Irving Hunting.

Budget Committee—Frank J. Hubbard, *chairman*, Jesse G. Burdick, Orra S. Rogers, Willard D. Burdick, Asa F. Randolph.

AHVA J. C. BOND,
JESSE G. BURDICK,
C. LA VERNE BASSETT,
Committee.

President Randolph requested Business Manager L. Harrison North to present to the board at its next meeting his report at Conference on the publishing house, which will be made a special order under miscellaneous business for that meeting.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

MISSIONS

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

ANNUAL MEETING OF THE MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., on Wednesday, September 16, 1925, at 9.30 a. m.

President Clayton A. Burdick presided at the meeting. A quorum was present.

Prayer was offered by Dr. Edwin Whitford.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said board at its meeting held in Westerly on the fifteenth of July, 1925, be approved and recorded; also that the secretary have said report printed in the *Seventh Day Baptist Year Book*, 1925.

Albert S. Babcock, John Austin, and Harlan P. Hakes were appointed a Committee on Nominations and reported the following officers:

President—Clayton A. Burdick, Westerly, R. I.
Corresponding secretary—William L. Burdick, Ashaway, R. I.

Recording secretary—George B. Utter, Westerly, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

Board of managers—Ira B. Crandall, Westerly, R. I.; Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.; John H. Austin, Westerly, R. I.; Harlan P. Hakes, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; Laverne Langworthy, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. Albert H. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.; D. Burdett Coon, Boulder, Colo.; Robert L. Coon, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; Paul S. Burdick, Rockville, R. I.; Walter D. Kenyon, Hopkinton, R. I.; Mrs. Anne L. Waite, Alfred, N. Y.; Herbert M. Swinney, Niantic, Conn.; Edwin Shaw, Milton, Wis.; Theodore L. Gardiner, Plainfield, N. J.; Corliss F. Randolph, Newark, N. J.; George B. Shaw, Salem, W. Va.; E. Adelbert Witter, Walworth, Wis.; Arthur E. Main, Alfred, N. Y.; S. Duane Ogden, Waterford, Conn.; William L. Burdick, Ashaway, R. I.; Willard D. Burdick, Plainfield, N. J.; Theodore J. Van Horn, Dunellen, N. J.; Irving A. Crandall, Leonardsville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Henry N. Jordan, Battle Creek, Mich.; Herbert C. Van Horn, Lost Creek, W. Va.; O.

Eugene Larkin, Oak Park, Ill.; James R. Jeffrey, Nortonville, Kans.; Frank E. Tappan, Battle Creek, Mich.; Alva L. Davis, Ashaway, R. I.; Darwin M. Andrews, Boulder, Colo.; Rolla J. Severance, Bridgeton, N. J.; Mazzini G. Stillman, Milton, Wis.; Benjamin R. Crandall, Berkeley, Calif.; D. Nelson Inglis, Milton, Wis.; Mrs. Clayton A. Burdick, Westerly, R. I.; Rosa W. Palmborg, Shanghai, China; Ahva J. C. Bond, Plainfield, N. J.; Allan C. Whitford, Westerly, R. I.; Miss Amelia Potter, Westerly, R. I.; Edgar P. Maxson, Westerly, R. I.

The report was adopted.

The minutes of this meeting were read and approved.

The meeting then adjourned to meet in annual meeting at the same place on the third Wednesday in September, 1926, at 9.30 a. m.

GEORGE B. UTTER,
Secretary.

INTERESTING LETTER FROM CHINA

DEAR RECORDER FOLKS:

This is the last day of Conference. You may not think that means much to us, but we have been right on hand during these days, hoping and praying and wondering "who" and "what" and "how" and talking over our denominational interests. Especially we trust that nothing shall arise to scatter the energies of our people when such great tasks are challenging our united efforts. You wonder whom I mean by "we." Well, I don't mean the Crofoots, for they are at Tsingtao and I can't speak for them, although I venture to say they also are in Salem in spirit. Nor do I include the doctors Palmborg and Crandall who are holding the fort at Liuho, nor Miss West who is staying by the goods in Shanghai. "We" are the Davis and Thorngate families, who are living together for the summer, and Miss Burdick, who is spending a few weeks not far distant from our cottage. Mr. Davis and Miss Burdick have just been up here a week.

Yesterday, being Sabbath day, we attended Conference with much enthusiasm and only regretted that we did not have a copy of the program that we might follow you more accurately. Our Sabbaths up here on the mountain have been very pleasant. Friday evenings we sit long at the supper table playing Bible guessing games, which the older children enjoy. Afterwards we sit out on the porch and watch the white mist rushing up to us and sing hymns while the

lights come out here and there on the hill-sides about us and the paper lanterns go bobbing in and out among the bamboos.

Sabbath morning we have our little Sabbath school, each one choosing a song down to the "Briar" who always asks for "Jesus bids us shine." Then comes a Bible story and the learning of verses. Yesterday Miss Burdick joined us, and we traveled across the continent visiting the churches and people we know at each place from Los Angeles to Westerly and then swinging back to end up at Salem. Here among the foothills of the Himalayas it was not hard to picture the green hills of West Virginia.

We shall soon be engaging sedan chair men to carry the more helpless of us down the mountain and back across the plain to the houseboat with its crooked oar and much patched junk sail, which will carry us to Hangchow, where we take the train for Shanghai and the work that awaits us. There is much colera now, and the doctors are very busy at Liuho. The hospital has been full and more beds are soon to be provided.

Best wishes to you all,
HELEN SHAW THORNGATE.

Mokanshan, China,
August 23, 1925.

THE TONGUE

SELECTED AND EDITED BY
DEAN ARTHUR E. MAIN

I said, I will take heed to my ways, That I sin not with my tongue: I will keep my mouth with a bridle, While the wicked is before me. Psalms 39: 1.

Set a watch, O Jehovah, before my mouth; Keep the door of my lips. Psalms 141: 3.

For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body, also So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! Therewith bless we the Lord and Father: and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. James 3: 2, 5, 9, 10.

Unpremeditated speech is the heart's overflow. "Out of the fullness of the heart the mouth speaketh." But true Christian

hearts are like great mountain lakes, into which the brooks may flow turbid, with clay and sand, but from whose pure depths the water pours forth clear and beautiful for the blessing of the earth. We can not wholly shut our ears to the incoming of the world's complaint and folly, but we can so live in faith that the overflow of speech shall reflect only the glory of God.

Even the tones of a Christian's voice ought to bear witness by their cheerfulness.

Christ is a listener when we speak
He hears the lightest word we use;
He grieves to hear us scorn the weak,
Accept the wrong, the good refuse.

He smiles to share the children's mirth,
And quiet talk of loving friends—
The care that guards another's worth,
Or simple skill that truth defends.

O listening Christ! give hourly grace
To keep us when temptations come
In meetings of the market place,
Or the sweet liberty of home;

That we may serve and please thee still
And speak as thou would'st choose to hear;
With patient kindness of will
With cheerful faith and holy fear.

—Isaac O. Rankin.

Speaking the truth is not enough. It may be spoken in unkindness, as when an enemy reproaches us for sin. But speaking the truth in love is at once the safeguard and the promise of our Christian fellowship. Love shuts malice out and opens wide the door for service.

PRAYER

O Almighty God, help us to put away all bitterness and wrath and evil speaking, with all malice. May we possess our souls in patience, however we are tempted and provoked, and not be overcome with evil, but overcome evil with good. Enable us, O God of patience, to bear one another's burdens, and to forbear one another in love. Oh, teach and help us all to live in peace and to love in truth, following peace with all men and walking in love, as Christ loved us, of whom let us learn such meekness and lowliness of heart that in him we may find rest for our souls. Subdue all bitter resentments in our minds, and let the law of kindness be in our tongue. Make us so gentle and peaceable that we may be followers of thee as dear children, that thou, the God of peace, mayst dwell with us forevermore.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

The purpose of all education is to acquire the power to bless and to redeem human society.—*Ruskin.*

LATIN HOLDS ITS OWN

"About this time last year the American Classical League made public a report of its investigations showing that contrary to general belief Latin was more than holding its own among the schools and colleges, notwithstanding the action, several years ago, of some of the larger educational institutions in making the study of Latin and Greek optional, says the *Philadelphia Record*. The American Classical League now presents statistics from government sources showing further progress in this direction. It is declared that more than fifty per cent of all the secondary school children in our country are studying Latin and that there are more students in Latin than in all other foreign languages combined.

"It is shown also that France and Germany have fallen in line and set the study of Latin and Greek as obligatory for their young people. This has been ordered upon the ground that no other study would so soon or so well ground the new generation in discipline and culture."

RESOLUTION OF A SCHOOL BOARD IN OHIO IN 1828

"You are welcome to use this school house to debate all proper questions in. But such things as railroads and telegraphs are impossible and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, he would have foretold it by the mouth of his holy prophets. It is a device of Satan to carry the souls of the faithful down to hell."

This, then, I apprehend, is the proper work of the college; to appreciate and measure, and undistrustfully accept and commend, the gigantic strides which physical

science is making in our day, yet not be swept away by them; to welcome all that is true and beneficent in the impetuous currents of modern thought, but not to exaggerate their breadth and depth, nor accept their direction as authoritative or final; to proffer genial and gracious hospitality to whatever is nobly new, yet hold fast, and from time to time assert, that no discovery in science, no advances in human knowledge, can ever invalidate or belittle the Golden Rule, and no conclusion of philosophy ever equal in importance that simple affirmation of the untaught Judean Peasant, who long ago perceived and proclaimed that God is Love.—*Horace Greeley.*

DR. ERNEST DE WITT BURTON

In running through the fourteenth annual report of the Board of Education of the Northern Baptist Convention (1925), I came across an appealing tribute to the life and service of a great Baptist educational statesman which should be a challenge to any man or woman believing in the possibility of a union of thorough Christian consecration with scholarship.

Dr. Burton had been the president of the great University of Chicago only two years when on May 26 he "finished his course."

"It is impossible in any adequate way to reflect the service which Dr. Burton, in this position, has rendered to the cause of Christian education. Only those who have had most intimate knowledge are in a position to appreciate it. In every respect he was our chief and leader. Whatever the board has accomplished in the creation of a new educational interest, in the ministry to our students, in the solution of a multitude of problems, in the upbuilding of our Baptist schools, is due to him more than to any other man. To all these matters he brought deep interest, great patience, and rare wisdom. He gave himself without reserve. He traveled far and often. He gave unlimited time to counsel and conference. No problem was too simple to engage his interest when it was brought to him for advice. No problem was too difficult or too complicated to win his earnest consideration. When men came to him with requests which he could not grant they never went away without feeling that they had found a friend who had given them something better than they had asked for.

"He had a deep interest in education but

a passionate interest that education should be Christian. To him the all-important thing in the process was the development of a noble Christian character. One of the very last remarks of his life was to the effect that he never saw more clearly or felt more deeply that the most important aspect of education was the moral and religious element.

"His interest in education was not confined to America. He had studied its problems far and wide. Twice he had gone on commissions to the Orient to study the relation of education to the Christianization of the great Chinese empire. He grasped the situation there with the same keen insight with which he had seen into the problems at home. The report of his last commission, written in its essential parts by himself, has been pronounced the greatest document on Christian missions since the New Testament was written.

"His last service was as president of our great university. He undertook that tremendous task at a time when most men are thinking of retirement, but he threw himself into it with the zest of youth. He had but two years for this great work, but as the president of the Board of Trustees has remarked, 'They were glorious years.' He wrought more in those two years than most men would have wrought in a decade. He dreamed dreams and wrought mightily for the institution which he loved. As a wise observer recently remarked of Dr. Burton, 'He was the king of presidents.'

"The greatest passion of his life was the urge for truth. It was the ultimate facts that he wanted and he was never satisfied until he found them. No matter where the facts might lead him, in his search for truth, he would not forsake the gleam. If it resulted in the abandonment of some precious heritage, he counted it all but loss that he might gain the truth. That is why he was recognized as one of the world's great scholars.

"No man could be in the van as he was without being misunderstood, and sometimes in the house of his friends; but he never showed feeling or resentment when men misunderstood him or falsely accused him. He had such absolute confidence that the truth would win that he was never concerned regarding what men said about him. The only things that angered him were sham or pretence.

"Few men have had so many friends. He drew forth not only the confidence of men but their deep affection as well. He has left behind him a great host of bereaved and devoted friends.

"The Baptist denomination can never estimate aright what Dr. Burton has done for us, as student of the New Testament and trainer of our ministers and teachers, as chairman of the Board of Managers of our American Baptist Foreign Mission Society, as chairman of the Board of Education, as president of our greatest university, as authority on kingdom interests the world around, as a loyal friend of us all, and as a devoted disciple of his Lord. It is no exaggeration to say, as those of us who knew him best gladly declare, that in our generation we have not known his like."

CHARLES THOMAS FISHER

Charles Thomas Fisher, for more than fifty years active in religious and educational affairs of the Seventh Day Baptist denomination, died August 4, at his late home, The Maples, near Marlboro, N. J., in his eighty-second year. He had been ill but six weeks.

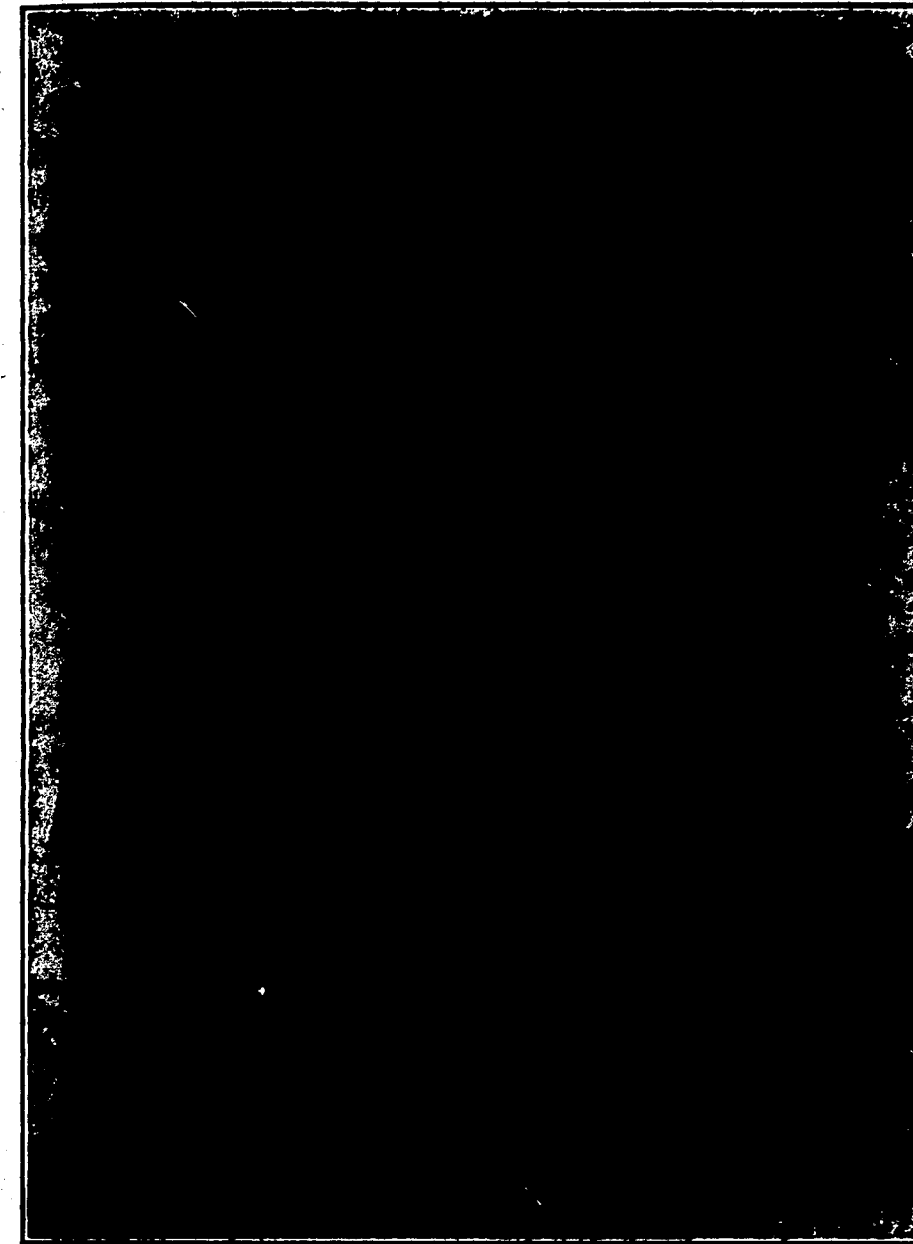
He was the son of Mary Maryott and William Fisher and was born July 1, 1844, on a farm near Bowen's Corner, N. J.

His entire life was spent in Cumberland County, and he divided his time between farming and the practice of surveying.

He enjoyed but two years of formal schooling, and these were spent at the Union Academy, Shiloh, N. J., under the principalship of Dr. O. U. Whitford.

Mathematics appealed to him particularly, and he continued his studies in this subject after leaving school. Ruben Davis of Shiloh, N. J., recognizing that the lad possessed unusual natural gifts, encouraged and assisted him in every way possible. As a boy, Mr. Fisher placing a pocket compass on a broom stick imagined that he was a full fledged surveyor, but it was not until he was over forty-five years of age that he was able to secure papers and maps and thus begin the practice of his chosen profession. He never studied the calculus. He was never stumped by any mathematical problem of any sort, though it sometimes took days and weeks to reach the answer.

He took well deserved pride in the surveyor's license granted him by the state of New Jersey when they passed a law in 1922



Charles T. Fisher

requiring surveyors to be licensed. He was then in his seventy-eighth year.

Although he never had more than two years of formal education under a school system, he believed that the individual himself could accumulate a liberal education by a well defined course of reading and study. He took great pride in the high educational standards of the denomination, and never tired of talking about the constructive work which the three colleges were doing. Alfred, he boasted, according to reports issued by the school authorities of the state of New York, was second to none. Age should never be a deterring factor in securing a college education; and he agreed with President Allen of Alfred, who, in one of his published speeches, declared that far too many students were immature and unable to appreciate or to understand the opportunities they were privileged to enjoy.

Though an omniverous reader, he never read a novel or a general magazine in his life. With discriminating care he collected a library of many volumes, the predominant subject matter being on religious and

allied subjects. Many of the books are poetical. He owned most of the tracts published by the denomination, as well as many of the books written by our preachers, particularly Dr. A. H. Lewis.

For years and years it was one of his hobbies to attend lectures and addresses given by men prominent in their special fields of endeavor. The one standard of measurement, physically and mentally, which he used was Dr. A. H. Lewis, whom he knew intimately.

Mr. Fisher had hundreds of clippings from religious magazines and newspapers, but none of them did he prize so highly as one taken from the *Philadelphia Record*, which described the "masterly address" of Dr. Abraham H. Lewis on the floor of the United States Senate, when he discussed legislation relating to the denomination.

The SABBATH RECORDER was always a welcome visitor to their home. He looked forward to its coming eagerly, and read it regularly and faithfully. It was, he maintained, a tremendous factor in keeping the denomination informed

as to its many activities in the home and in the foreign field. Through it he was enabled to keep in touch with scores of preachers whom he knew, and to read and enjoy their sermons. He wrote a book of poems, some of which were published in the RECORDER.

Mr. Fisher was married on December 24, 1873, to Elizabeth MacPherson. Fifty years later, members of the family and a large number of friends and neighbors gathered at their home in celebration of their golden wedding anniversary. From this marriage, five children were born. Two died at birth. Mr. Fisher is survived by his wife and three daughters: Mrs. Albert James Gadd of Philadelphia, Pa.; Mrs. Albert H. Gandy of Fairton, N. J.; and Mrs. Dora Staub of Bridgeton, N. J. There are four grandchildren and one great-grandchild.

He, with his brother Ephraim B. Fisher, David Cook, and Richard P. Jones, all of whom are now deceased, united with the Marlboro Seventh Day Baptist Church on April 6, 1867; and to this church he re-

(Continued on page 434)

WOMAN'S WORK

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

Apart I stood
And watched the throng,
And wished that I
Might, too, belong.

But when I saw
A friendly heart
Smile from two eyes,
I was a part!—Selected.

Did you ever see cannon balls three feet in diameter? In North Dakota there is a river where they grow that large. I do not understand the process, nor did we see the river, but we did see a pile of the round rocks, and we learned that they had been brought from the Cannon Ball River a few miles away. These rocks looked as if they might have been made to order for some prehistoric combat. We saw, too, on this day's ride, some petrified tree trunks. One of these had been quite a large tree and was well marked for the information of the tourist. We went into the inclosure to examine it, and as we stood on the platform waiting for the signal to go aboard, we saw a man trying to break off a piece to take away as a souvenir. He finally succeeded and I suppose came away happy, and will doubtless put the souvenir away and forget all about it.

The state of Montana doesn't look like so much on the map of the United States; but we decided before we had finished our more than twenty-five hours' ride across it, that it is quite a state, after all. And here, too, was demonstrated the good judgment of all those men on the car who had chosen this railroad for their employer; for now that they had free transportation over the mountain passes and through the many tunnels there were no flying cinders, no smell of smoke, no starting and stopping to get a better start, for our train was motor driven. Sometime during the night the engine was taken off and the motor attached. We missed almost at once the jerk of the engine in starting and stopping. We awakened Tuesday morning to find ourselves in the Rocky Mountains.

We were so fortunate on this trip as to have as a fellow passenger a Y. M. C. A. man, Mr. Adams, state secretary of Washington, who had traveled this road many times, and who was now returning from New York for the second time since June first. His knowledge of points of interest helped in our enjoyment of the trip. He had told us that early in the morning we would reach the area visited by the earthquake that a few weeks before had done so much damage in various parts of the West. So before we had our breakfast we went to the rear platform, where we spent most of the day. Soon some recent landslides showed us that we were nearing the earthquake area; and suddenly, as we rounded a curve, we came upon a place where the rocks had been piled upon the track and a little farther where the entrance to a tunnel had been blocked and the tunnel had collapsed. We were told that this destruction missed a passenger train by about two minutes, and that the train was blocked for about forty hours before the passengers could be taken off. I am wondering if there was one on that train who does not believe in a kind and overruling Providence. Traffic over this section was held up for a number of days while repairs were made. The only place to lay new tracks seemed to be above the stream. For a short distance our train seemed to crawl along on this temporary track above the water. I suppose in time a new tunnel will be constructed. It was in this region that we came upon the headwaters of the Missouri River. Many streams and waterfalls were passed, where we should have been glad to linger; but if we had stopped at every place we wanted to, we should not have been so far on our journey as we were.

We swallowed a hasty breakfast and went back to the rear platform in time to read the legend, "Continental Divide." Here we passed through our first long tunnel; it is only about a half mile long, but "it seemed longer." We entered it on a curve, but almost immediately the track straightened, and it was interesting to watch the red light at the end of the curve grow dim and dimmer. Some were able to see the point of light when we reached the end of the tunnel; but I was so foolish as to turn my eyes away for a moment just before we reached the exit, and I could not again catch the glimmer of the pinpoint. The entrance

to this tunnel, coming so soon after our view of the wrecked one, brought a little show of nervousness from the younger of two bobbed haired girls across the aisle, whom I had at first thought to be sisters; but who I now learned were mother and daughter. This was "daughter's first trip west"—from South Dakota.

All that day we rode as that famous man of history who had ten thousand men—you remember "He marched them up a hill one day"—we went up mountains and we came down mountains; what time we did not go through mountains; but at that we did not find as many tunnels to the mile as are between Parkersburg and Salem. We rode through short narrow mountain passes and along the famous Montana canyon for mile on mile, and then we rode on narrow ledges of rock suspended almost, it seemed, in mid-air. At regular intervals were the power stations where we changed motors; most of these stations were in seemingly inaccessible spots except to the railroads. We were pleased to see the attractive houses and grounds provided for the railroad men who were obliged to live in these out-of-the-way places. Almost always there were beautiful flower borders. Some of these stations were in rather desolate surroundings because forest fires in former years had raged over the mountains and much of the timber had been killed; not all had fallen, however, and this added to the desolation as the new trees are very slow in starting.

About midday we reached Butte, a city that has the distinction of being the largest city in the world given over exclusively to the mining industry. The copper mines of this district are among the largest in the world. The names of towns and rivers in this section are interesting and are indicative of the country and its history. Deer Park, Deer Lodge, Bearmouth, Gold Creek, Dawson, and Clark Fork River, and many other places with equally interesting names we whizzed past. Sometimes on the mountain sides we looked below and saw the curve of the track a mile down, where we had been; and then we looked above and saw the entrance to a tunnel where we soon should be, if we had good luck and did not roll into the river way below us. Some of these curves were so sharp that we took to counting the cars ahead, and once or twice we almost fancied that we could count our own car with the others. Always we could see

the three express cars of bananas ahead, and we knew that if we met disaster we should not starve while we could still sing about our bananas. Much of the afternoon was spent in the Bitter Root Mountains, to us the most beautiful of all that we saw on that day's ride. We reached the summit just before nightfall; and here we passed through the longest tunnel of the entire trip, about two miles long; and then we were in Idaho.

WORKERS' EXCHANGE

Gentry, Ark.

THE WOMAN'S HOUR AT THE SOUTHWESTERN ASSOCIATION

As the associational secretary was not present, Mrs. H. D. Witter, of Gentry, presided.

Miss Fucia Randolph, Fouke, Ark., read short sketches of work done by some of the women of the New Testament and led in singing "Sweet Hour of Prayer." This was followed by sentence prayers by several ladies present. Solo and chorus, "Rose of Sharon," Miss Oda Mitchell, Little Prairie, Ark. Reports of societies: Fouke, Little Prairie and Gentry in Arkansas; Hammond, La., and Attalla, Ala. Music, "He Keeps Me Singing," led by Mrs. Myrtle Ricketts, Gentry, Ark.

Paper, "First Things," written by Mrs. Coalwell, Hammond, La., read by Mrs. Ora Lowell, Decatur, Ark. Selection, "The Heavens Declare the Glory of God," Mrs. C. C. Van Horn, Little Prairie.

Echoes from the Woman's Hour at Conference, Rev. Angeline Abby Allen, Fouke, Ark. Duet, "Ring Ye Bells," Miss Avis Randolph, Salem, W. Va., and Miss Elva Scouten, Fouke, Ark.

Fouke, Ark.

The Ladies' Aid of Fouke sends greetings to the sister societies. We would report good work for the past year.

We had our Thanksgiving dinner and a program. The dinner was at Dr. Smith's, and the program was in the woods. There were seventy-four present.

The annual New Year's dinner was at Dr. Smith's; seventy were present.

The pageant, "The Light Hath Shined," was given February 24, in charge of Mrs. Sutton.

June 27, with the help of the young people, we gave a program.

We have knotted three comforts and quilted seven quilts; helped one of our members make kraut; picked cotton last fall, and paid our dues. Amount collected, \$59.57.

We have paid to the Woman's Board \$35, and repairs for the hall, \$10; sundries, \$6.

We have been helped by having our pastor, Mrs. Allen, with us this year.

We ask your prayers that we may do more for our Master.

NANCY E. SMITH,
Secretary.

Attalla, Ala.

We have not done as much as we should like to have done, but we are glad to report what we can. Our society is so small that we have been unable to raise any money, but we have made up a box to send to our mission in China valued at \$20. We have sewed some for those who could not sew for themselves and visited the sick. We enjoy the work and plan to do more the coming year than we have this.

Pray for us as you know this is a young society and the work is new to us.

MRS. VERNEY A. WILSON.

WOMAN'S BENEVOLENT SOCIETY, LEONARDSVILLE, N. Y.

ANNUAL REPORT

Our activities for the year have been similar to those of the past. We held regular monthly meetings, with an average of fourteen.

One bake sale and one birthday tea have been held, and dinners have been served by the society for our association last June and the Bible School Association. We joined with the Methodist women in serving dinner to members of the Dairymen's League and their families at one of their all-day meetings, netting us \$50 for our share.

We have given \$200 to the Onward Movement, bought stationery for the pastor, had our silver marked, and have given out Christmas baskets, also other gifts on the occasion of birthdays, etc. The sum of \$10 was also given to Salem College by individuals in church and society.

The July and August division of the society held a sale and ice cream social, receiving \$40; and in connection with the September monthly meeting at Mrs. T. D. Green's a tea was held, from which we received \$22. These receipts with our dues and money

received from tying quilts and our mite box offerings constitute most of the receipts of the year.

There has been added one new member to our roll and we have lost one, our dear Mrs. Coon, who was so faithful in her good work.

I would also mention in connection with our social life a very pleasant gathering held at the parsonage last Tuesday in honor of Mrs. DeEtte Randolph, who is soon to leave us for her home in Walworth, Wis., after a year's visit here at the parsonage. She had endeared herself to the hearts of all who had come in contact with her, and it was with a certain amount of sadness that we bade her farewell and Godspeed, hoping that some day she may return to us again.

"Life is sweet just because of the friends we have made and the things which in common we share;

We want to live on, not because of ourselves, but because of the people who care.

It's giving and doing for somebody else—on that all life's splendor depends;

And the joy of this world, when you've summed it all up, is found in the making of friends."

ELSIE L. CROOP,
Secretary.

CHARLES THOMAS FISHER

(Continued from page 431)

mained a faithful and a loyal member to the time of his death. He studied the Seventh Day Baptist questions, and his affiliation with that denomination was not a matter of inheritance of religious ideas, but because he had studied, researched, and prayed. He was a regular attendant at the Sabbath school class taught by his brother Ephraim for over thirty years. He never used tobacco or alcohol in any form, and was able to persuade many men to give up these pernicious habits. He had convictions and he fought for them.

Fearless, upright, and honorable in his dealings with the world, his death will be felt as a personal loss by the members of his church and his denomination.

A. J. G.

MUSIC

God is its author, and not man; he laid
The key-note perfect of all harmonies; he planned
The perfect combinations, and he made
Us so that we could hear and understand.

—M. G. Brainard.

YOUNG PEOPLE'S WORK

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

OUR NEW AMERICANS

Christian Endeavor Topic for Sabbath Day,
October 24, 1925

DAILY READINGS

Sunday—Help as workers (Deut. 24: 14, 15)
Monday—Help as worshipers (Acts 10: 1-8)
Tuesday—Help as builders (Neh. 4: 16-23)
Wednesday—Give them education (Neh. 8: 1-8)
Thursday—Give them equality (Acts 17: 22-31)
Friday—Give them friendship (Gal. 3: 26-29)
Sabbath Day—Topic: Our new Americans: How they help us and how we can help them (Deut. 10: 12-22; Luke 7: 1-5)

INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, October 24, 1925

HOW MAY WE PROVE OUR CHRISTIAN FRIENDSHIP FOR THE JEWS? ROM. 10: 1-14

TO THE LEADER

I would suggest that for this lesson, as well as for any time that you ever have to lead a society prayer meeting, you begin by reading the Bible reference. Read it two or three times if necessary, until you begin to see what bearing the Bible reference has on the topic. When you have done so, you have a very good beginning for a leader's talk. If the Bible passage is difficult, ask your parents or pastor to help you understand it.

It will help you to be reminded that the great apostle, Paul, in the passage before us, is speaking of his kinsmen, the Jews. He says in the first verse, "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." But they had not accepted the Lord Jesus, and only that could save them, as he says in verse 9, "because if thou wilt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." It would be well for every intermediate to commit those two verses to memory, and think about them often.

THE JEWS

We know that the Jews have been persecuted in many lands, and through many cen-

turies. People who are not Jews, claim that they deserve it by their pride and exclusiveness. But we know that real followers of Jesus would neither be proud, nor would they try to be revenged on others for being that way. Both sides must be saved by the spirit of Jesus, who was a Jew according to the flesh, but was very humble. As the leader of all who call themselves "Christians," he taught us to be charitable, to love our enemies, and pray for their salvation.

MISSIONS TO THE JEWS

Not many Jews become Christians. Perhaps it is because when they look at the lives of most so-called Christians, they do not see anything that is superior to their present religion. As Paul again says in Romans 11: 25, "a hardening in part hath befallen Israel until the fulness of the Gentiles be come in." That is, until we become more fully Christian in heart and life.

However, a few are coming into whole-hearted and joyous relations with Jesus Christ, like our late Brother Lucky, and are providing a foretaste of what it will be when all Israel is gathered in. "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead." (Romans 11: 15.)

SEVENTH DAY BAPTISTS AND THE JEWS

Because of our high regard for the Old Testament as an account of God's dealings with his people, and especially for the Ten Commandments as an expression of what he expects of his people, we as Seventh Day Baptists have a message that should appeal to the Jew. It is not necessary for him to renounce any of his faith in the Old Testament, but only to accept Jesus as the fulfillment of that faith.

We have also a message for the Christian world. It is that they return to obedience to all of God's commandments if they ever expect to win a people, the best of whom are still obedient.

Let us all seek to be more obedient to God, live out the teachings of Christ, and show more charity toward all men.

ORGANIZE FOR WORLD SERVICE

During the month of October, it is hoped, every society will begin work on the new Christian Endeavor standards. The *Christian Endeavor World* is also to be introduced to every Christian endeavorer, and an

effort is to be made to secure subscriptions.

Recognition in the campaign will be given to all local, city, county, district unions reaching the following goals:

a. The national standard presented by visitation, correspondence or in union meetings to at least three-fourths of the societies.

b. Not less than ten new subscriptions to the *Christian Endeavor World*.

c. A Junior superintendent, an Intermediate superintendent and a Union Christian Endeavor literature representative elected or appointed. Names and addresses to be reported to the general secretary of the United Society of Christian Endeavor.

Helpful suggestions for carrying out these plans will be found in connection with the treatment of the regular Christian Endeavor prayer meeting topics: Young People's topics: October 3, "How Can Our Society Benefit Our Community?"; October 10, "They First Gave Their Own Selves." Intermediate: September 26, "How Can We Serve Our Neighborhood?"; October 3, "How Can Our Society Help Other Intermediates?"

MORE ABOUT YOUNG PEOPLE AT CONFERENCE

The main feature of the young people's activity at Conference, as far as the general sessions were concerned, came the night after the Sabbath, when the Conference young people's program was presented.

Following a number of selections by the Milton College quartet, devotional services were led by Paul Green, of Farina, Ill. A statement as to the work of the Young People's Board during the year was given by Mrs. Frances Ferrill Babcock, corresponding secretary; and this was followed by a brief address by Dr. B. F. Johanson, president of the board, who also presided.

After the entire Conference had been led in singing the Young People's Rally Song, a group of seven brief talks were given by representative young people of the denomination. The speakers included Egmond Hoekstra, of Battle Creek, Mich., whose subject was "Faithful Service"; Miss Maybel Sutton, of Salem, whose topic was "Co-operation"; Miss Virginia Bond, of Plainfield, N. J., "Bible Knowledge"; Paul Ewing, of Shiloh, N. J., "Giving"; Miss Marjorie Willis, of Battle Creek, "Missions"; Harley Bond, of Lost Creek, W. Va., who spoke on "Spiritual Achievement";

and August Johansen, of Chicago, whose topic was "Entire Consecration."

The climax of the young people's program was reached with the presentation of the missionary pageant, "The Challenge of the Kings," representing the influence of Christianity in the lands of other faiths.

Regular Christian Endeavor meetings were held Sabbath afternoon, at Conference. The Senior meeting, with the topic, "Your Life and Its Makeup," was led by Harold O. Burdick, of Salem College, and was a very interesting service. The Junior society meeting was held under the direction of Miss Elisabeth Kenyon, of Ashaway, R. I., and the Intermediate society meeting was also held, at the same time, in charge of Duane Ogden, of Rockville, R. I.

A young people's hike among the West Virginia hills was the closing social activity of the young people, and was staged Sunday morning. In the afternoon, previous to the general session of Conference, a brief young people's program was held on the college campus, with Rev. Clarence C. Hamilton, of the United Society of Christian Endeavor as speaker. He emphasized the work of Christian Endeavor, and declared that it is a vital factor in adding young people to the church. The same speaker also appeared on the evening program of Conference.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

The Thirtieth International Christian Endeavor Convention was held in Portland, Ore., July 4-10. Perhaps the most noteworthy event of the meeting was the advancement of Dr. Francis E. Clark, the founder of the movement, to president emeritus and Dr. Daniel A. Poling from associate president to the active head of Christian Endeavor.

The writer had never really seen or known Dr. Poling when he was at his best until the convention. Mr. Poling is a rare combination of Christian humility and aggressive ability. In the meeting of the trustees of its United Society, Dr. Clark offered his resignation, and insisted upon its acceptance. He is now well advanced in years and of failing health. We all realized that the associate president must be advanced to the active leadership. Mr. Poling made this remark: "You, my colleagues, know some of my limitations, and I know limitations that you do not know."

When it was announced publicly in the auditorium that the founder had wished to be relieved of active duty, Mr. Poling said to Dr. Clark, "You have not now and never will have a successor." Again, instead of accepting the invitation to speak Sunday morning in one of the largest churches in the city, an opportunity which would certainly have been his, he chose rather to preach to a little congregation on the outskirts of the city, in a church which his father founded and built and where Daniel was brought up in Christian fellowship. This illustrates the Christian humility of the man, but it is only one side of the picture. Mr. Poling was brought up in this state; he attended high school and college here. While attending Dallas College he won for his school the state oratorical contest. He played baseball, basketball and football. At the last field meet which his college held with Willamette University while he was attending, he won five firsts, two seconds, and one third. His ability as an aggressive leader has been shown in his fight for prohibition, when he acted as secretary of the Flying Squadron. In 1912 he made a campaign for the governorship of Ohio, on the Prohibition ticket, polling more than ten times as many votes as any previous Prohibition candidate.

Dr. Clark is still head of the World's Christian Endeavor Union and will continue his active interest in the United Society. As a memorial to him and Mrs. Clark, the endeavorers of the United States and Canada will raise \$100,000 during the next two years. Mr. and Mrs. Clark will receive the income from the fund while they live. It will then be used to promote Christian Endeavor. Many things were done to show honor and respect to this great man. He was made a Knight of the Rose, by the Portland Rosarians. Beautiful pictures of local scenery were presented to him.

Mr. Percy S. Foster, of Washington, D. C., who for twenty years has been our convention song leader, was very much in evidence. One evening was featured by a message from President Coolidge. The sessions for the first two days were held in the Multnomah field and were broadcasted. There was an average of twenty-five sessions a day with remarkable conformity to schedule.

If possible, the parade was more spectacular and impressive than formerly. The parade is intended to visualize to the commu-

nity the dynamic force of young people which Christian Endeavor embraces throughout the nation, and of which the marchers are representatives. It was three miles long with many thousands of young people participating. The Ohio delegation won first prize, Dixie second, and Iowa third; Arizona being the first state to complete its quota of registrations, had the honor of leading. Dr. Clark said it was the greatest street spectacle that Endeavor has had.

Portland gave us a royal welcome. No detail for our comfort seemed to have been forgotten. The papers said that Mr. Gates, the secretary, was running around in a daze because he found nothing to do, whereas often in the past he has found that everything has gone wrong. This was slightly overstated, however, for Mr. Gates never knows a time when there is not something to do. Mention should be made here of the fact that our genial secretary is a man of rare ability. He can retain his cordial bearing in spite of the mass of detail work and irritation that always accompany such a great gathering. The daily papers were more than generous in their reports of the proceedings. Editorials, cartoons, half pages of pictures, and many, many columns of reports featured each edition during the convention.

Portland is called the Rose City. The streets were especially decorated for us. Whole parks were illuminated to represent massive buildings, fountains were playing in electric lights, and even the traffic officers wore C. E. badges.

On the last day more than two thousand delegates enjoyed Portland hospitality and Oregon scenery in the auto trips over the Mount Hood Loop and Columbia River Highway. These trips represent the most ambitious entertainment features ever attempted by such a convention. The generosity of the Portland people is certainly to be commended. Everyone who wished to go was provided for. Every possible precaution was taken to prevent mishap on the trip. The Columbia River Highway is conceded by many to be the most scenic highway in the world as well as being a marvel of engineering skill. The Columbia River Gorge is the only place in the world where a major mountain range (Cascade) is cut squarely in two by a river at sea level.

The delegates were given a choice of several trips—a leisurely ride along the high-

(Continued on page 447)

CHILDREN'S PAGE

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

ANGEL'S FOOTPRINTS

Every little kindness,
Every deed of love,
Every little action,
Prompted from above,
E'en a cup of water
In his great name given—
These are angels' footprints
Leading up to heaven.

Every little sacrifice
Made for others' weal,
Every wounded brother
That we strive to heal,
E'en a word of kindness
To misfortune given—
All are angels' footprints
Leading up to heaven.

MORE ABOUT MRS. WARDNER'S SQUIRRELS

DEAR RECORDER CHILDREN:

A patient said to me one day, "I think you ought to write another letter to the children about squirrels," or I might not have had the courage to write you a third letter on the same subject.

The squirrels became quite popular. Guests at the sanitarium were so attracted to them, that, after going home, when writing to me, they would inquire for the squirrels. Nuts were also shipped in to them from three different states.

I had to be moved in the winter and so lost my squirrels. They had given me so many pleasant hours that it was no small trial to give them up.

I am very glad I had a chance to get acquainted with them, for I knew almost nothing about them before I came into the annex. I learned that while they have much in common, each squirrel has its own individual traits. Some of them will eat kinds of food that others will not. Once I gave a squirrel a plum. He examined it thoroughly, then laid it down and went away. The next squirrel ate the plum. They all like nuts. I fed them five different kinds, and as far as I could judge, all liked the hickory nut the best. All together, I must have fed twelve or fifteen squirrels. Of this number, all but one would tease for more

nuts after they had eaten what I gave them. This one would sit quietly by the window for a few minutes, and if I gave him no more nuts, go away. I don't think he wanted people to give him anything if it did not come of their own free will. Of the others, all but one would tease a few moments, and if they got no more nuts, go away; but the one stayed on till he got the nuts. On account of his ability to tease, I named him "Teaser." I wish you could have seen the tricks he performed when he was teasing for nuts. Sometimes I would talk to him and bow; if so, he bowed in return. None of the others ever bowed to me, no matter how many times I bowed to them.

One of them learned to know the SABBATH RECORDER when he saw it. This is the way it happened. He was a persistent little fellow. One day when I refused to give him nuts after he had eaten enough, he began to gnaw the window sill. I couldn't let him do that. A RECORDER was handy, as usual; so I picked it up, reached out of the window and struck him—not hard enough to hurt him, but just enough to frighten him. He jumped back where I couldn't reach him. The next day the lesson was repeated; and the next day when he started for the window sill, I held up the RECORDER. As soon as he saw it, he ran, and he never gnawed the window sill again. Do you suppose all Seventh Day Baptist children know the RECORDER when they see it? I hope they do, but I want them to know it because they love it, not because they are afraid of it as was the squirrel.

One of the squirrels was smaller than the others, so he often had to wait for his breakfast as the others drove him away. This brought out a very interesting trait in his character. Once he had been driven away until three hours had passed by before he got his breakfast. When the coast was finally clear, I handed him a nut. He grabbed it so quickly that it made me jump. At the same time he gave a little chuckle as much as to say, "Oh goody, I've got it now." After that, if he had no trouble in getting the nuts, he took them as a matter of course; but if he did, when he succeeded in getting them he gave that little chuckle. You see he appreciated the nuts that cost him something, more than he did those that came to him without any effort on his part.

WHY THE SQUIRREL IS HAPPY

Once upon a time, there was a little Russian squirrel hopping gayly from one branch to another in the forest, when he fell upon the back of a sleeping wolf under one of the trees. The wolf was a cruel old fellow and caught the squirrel between his paws, but the squirrel begged for his life.

"Very well, then," the wolf told him, "you shall go free only if you tell me why it is that you chatter and play all day long, no matter what the weather is. What is the secret of your happiness? I should like to know it, for try as hard as I can, I am able to do nothing but cry and howl."

"I will tell you from one of the branches of this tree," said the squirrel, who was a clever little fellow.

So the wolf allowed the squirrel to scamper up the tree trunk, and then he looked up at him, asking in his sad voice, "How can I be gay and cheerful, little squirrel?"

"You are sad because you do wrong," said the squirrel, who could speak out his mind now that he was safely out of the wolf's paws. "You hunt and kill and kill and hunt from one season to another. I never hurt anyone. I spend my spare time laying away grain and nuts for the winter season, but I never take anything that does not belong to me, and I do not kill. As long as you are a wolf, you will howl sadly. I shall always feel gay and happy, for the squirrels are good."

With that the saucy little fellow ran so far up into the branches that the wolf, jumping up in his rage, was not able to reach him.

This is a very old fable, but it means something, as many old stories do. Every boy and girl knows what it means to be good and what it means to do wrong. You may, for a moment, feel happy when you take away a plaything from little brother or sister, or when you are disobedient or fail to do the task mother asked you to do. But in the end you are not really happy.

That is the meaning of this story, that goodness brings a happy feeling in our hearts.—Selected.

THE RIGHT ANSWER

Dignified Visitor at Sunday School—
"Who was the least pleased at the return of the Prodigal?"

Bright Boy—"The fat-headed calf."—
London Opinion.

A lady told me that she once saw a mother squirrel trying to teach her baby squirrel to walk out on the limb of a tree. She went ahead and coaxed and coaxed, but the baby wouldn't move because it was afraid, so she went behind and pushed it.

I like the trait in squirrels which prompts them to lay something by for a "rainy day." They used to come into the ward, take the nuts, and bury them in my flower pots or hide them under the pillows.

I had a large brown and grey squirrel, a magnificent fellow who ruled over the annex squirrels. For this reason he was named, "The Old Warrior." One day when he came to my window, I noticed that one of his hind feet had been hurt. He tried to eat in the usual position, but it gave him so much pain that he put the opposite front paw down on the ledge to relieve the weight on the sore foot, while he held the nut in one paw. But he found the one paw was not strong enough to hold the nut steady, so he put the nut on the ledge, lay down on his breast, ran his paws out in front and held the nuts while he ate them. His favorite place for eating was four feet away, but he ate the nuts where I put them till his foot was healed, then he went back to the place he liked best. While he was disabled he took the best possible care of himself, but when the disability was removed he took up his old life of activity.

The morning I moved, all the squirrels I had, five in number, came and took a farewell breakfast with me. One of them had been in the habit of coming in and sitting down by a little sauce dish of nuts while he ate them; but this morning he didn't like the looks of things. Boxes were piled up and the nurse was there packing things away; so he clinched his teeth on the dish and backed out of the window where he couldn't be reached, then put the dish down and ate the nuts. I thought he ought to bring the dish back but he didn't see it that way.

Don't you think we ought to be very good to these little creatures? I am sure you do. I feel that our heavenly Father created them in part because he knew they would help make us happy.

Yours truly,
MARTHA H. WARDNER.

Sanitarium Annex,
Battle Creek, Mich.,
July 22, 1925.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

DAILY RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

D. NELSON INGLIS
(Conference Paper)

Early public school instruction in this country was very closely interwoven with religious teaching as emphasized in this Conference program. In fact much of the material used in textbooks was taken directly from the Bible, and many of the stories in the readers, grammars, and other texts, if not drawn from the Bible, had morals attached to them, and the morals were so labeled lest anyone should overlook them. Between that system and the one in vogue today there is a great gulf, and impassible. With multiplicity of denominations and differentiations in creeds and beliefs, there has come mistrust of motive to such an extent that early in the century came a move to separate religion and the school, as well as Church and State. And until some fifteen years ago there had been brought about almost if not quite an absolute exclusion of religious training from the public school.

That was probably for the best, for three reasons: 1. It gave the public confidence to send children without fear of sectarian doctrines being forced upon them. 2. It has made impossible the criticism that public school funds were being used to make Catholics, Jews, Baptists, or whatever it might be; although at the same time it has removed religious training of any sort from a large per cent of the youth of our land at the very time when such should be given them. I mean by this, that more than half of the children of America do not attend Bible schools and have little or no religious training at home. 3. And in the third place, in a good many cases the teacher has not been and is not fitted by training or in character to impart religious truths.

The Y. M. C. A. and the Y. W. C. A. and other like organizations are stressing largely the four-square life; and more and more are educators, and the public as well, coming to see that our system of education is lacking. We have stressed heavily the men-

tal life of the student and have given immense time and effort in presenting courses that would train the mind to store knowledge and to think correctly. We have provided playgrounds, and playroom apparatus and directors of play. We have encouraged the social life of the school period (especially as it pertains to the high school) in class parties, dances, banquets, and the like. But in placing anything definite and concrete in the way of religious training in the public school courses, or in connection with them, we have been sadly lacking. Mr. G. H. Betts in writing on the field of religious education says: "No life grown to maturity without contact with religion can ever make religious thoughts, feelings, and actions as natural and inevitable and effective as they would have been if they had been built into growing life from the first."

Three churches at least have been foresighted enough to provide for this need, and have established and maintained parochial schools—Catholics, Jews, and Adventists being notable examples. Personally, I do not believe in the parochial school system to the extent that it segregates Catholics from Protestants, Jews from Christians, or Adventists from Presbyterians. All children should be brought up to be *American* citizens, regardless of creed, and to have faith in each other and to work together to render our nation a fit place for the nurture and ripening of the ideas of freedom—political, moral, and religious.

Religious training, or education, does not presuppose teaching of denominational creeds and tenets. It must become more than a mere assembling of facts about characters and events enumerated in the Bible—it must include something which will be of use when one has to decide under stress that this or that choice is right and therefore best. The Sunday school, or the Bible school on the Sabbath may attend to the sectarian teaching—the public school system must be free from that. But the school should be held responsible for the installation of high ideals and morals; these in turn will become the basis for good motives. It is only just to demand that along with our secular education emphasis be placed on a proper conception of the purpose and meaning of our existence, and that each succeeding generation make some contribution toward perfection. Youth must be taught right evaluations, and what better source than the life

and teachings of Jesus Christ. Religion is not the matter of just one day a week, it belongs to every relation and activity of life. All too few of us, however, practice that in our business, sports, or other walks of life. It must become a part of us and not a cloak to wear on days when we attend church. And to think that sufficient training can be given in twenty minutes or a half hour in Bible school can counterbalance thirty hours of training in the other natures is to think amiss. Furthermore, it has been an acknowledged fact that the teaching efficiency of the Bible school does not in many cases even approach the efficiency of the public school. But that is the problem to be discussed by Pastor Skaggs. If we are to make our system of religious training respected by the rising generation, we must place it on a level with the mental and physical, and prepare to present it with as much zeal, earnestness, and efficiency as we do our secular education. Separation of Church and State does not necessarily preclude a mixture of secular and religious training.

As I have said before, some churches have recognized the value of religious training and instruction in the adolescent age and have established parochial schools, in which the pupil gets his whole primary education. Some have maintained schools of similar kind which are attended by the children before and after the public school sessions. But I am of the opinion that it is too burdensome on the child and removes all enthusiasm for the study which is so vital to him. He goes to it with reluctance rather than with anticipation.

Some have tried to supply the need by having religious day schools during the summer vacation and we believe that we can see good results in this field. But in all these cases the great mass are well nigh excluded; for all too many are not connected with any church or Bible school; and furthermore they are suspicious of church organizations in regular sessions.

Of course the objection may be raised that if the children do not and will not attend the Bible school, they will not attend the week day school of religion; but facts do not sustain this contention. When it is put on a par with other instruction and becomes a part of the regular school course, it is found that a very large majority elect to place it in their list of studies.

To sum up what I have tried to present so far, we find:

1. That every child has just as much right to be well taught as to be well born, and any teaching which excludes God and his purposes and the ideals and teachings of Jesus Christ, is lacking. The child need not take such of necessity, but it should at least be at his choice.

2. That the public school at present can not (by act of legislature), and the home in many cases does not, furnish competent religious training.

3. That the Bible schools, although they have done their best, have been and are yet largely inadequate to meet the need—through lack of time, equipment, and well arranged courses of study.

4. That the efficiency of the Bible school is impaired by the lack of teachers who have taken definite training in religious education, which will place them on a par with public school teachers in their respective fields.

5. That moral and religious (not sectarian) instruction should permeate our secular instruction if we expect the coming generation to be moral and religious in conduct and to show a Christian attitude in business and pleasure.

6. That we can not expect our youth to respect and benefit from courses in religious education if we do not dignify them by giving them consideration to some extent corresponding to the courses in secular education.

I shall mention only briefly a few of the well known attempts which have already been made to furnish religious instruction in connection with the public school.

The Gary plan is probably the first attempt and also the best known system. The principal of the school, Mr. Wirt, recognizing the need and also the lack of religious teaching in Gary, called a meeting of the pastors of the churches and proposed to dismiss the children from the public school at regular intervals each day to receive religious instruction to any church that would furnish teachers and accommodations. Most of the churches offered to accept the proposition and have continued to take advantage of it, although it is resolving itself more into a community religious school.

Van Wert, Ohio, adopted nearly the same plan as Gary, except that the public school is dismissed for a full day allowing

the churches to conduct their work in one day, thus cutting down the overhead expenses. In Batavia, Ill., the churches conduct schools on Thursday and the children come in groups, so both schools can work at the same time, but the religious training is given in one day as in Van Wert.

In North Dakota the State Board of Education has authorized a syllabus or outline of religious education which shall be followed by all those taking advantage of the privilege. This may be taught in week day classes during or outside school hours in private or special classes by pastor, priest, or any other person. However, if the student wishes to receive credit he must take the examinations in the course just as in any other course at the time of the state examinations, and the papers are marked by persons designated by the State Department. Credit may be given to the extent of one-half unit out of sixteen.

The state of Colorado has probably taken the highest ground of all. Religious teaching is accepted toward credit for graduation from the public schools. But certain requirements must be met. The teachers conducting the classes must have degrees of B. A.; instruction must be given in regular periods of forty or forty-five minutes, and the rooms of instruction must be free from interruptions and disturbances; pupils must be eligible to attendance under the North-central Association of College rules. Teaching given in Bible school will be accepted if the above requirements are met.

The Wisconsin legislature has given the local school boards power to dismiss children for one or two hours per week to receive religious training. Each church can arrange its material and choose its teachers as it wishes; public school buildings can not be used. About forty towns and cities are now taking advantage of this privilege. In many of these places the schools are of the community type, held in one building and conforming quite nearly to public school types.

OBSTACLES IN THE WAY

There are certain obstacles in the way of full co-operation in these matters:

1. Distrust between religious bodies is probably stronger than any other obstacle, and makes it extremely difficult to secure co-operation.

2. The Church has little conception of its

teaching possibilities. Little provision has been made for buildings, equipment, rooms, and teachers.

3. It will require large funds to maintain these schools unless they be community schools in which several churches join, for public school funds can not be used to support religious schools.

4. Competent teachers for such schools are not plentiful.

5. Standardized curriculums are not now at hand which are suitable for, or acceptable to, all churches. People of all beliefs may not have churches in some communities. Where Seventh Day Baptists are the only ones, what can their children do?

In spite of all these obstacles, however, where attempts have been made to furnish religious training during the week in connection with the public schools, a more than fair degree of success has attended the efforts of the promoters. In some instances over ninety-seven per cent of the students have been enrolled in the classes of religion.

We can not make religious training compulsory; but with proper encouragement and with growing efficiency, I believe that this movement holds great promise for good in the religious life of our country.

MINUTES OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the primary room of the Seventh Day Baptist church, Milton, Wis., Sunday night, September 20, 1925, at eight o'clock.

The president, Rev. Erlo E. Sutton, presided, and the following trustees were present: E. E. Sutton, H. W. Rood, D. N. Inglis, Mrs. L. A. Babcock, A. E. Whitford, G. M. Ellis, L. A. Babcock, J. L. Skaggs, J. F. Whitford and A. L. Burdick.

Prayer was offered by Pastor James L. Skaggs.

The minutes of the annual meeting of the Corporation of the Sabbath School Board, held at Alfred, N. Y., September 9, were read. The minutes of the last meeting of the board were read, and the secretary reported that notices of this meeting had been regularly sent to each member of the board.

Reports from the Standing Committees were then called for.

The treasurer's report was presented and adopted as follows:

L. A. BABCOCK, in account with the Sabbath School Board of the Seventh Day Baptist General Conference:

GENERAL FUND	
<i>Dr.</i>	
June 30, to balance	\$362.04
August 3, to Wm. C. Whitford, Onward Movement	78.85
September 10, to J. H. Coon, Conference Treasurer, from collection Sabbath night	27.24
September 15, to Rev. Harold R. Crandall Onward Movement	43.20
Total	<u>\$511.33</u>

<i>Cr.</i>	
September 14—	
The American Sabbath Tract Society, reports to Conference	\$ 18.80
Constance Shaw, typing and material...	7.50
The Davis Printing Co., supplies	5.90
Total	<u>\$32.20</u>
Balance on hand	479.13
	<u>\$511.33</u>

RELIGIOUS DAY SCHOOL ACCOUNT	
<i>Dr.</i>	
June 30, to balance	\$732.55
August 19, to Petrolia Ladies' Aid society	25.00
September 14, to North Loup Sabbath school sale of Religious Day School books	17.28
Total	<u>\$774.83</u>

<i>Cr.</i>	
July 8 Gretta F. Randolph, balance salary	\$ 25.00
July 16 The Methodist Book Concern, supplies	47.25
August—	
3 Rev. T. J. Van Horn	45.00
5 Margaret Babcock, to apply on salary	15.00
13 Doris Holston, salary and expenses	60.46
13 Gladys Hulett, salary	90.00
13 Margaret Babcock, balance salary and expense	22.00
14 Leslie O. Greene, salary and expense	237.50
15 Bertrice Baxter, balance salary and expense	45.55
15 Mrs. Okey Davis, salary and expense	132.00
15 Janette F. Randolph, balance salary	25.00
19 The Methodist Book Concern, supplies90
Total	<u>\$745.66</u>
Balance on hand	29.17
	<u>\$774.83</u>

Milton, Wis., September 12, 1925.

Correspondence was read from Dean A. E. Main, Rev. T. L. M. Spencer and the Near East Relief.

On motion it was voted that we reaffirm our interest in the Near East Relief, and other national and state organizations of like nature having for their purpose the relief of destitute and orphaned children, and express the hope that our people will give them their continued support, so far as it is practicable.

It was voted that President A. E. Whitford and Dr. A. L. Burdick be asked to prepare suitable resolutions relative to the life, work, and death of Rev. William C. Whitford, D. D., the late editor-in-chief of the *Helping Hand*.

It was voted that the president appoint the Standing Committees. The following committees were appointed:

Committee on Publications: *chairman*, Rev. James L. Skaggs, Rev. Mazzini G. Stillman, President Alfred E. Whitford, Hosea W. Rood.

Committee on Field Work: *chairman*, Rev. Edwin Shaw, Professor John N. Daland, Professor D. Nelson Inglis, Mrs. Louis A. Babcock, Mrs. John H. Babcock.

Committee on Finance: *chairman*, George M. Ellis, Professor J. Fred Whitford, Louis A. Babcock, Professor D. Nelson Inglis.

Auditing Committee: *chairman*, Professor J. Fred Whitford, George M. Ellis.

After an informal discussion it was voted that the appointment of an editor-in-chief for the *Helping Hand*, in the place of the late Rev. William C. Whitford, D. D., be referred to the Committee on Publications for consideration and investigation, and that the committee be asked to report to the board at an early meeting.

A bill for \$7.36, balance due Professor J. F. Whitford for expenses as supervisor of Vacation Religious Day Schools, was allowed and ordered paid. It was voted that the secretary be asked to prepare a detailed report of the Vacation Religious Day Schools held during the last summer.

The minutes were read and approved. Adjourned.

ERLO E. SUTTON,
President.
A. LOVELLE BURDICK,
Secretary.

SABBATH SCHOOL BOARD, ANNUAL CORPORATE MEETING

The Annual Corporate Meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the Gothic, Alfred, N. Y., September 9, 1925, at 8.30 p. m.

The following were present in person: A. Clyde Ehret, President B. C. Davis, Dean A. E. Main, Cortez R. Clawson, Curtis F. Randolph, and Rev. Edgar D. Van Horn. There were present by proxy twelve persons.

The meeting was called to order by the first vice-president, Rev. A. Clyde Ehret.

Rev. Edgar D. Van Horn was elected secretary.

It was voted that the secretary cast the unanimous ballot of the meeting for the officers of the board, nominated by the General Conference. The ballot was cast and the officers were declared elected as follows:

SABBATH SCHOOL BOARD

Edgar D. Van Horn, Alfred Station, N. Y.; Alfred E. Whitford, Milton, Wis.; J. Fred Whitford, Milton, Wis.; A. Lovelle Burdick, Janesville, Wis.; D. Nelson Inglis, Milton, Wis.; Edwin Shaw, Milton, Wis.; E. E. Sutton, Milton, Junction, Wis.; George M. Ellis, Milton, Wis.; James L. Skaggs, Milton, Wis.; Louis A. Babcock, Milton, Wis.; Mrs. Louis A. Babcock, Milton, Wis.; Mrs. John H. Babcock, Milton, Wis.; Mazzini G. Stillman, Milton, Wis.; Hosea W. Rood, Milton, Wis.; John N. Daland, Milton, Wis.

OFFICERS

President—Erlo E. Sutton
Secretary—A. Lovelle Burdick.
Treasurer—Louis A. Babcock.

Vice-Presidents—

W. D. Burdick, Plainfield, N. J.
Roy F. Randolph, New Milton, W. Va.
Walter L. Greene, Andover, N. Y.
R. J. Severance, Bridgeton, N. J.
C. L. Hill, Farina, Ill.
L. F. Hurley, Adams Center, N. Y.
N. O. Moore, Riverside, Calif.

EDGAR D. VAN HORN,
Secretary.

LESSON IV.—OCTOBER 24, 1925

PAUL IN EPHEBUS. Acts 18: 18—19: 41

Golden Text.—“For the love of money is a root of all kinds of evil.” 1 Tim. 6: 10.

DAILY READINGS

Oct. 18—Paul and Apollos in Ephesus. Acts 18: 18-28.
Oct. 19—Paul and the Baptist's Disciples. Acts 19: 1-12.
Oct. 20—Paul and the Magicians. Acts 19: 13-22.

Oct. 21—The Silversmith's Riot. Acts 19: 23-34.
Oct. 22—The Rioters Rebuked. Acts 19: 35-41.
Oct. 23—Paul Writes to the Ephesian Church. Eph. 1: 1-14.
Oct. 24—The Blessed State of the Believer. Isaiah 55: 8-13.

(For Lesson Notes, see *Helping Hand*)

MUSINGS

W. D. TICKNER

I read this morning that it takes no faith to believe in a religion and a Bible stripped of all that is supernatural.

I am obligated to dissent from the views expressed. I am naturally skeptical concerning any and everything that lacks evidence of being in harmony with facts. It requires less faith to believe truth than error, because beneath truth there are facts upon which it stands, while underneath error there is nothing. I confess that when it comes to the test, I am like the man who said, “I'm from Missouri.” That the Bible and hence the doctrine taught by it have facts for its foundation is abundantly evident to any one who will *search* for them. These facts are not apparent to the superficial student. Geology, zoology, biology and all the exact sciences rest upon *facts*. When anything claims to be scientific and has not facts for its foundation it is a misnomer. Get down to facts that may be known and let not your conclusions run ahead of your facts. Faith then becomes most reasonable.

For years I was in “Doubting Castle” hoping against hope, struggling, hoping, praying, doubting, digging deeper and deeper in search of truth, in search of facts. Like Noah's dove I found no place to rest my weary feet. At last deep down below the accumulated rubbish of centuries I found that which my soul desired. Faith was easy from that time on.

To every modernist, liberalist, higher critic, materialist, I say, dig deeper. There is unlimited wealth below where you are now digging. Be not content with superficialities. Search for facts and cease not until you find them. Anchor your faith on facts not fancies. Remember this—all truth is based on facts. There is no such thing as truth apart from facts; therefore if you desire truth, seek for facts, and find them. They are not easily found, but they are there, and you can find them if you will search with all your heart.

Jackson Center, Ohio.

Lone Sabbath Keeper's Page

SPIRITUAL ACTIVITY OF LONE SABBATH KEEPERS

MRS. BENJAMIN R. CRANDALL

(Paper read at Lone Sabbath Keepers' Program at Conference, Salem, W. Va.)

Not realizing that writing a paper on lone Sabbath keepers would involve writing largely in first person, it is with genuine humility that it is sent forth, clothed in its garb of seeming selfishness.

Had we been able to live among lone Sabbath keepers and to have observed their activity, how much more helpful and interesting a paper might have been. And yet, it comes to me that as, in that case, we could not have been classed as “lone,” there still would have been a problem.

The words “lone Sabbath keepers” have always brought with them a feeling of depression to me—even as heard in some of the Conferences and association meetings of the childhood home in Shiloh—that charming village of the “Garden State.” Lone Sabbath keepers seemed to bring a vision of sad countenanced individuals sitting by the window with folded hands and a longing expression of loneliness—with no opportunities for service in a churchless existence.

We—my husband and myself—though not realizing it until later, really became lone Sabbath keepers upon leaving Hammond for the West in 1904, after three wonderful years connected with that wide-awake, unusually efficient church in work with the Erlo and Allis Davises, the Saunders, the Booths, Motts, Riley Potters and others, surrounded by big pines and among roses and magnolias.

“Going West” to Colorado, we never dreamed that our lot would be cast in the barren parts of Wyoming—but here we found ourselves, in a frontier, pioneer town—wild and wet. There was no Baptist Church, even; but we, having the church going habit firmly established, found ourselves the first Sunday in the little Methodist church nearby—a church that apparently was in the very last gasp of its existence, but with a new, thoroughly alive, pastor.

“No—thank you—we can not take that class of young cowboys,—or that older folks

one. No, we are not yet acclimated—and besides—”

But to no avail; we were literally forced into service and how we worked! For the need, the *need* in that frontier town! Boys who could not visualize the story of Ruth because they had never seen a wheat field—boys who could have no comprehension of the story of the Good Shepherd going after the *one* lost sheep when these Wyoming herders could lose a score from their bands composed of three thousand to five thousand and never even know it.

But they needed so much the gospel of love and beauty, and—how *could* we stop? And when that class of ten young women were gathered in from the byways and hedges, eyes were wet in older classes as they marched to the choir corner,—how *could* Ben Crandall refuse to teach them?

We forgot we were “lone.” No, we never forgot we were *Sabbath* keepers, for what spiritual uplift we received we received from those blessed Sabbaths in the little western home—days which we gave largely to others—preparing our Sunday school lesson, writing letters of cheer. Going to the office? Yes, for a little while, but only if it was to help some teacher or student in need. For we decided early in our married life, that, if we could not worship and join with others in sermon and song, we must serve him the best we could in humbly doing for others on the Sabbath, remembering that he said: “Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.”

The RECORDER has always been a helpful visitor.

And so, changing from place to place (each time it has been a real promotion for the faithful husband), we have often been “strangers in a strange land”; but never have we been able to feel *lonely* for long among children of the same Father. Nor could we refuse to worship with them, even though differing in points of belief and in forms—any more than we could refuse to enter into their homes because *our* way of conducting a home probably differed from that of all others.

The vital life of the home, and the deep love of children for the same all-wise Father, we found to be the same everywhere.

We, as all lone Sabbath keepers, love our seventh day people—*our own*; and on our eastern trips always plan to visit as many as

possible of our churches, especially for the sake of the son who has enjoyed meeting hosts of our own people.

This young man, now in college, loves his Sabbaths; and when a fine position by the month was offered him near home this summer, he went to headquarters, and a plan was made by which he could work ten or eleven hours for the five days, and so gain enough to entitle him to his Sabbaths. I am sure many L. S. K.'s could duplicate such experiences.

Lonely for our own at times? Of course! but not until we had a helpful, jolly visit from Rev. Mr. Hills in our Idaho home, on his tour to L. S. K.'s, did it dawn upon us that we were really considered lone Sabbath keepers.

Then there were three years in Berkeley, by the Golden Gate, where our beloved missionaries arrive and depart, seeing lovely Susie Burdick off on the great boat after a fine little visit in our home, and giving the first "How d'ye do" to wonderful Eugene Davis and family as they arrived from China. Only a few blocks in Berkeley were the Munceys, also L. S. K.'s; so we met Sabbath afternoons for Sabbath school, and received great help therefrom. The Munceys have four fine boys now at home, and two as fine girls, also L. S. K.'s, who are helping make efficient that Intermediate Christian Endeavor society of the First Baptist Church of Berkeley, which has taken the banner for efficiency—first in the state of California; second in the United States. Out of this family, Claire Muncey was president of this Christian Endeavor; Donald Muncey, the chairman of the Efficiency Committee; Frank Muncey and Burton Crandall held other offices. The Christian Endeavor members knew these boys were Seventh Day Baptists, and many a Friday night social has been postponed that they might attend.

Always explaining to the pastors our faith and creed, (and often seeing real disappointment on their faces at first), we tell them that they will know no difference in our work or loyalty; and in each case they have shown their confidence by urging us to positions usually forbidden to any but church members; and many are the strong friendships with pastors and pastors' wives. We are glad we have seen Peter's vision—Christ's message is for all. What can be plainer in all Christ's teaching? Let differ-

ences diminish as we hold Christ and his teaching high!

Just now at San Luis Ibispo, a mile from the California Polytechnic or State School, where we are located, and where Ben is president, we are teaching a class of twenty young men and one of fifteen young women—just now the story of the early Christian Church. Barnabas was sent north by the old Jewish Church, to stop the mingling with, and teaching, the Gentiles. Seeing, and becoming acquainted, he stayed to pitch in and help. That "first church," so marvelously blessed by God, had no building, no creed, and little organization. It was fully and completely a church founded on fellowship, and the spirit of brotherhood and good will among an evil and adulterous people.

We can not please the Father by withdrawing from his children. The Catholics were at first a Christian institution or organization. All who know the history of the old saints or padres, who went about giving the gospel and education to the Indians, walking hundreds of miles to help the sick and needy, were in truth following Christ. But when they began to gather their skirts around them and withdraw into monasteries, considering themselves better and fearing contamination, just then they began to deteriorate, and now Catholicism is in reality a pagan institution.

The marvelous, yet ever unseen electric current, sent with its life to give light and heat and power to waiting worlds, when turned in upon itself shrivels and dies.

As to the "spiritual activity of L. S. K.'s," or of any others—who shall observe or measure the spiritual activity of a human being? Or who can discern the workings of the Spirit, or tell how far-reaching is the work of an individual whose activities no human eyes may see?

Is it possible that churches may in the past have observed and praised the Marthas while wholly unconscious of the Marys? Physical activity? Yes, we could tell of that, but where is he who would dare to judge as to the far-reaching effects of the spirit, or dare weigh the physical in the same balance? In Berkeley, Calif., there is a wonderful woman of eighty-three years. Several of these years were spent in work for the uplift of girls in India. Until six months ago, active in body and spirit, she was the life of an Orphanage Board of which the writer is a member, as well as a

helping force in many other lines of work. These few months she is confined to her room where she builds a background of prayer which is the bulwark for many workers out in the field. A recent letter assures us here at the State Vocational School, that there has not been a day in which she has not sent up earnest petitions for our work. But we felt the power of her prayers even before she told us in words. Who can say her spiritual activity was lessened by the curtailing of the physical?

Are we not beginning in a new way to discern the way of the Spirit? Is it possible that we may have reached the place in our civilization and development after the great age of materialism where God sees fit to reveal himself as a Spirit—alive, loving, willing—more real than the physical which perishes can ever be? A crude illustration this—but the old cocoon attached to the fence rail would never believe it were he told that inside himself, invisible, yet fully alive, was a living being, more wonderful, more beautiful, more real than the part of him that could be seen, that tenaciously holds to things around him. But in a few days the cocoon bursts open, and behold! it is free! that other being, in a world above and limitless—a marvelously brilliant butterfly.

"Do you know," my husband said to me, not long since, "I believe that in the next world we shall see spirits." And why not? "Now we know in part, then we shall know even as we are known." "Now in a glass darkly, then face to face."

What wonders of joy await us when we can understand God as a Spirit—the truth he has been telling us so long and which we have failed to understand! When this dawns upon us, how trivial will seem all this quibbling regarding the physical, which perishes—the body, simply the "temple"—a tool for use of the great, loving, never dying Spirit, which is a part of God. In this day of dire need of the world for a friendly hand from America an example of real brotherhood which Christ came to teach, and which alone will bring peace to a troubled world—the great churches are helpless until they can feel and know that peace among themselves.

"Spiritual Activity of Lone Sabbath Keepers," or of those not alone—it can be powerful and limitless! Four walls can not

close it in. A broken body need not hinder it. Difference in belief should not stay it. It can go to the ends of the earth through prayer and faith. "I perform," says our God, "the counsels of my messengers." But to be effective, to be Christlike, it must be a Spirit of charity, of brotherhood, of peace!

San Luis Obispo, Calif.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

(Continued from page 437)

way, or a trip of one hundred seventy-three miles around Mount Hood. If the latter was elected, one might spend an additional day and climb Mount Hood, either to the summit or to its glaciers. More than fifty young people availed themselves of the opportunity to scale on foot this mountain which is the highest in Oregon and one of the sentinel peaks of the Cascade Range.

The troubled theological waters of our day do not seem to perplex the Endeavorers. Their bark rides serenely on a pledge—"Trusting in the Lord Jesus Christ for strength, I promise him I will strive to do whatever he would like to have me do."

In all respects there was a happier atmosphere at Portland than in a certain denominational gathering held at Seattle on the same date. There is no great issue of doubt in the program. Endeavor is Christian belief in action. It is a token and a promise of hope and peace in this troubled world. No one can attend such a convention without being stamped indelibly with the impression of it.

"While one man says, 'I do not go to church because I never was taught to do so while young, so I did not form the habit,' and another man says, 'I do not go to church because I was forced to go when I was young, and it became distasteful to me,' this fact will always remain, one excuse is as good as another when we do not want to do a certain thing."

Some think that freely speaking all that is in their minds is a mark of good judgment; yet that is the very thing that the Word of God condemns when it says, "A fool uttereth all his mind, but a wise man keepeth it in till afterwards."—*James Ostema.*

MARRIAGES

HILL-BELLAND.—Married, at the home of the bride's parents, Mr. and Mrs. Robert N. Belland, on the farm near Walworth, Wis., September 5, 1925, at 12.00 noon, by Rev. Edwin Shaw, Carroll Leigh Hill and Harriet Emmeline Belland. E. S.

DEAN-NIBLOCK.—At the Seventh Day Baptist Church, Westerly, R. I., September 21, 1925, by Rev. Clayton A. Burdick, Lieut. Reginald Langworthy Dean and Minnie Edna Niblock, both of Westerly, R. I.

DEATHS

FISHER—Charles Thomas, son of Mary Maryott and William Fisher, was born July 1, 1844, and passed away at his home near Shiloh, N. J., August 4, 1925, after an illness of six weeks.

He was a man of excellent character, a devout Christian, and deeply interested in all the work of the church and denomination. He prized very highly the fellowship of other believers and looked upon the local church organization as a strong spiritual bond of union and the house of worship as a real home.

Farewell services were conducted from the church where he had attended Sabbath worship all his life, the Marlboro Seventh Day Baptist church, on Sabbath afternoon, by pastor Rolla J. Severance, assisted by Rev. Wilburt Davis.

Interment was in the church cemetery.

R. J. S.

DAVIS—At her home in Salem, W. Va., on September 18, 1925, Priscilla Maxson Davis, wife of Oliver G. Davis, in the eightieth year of her age.

She was the daughter of Gideon Maxson, who was the son of Simeon Maxson. Her mother was Catherine Hughs. Priscilla was born May 22, 1846, in Doddridge County in the neighborhood known as Greenbrier. In early life she became a Christian and was baptized by Eld. Samuel D. Davis. She has been a member of the Salem Seventh Day Baptist Church for seventy years, having joined in 1855.

In 1864 she was married to Oliver G. Davis. She is survived by her husband and by two sons and two daughters—William Ai, Phillip Sheridan, Mrs. Ida Bailey and Mrs. Virginia Yeager, all of Salem. There are also grandchildren and great-grandchildren, and a host of other relatives.

She has been in poor health for many years and her death came as a great release. Burial at the Greenbrier church cemetery. "She is not dead but sleepeth."

G. B. S.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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The Bible tells me explicitly that Christ was God; and it tells as explicitly that he was man. It does not go on to state the manner of the union. I stop, therefore, where the Bible stops. I bow before the God-man as my Mediator; but I own as inscrutable the mysteries of his person.—*Henry Melvill.*

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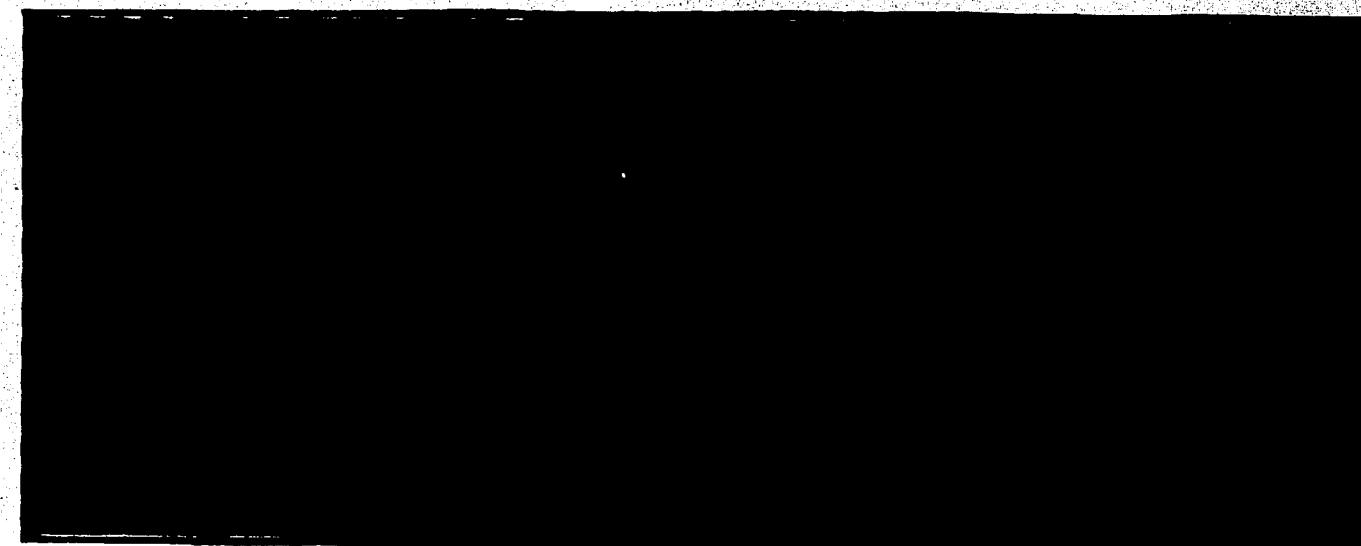
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F. J. HUBBARD, *Treas.*,
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In times of controversy it is well to remember that we are all human. Our zeal for God and his truth untempered by loving-kindness can only thwart our best desires. This applies equally to liberal and conservative—the contending parties, however designated. Good men and true, equally earnest and spiritual, are usually found on both sides of any disagreement. In the heat of controversy men are liable to go further in statement and action than their own judgment would approve if the atmosphere were less disturbed. In such a time every earnest disciple of Jesus can with profit listen while an ancient wise man cautions thus: "Looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In strife our soul fibre is tested. Unconsciously we may fall short of that yearning grace of God that woos, forgives and saves the lost. Disputation may revive old roots of bitterness that we thought long dead and these defile us. Antagonisms easily lead to detestation and the fellowship of Christian brethren is lost. Everybody loses when bitterness comes in.

—The Baptist.

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