

# The Sabbath Recorder

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The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

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

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## NOVEMBER

With its quiet vales and smoky heights,  
With its cooler days and cooler nights;  
A lingering warmth in the Autumn sun,  
And a breath of frost when the day is done:  
This is November.

With its naked trees and meadows sear,  
With a homesick feeling, strange but dear,  
With a longing gaze into hazy skies,  
And a thought for life that never dies:  
This is November.

Ahva J. C. Bond.

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*"Our Father, give us a deeper, truer sense of reality! May the knowledge of the truth seem to us more important than money, or comfort, or honor, or prestige! Make us willing to do thy will, that we may be ready to learn the truth!"*

*"We thank thee for brave, true-hearted men who have made plain the vision; for those who in good times and in evil times have called thy people to fidelity and self-sacrificing labor! Bless all such in our day, we beseech thee! Amen."*

**What is Your Wish For Life's Autumn?** These autumn days are filled with suggestions as to the autumn of life towards which we are all hastening. The bright, happy spring-time of life is passed already by every man and woman, and nothing is more natural to one in middle life—in life's summer time—than to look forward with some solicitude about what the autumn days shall bring.

All about us in these November fields and forests are to be seen the results of the spring and summer days. Every tree shows what the summer has been doing for it. At every limb tip may be seen the hardy growths that have come to stay as the result of the days that have passed away. And nothing in all the year is half so glorious as the beauty of the hills when autumn frosts have decked the trees with their passing, transient, life-giving, leafy lungs.

Thus, when the year's work is fully done, when the days of sunshine and showers have finished their tasks, the autumn tree stands with healthy, permanent growths gleaming in the sun and promising to bud and bloom again beyond the frosts of winter.

Who would not wish to come to life's November days with his summer's work so well and so fully done? Who does not wish that his autumn days may be crowned with permanent and abiding good as the outcome of his growing time?

Even though our summer of life may be shaded by troubles and cares, and our eyes bedimmed with tears; even though heavy burdens may weigh us down and dark days may fill us with fears, and storms may test us severely; still the Christian may be assured that these very things are only pre-

paring him for a glorious autumn filled with the blessed hope and promise of a better life in the summer land of paradise.

In the case of the tree in autumn, every tempest through which it has come has made it cast roots deeper, for a firmer standing, and has added strength to its fiber. So should it be with the trusting soul approaching its autumn time.

**Tobacco and Scholarship** Antioch College in Yellow Springs, Ohio, has been making a careful and thorough investigation of the effects of smoking upon the scholarship of its men students. The study was made by Dr. Rosslyn Earp, of the medical department, and was a scientific investigation which should attract the attention of every young man.

The study shows that 31.8 per cent of nonsmokers fell down on their standings, while 62.3 per cent of heavy smokers failed to maintain the required grades.

About twice as many among the smokers failed as do among those who do not smoke, and the interest in the investigation has been so great that the students have generously aided in securing needed information.

A grade of four or higher was made by 23.9 per cent who do not smoke, while only 7.9 per cent of those who smoke were able to reach that grade. It was found that heavy smokers secure a lower grade than light smokers, and that more hard smokers than light ones have to be dismissed because they fail to gain diploma grades.

It was also discovered that the smokers who do remain in college through the course, fall steadily in scholarship during the three years of school life, while those who do not smoke are able to maintain nearly a uniform grade.

We can not give all the figures resulting from this careful test—a test that is wonderfully fair to both sides of the question—but the study shows quite clearly that smoking does result in mental inefficiency, and that there is a real difference in scholarship between the smokers and the nonsmokers.

Antioch is blazing a new trail in education, and it might be well for the future of

our country if all colleges would make a careful study of the effects of the tobacco habit.

**Practical Consecration** The Bible has much to say about consecration. With a great ceremony the priests were set apart for sacred work, after which they were regarded as consecrated or dedicated to a sacred service. Hence the word has come to be used in regard to becoming a Christian. When one yields to the call of Christ in conversion, he is said to be consecrated or set apart to the loyal service of his blessed Master.

So we hear much about being fully consecrated. This is especially so in many prayer meetings when fervent spirits speak of their love and enthusiasm for the cause of Christ. They are eloquent in prayer, sing the songs of Zion with great fervency, and for the time being give utterance to the sentiments of a consecrated life. They sing, "Take my life, my lips, my hands, my feet, and let them be consecrated to thee." Yet in the hands of these very "consecrated" Christians the cause of God as represented by the church they claim to love so much, the interests of missions, and the work of practical Christianity are left to suffer for want of the funds they are well able to furnish!

Somehow, we can not avoid the feeling that much of the talk about being consecrated fails to promote the *practical* consecration which is absolutely necessary if the Church is to live and the cause of God is to go forward.

It must be that too many Christians fail to comprehend, fully, the meaning of consecration. It must mean more than mere spiritual fervency. It must, if practical, comprehend more than a "once for all" conversion or a wordy profession of loyalty to Christ. It must go beyond the merely *ideal* conception of what belongs to Christianity.

Our good cause would be wonderfully advanced; indeed it would immediately take on new life if we could heartily accept the New Testament idea that true consecration of the man covers his entire life and all that belongs to him, everything he controls. Such consecration is more than mere emotional, spiritual commitment to God's cause; it means a consecration of *service* in daily life.

The Bible has much to say about consecrated service—more than it does about any

merely devotional exercises in religion. The practical consecration that counts is described in Romans 12.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Then throughout the entire chapter the duties of consecration are shown to cover all the practical activities of a godly life—teaching, brotherly love, distributing to the necessities of others, honesty in business, feeding the hungry, even though he be an enemy.

There is a *service* of consecration enjoined by the Bible that would do wonders for this old world if God's people fully apprehended it and conscientiously carried it out. It has to do with a man's money as well as with his body and his devotions.

There must be something lacking in the consecration that does not include our money as well as our prayers. Money is an essential part of ourselves. In many cases its use for the Master is the most efficient way a man can make his power felt in forwarding the work of the kingdom of God on earth.

Hear what the New Testament says about liberality as a Christian grace. Can it be that that one of the important graces of the early Church has been lost for many generations? Listen to Paul; after explaining the grace of liberality he says:

Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. (2 Corinthians, chapter eight.)

Friends of our good cause, what do you think would be the outcome if all loyal Seventh Day Baptists should become "willing of themselves," and entreat the leaders to accept their gifts of consecrated money for the cause that suffers from need of the help they can give? I am sure we would all be the happier if we will "abound in this grace also."

**Revival of Religion** It is quite wonderful to see the wide-spread interest in the words of President Coolidge, to the effect that nothing but a revival of religion in this nation can stay the tide of wickedness and bring about the

respect for law which will enable the government to enforce it.

He says: "I can conceive of no adequate remedy for the evils which beset society except through the influences of religion."

Here are some of his own words as published by the *Literary Digest*:

Redemption must come through sacrifice, and sacrifice is the essence of religion. It will be of untold benefit if there is a broader comprehension of this principle by the public and a continued preaching of this crusade by the clergy. It is only through these avenues, by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the nation. Without that faith all that we have of an enlightened civilization can not endure.

It seems that the President believes that "the stay of law, order, and government; the solution of the evils that have followed the World War," all depend upon the religious condition of the people of the nation. In other words, he thinks that religion is the only thing that can "eradicate the disease and make the community virtuous."

Never has the President uttered words more truthful and timely; and no other man in America could have attracted such widespread attention by speaking plainly these well-known, commonplace truths, just at this critical time.

**Why Not Begin The Needed Revival Right Now?** The Lord is still a present help in trouble. He is as ready as ever he was to give his people another Pentecost if they are ready to seek for one. Woe still awaits a country when its people are at ease in Zion.

The only thing that can rob us of the blessings of a wide-spread, transforming revival of religion this very winter, is the coldness and indifference of the Christian people. It is for them to say whether law and order and true manhood shall be promoted, or whether the country shall go on from bad to worse until "enlightened civilization can not endure"—as our President says.

Let all Christians unite fervently in the prayer of Habakkuk, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Let them bow down in sincere and earnest petition, "Wilt thou not revive us again, that thy people may rejoice in thee?"

Then it would not be long before we, too, can say, "He will speak peace unto his people. . . . Surely his salvation is nigh them that fear him; that glory may dwell in our land." (See Psalm 85.)

**"FOR IT IS TIME TO SEEK THE LORD"**

These are the words of the prophet Hosea, spoken in the time of his nation's decline. He, too, felt the great need of a revival and pleaded with his people, in view of the peculiar time with them, that they should seek "until he come and rain righteousness upon you."

Friends, is it not *time* you as individuals were seeking a better hope before you are called to go hence? How rapidly the years go by. If ever you are to possess a clearer hope; if ever you are to enjoy more of God's presence in your own heart, it is high time to seek it. Every day brings you nearer the end, and I am sure your life would be happier during the little time you can stay here if you could have one more infilling of God's love in your own soul.

Fathers and mothers, is it not time to seek the Lord anew on account of your children, and on account of the church you love? Since you came to the church, nearly a whole generation has passed to the judgment. You would love to see your friends and neighbors brought into the fold before you have to go. You don't want to go and leave your loved ones unsaved, when you stop to think about it.

Have you been in the background for years? Has it been a long time since your children have heard you pray? What evidence have you that those in your home will be with you in the heavenly home?

There must be many aged veterans in our churches, like the one who writes these lines, whose footsteps are nearing the river, who long to see the churches revived and active in the Master's work. We have but little time left. What we do we must do soon. It seems but yesterday that we were young; but the "fifties" have passed into the "sixties," the "sixties" into the "seventies," the eighteen hundreds into the nineteen hundreds; and here we are in 1925, nearing the boundary line where the boatman must soon come to take us over. Very little time is left for us to work. We feel that we must hurry up and get in a few more sheaves for our Master. So we plead, in harmony with

the Master's teachings; in view of the great need in the Church; in view of the nation's indifference, and of those in lands of darkness—it is time to seek the Lord until he come and rain righteousness upon us.

**An Impressive Silence** Today, November 11, is Armistice Day. The mayor of our city issued a proclamation requesting workmen in all shops and business men everywhere to pause promptly at eleven o'clock and observe silence for two minutes in honor of the closing of the World War on this day, seven years ago.

To me it was an impressive moment when in our shop, at the tap of a bell, all the sounds of revolving wheels and the rattle-tobang of the presses suddenly stopped and silence reigned.

I could not help wondering what the effect might be if throughout the entire nation from the Atlantic to the Pacific, from Alaska to the Gulf, every living soul, whether on land or sea, whether in crowded cities or in open country, whether on railroad train or riding in autos, should pause at a given moment and lift hearts to the God of nations in silent prayer of thanksgiving, and in petitions for the heavenly Master's blessing upon all our land.

What would two minutes of sincere silent prayer offered by every man and woman, every boy and girl in all this land, do for our country?

### THE SABBATH AND SEVENTH DAY BAPTISTS IN HISTORY: OR THE PHILOSOPHY OF SABBATH KEEPING

DEAN ARTHUR E. MAIN

(An address before the American Sabbath Tract Society at the time of the General Conference, in Salem, W. Va., August 18-23, 1925.)

(Concluded)

II. The second grand division of this discussion. In this I shall endeavor to tell why we think that the Sabbath is a real and needed symbol of true religion and a unique witness to its reality.

In *The Journal of Religion* for July, 1925, Dr. Edward C. Moore, professor of theology in Harvard University, wrote essentially as follows:

The decline in our day of religious habits and practices has become an evil so appalling that it is for us all to own our mistake and

change our whole mode of thought and life on this point.

Again, a so-called liberty of thought and speech is degenerating into reckless self-assertion and ruinous indifference.

The way of escape from this evil is a revived, intelligent sense of obligation in the realm of religion.

Again, in zeal for a religion for this world, here and now, many, says Professor Moore, seem to lose connection with the very religion they are talking about.

Now, not as denominational propagandists, but for the sake of religious expression and more spiritual thought, feeling, and will, we believe that among the greatest of our human needs are the religious habits of prayer and Sabbath worship, and the religious practices that would naturally and necessarily be the fruit of such habits.

1. Symbolism is a common element and a desirable one as we think and speak of certain days and things. The Fourth of July is a symbol of American independence. The flag is a symbol of our country and of our loyalty to it. The "throne of God" is a symbol of divine power. And so on.

2. Religion is a search after the highest and best material and spiritual values in existence; it is to take God as we know him in Jesus Christ into all human relations and activities; it is to have the Holy Spirit in the soul and over the life.

3. Now, so it seems to us, no other religious institution, no set times observed in the name of the Church and of religion, such as Easter, and other church days, however esthetic, points men to God as the Sabbath does in its divinely intended and ideal purposes. Professor Skinner, in his "Commentary on Genesis," says that the Sabbath is as certainly a part of the creation as are plants and trees, sun, moon and stars, animals and man.

There are two ways of serious and conscientious approach to the interpretation of the Bible: the literalistic, which needs no explanation, and the way of biblical criticism. A critical inquirer asks, among other questions, these three: What were the religious, moral, and social conditions of the people to whom the given Scripture was spoken or written? What meaning did the writer or speaker want the people to find in his message? What abiding meaning have these Scriptures for us?

In the Mosaic legislation a blasphemer of Jehovah, or a worshiper of false gods, or a Sabbath breaker, or a rebellious and wicked son, or an adulterer was to be punished by death. We of the New Covenant condemn these sins, but reject the ancient penalties. The late Robert Ingersoll, in violation of the principle of interpreting ancient documents, historically, denounced Moses as being a Nero in cruelty. Listen! In England, two hundred years ago there were one hundred forty-eight capital crimes.

I have read of a group of professing Christians who believed in following literally the above mentioned legislation of Moses.

The 137th Psalm has a beautiful beginning; but before it closes the poet exclaims: O daughter of Babylon, that art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the rock. Manifestly the psalmist was not anticipating the Sermon on the Mount or the Golden Rule.

The historical and literary critical study of the Bible leaves us many a universal truth and principle; and quite contrary to the opinion of some, this biblical criticism leaves for the Church, not, indeed, the Sabbath of Moses or of Pharisaic Judaism, but the Sabbath of Jesus and his gospel.

This is a fine resolution of the Old Testament Sabbath and the interpreting doctrine of spiritual freedom that the apostle Paul championed.

4. The Bible is the world's supremely best book on religion, morals, and social service.

It records the then existing ideas and ideals of the men who wrote the books that make it up.

The 137th Psalm, already mentioned, illustrates well this principle. The 119th Psalm, verses 9 and 89 to 91, is on a higher level. Wherewithal shall a young man cleanse his way? By taking heed, thereto, according to thy word. Then in thought the psalmist leaps to the skies and exclaims:

Forever, O Jehovah, thy word is settled in heaven . . . they abide this day according to thine ordinances; for all things are thy servants.

That is to say, the same word that will cleanse human ways is the word that regulates the movements of the heavenly bodies.

That part of the Holy Book which concerns us most, just now, extends from Moses to Christ and his apostles,—a period of about fourteen hundred years.

I do not bring to you from this Scripture any examples, laws or principles, that are necessarily and ultimately authoritative over us, excepting the life and teaching of Jesus of Nazareth. That is to say, Jesus Christ, your Savior and Lord, and mine, the representative in human history and experience of the Father and the Spirit, is our one divine Master, Law-giver and Pattern, in the sphere of spiritual and practical matters.

Permit me then to mention some of the more significant references to the Sabbath in this part of Bible history that reaches from the human founder of the Old Covenant to the first century of the New.

(1) Exodus 20: 11.

Professor Peake says: The fourth word is the only one which refers to a positive religious institution, the Sabbath. With profound religious insight it is seen that unless some time is regularly offered to God, no time is likely to be consciously spent in his service. . . . For the weekly rest-day there is a Babylonian parallel; but the social and religious character of the Hebrew Sabbath is its own.

(2) Deuteronomy 5: 12-15.

Observe the Sabbath day, to keep it holy, as Jehovah thy God commanded thee. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day.

Three reasons are given for this commandment: God, history, and humanity.

(3) Exodus 31: 12, 13.

And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my Sabbaths: for it is a sign between me and you through-

out your generations; that ye may know that I am Jehovah who sanctifieth you.

The Sabbath, as a day observed weekly in honor of Jehovah, and kept sacred to him, is a constantly recurring memorial of Israel's dedication to him, and of the covenant-relation subsisting between them.

The writer of Exodus devoted to the institution of the Sabbath and seeing deep into its religious value, has expanded an older law into what has been called a statement of the highest rank respecting Sabbath observance in the Old Testament. The weekly rest-day is the sacrament of time, linking God and his people in mutual remembrance and revealing the invisible God to an unbelieving world. It was a permanent sign of the sanctification of man by Jehovah, who made heaven and earth and rested on the seventh day.

For the few ideas and a quotation that immediately follow I am a grateful debtor to *The History of the Religion of the People of Israel*, a recently published book by Professor Kittel, of Leipsic.

The Sabbath is the only part of the then existing systems of worship mentioned in that remarkable code known as the Decalogue.

In ancient Israel religion and ethics are more closely associated than anywhere else; and the Sabbath is a gift to the world from that unique people.

When the Jews were captives in a foreign land the Sabbath was a sign that separated their higher religion from paganism. This meant that it was the privilege of the captives to live in an atmosphere of holiness.

The Deuteronomist (Deuteronomy 8:4) encourages his people to be proud that they possess a more perfect religious, ethical, and social system than any other nation on earth: and "Anyone who has had the opportunity of knowing in our own day the inner life of present day Jewish families, that observe the Law of the fathers with sincere piety and in all strictness, will have been astonished at the wealth of joyfulness, gratitude, and sunshine, undreamt of by the outsider, which the Law animates in the Jewish home. They delight to read in the Law and to frame their prayers in the terms of its oracles; the whole household rejoices on the Sabbath which they celebrate with rare satisfaction not only as the day of rest but rather as the day of rejoicing. Jewish prayers term

the Sabbath a 'Joy of the soul' to him who hallows it; he 'enjoys the abundance of thy goodness.' Such expressions are not mere words; they are the expression of pure and genuine happiness and enthusiasm."

Jesus lived what he taught; he gave the Sabbath a place in religious history; he summed up in himself the things that were truly great in the Old Testament, including the kingdom of heaven; and they and he were all God's own work.

(4) Period of Captivity. Ezekiel 20:12. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.

The people were commanded to "sanctify" the Sabbath, i. e., to dedicate it and keep it to the Lord. This dedication of a part of their time or life to Jehovah had a similar significance to the dedication of the first-fruits of the ground and the firstlings of their cattle; it was an acknowledgment that they were the Lord's. It was the response on their side to the operation of Jehovah on his side in "sanctifying" them, or making them his own possession. Thus the Sabbath was a "sign" or visible token that he was their God and they his people. This meaning of the Sabbath as a symbol of the religion of Jehovah explains the importance attached to keeping it, particularly in the exile; its observance sustained the feeling of the people among the heathen that they were the people of Jehovah.

In the first verse of the fifty-eighth of Isaiah the prophet exclaims, Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.

Then there follow three requirements and a transporting promise.

1. Let the people of God worship him in sincerity, in spirit and in truth.

2. Free the oppressed, feed the hungry, shelter the poor, and clothe the naked. Social service needs the Sabbath.

3. Turn away thy trampling feet from the Sabbath and call it a delight, the holy of Jehovah honorable.

Then, then shall Israel's light break forth as the morning; and they shall ride upon the high places of the earth and be fed with the heritage of Jacob their father. This divine challenge has been flung across the centuries to our day; and I can not but believe that

if men and nations would today obey these commands, they too, would ride upon the high places of the earth. For the mouth of Jehovah hath spoken it.

(5) Psalm 92.

A psalm, a song for the Sabbath day. It is a good thing to give things unto Jehovah, and to sing praises unto thy name, O Most High.

(6) According to the twelfth of Matthew, enemies came to Jesus and said, Is it lawful to heal on the Sabbath day? He answered, It is lawful to do good on the Sabbath day. Man, stretch forth thy withered hand. The hostile Pharisees went and took counsel against Jesus, how they might destroy him.

(7) Mark 2:27-28.

And he said unto them, The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is Lord even of the Sabbath.

In Galatians 2:20, Paul teaches that it is no longer we who believe that live, but Christ living in us; and that the life which we now live in the flesh we live in faith, faith in the Son of God. Therefore, this living fellowship with the indwelling Christ gives us a share in his lordship over the Sabbath. For the exercise of this lordship we shall be held accountable.

(8) Hebrews 4:9.

There remaineth therefore a Sabbath rest for the people of God.

The word "rest" means a Sabbath rest, and supplies an important link in the argument by pointing to the fact that the rest which the author has in view is God's rest, a far higher conception of rest than any of which Canaan could be an adequate type. The Sabbath is a nearer type of heaven than Canaan.

This rest is not yet attained, and is still open to God's people, the eternal Sabbath rest of God. A perfect rest implies that a man has completed his earthly labors and shares with God in the rest of eternity. Sabbath rest sums up in one expressive word-symbol the idea that God's work of creation was crowned and completed by the Sabbath on which he entered, and which will endure for eternity. He has purposed that our lives, too, should be consummated by fellowship with him, in his Sabbath rest.

A fair way to interpret whatever else is written in the Bible about the Sabbath is to

find the meaning of the lesser in the known significance of the greater.

There has been almost a revolution in the attitude of many persons toward Seventh Day Baptists and the Sabbath doctrine, as the following expressions show. "It was a distinct loss that the Seventh day, or Jewish Sabbath, gradually fell into disuse; for it represented the commemoration of the creation of all things by God, when God rested from his work which he had created and made—a point of attachment to the natural order, in keeping with the Catholic purpose."—Allen's *Christian Institutions*. "I would rather keep Saturday"; "I am sorry the Church left the Sabbath and baptism"; "Without doubt the Bible is on your side"; "If not a Seventh Day Baptist I am at heart a Seventh Day Presbyterian. The Sabbath ought to be a rallying point for all who believe in the Word of God. What added power would come to the appeal of the Church on behalf of Sabbath keeping if that appeal were based upon the Bible."

Evidently, then, so it seems to us, the weekly and divinely appointed religious rest-day is a better symbol of religion, and a better basis for Christian union than, for example, a common mode of baptism, an open communion table, or open church membership, however desirable we may think these to be.

The early and great Christian movement became paganized. The Christian religion has always become paganized and unethical, when God is left out of human thought, feeling, and purpose.

The Sabbath is a special and weekly call to the world of thoughtless men and women, and of hand and brain toilers, to remember God, and to give him a culturing place over the entire self.

Coming at the end of the week it is a beautiful reminder of a creating, sustaining and resting God, and of the heavenly rest that remaineth for his now toiling children.

It is a symbolic and witnessing observance easily seen by the world, and possesses the essential attributes of universality in idea, ideal, and practice.

Our historical and doctrinal position, then, is not tied up to human legislation; or to the decrees of ecclesiasticism; or to Judaizing legalism; or to Church sectarianism.

We agree with the late Dean Stanley, who speaking of the Holy Supper, said:

When diverging creeds shall learn  
Toward their central source to turn;  
When contending churches tire  
Of the earthquake, wind and fire,  
Here let strife and clamor cease  
At that still small voice of peace,  
"May they all united be  
In the Father and in Me."

Long shadows steal across the vale,  
The glowing sun sinks in the west,  
A calmness holds wood, field, and dale;  
Thus dawns the blessed day of rest.

All worldly cares we leave behind;  
These oft our anxious hearts annoy.  
Sweet Sabbath rest with Christ we find,  
A sacred eve of hallowed joy.

Glad day that speaks a Father's care,  
Blest eve that whispers of his love,  
A day of sweet communion here,  
Fit emblem of that rest above.—*Bond.*

In solitude and in the country, what dignity distinguishes the holy time. The old Sabbath, or seventh day, white with the religions of unknown thousands of years, when this hallowed hour dawns out of the deep, . . . the cathedral music of history breathes through a psalm to our solitude.—*Emerson.*

We throw out our anchor on behalf of the Sabbath and of sacred sex and family life, into the wonderful creation stories that exclaim at the outset and in most sublime language, In the beginning *God*, in the beginning *God created* the heavens and the earth. And the anchor is held fast by the teaching and practice of our Savior and Lord the incarnate Word of God.

But we Seventh Day Baptists need to watch, it seems to me, lest we offer to the Church and the world an unspiritual and unethical Sabbath, part Christianity and part that Judaizing legalism against which the apostle Paul protested so vigorously. Such sabbatizing on any day will lead to dead formalism or to desecration—two of today's spiritual dangers. But the Sabbath of Genesis and of Jesus is universal, Christian, free.

The Sabbath, with all Christian obligations and privileges, belongs to the sphere of love and gospel liberty, a rule for character and conduct that is at the very heart of Paul's remarkable letter to the Galatians.

This Christian freedom, Paul teaches, establishes law by taking believers out of the realm of statutes into the sphere of principles of action, and by finding the ground of Christian obligation and the source of Christian privilege not in Pharisaic legalism as

Paul himself once essayed to do, but in the loyalty of a faith that works by love. Love fulfills law not as feeling or sentiment, but as a moral dynamic in the soul that compels one to do justly and to love kindness and to walk humbly with our God.

Love fulfills law not because it hunts for rules, but because of its intention to discover the whole will of our heavenly Father as revealed in nature, human history, and experience, the Bible, and above all in him who declared himself to be for us the Way and the Truth, the Life and the Light.

Love fulfills law as the new commandment.

Among the last words of Jesus to his troubled disciples were these: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John 13:34, 35.

We purpose to offer nothing as truth to the minds of thoughtful men and women, to urge no duties upon the human conscience that are not in complete harmony with the universal, religious, moral, and social order for individual and group life; with the two great commandments that bid us love God with all our powers, and our neighbor as we do ourselves; and with the new commandment of our Master.

The great and good God may be delayed but not defeated. If we are holding error, he will lead us out of it. If we have the truth, our strong faith is that whatever the existing conditions or the apparent outlook the truth will finally prevail. The eternal years of God are hers.

Such, dear friends, is a summarized statement of the place that we seem to ourselves to have in the history of religious thought and life, as Seventh Day Baptist members of the one great Church of God; such our philosophy of Sabbath keeping.

With mingled confidence and humility we commend to the Church and the world the Sabbath that Jesus said was made on man's account, in the belief that the practice of it would bring to us all, in home, industrial, business, and national life, a greatly needed revival of religion and righteousness.

For this assurance we have four reasons:

1. The Sabbath has been a part of the world's religious history for thousands of years.

2. It holds, as in a jewel box, the Sabbath idea, which is found in history, in the Bible and in experience.

3. Every day is alike holy, because it belongs to God. The Sabbath stands representatively for this sacredness of all time and of every day.

Selected men and women are ordained to represent the universal ministering priesthood of believers, in the work of the kingdom and before the world.

4. As a part of the beautiful and sublime creation story, placed at the beginning of the Bible, the Sabbath's divine use is to witness every week for the Maker and Sustainer of all things, and to symbolize for all men our holy religion, which means to have a Christ-like God in our minds and hearts and over our lives.

#### DETROIT CHURCH RECEIVED INTO THE DETROIT COUNCIL OF CHURCHES

ELDER R. B. ST. CLAIR

In September, 1925, the First Detroit Seventh Day Baptist Church of Christ of Detroit, Mich., was received into the Detroit Council of Churches. Our application had been in for some months and some opposition was manifested lest we be the same as another denomination bearing a title quite similar to ours. I suggested that the secretary approach the Federal Council on the matter and he did. The Federal Council said, in effect: The Seventh Day Baptists are all right. We are glad to have them in our Federal Council.

This intelligence being communicated to the Detroit Council of Churches, it was moved by Right Rev. Herman Page, D. D., bishop of the Episcopal Diocese of Michigan, and seconded by Rev. Mr. Smith, that the Detroit Seventh Day Baptist Church be admitted to the council. This was adopted, and at the October meeting the writer and Brother Royal Crouch attended as delegates. We were cordially received. Mr. Gunn, representing Presbyterian missions in China at Shanghai, was present and spoke. He told us he knew Brother Crofoot and Miss West. He said our work at Shanghai is on a very solid basis and is much appreciated. He also said our people are fine people with whom to work, telling of the work of our missionaries in the community church at Shanghai. He told us likewise of other Sab-

batarians who look upon their church as the only one true Christian body, and who camp about the Christian churches in the Orient, snatching "converts" from their ranks rather than going out into the great heathen world and working from the ground up.

As I left the room I said to Brother Crouch, "A good name is rather to be chosen than great numbers."

#### ARE WE LOSING?

Statements have been circulated to the effect that Seventh Day Baptists are losing ground and will soon be a thing of the past. This is very detrimental to our morale. One minister of another Sabbath keeping group said: "Seventh Day Baptists? Oh, yes! We took their last remaining church into our body several months ago." Not only our opponents, but, occasionally, our friends seem to be far from conversant with our real situation.

Seventh Day Baptists are operating in more countries today than ever before. Calls are coming from still other countries, and it only remains for our people to send in the money to the Onward Movement treasurer in order that these calls may receive attention.

In 1923, the statistical figures showed a total membership in General Conference churches of 7,918. This year, our secretary (Dr. Edwin Shaw) reported at Conference a total of 8,183, a clear gain of 265. Nor is all this gain abroad; the Northwestern Association has just reported a net gain of 60.

Add the membership of certain churches in Java and some of those in Holland not members of the General Conference, and the Seventh Day Baptist membership will be found to be about 8,300.

We have an excellent doctrinal system and church government and there appears to be no good reason why a consecrated people should not get back of our boards and in 1926 or 1927 have the pleasure of hearing the secretary announce: Seventh Day Baptist membership, 10,000. And from 10,000 let us go on to 15,000 and 20,000. Onward and upward!

There is one single fact that one may oppose to all the wit and argument of infidelity; namely, that no man ever repented of being a Christian on his deathbed.—*Hannah Moore.*

# SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

It's not the work of one man  
That brings us to the goal;  
It's the everlasting team work  
Of every bloomin' soul!

—Kipling.

### IN MEMORY

Word recently came to us of the death of Mrs. Larkin T. Hunt, the last surviving member of the Wynne, Ark., Seventh Day Baptist Church.

In 1915, when I was visiting Sabbath keepers in Arkansas, I stopped at the little city of Wynne to look up Mr. and Mrs. Hunt. Elder G. H. F. Randolph had told me that they lived near the "Flea Teaser" schoolhouse, and with this information I began my search. After walking eight miles I found them, and was fully rewarded for the hot, dusty walk that I had taken, in that these people had the opportunity of meeting a Seventh Day Baptist minister again.

I soon found that they were *hungry* for denominational news and were longing to see the SABBATH RECORDER and the *Year Book*.

Mrs. Hunt told me that when she was a girl she read that the seventh day of the week is the Sabbath, and went to her mother questioning why they were keeping the first day rather than the seventh, but received no satisfying answer.

Many years later a man came into the neighborhood with the message of the Sabbath truth. The truth was not at first welcomed—in fact it greatly distressed her, but after a time she accepted the Sabbath, and great peace and satisfaction came into her life, and soul-growth resulted.

In 1898 Mr. and Mrs. Hunt and a few others organized the Wynne Seventh Day Baptist Church, but the organization was not continued many years.

When I was leaving these people, I assured them that they should have the SABBATH RECORDER as long as they desired it;

and it has been paid for from the fund that Dr. Gardiner holds; and that is provided by friends who wish the paper sent to such as would not otherwise have it. This is one of the many instances where the paper has been greatly appreciated by those who have thus been remembered.

A year ago I wrote to Mr. and Mrs. Hunt, and she answered that her husband died two years before that.

She wrote, "I am sure enough a lone Sabbath keeper. I don't know of any others nearer than Gentry, and Fouke, Ark. I am so thankful that I can get the RECORDERS. If I did not get them I would not know anything about what the Sabbath keepers are doing, and it is such a pleasure to me to read and know what they are doing. . . ."

"I am seventy-nine years old the twenty-fourth day of July, and I want the prayers of all of you. I still hold to the faith, and always will."

The daughter writes that her mother died August 22, 1925.

I wish that many of our people would write letters of encouragement this fall and winter to lone Sabbath keepers, many of whom would be encouraged and helped, and perhaps held to the Sabbath, by this evidence of your interest in them. And it would show your interest in the cause if you would do up a few SABBATH RECORDERS after you have read them, and send to these who are deprived of the privileges that you have of knowing what the denomination is doing.

### STATEMENT ONWARD MOVEMENT TREASURER

October, 1925

#### Receipts

Adams Center . . . . .	\$38 05
Berlin . . . . .	50 00
Brookfield, First . . . . .	81 75
DeRuyter . . . . .	50 00
Dodge Center . . . . .	43 00
Farina Church . . . . .	106 00
Farina Christian Endeavor . . . . .	10 00
Fouke . . . . .	32 50
Genesee, First . . . . .	70 00
Gentry . . . . .	5 00
Little Prairie . . . . .	24 16
Marlboro . . . . .	36 00
Milton Junction . . . . .	162 06
New York City . . . . .	28 50
Pawcatuck . . . . .	300 00
Plainfield . . . . .	196 70
Riverside Church . . . . .	208 17
Riverside Sabbath School . . . . .	16 83
Rockville . . . . .	10 00

### A GOLDEN WEDDING IN NORTH LOUP

From the *Loyalist* of North Loup, Neb., we take this account of the golden wedding of our old friends, Mr. and Mrs. Charles J. Rood. While the editor was pastor in North Loup, Brother Rood was the church clerk, and was one of his pastor's faithful helpers. The SABBATH RECORDER extends hearty congratulations, and wishes Brother and Sister Rood many more years of blessed home life with friends and loved ones on earth before they are called to their home on high.—T. L. G.

The *Loyalist* says:

"Fifty years is a long time for a husband and wife to live together; yet Mr. and Mrs. Charles J. Rood were married October 30, 1875; and so last Friday closed for them the fiftieth year of their wedded life.

"A number of friends met them informally that afternoon at the Seventh Day Baptist church, where the time was spent in renewing acquaintances and enjoying new friendships and a most excellent lunch provided by their daughters, Mrs. Henry Williams and Mrs. L. L. Lewis, and the Misses Marcia, Elsa, and Eunice Rood. A large number of messages from absent relatives and friends were read and enjoyed and the bride and bridegroom of a half century ago were the recipients of presents. Mrs. Eva Hill and Mrs. Esther Babcock sang several numbers and Rev. H. L. Polan gave a most excellent talk in which he expressed the kindly feeling the church and those present have for Mr. and Mrs. Rood.

"Sunday the relatives of both Mr. and Mrs. Rood gathered at their home for a mid-day dinner and a social time. Again numerous messages were read from absent ones, and numerous gifts were bestowed upon the guests of honor. In the afternoon pictures were taken, one which we hope to use in these columns soon. A most pleasant time was enjoyed by all and some of the less aged ones indulged in football stunts.

"Mr. and Mrs. Rood are among the very earliest settlers in the valley, having come here with the first settlers in the spring of 1872; Mr. Rood from Dakota, Wis., Mrs. Rood from Welton, Iowa.

"Mr. Rood homesteaded the farm on which the cemetery is located, giving without compensation the original plot. He, too, led the singing for the first religious services

Salem . . . . .	358 50
Verona, First . . . . .	51 00
Walworth . . . . .	30 00
West Edmeston Church . . . . .	60 00
West Edmeston Woman's society . . . . .	15 00
	\$1,983 22

#### Special:

Missionary Society:	
Milton Junction . . . . .	\$20 00
Dodge Center Sabbath school . . . . .	5 53
Georgetown:	
Adams Center . . . . .	50 00
Jamaica:	
Adams Center . . . . .	25 00
Liuho Hospital:	
Milton Junction . . . . .	10 00
New York City . . . . .	5 00
	\$115 53

#### Woman's Board:

China Mission:	
Milton Junction . . . . .	\$ 6 50
Boys' School:	
Verona . . . . .	5 00
Girls' School:	
Verona . . . . .	5 00
New York City . . . . .	5 00
	21 50

#### Sabbath Promotion:

Second Brookfield, Sarah Spooner . . . . .	5 00
Total Special . . . . .	\$ 142 03
Total Receipts . . . . .	1,983 22
Balance, October 1, 1925 . . . . .	9 52
	\$2,134 77

#### Disbursements

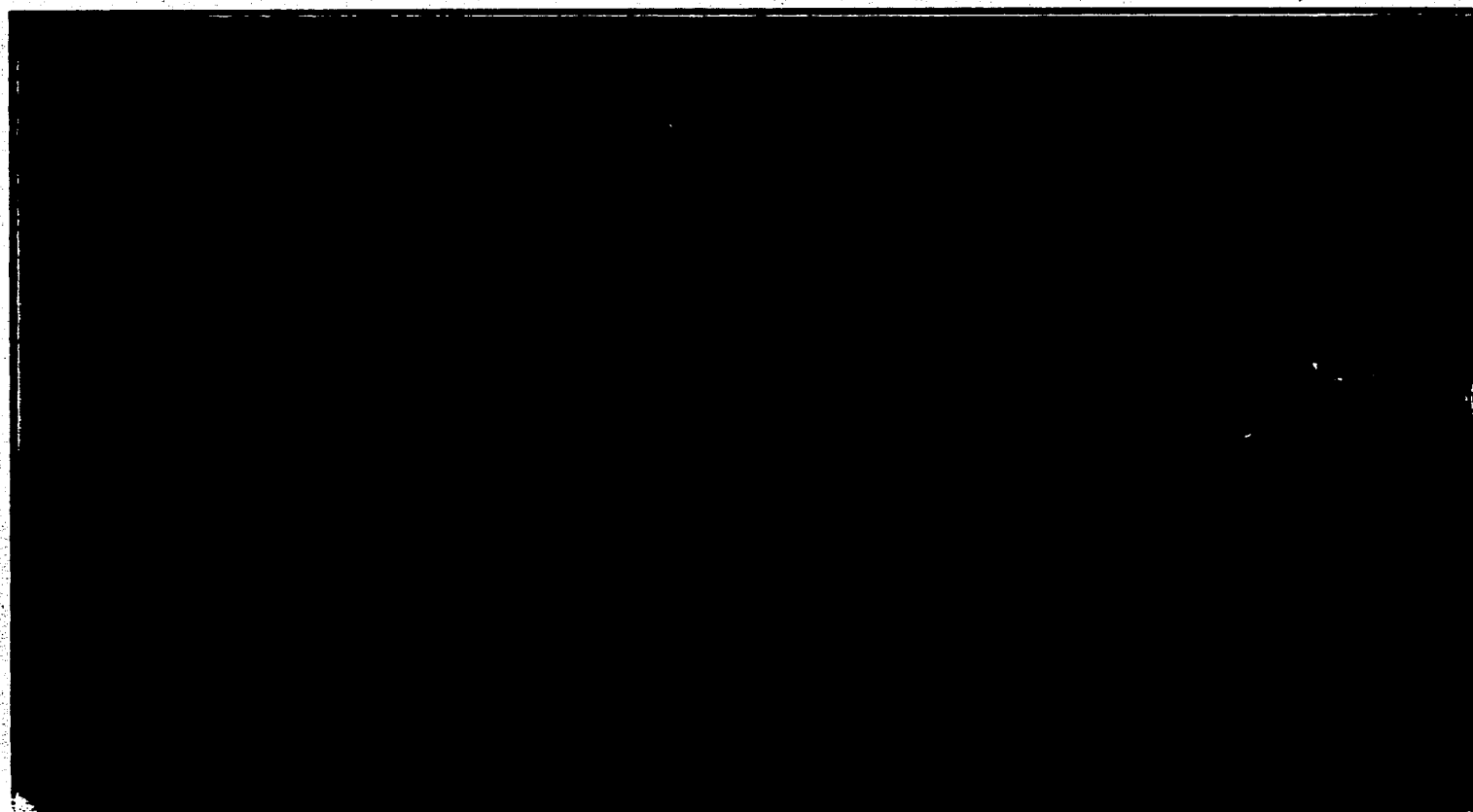
Sabbath School Board . . . . .	\$136 80
Young People's Board . . . . .	83 60
Woman's Board . . . . .	184 90
Historical Society . . . . .	19 00
Education Society . . . . .	57 00
Missionary Society . . . . .	799 53
Tract Society . . . . .	301 40
Scholarships and Fellowships . . . . .	38 00
Ministerial Relief . . . . .	152 00
General Conference . . . . .	188 67
Contingent Fund . . . . .	81 13
	\$2,042 03

Balance . . . . .	92 74
	\$2,134 77

HAROLD R. CRANDALL,  
Treasurer.

368i Broadway,  
New York City,  
November 1, 1925.

Only let us love God, and then nature will compass us about like a cloud of divine witnesses; and all influences from the earth, and things on the earth, will be ministers of God to do us good. Only let there be God within us, and then everything outside us will become a godlike help.—*William Mountford*.



THIS IS THE OLD SCHOOLHOUSE  
(Cut made for Recorder many years ago.—T. L. G.)

held by the early settlers on the eighteenth of May, 1872. He had had some experience in school teaching in Wisconsin and was one of the first teachers in the settlement—if we mistake not, the first teacher in the 'log schoolhouse,' the building now occupied by Mrs. M. A. Wellman as a residence. Mrs. Rood was one of his pupils.

"Mrs. Rood, Rosa P. Furrow, came with her father in the spring of 1872. His homestead was the place known as the Studley and the Bohrer places, southeast of the village.

"Their marriage was not an elaborate affair—on Sabbath morning they went to the home of Rev. Oscar Babcock and were made husband and wife, and then on to 'meeting.'

"Their first home was a primitive one, such as was generally used in those days.

"This place has been their home all these years, and here their ten children were born, all of whom are living, and six were present Sunday to extend congratulations to their parents. During the fifty years of their married life, Mr. and Mrs. Rood have seen this country develop from an unbroken prairie, from a country in which there were no roads, no bridges, no trees on the uplands, no houses; to a country, a valley that has excellent roads, well tilled fields, splendid homes, schools, and groves without number. When they were married the nearest railroad was fifty miles away; mails came

only once or twice a week; there were but few buildings in North Loup, and not a single defined street—these changes and many more have come since they plighted their troth a half century ago; and in these changes, these developments, they have done their part, have done their share. They have made many friends, many of whom have gone on before, and many who are glad to extend them congratulations and best wishes and hope they will celebrate many more wedding anniversaries.

"Of all the group of young people with whom they associated fifty years and more ago, they are the only ones who have lived here all these years and have celebrated their golden wedding at the place of their marriage."

**THE BLESSING OF SILENCE**

Silence helps one to realize God. Silence is also often the most adequate response we can make to God. Certain thoughts of God frequently need to be entertained silently. His sublimity and power hush the spirit. His purity awes and searches out the conscience. His love calls forth a kind of voiceless flowing of ourselves to him. His beauty, like all beauty, requires stillness for its appreciation.—*Friend's Intelligencer.*

He that forgets his friend is ungrateful to him, but he that forgets the Savior is unmerciful to himself.—*John Bunyan.*

**MISSIONS**

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

**MONTHLY STATEMENT**

October 1, 1925–November 1, 1925

S. H. Davis  
In account with  
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand October 1, 1925.....	\$16,876 26
Haarlem Church, China Mission .....	13 60
Anonymous, work at Pangoengsen....	1 00
Memorial Board:	
Delos Burdick Bequest .....	34 51
Missionary Society .....	105 56
E. K. and F. Burdick .....	210 00
Harriet Burdick .....	1 19
P. M. Green, Missionary Society.....	26 26
Woman's Board, Miss Burdick's and Miss West's salaries .....	115 00
One-third special collection at Northwestern Association, Missionary Society .....	11 29
Minneapolis Sabbath School:	
Liuhu Hospital .....	5 00
Boys' School .....	5 00
Washington Trust Company:	
September interest item .....	4 26
October interest item .....	97
Onward Movement, Missionary Society	684 00
Milton Junction Church, Missionary Society .....	20 00
Dodge Center Sabbath School, Missionary Society .....	5 53
Adams Center Church:	
Georgetown Mission .....	50 00
Jamaica field .....	25 00
Milton Junction Church, Liuhu Hospital	10 00
New York City Church, Liuhu Hospital	5 00
	<u>\$18,209 43</u>

Cr.	
William L. Burdick:	
Salary and traveling expenses .....	\$ 239 30
Ellis R. Lewis account .....	50 00
Clerk hire .....	16 00
T. L. M. Spencer, September salary....	83 34
C. C. Van Horn, September salary.....	41 67
L. J. Branch, September salary.....	25 00
R. B. St. Clair, September salary.....	125 00
George W. Hills, September salary....	50 00
G. H. F. Randolph, September salary..	33 34
Angeline P. Allen, September salary..	25 00
D. Burdett Coon, September salary....	62 50
H. Louie Mignott, September salary...	35 00
Mabel L. West, September salary .....	41 67
W. L. Greene, traveling expenses.....	18 68
Rev. G. Velthuysen, account July-September salary .....	161 40
Charles Thorngate, July-September salary .....	50 00
Lena G. Crofoot, July-September salary	25 00
William Clayton, July-September salary	25 00
Rev. G. Velthuysen or S. H. Davis, account salary .....	13 60
Industrial Trust Company:	
Draft, rebuilding and equipping Liuhu Hospital .....	250 00
Draft, account J. W. Crofoot's salary	40 00
Nettie M. West, account salary Anna M. West .....	10 00
Bank of Milton, account salary Grace I. Crandall .....	100 00
Treasurer's expenses .....	34 00
	<u>\$ 1,555 50</u>
Balance on hand .....	<u>16,653 93</u>
	<u>\$18,209 43</u>

Bills payable in November, about.....\$800 00  
Special funds referred to in last month's report now amount to \$18,690.95, balance in bank \$16,653.93, net indebtedness \$2,037.02.  
S. H. Davis,  
Treasurer.

**HOME NEWS**

**NORTH LOUP, NEB.**—Pastor Polan's sermon Sabbath day was on the text: "Repent, for the kingdom of heaven is at hand." The virtues are component parts of Christianity and so woven together we can not think of Christianity without them. If man is truly repentant he will not try to justify himself in his mistakes. There can be no revival without repentance.

The Christian Endeavor topic was the Golden-Rule. The lesson was planned by Elinor Stillman, but as she had been called out of town, Maude Sample led.

The Intermediate topic for study was, "What the Lord's Prayer means to me."

The Christian Endeavor business meeting was held Sunday night at the home of the president, Marcia Rood. The society is working out the Big Brother and Big Sister plan and hope to have it working soon. They also voted out \$20 for the church budget.

The Young Women's Missionary society met Wednesday afternoon with Grace Rood and had a very profitable lesson on "Our Public Schools." The roll call was suggestions for "Some improvements in our schools."

The Women's Missionary society met with Mrs. Grace Hutchins and spent the afternoon quilting.

Mrs. Polan is grateful for the reports coming in on the SABBATH RECORDER Reading Contest, but feels sure the reports would be multiplied if all would jot down the amount of their reading and let her know from week to week.

We noticed the Sabbath school superintendent had a couple of extra teachers last Sabbath, but he found them by personal solicitation and not in answer to his plea.

The box containing Christmas cheer was mailed Monday to our China missionaries. With the box Mrs. Polan sent a letter containing cards, personal messages, and a small bank draft to pay the duty.

The Senior endeavorers and the intermediates will hold a social Sabbath night, November 7, at the E. E. Davis home. Further announcements tomorrow. All young folks are invited.—*The Loyalist.*



## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### ADDRESS TO WASHINGTON COLLEGE FACULTY

(College Faculty Meeting, October 26, 1925.)

First of all I am concerned that we emphasize spiritual values over the material. I am reminded here of the words of John Ruskin to be found, I think, in his *Seven Lamps of Architecture*, "The purpose of education is to acquire the power to bless and redeem human society." The ultimate end of all real education is not to add endurance to the body—important as that is—or deftness to the hand, or facility to the tongue, or quickness to the thought—the ultimate aim is ethical and spiritual, i. e., to add largeness and accuracy to the thought, and sensitiveness, altitude, latitude, and longitude to the emotions. The highest perfection in technique and the most adequate equipment possible are highly desirable as a basis for efficient education, but only as a basis. Let us not fail to add the superstructure. After all—speaking without any intention of using cant—education is the impingement of the mind and soul of the instructor upon the mind and soul of the pupil. As teachers we must be infectious personalities.

This is "primer stuff" you say. I know it is. But we must often repeat these rudiments of educational philosophy to ourselves—use them as our steering-wheel unless we are to make of our teaching a pitiful fizzle. Look about you. Note where individual and mass thinking is making a mess of home life, of community life, of church affairs, of national and international matters essential to the welfare of human kind; note where intolerant and shrivelled souls are attempting to reduce the great emotions of religion and patriotism, for example, to the miserable dimensions of their own pettiness, and I believe that you will agree with me that, as teachers, we can not be too conscious of the fundamental obligations of our profession.

I therefore urge all of us to emphasize spiritual values over the material.

Just how this aim is to be accomplished I shall leave to each member of this faculty to work out according to his ability and genius. Every one of us must be a persuasive purveyor of his own subject matter with its accessory, appropriate spiritual and ethical values. Yet I should like to suggest some common tasks upon which we can all work this year.

1. Every instructor, in so far as in him lies, should teach his students how to get at facts and then how, by straight thinking, to arrive at independent conclusions. We Americans are a sentimental folk—often to our advantage—yet we need increasingly a severe discipline in straight, courageous thinking. For the life of me I do not see where the majority of large and straight thinkers in the next generation of American life is coming from unless it be out of the college class room. If I am right, this need should be a challenge to every teacher in Washington College.

2. Every one of us should be a friend to his students. This statement sounds so trite as possibly to appear foolish. Yet both as a teacher and as an administrator I have had and am having contact with actual and former students who rehearse the unfortunately common story of some teacher who, for temperamental or other reasons, has failed to reach a sympathetic understanding with some of his students. Sometimes the scar of wounds received in certain class rooms a man or woman bears to the end of his or her life. Often the student himself is to blame rather than the instructor. Yet every sincere teacher will admit the accusation and will endeavor to reduce to a minimum the number of students whose sympathies he alienates.

Washington College is frequently called "the friendly college." I am proud of this appellation. Friendliness should be our slogan. On the other hand, friendliness becomes weakness when it degenerates into namby-pambyism. Every member of this faculty, conscious of the dangers of the wrong sort of hardness and softness, must seek to draw for himself the correct line between the two. With this understanding, let us seek to deserve more than ever the epithet of "the friendly college."

3. Corporately and individually let us encourage the courtesies and customs of polite society. Students come to us at an age when

they are most liable to be individualistic barbarians. It is part of our job as teachers, by our own manners and by our precepts, to help them to make of themselves co-operative citizens.

I well remember, at a student musical entertainment given some time ago, seeing a young man who sang a duet with a young woman turn over to her at the close of their number the sheet of music from which both had been singing and march unconcernedly ahead of her off the stage.

This incident is only a small indicator of the sort of thing which we should tactfully help our students to get away from.

As faculty members we can help the students in the matter of right dress—I am not talking about overfastidiousness—by dressing, ourselves, carefully and appropriately. I know that you all agree with me in this matter.

4. Since nothing perhaps marks the educated gentleman or gentlewoman so much as the correct use of the mother tongue in writing or in speaking, I should like to bespeak the co-operation of every one of you in helping our students to rid themselves of incorrect and slovenly English. Incorrectness in the use of English is a hall-mark of illiteracy, but slovenly English is an indication of muddy thinking.

5. I should like to see every member of this faculty a community-minded person entering tactfully and constructively into the life of Chestertown. Every one of us has something to contribute to the local commonweal. Let our neighbors know that we are not only among them but of them. Let them feel that we are not a set of itinerant highbrows but a group of co-operating citizens. That the townfolk appreciate our sharing the community life with them has been impressed upon me repeatedly—often by chance remarks dropped on the street—more often by conscious testimonials given to the life and influence of those who have served or are serving on this faculty. I like to have the people of Chestertown feel that this college is their college, that each of us, according to his ability, is their servant. Our interest in town affairs will help the community, the college, and most of all ourselves. We should be the better instructors for thus engaging in the practical problems of non-academic living.

6. Since each of us is an integral part of a growing college, it is incumbent upon

us to grow—in personality, in our grasp on our own special field, in efficiency as instructors. No institution can augment its service whose teachers have completed their knowledge of their subjects or whose class room methods have hardened or are hardening into a changeless ritual. Every one of us should read some at least of the new books always appearing in our respective field. The periodical literature dealing with the general problems of education and with progress in the several branches of science or in the humanities, as the case may be, should not be unfamiliar to us. So far as possible, too, the members of the faculty should plan to attend one professional meeting at least during the year. In Chestertown we are rather fortunate in being comparatively near New York, Philadelphia, Baltimore and Washington, in which cities during the academic year several groups of college and secondary school educators are likely to forgather. The annual session of the Maryland State Teachers' Association meets in Baltimore and that of the Association of Colleges and Secondary Schools of the Middle States and Maryland takes place in New York City—both at this coming Thanksgiving time.

So far I have been talking more about our relationship to the spirit of education. I want to remind you that I have been speaking quite as much to myself as to anyone else. Now I want to turn my attention to some of the mechanics of the educational process.

While individually and collectively we should study to give every possible assistance to the delinquent and the slow or indifferent student, we must do more to detect and to encourage the superior student. Too long and too often, because he has been left to his own devices while the teacher spent precious time on his mediocre brother, the brilliant lad has never been stimulated to his utmost nor have his talents been developed under the rigorous discipline they needed. And yet our civilization limps along because its potentially greatest leaders have been allowed to leave undeveloped or to waste their abilities. The life of state and nation and world has to content itself, even in crises often, with the work of only ordinarily competent men. The American college is accused of being a great breeding place for mediocrity. If this complaint is justified it is because we have directed too little of

our thought to challenging the student of superior parts.

It is reported of the German critic and philosopher, Lessing, that, when a schoolboy, the teacher wrote his father somewhat after this wise: "Your son, Sir, is a horse that needs double fodder." I am confident that here in Washington there are students who need double fodder. Let us make it possible for them to get it.

During the last three or four years I have grown increasingly interested in the matter of college curricula. As most of you know, experiments of possibly vital import are being rather widely conducted in progressive institutions large and small. The chief ends sought in the new plan of studies are (1) to offer college students a more comprehensive survey and grasp of the field of human knowledge as an organic unit, instead of the present patchwork of courses, and (2) to stimulate, especially in the more capable students, an intellectual eagerness to master some one field in the wide parish of learning and to substitute self-motivation for faculty-motivation. These new ideals seem most successfully carried out in Reed College, Oregon, and in Swarthmore, Pennsylvania.

My consideration of contemporary curricula and the experiments going forward therein lead me to believe that our courses here at Washington could be advantageously re-studied in the light of current, successful practice. I believe that the idea of our group system is admirable, yet I am convinced that it is somewhat too rigid and does not allow enough free election. Personally I should be quite satisfied to require of seniors no other than the major subject prescribed in their respective groups and to give juniors at least three hours more free elective.

Furthermore, I believe that the courses of our first year should be so re-organized as to give all our freshmen a comprehensive introduction into the two great fields of human interest—science and the humanities. By the end of the first year, after having carefully considered both these kingdoms of knowledge, a student should be the better prepared to decide in which he wished to specialize and he should possess a better insight into the problems of living.

I look back to my freshman year in college when the curriculum and the schedule afforded me time for only one three-hour course in science—microscopy the first

semester and botany the second. The work was taught as microscopy or as botany and not at all as science, although I had as my instructor one of the best teachers on the faculty. The work throughout the year was not calculated to open for me any magic casements onto the wonderful landscape of science. The course was highly technical, much better suited to those who had already determined upon biology as a major.

The upshot of the matter was my graduation from college with an utter dislike for science, a field which in my immaturity I confounded with my painful efforts to look through a microscope with both eyes open and to put on paper representations of rotifers, amoebæ, and such like cattle. I gained slight appreciation of biology or botany and enjoyed no later opportunity to study geology, zoology, astronomy, physics, and the rest.

Last year we started the practice of setting aside one faculty meeting a month for the consideration of educational and professional subjects of general interest to men and women in the educational game. The experiment proved eminently worth while. This plan offers one method by which all of us can keep growing. Those who took part in the programs had the incentive to work up some subject which they had perhaps often wished to get at. Those who listened got a new appreciation of the field of a fellow teacher. I am hoping that this year's program may be productive of even more good for all of us. I want to pledge my help and I trust each of you may make a contribution. Unless we resort to some such method as these meetings, we shall find professional arteriosclerosis setting in.

In conclusion, I should like to summarize the ideals, as I see them, that we should hold up to ourselves this year:

1. Emphasize the spiritual over the material values;
2. Stress the importance of straight thinking;
3. Cultivate a sane sympathy toward our students;
4. Encourage the courtesies and customs of polite society;
5. Insist on correct English;
6. Cultivate in ourselves community-mindedness;
7. Keep growing;
8. Be eager to detect and encourage the superior student.

## WOMAN'S WORK

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

"This world is a pretty good sort of a world,  
Taking it all together;  
In spite of the grief and sorrow we meet,  
In spite of the gloomy weather,  
There are friends to love and hopes to  
cheer.  
And plenty of compensation  
For every ache, for those who make  
The best of the situation."

After a good day's rest in Portland in a small hotel that had been recommended as a quiet, restful place, we were ready to start out early in the morning on the first day of the week. This was the time appointed for our auto trip up the Columbia River. We were not to go the whole distance, but our friends in Eugene had told us that we must go far enough to see Multnomah Falls, about thirty-five miles from Portland. So eight o'clock found us in one of the large auto busses, riding through beautiful residence districts of the city, starting for the falls. Our car was comfortably filled, and we judged that we were fortunate in having to start so early in the morning before the ordinary Sunday traffic had breakfasted and got up steam for the day.

For about ten days all that part of Oregon had been excited over the escapades of three men who had escaped from the state prison at Salem. They had been up and down the valley of the Willamette River, stopping motorists, and terrorizing people generally. I could not find it in my heart to blame a man for not wishing to stay shut away from all this natural beauty, but of course we didn't wish to meet them, and we were glad to read in that morning's paper that the last one had been taken into custody (I don't like the sound of that word "caught" when applied to a man, but that is what it amounted to, I suppose). The people who shared our seat, a youngish man and a youngish woman, who seemed to be glad to see each other when they met at the station, kept up a steady stream of conversation; the man seemed to be telling an interesting story. At one of the stops when the man got off and the rest of us didn't, the woman

told us that he was a reporter for one of the daily papers of Portland and that he was in at the capture of the bandit. He said they had found the bandit up the road a distance and had brought him back over this same highway on the night before. She said his description was most interesting, that she had read his report in the morning paper and had gone up to congratulate him when she saw him in the depot. We wished we might have heard what he had said. Later on, at one of the stops, he did tell my husband some of the experiences of the night before. When we returned to town we bought his paper and read his very human article. We were not surprised at the tone of his writing for we had found him a very courteous gentleman. I still feel sorry for that poor hunted creature who had to be shut away from all that loveliness, but it must be so, of course. I can not understand why one, who would be at liberty in the course of a year or two, would suddenly run wild and kill anyone who happened to stand in his way. There are some queer kinks in the human mind, after all.

This morning's ride was a delight. The day was not so clear as it might have been, but was pleasant enough so that we could see the foot hills under their blue haze, but not Mt. Hood. For about fourteen miles we rode through fine farming land, and then we crossed the Sandy River, and for some miles the ascent was along the beautiful canyon of this river. Finally we left the river and found ourselves ascending the bluffs of the Columbia. The ascent seemed to reach its climax at Crown Point, a high bluff (not the highest point of the highway, however) where the road circled out around the edge of the steep cliff, seven hundred twenty-five feet above sea level, where we had a wonderful view of the river and its wooded banks rising precipitously hundreds of feet above the river bed. It is said that from this point the river may be seen for twenty-five miles east or west. Whatever the distance in miles, it is certainly a wonderful and inspiring sight. From this point the road gradually descends into the gorge, and here seemed to be an almost innumerable number of waterfalls. We whizzed past most of them, but stopped at a few. One of the falls is so sheer that the drops of water are turned to mist long before the fall is completed.

Finally we reached Multnomah Falls, said by Oregonians to be the second highest falls in the United States and named for an Indian chief, said by the same people to have been the most famous Indian. Here we left the bus and spent the time, until we had to catch the next one back, in wandering about getting different views of this wonder of nature. Winding trails led to the top of the fall, but we did not have time to go so far from the bus; however, we followed the trail for some distance and took some pictures of various parts of it. Two young boy scouts with their camping outfits caught up with us and asked us to show them how to work their borrowed camera that seemed to be out of order. We rather hated to take the time, but we did not let them know it, and we hope they secured some fine pictures. We were glad that we could do something for them, for their creed keeps them on the watch to do things for other people, and they were such fine appearing young boys. After their camera was fixed, we turned back on the trail and hurried down, keeping our eyes in the back of our heads as much as we dared.

Our trip back to Portland was as much a delight as had been the ride out, for now we knew where to look for the falls and other especially beautiful spots. We hurried along faster than when we came out. Our bus driver coming out had also been the newsboy of that road, and at every little hamlet he threw out a package of Sunday papers. I always expected him to overthrow or miss his aim, but he seemed to have learned to drive with one hand and throw with the other. I think he missed his calling; he should have been a sleight of hand expert. All our bus drivers were extremely careful, and we saw no accidents or near accidents while we were riding with them.

We reached Portland about noon, and while we were at lunch, rain began to fall. That afternoon we were to take a street car to Council Crest, an amusement park on one of the highest hills in the city, where we had been promised a wonderful view of Mt. Hood as well as other mountains, also the foot hills. As we were leaving the city that evening we went to the park anyway—a beautiful ride winding through the residential sections, where at almost any time we could look down into beautiful gardens or up onto spacious lawns. Of course we hoped

that the drizzle would be over before we reached the end of the ride, but it wasn't, oh no, for as we stepped off the car we found ourselves stepping off into a regular old fashioned Wisconsin cloud burst, minus the thunder and lightning. The few passengers huddled together in the center of the shelter, which was floor and roof, and tried to keep sweet and dry. We succeeded in both attempts with rather indifferent success, but the little success we did have was helped along by the fact that no one among us had rubbers and that there were several small children who thought the rain was such fun. Finally when the worst seemed over, we made a rush for the top of the hill. It was a stiff climb and there were several "rivers to cross" before we reached shelter again, but finally with our tickets in our hands we were allowed to climb the stairs to the conning tower, where our vision might be steered to Mt. Hood. We stayed there for some time hoping that the clouds would lift; they did lift occasionally so that we had beautiful views of the foot hills, and then the clouds would close in again. It was a wonderful experience even though we could not be sure that we saw the shadowy outline of Mt. Hood once or twice when the clouds lifted a little more than usual and we caught a little view through our glasses of a higher and more distant peak. Several storms passed over while we were here and more passed over the city below. These rains would be followed by a lighter streak across the sky and our hopes would rise, but you know that "Hope deferred maketh the heart sick." That was our golden text for that day, and after we had learned its meaning, we came down from that hilltop and turned our eyes toward our train.

There lives in Portland an old school friend of the mother of our granddaughter, and that morning we had phoned her telling her if she would meet us at the station, we would show her some pictures and give her some messages that had been intrusted to us for her. Did you ever make an appointment to meet someone whom you have never seen, and that in a public place? We were there ahead of time and I stared so hard at people entering that I feared the authorities might feel that something was wrong with my head. And when she came I knew her the moment she and her little boy crossed

the threshold o'er. It did seem pleasant to see someone of whom we had heard so much, and we enjoyed the few remaining minutes of our wait for the train, and too, it was pleasant to have someone go out to the gate with us, and to wave good bye to someone we knew, as we left the city. Altogether we enjoyed ourselves very much in Portland, even if Mt. Hood did not live up to his opportunities.

From Portland we went to Tacoma for a night's rest before taking a trip to Paradise Valley the next day.

### IN MEMORIAM

Reverend Ira Lee Cottrell, son of John Boardman and Eunice Babcock Cottrell, was born in the town of Wirt, N. Y., March 7, 1846. He went to the life beyond October 28, 1925.

He early became a member of the Richburg Seventh Day Baptist Church. In 1871 he and Miss Angelia Dye were united in holy marriage. In the years of his early manhood he was a successful teacher in Angelica. He was graduated from Alfred University in the class of 1877. He preached for the Hartsville Church from 1880 to 1883; for the Independence Church from 1883 to 1890, during which period he attended for a while Union Theological Seminary; for the first church of Hopkinton, R. I., from 1890 to 1899; for the church at Shiloh, N. J., from 1899 to 1901; for Hornell and Hartsville from 1901 to 1902; for Leonardsville, N. Y., 1902 to 1908. In 1904, years after the death of his first wife, he married Mrs. Emogene Mason. He was pastor for the second church of Alfred, N. Y., from 1908 to 1915; for the church at Rockville, R. I., from 1915 to 1918. For most of the time from 1918 to 1925 his home was in Alfred, and for a part of this period he served as assistant pastor and superintendent of the home department of the Sabbath school.

The wife of his youth became the mother of four sons and two daughters: John B., Royal L., Herbert L., Arthur M., Christine, and Jessie F. Arthur died in 1918, and the two daughters in early childhood.

The wife of his youth was a faithful mother and home-maker, and a loyal and efficient helpmeet for her husband. His second companion was most devoted in her

help, comfort, and care, and did everything for Mr. Cottrell that affectionate interest could suggest.

My acquaintance with him who has gone, as we believe, to a new and higher life, was for many years, and very pleasant; my friendship and fellowship were very close. He was a successful pastor and an evangelical preacher. Among his outstanding qualities were a strong living Christian faith, a love for the Bible, delight in proclaiming the gospel, a fondness for friends, public spirit, and a great, warm, sympathetic interest in men and affairs.

The funeral services were held in the Alfred meeting house, conducted by Pastor A. Clyde Ehret, and President B. C. Davis. President Davis dwelt upon the two great facts of Christian experience, the fighting of a good fight, followed by the victorious life where there is no night. Dean Main offered prayer, Miss Eleanor Prentice sang a solo, and a beautiful piece was sung by a quartet from the Second Alfred Church. There were beautiful flowers; and the earthly tabernacle of our beloved brother was buried in the large family lot in Alfred Rural Cemetery.

ARTHUR E. MAIN.

Alfred, N. Y.,

November 9, 1925.

### SCIENCE SERVES

In the confusion aroused by recent emphasis on the so called conflict between science and religion the real service of these two great agencies of human welfare has been thrust into obscurity. Yet we do well to be reminded of some real achievements. The Christian religion is, of course, mainly responsible for civilization as we know it today. It is the religion of progress, and is an incentive to material, scientific, educational and moral advancement as now registered by the human race. It has served science by bringing into being many of the major sciences. That science really serves religion is just as real a fact, though less emphasized.—*The Continent*.

Candid letter from a twelve-year-old, acknowledging a present. "Dear Aunt Harriet: Thank you for your gift. I have always wanted a pincushion, but not very much."—*New York World*.

## YOUNG PEOPLE'S WORK

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

### CHRISTMAS SERVICE

Christian Endeavor Topic for Sabbath Day,  
December 5, 1925

#### DAILY READINGS

Sunday—Service in coin (2 Cor. 8:1-15)  
Monday—Service in love (John 12:1-8)  
Tuesday—Little deeds of kindness (John 13:1-17)  
Wednesday—Service of courtesy (Lev. 19:32-34)  
Thursday—Service of comfort (Luke 8:49-56)  
Friday—Service of hospitality (Gen. 18:1-8)  
Sabbath Day—Topic: How can we translate Christmas into service? (1 John 4:7-14. Consecration meeting.)

Christmas demonstrates love, and love finds joy in service. We desire to serve Christ because we love him, but we can do it only by serving and loving others. Unselfish love for Christ will find many opportunities for such service.

Van Dyke's beautiful little story of "The Other Wise Man" seems just to fit this lesson. In brief, this is the story.

Artaban, one of the Magi, believed that Christ was soon to come to the earth. He had secured three beautiful gems, a sapphire, a ruby, and a pearl, to present to the new born King as a token of his love. With three other wise men, in other parts of the country, he was to watch for the star which would herald Christ's birth. Finally it appeared and Artaban started on his quest. It was a long hard ride to the place where he was to meet his friends. On the way he passed a man by the roadside whom he first thought dead, but discovering life, he stopped, almost against his will, to minister to the man. The delay caused Artaban to miss his three friends, who had not dared to wait longer for him. This meant that he must sell his sapphire to buy camels and supplies for the long desert journey, which he must now make alone.

Finally he arrived at Bethlehem, only to find that Mary and Joseph and the Babe had fled to Egypt. While he was resting in a home there, Herod's soldiers came through the town killing the little children. There

was a baby in this home, and the mother was terror stricken. Artaban stepped to the door, refused entrance to the soldier, and gave him the ruby for leaving the house unmolested.

Grieving because he had only the pearl left to give to his King, Artaban continued his search. For thirty-three years he wandered, returning to Jerusalem just as Jesus was being taken to Golgotha to be crucified. Artaban followed, thinking with joy that he would give his pearl as a ransom for Jesus and free him. On his way a slave girl who was being badly treated by her owners appealed to him, and he gave the pearl to free her from her tormentors.

Feeling that life meant nothing more to him since he had no gift for his King, he stayed in the city and was caught in the earthquake. As he and the girl crouched close to the building for protection, he was hit by a falling stone. As he was dying, the girl heard a sweet voice speak. She could not distinguish the words, but she heard Artaban reply, "Not so, my Lord. For when saw I thee anhungered, and fed thee? Or thirsty and gave thee drink? . . . Thirty and three years have I looked for thee, but I have never seen thy face nor ministered to thee, my King." Again came the faint, sweet voice, "Verily, I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The greatest gift which was ever made was the gift of Christ, the only begotten Son of God, to the world. It was love which prompted our Father to make this gift; for our scripture lesson says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." The Father sacrificed in order to do this, and he gave all that he had. Why? "For God so loved the world." Can there be any greater love than this?

Now, if God showed such a great love for the world, what must we do? Our lesson answers this question, for it says, "If God so loved us, we ought also to love one another." We must first have a love for Christ in our hearts, and this will help us to love each other. Love will prompt us to do

deeds of kindness for others, and this will make them happy, and the world will be better because we have lived in it. The true Christmas spirit is the spirit of love. This is the need of the world today. When the spirit of love permeates all nations wars will cease. Let us pray earnestly that this may be accomplished.

Battle Creek, Mich.

### INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, December 5, 1925

WHAT'S THE GOOD OF GOING TO CHURCH?  
HEB. 10:23-25; PSALM 96:1-9  
(CONSECRATION MEETING)

#### RADIO OR CHURCH

Some people now are saying, "I don't need to go to church. I can stay home and hear a better sermon than I can if I go; and besides, I do not have the bother of getting ready, hurrying to arrive on time, and sitting through a long service." But such a statement shows an utter lack of knowledge of what church is for. The primary purpose of church-going is not *getting*, but *giving*—giving the pastor and members the support of your presence; giving your neighbor a hearty handclasp, giving to the Lord your worship in open and public manner as well as in secret and from the heart. Then giving to the world throughout the week a true example of Christian living, and trying to win others to God by the help of the church.

"Not forsaking the assembling of ourselves together, as the custom of some is," (Heb. 10:25), but

"I was glad when they said unto me, let us go into the house of the Lord." (Psalm 122:1.)

Our motto is "For Christ and the Church." Then let us as intermediates remember the promise we made to attend church when we signed the Christian Endeavor pledge. Go occasionally as a group to church or prayer meeting, to show that you are banded together for the very purpose of helping the church. It would be a good plan to sit by committees, and let each committee chairman be responsible for the attendance and good conduct while there, of the members of his committee.

#### ROOSEVELT SAID:

"In this actual world, a churchless community, a community where men have abandoned or scoffed at or ignored their religious needs, is a community on the rapid down grade. . . . Yes, I know all the excuses, I know that one can worship the Creator in a grove of trees or in his own house. But I also know as a matter of cold fact that the average man does not thus worship."

#### PRESIDENT COOLIDGE SAYS:

"I need not tell you that your effort to quicken the church-going habit among the people meets my warmest sympathy."

#### STILL ANOTHER PRESIDENT:

"It has a'ways seemed to me that the habit of church-going somehow lay at the foundation of steadfast character."—Woodrow Wilson.

Washington and Lincoln had the habit of going to church, *have you?*

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR DECEMBER 5

This is consecration meeting, and for this month the juniors are to select their own Bible verses on the topic to read or give from memory as their testimonies. Another feature this month is to get the juniors better acquainted with the standard hymns, such as "Jesus Lover of My Soul," "Abide with Me," and "Nearer My God to Thee." In order to do this, each week this month we will sing two of the old hymns.

The meeting today is to be led by the Tenth Legioners; they might each tell briefly why they are Tenth Legioners. For the superintendent's talk today let it be a lesson on giving, of money especially. Boys and girls should be taught to tithe while they are young, so that the habit will be formed for their whole life. Bring to the meeting ten pennies and ten nickles and explain to the juniors that giving one-tenth means giving one penny out of ten or one nickle out of fifty cents. *All juniors have some money*; they may have received it for doing errands, for working, or father may give them a certain allowance each week. Explain to them that before they spend one cent for themselves they should take out the money that

they are going to give back to Jesus and put it in a separate box. If they put their money away like this they will never miss the part they give to God, even when they are older and earning their own money.

One father I know of just began to give his little six-year-old son an allowance each week. It amounts to twenty cents—one dime and two nickles; and that little boy has been taught as soon as he receives the money to put one nickle in "Jesus' box," out of which he takes his own collection for Sabbath school; the dime goes into his bank, and then he has one nickle left to use as he wants to. This little boy is being taught to give more than a tenth to Jesus.

Be sure to make it clear that the *first* penny should be taken out for Jesus and not the *last*; for many times if we wait for the last penny, when we get ready to give it, we find we have already used it for ourselves.

Ashaway, R. I.

### A NEW EFFICIENCY CHART

DEAR CHRISTIAN ENDEAVORERS:

But a short time is left in which to make your plans for the last six months of the Conference year. In order to make these banner months, why not use the new Efficiency Chart adopted by the United Society at Portland! This chart may be purchased from the United Society for one dollar and covers a period of six months. With it you will want to purchase the booklet *What Christian Endeavorers Can Do*, which contains one thousand things that a society can do. This sells for twenty-five cents. The chart is so arranged that it may be adapted to the needs of any society and is especially desirable, as you may fix your own goals.

Granting you are going to purchase this chart, if you have not already done so, there are a few things which I wish to suggest that may be of help.

First, buy your chart and study it.

Second, with the help and guidance of your pastor set your goals.

Third, appoint a campaign manager.

Fourth, report the adoption of the chart and the campaign manager to the efficiency superintendent, and also to the United Society.

Fifth, assign committee work.

Sixth, mark your progress on your chart.

Seventh, report progress.

Now then, all societies entering the contest shall begin actual work by January first and continue for the next six months, at the end of which time the campaign manager shall make a written report of the work done and the goals reached. This shall either be signed by the pastor or, better still, shall be accompanied by a statement from the pastor concerning his estimate of the work done during the six months, and sent to the efficiency superintendent on or before July 10, 1926.

Welcome this new friend and aid to better Christian Endeavor work and give it a prominent place in your society.

Corresponding secretaries, I am counting on you to see that this is brought before your society, and please do not fail to write me if I can help you in any way.

Yours in Christian Endeavor work,  
HELEN M. JORDAN.

40 Greenwood Avenue,  
Battle Creek, Mich.,  
November 1, 1925.

### YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met at the home of Dr. Johanson at 8 p. m.

The president called the meeting to order. Helen Jordan offered prayer.

Members present: Dr. Johanson, Mrs. Frances Babcock, Mrs. C. H. Siedhoff, Allison Skaggs, Egmond Hoekstra, E. H. Clarke, Ivan O. Tappan, Lyle Crandall, Helen Jordan, Ruby C. Babcock, L. Emile Babcock, Marjorie Willis.

Visitor: C. H. Siedhoff.

The secretary read the minutes of last meeting.

The treasurer presented a report which was discussed. The report was received.

The following bills were allowed:

Elisabeth Kenyon, superintendent	
Juniors .....	\$16 71
Postage .....	8 00
Stationery .....	33 92
Recording secretary .....	85
Salem C. E. society .....	25 00
Miscellaneous .....	2 65
Total.....	\$87 13

Moved that the board allow the sum of \$25 to the Salem Christian Endeavor society, to assist in the payment of the expense of the fellowship breakfast. Motion carried.

The board is anxious that the bulletins, emphasizing the various phases of our work, reach the young people in every church. Feeling that the pastors, also, would be interested in receiving them, it was moved that a copy of each bulletin be sent to the pastor of each church. This motion carried.

Voted that Mr. Leonard Hunting, of Alfred, be appointed associational secretary for the Western Association.

Mrs. Ruby Babcock, just returned from attending the Northwestern Associational meeting at New Auburn, Wis., gave a very interesting report of this meeting and of her visits to Dodge Center, Milton, Milton Junction, Albion, and Walworth churches. At each place she presented the work of the board.

A committee for Christian Endeavor Week Programs was appointed, consisting of Helen Jordan, chairman, Egmond Hoekstra, and Allison Skaggs.

General discussion.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,  
Recording Secretary.

Battle Creek, Mich..

October 7, 1925.

### SABBATH RECORDER READING CONTEST

DEAR ENDEAVORERS:

In order to encourage and stimulate the lively interest which was aroused by our first RECORDER Reading Contest, and in order that a knowledge of the location and number of our Seventh Day Baptist churches may be gained, the Young People's Board is launching a second RECORDER Reading Contest. Every wide awake society is urged to begin this contest at once, for a good beginning is half the battle. Following is the plan:

1. The contest will open at once with the RECORDER dated September 28, and close with one dated June 28, 1926.

2. A superintendent of RECORDER reading is to be appointed in each local society, who shall take and keep the records at each C. E. meeting, receive and forward all subscriptions, and make reports of contest to the Young People's Board November 1, 1925; January 1, March 1, May 1, and July 1, 1926.

3. The contest will be based on mileage, the Senior society making the highest number of miles based on active membership to receive an emblem at Conference; the Intermediate society making the highest number of miles based on active membership to receive a banner at Conference; the three individuals in the denomination (active C. E. members) making the highest record in miles each to receive a choice of C. E. emblems not to exceed \$5 in value, and the next two highest to receive plain gold C. E. pins; the Intermediate C. E. member in the denomination who makes the highest number of miles will receive a choice of C. E. emblems, not to exceed \$5 in value, and the next two highest to receive \$1 emblems. The Tract Society offers a free subscription to the SABBATH RECORDER for every three new subscriptions to same secured by a society.

4. Only C. E. members will contest and mileage will be credited as follows: (a) 5 miles for each page of any issue (within set dates) of the RECORDER read by the C. E. member, reporting; (b) and additional 5 miles for each report of a board meeting read by member reporting. (c) For each page read by others than C. E. members 5 miles, and for each board report read by other than C. E. members 5 miles, all to be credited to the total society mileage; (d) for each renewal of RECORDER subscription 50 miles; (e) for each new RECORDER subscription 250 miles; (f) for reading RECORDER from cover to cover 25 extra miles; (g) for individual record of reading done and subscriptions obtained, mileage will be credited *only* for reading done and subscriptions obtained *by the member reporting*.

Reports are to be made by contestants in person at the weekly C. E. prayer meeting, or if absent, to the superintendent in writing.

Reports of total mileage for the societies will be on the percentage basis. Therefore the total number of miles reported by all members, divided by total number of active members in the society, will be the number of miles for the society which should be reported.

The names of the five individuals in the society having the highest number of miles to their credit together with the total number of miles earned by them should be included in the report sent in November 1,

(Continued on page 639)

## CHILDREN'S PAGE

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

### JESUS AND GIVING

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
December 5, 1925

#### DAILY READINGS

Sunday—Jesus' advice (Matt. 6:1-4)  
Monday—Jesus' principle (Acts 20:35)  
Tuesday—Why we should give (Matt. 10:8)  
Wednesday—Quiet giving (Rom. 12:8, 13)  
Thursday—System in giving (1 Cor. 16:2)  
Friday—First give yourselves (2 Cor. 8:5)  
Sabbath Day—Topic: Following Jesus in giving (Mark 10:42-45; Acts 2:45. Consecration meeting)

Ella N. Wood in her book *On the Highway* tells the following story which illustrates the thought of our topic today.

"Away in the upper peninsula of Michigan lives a very dear old lady. She is bent and crippled with rheumatism and has to walk with a cane. Now in that section of the country there are very few churches, and many people never hear about Jesus, and the little children have no Bible school where they may go and learn about him. There is no church near Grandmother McKinney's home; but some distance away there is a schoolhouse, and once in a long time some good man goes there and preaches about Jesus. To get to the schoolhouse Grandmother McKinney has to go down a steep hill, cross a ravine, and climb a hill on the other side; but she loves so much to hear about her dear Master that she slowly and painfully travels that difficult road to and from the schoolhouse.

"It grieved her heart very much to feel that there were so many people in our land that did not know of Jesus; so she began to plan how she could help to send some one to preach the gospel to these people. What could she do? She could not get away from home, and she had no money to give; so 'she did what she could.' She pieced a quilt, sat and toiled day after day with her dim eyes and crippled hands till she had finished. Then one day, when one of those good missionaries who 'go about doing good' came to Grandmother McKinney's house, she gave

him the quilt and told him to sell it for what he could get, and give the money to the home missionary society."

The big lesson from this story for juniors is the five words: "She did what she could." If we are going to try to follow Jesus in giving we must remember that although some of us can give more money than others, if we give what we can, be it little or much, Jesus will be pleased. For it isn't the amount that we give that Jesus looks at, it is the amount that we keep for ourselves. Most boys and girls have some money which is given them or which they earn, and Jesus will be pleased if we take out the part that we are going to give him first and then use what is left for ourselves.

This is Golden Rule day for the Near East, and what day could be better for all juniors to join the Tenth Legion, promising to give at least one-tenth of their own money to Jesus. Then we can all truly repeat this poem together, not only saying we want to give to Jesus, but starting now the habit by joining the Tenth Legion.

#### THE CHEERFUL GIVER

I'd like to be as generous  
As the Lord God is to me,  
And he is just as generous  
As ever he can be.

He gives to all who ask him,  
And he gives to all who don't;  
But he gives most to the giver  
Who never says, "I won't!"

So, Father, make me willing  
To give my things away,  
For you will always send me  
More things with which to play.  
—Taken from "My Prayers," published by the  
Noonday Meditation Co.

Ashaway, R. I.

#### THE SECRET VISITOR

There's turkey and crullers, and pudding and cake,

There's cranberry sauce, and there's pie;  
Our pantry's chockful of such interesting things,

That Thanksgiving dinner and company brings.—

But oh, something extra I spy!

Behind the red jelly and grandma's preserves,  
Away in a corner he hides,—

The little gray visitor, quiet and sleek,  
And sister and I go on tip-toe to peek,  
But no one must know it besides.

The grown-ups would holler and scare him away,

And chase him right out of the house.

But when there are goodies—a ton—on the shelf,  
Why *shouldn't* he have a few nibbles himself?  
The cunning, gray, Thanksgiving mouse!  
—Daisy D. Stephenson.

### A GENEROUS LITTLE GIRL

Jane was a child of the slums, a ragged, unkept, forlorn little girl about ten years of age. Someone had given her a penny, and she had hurried away to the store and there purchased a stick of striped red and white candy. She was running along the streets, proud and happy in her new and rare possession, when I saw her. Suddenly another little girl, equally ragged and forlorn looking, came limping out of the dark hallway of a dilapidated old rookery of a tenement house. She was very lame and had evidently suffered much in her short life.

The two little girls met, and the one with the candy held it aloft, exclaiming:

"See what I've got! Just see what I've got!"

"Where did you get it, Janie?"

"Bought it."

"Where did you get the money?"

"A man gave it to me for scooting after his hat when the wind blew it off."

"Gimme some of it, won't you, Janie? Please do."

There was a wistful, eager, hungry look in the drawn little face.

Jane hesitated. Evidently sticks of candy came rarely to her. She looked longingly at the candy and then at the girl. Suddenly she rushed forward, saying eagerly, joyously:

"You take it all, Maggie; you can't scoot after gentlemen's hats and earn pennies, and I can. So you take it all; and if I get a chance to earn another penny I'll give it to you to buy anything you want with it."

Generous little heart, in which love of self had not yet found an abiding place! What a lesson it should teach to all of us!—*Young Readers.*

### WELCOME GUESTS

"Just wait till you hear what's happened!" cried Eleanor, running into Aunt Nell's room, where her brother and sister were listening to an exciting story. "Mother's had a letter from Aunt Miriam inviting us to spend Christmas week with her!"

"Are we going?" demanded the other two. "Won't it be great?"

Aunt Nell smiled at the excited group. "I hope you all know how to visit," she said. "Know how!" echoed John. "Why, all you have to do is to go and visit. You don't have to know any rules for that."

"I'm not so sure of that," answered Aunt Nell. "You remember when Cousin Bob was here last summer? He had one bad fault. I wonder if anyone can name it."

"He was always late for meals," said Ruth quickly. "And he got up late in the morning, too."

"Well, it's too bad for us to recall all these unpleasant things," said Aunt Nell. "Let's try to remember some visitors we enjoyed more. What about the time Aunt Miriam and Helen visited us?"

"Oh, yes!" agreed John. "That was the best time! Aunt Miriam knew such funny stories and such interesting things."

"And Helen helped me do the dishes," added Eleanor.

"I remember that Helen never left her belongings lying around downstairs for some one to pick up," went on Aunt Nell, while John and Ruth glanced guiltily at each other.

Don't get up late in the morning.

Be on time at all meals.

Be interesting and entertaining.

Be helpful about the house.

Take care of your own room.

Don't leave your things lying around downstairs.

Be interested in everything you see, even if you do have better things at home. Show that you appreciate what is done for you.

Be friendly with your hostess's friends.

When you get home write a nice letter telling how much you enjoyed your visit.

Do you remember these "don'ts" when you are visiting? Next time you go away from home, try to think of all the helpful suggestions to make your time and your friend or relative's time happier.—*Selected.*

### MY GRANDMA USED TO SAY

"A fool and his money are soon parted."  
Ask your grandma what my grandma meant.  
MRS. T. J. VAN HORN.

#### A WAY OUT

"Didn't you promise never to do it again?" "Yes sir." "And I said I would whip you if you did, didn't I?" "Yes, pa; but as I didn't keep my promise, I won't hold you to yours."—*Selected.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### FAMILY HYMN FOR THANKSGIVING, 1925

We come this glad Thanksgiving day  
In gratitude and love  
To thank the Giver of all good  
For blessings from above.  
We thank him for good health and strength,  
Wherein we're richly blessed,  
For food to eat and clothes to wear,  
For daily toil and rest.

For happy homes, where love abides—  
His presence with us there,  
His smile upon us day by day,  
His tender love and care.  
We thank him for the church and school,  
And for the house of God,  
Where prayers are made and lessons learned  
From God's most holy Word.

For blessings in the coming year  
Help us to trust thee, Lord;  
With faith and hope and gratitude  
To take thee at thy word.  
Help us in all the years to come  
To walk as in thy sight;  
May all we think and say and do  
Be just and true and right.

### GOOD LETTER FROM MRS. RAMSEY

DEAR SABBATH SCHOOL FRIENDS:

I do not know that you will consider this a Sabbath school report, yet it is interesting to me to write it.

We are lone Sabbath keepers, living nearly two hundred miles from Garwin, our home church. When we attended the yearly meeting there in August we were in the Bible class taught by Mr. Bennie Freet, a loyal Seventh Day Baptist convert. It was his little daughter who offered herself for baptism during the meeting.

The Sabbath school there is under the direction of Mrs. Lottie Babcock, superintendent. A class record board hangs on the wall, and a part of the record of every class is kept, one feature of which is the number of chapters in the Bible read during the week. The Bible class was ahead that week. This gave us an inspiration, and now we report for ourselves to Mrs. Alda Van Horn every week the number we read.

We are reading the Bible through, yet skip around now and then for favorite chapters. If they are not too long we sometimes

read a dozen at a time. Just now we are in the midst of Isaiah, and two or three chapters of an evening give us enough to think about until the next evening. Isn't Isaiah wonderful? The chapters along in the fifties especially are indeed beautiful. Still there are those who presume to say that Isaiah is not inspired. To us the Bible is inspired from cover to cover. Our King James' version is all in all to us.

This reading and reporting upon the number of chapters is a most enjoyable thing to do. I wonder how many absent members of our various Sabbath schools are doing this. Just try it, you who live apart, and see how you and the home folks enjoy it.

Botna, Iowa,  
October 23, 1925.

I am glad to receive this letter from Mrs. Ramsey. Several of our older folks must still remember Miss Ellen Socwell in Milton College about forty years ago. I recall her brother Herman who died some years later, out West somewhere. The plan she suggests is indeed a good one. For several years I had a class of boys in a Sunday school, and we all practiced reading the Bible. I kept every week the record of number of verses read, and then at the end of the year summed them up and reported. We were surprised how high they added up. I guess some of them read the good Book clear through. I know that as I read with them I got through it.

I am pleased now that our own young people are engaged in a RECORDER Reading Contest, and that they are asking of some of us older ones to report our readings to them. We at our home are marking all of ours for them. I think our doing this leads us to read a bit more than we would otherwise be doing, though we have all along had the RECORDER habit. I am wondering how many of our young people read it—at least almost through. I wish this present contest may result in many of them getting into the habit of looking eagerly for it every Thursday, and then reading a good portion of it. Friday night is with us "RECORDER night," and we are disappointed when it does not reach us as soon as then.

I have spoken with two people lately about something in the last RECORDER and found, somewhat to my surprise, that neither of them take it. As I seemed a bit surprised,

they assumed an apologetic manner and sought for an available excuse. They do not, of course, keep much in touch with our folks here and there.

### FIFTY-SECOND ANNUAL REPORT OF THE SABBATH SCHOOL BOARD AT GENERAL CONFERENCE

(Concluded)

[Through an oversight, this report, which was begun in the RECORDER of October 19, has been delayed until now. The copy was lost sight of and we are sorry for the delay.—T. L. G.]

#### FIELD WORK

Since no regular field representative has been employed but little organized field work has been attempted. Efforts were made to secure some one to fill this important place, but so far no definite arrangements have been made. Special work has been done by different individuals, chief of whom is Rev. Leslie O. Greene, who has been employed to work several weeks in the interests of the Sabbath schools in the Southwestern Association. The interests of the Sabbath School Board have been ably brought to the attention of the people at the various meetings of the different associations by the associational vice-presidents of the board.

#### VACATION RELIGIOUS DAY SCHOOLS

The expansion work of the Sabbath School Board has found its most prominent expression through the promotion of the Vacation Religious Day Schools. Since the board has been without the services of a field representative, this work has been under the direct supervision of the secretary. The series of schools that this report covers were those that were held during the summer of 1924, though the bulk of the work had to do with the series of schools held during the present summer, some of which finished near the end of this Conference year. But since the majority of the schools were not held until after the first of July, their report will not be included here except in a general way.

During the summer of 1924 there were sixteen Vacation Religious Day Schools held, in which nineteen Sabbath schools participated. Thirteen supervisors were employed and eighty-four other teachers assisted in conducting the schools. There was a total

enrollment of seven hundred seventy pupils with an average daily attendance of about six hundred. There were in all forty-seven weeks of school held, and the cost of conducting the schools was approximately \$700, which was met by appropriations from the Sabbath School Board and by the local Sabbath schools. Exact figures are not available.

Following is a list of the Vacation Schools held under the auspices of the board and supported both by the board and by local arrangements, together with the names of the supervisors:

Shiloh, N. J.—Miss May Dixon.  
Ashaway, R. I.—Mrs. Dora K. Degen.  
Westerly, R. I.—Mrs. Dora K. Degen.  
Verona, N. Y.—Miss Bertrice Baxter.  
DeRuyter, N. Y.—Miss Bertrice Baxter.  
Nile, N. Y.—Pastor Lester G. Osborn.  
Alfred and Alfred Station, N. Y.—Miss Ruth Marion Carpenter.  
Petroliia, N. Y.—Miss Ruth Marion Carpenter.  
Little Genesee, N. Y.—Miss Gladys Hulett.  
White Cloud, Mich.—Mrs. Harriet B. Van Horn.  
Nortonville, Kan.—Miss Elen Stacey.  
Dodge Center, Minn.—Miss Doris Holston.  
North Loup, Neb.—Miss Vesta Thorngate.  
Milton and Milton Junction, Wis.—Professor J. F. Whitford.  
Lost Creek, W. Va.—Rev. H. C. Van Horn.  
Salem, W. Va.—Mrs. Okey W. Davis.

In addition to these the children in several of our societies had access to community schools or schools promoted and supported by others than the Seventh Day Baptist denomination.

#### THE FIELD

The Sabbath School Board recognizes that its legitimate field of activity lies in great part along the lines of promoting religious education, to give, especially to the youth of our denomination, an opportunity for gaining a larger knowledge of the Bible and religious training in general. But the ultimate end is, as it ever has been, the evangelizing influence over the child.

The work of the Sabbath school is only partly done when it has taught the pupil the meaning of the scripture lesson that is

studied. No teacher or officer of the Sabbath school should be satisfied with the work of the school so long as there still remains a pupil under its charge who has not been made to feel the need of conforming his life to the teachings of that Scripture and has not accepted Christ as his Savior.

But we realize that instruction must come first. The greatest tragedy of the age lies in the fact that a very large majority of the youth of the land grow up in utter ignorance of the Bible and its teaching. In these cases the home has absolutely failed in furnishing any religious training whatever. The church school has had no opportunity to extend its influence over them and they are allowed to grow up as spiritual ignoramuses, not knowing the first essentials of the Christian religion.

The responsibility of the church school is plain; its influence must be brought to bear on these neglected cases. We must abandon our passive interest in those who are uncared for and adopt an active aggressive campaign for their spiritual enlightenment.

This view of the situation presents to us an unlimited field of activity. If it is true, as it is often stated, that the church membership is largely recruited through the Sabbath school, it follows that the Sabbath school must be more aggressive in extending its influence over outside numbers. We must not wait for them to come asking for admittance, but we must go out after them. Every Sabbath school is a potential force in evangelizing that part of the world in which it is situated and should accept the responsibility and enter eagerly into the task of bringing a knowledge of religious truths to the entire membership of the community. The Sabbath School Board seeks, through helping to make the Sabbath schools more efficient and through the work of the Vacation Religious Day Schools, to extend the knowledge of the Bible and religious training in general beyond the limits of our own denomination, and so become a recognized force in the evangelizing of the non-Christian majority of our country.

The foregoing report was authorized by the Sabbath School Board of the Seventh Day Baptist General Conference at a meeting held in Milton, Wis., on the first day of the week, June 7, 1925.

A. LOVELLE BURDICK, Secretary.

### LESSON X.—DECEMBER 5, 1925

PAUL'S VOYAGE AND SHIPWRECK. Acts 27:1-34.  
Golden Text.—"Be of good cheer; it is I; be not afraid." Matt. 14: 27.

#### DAILY READINGS

- Nov. 29—Paul Sails for Rome. Acts 27: 1-8.  
Nov. 30—The Dangerous Voyage. Acts 27: 9-20.  
Dec. 1—Paul's Assurance. Acts 27: 21-26.  
Dec. 2—Paul Comforts his Comrades. Acts 27: 27-36.  
Dec. 3—The Shipwreck and the Escape. Acts 27: 37-44.  
Dec. 4—Paul's Perils and Sufferings. 2 Cor. 11: 22-33.  
Dec. 5—Master of Wind and Wave. Psalm 107: 23-32.

(For Lesson Notes, see *Helping Hand*)

### DREAMS

Dreams are the most wonderful things in the world. In college, serious consideration should be given to dreams. Not that the student should waste time in silly, loose, unguided wanderings of the mind; but at this time plans for the future are important, and careless ideas of the place which you are to fill in the world will be fatal. Students are living in the in-between period when the idleness of childhood is passing but the real responsibilities of older life have not yet been taken up. The greatest achievements, inventions, works of art and literature, all the improvements that have aided in the betterment of the world have been the results of dreams. Of course there is varying worth in dreams as in other things, and the idle dreamer will no more realize his idle dream than he will ever realize anything else. Someone has said, "Dreams have an uncanny faculty for realizing themselves," and it is about true. All great people have been dreamers. The works of literature are the results of wonderful dreams, and the masterpieces of music are so far from common matter of fact thinking that they create a feeling of awe. Dream big dreams, determine the direction of the dreams, and soon they will begin to take shape. A dream held for years can not fail to influence the life of the dreamer. The world wants big dreamers who can dream hard enough and high enough to heighten the standards of their particular field of work and to ultimately help the world.—T. C., in *Salem College Green and White*.

## Lone Sabbath Keeper's Page

### THE RESPONSIBILITY OF LONE SABBATH KEEPERS IN DENOMINATIONAL PROGRESS

MRS. NANNIE S. MC CLARY  
(Conference Paper)

First, for our example and encouragement, let us review some noted instances in church history in which a very few stood firm against all opposition for some particular truth or truths taught in the Bible, and how these truths finally prevailed and won many advocates.

Just before his ascension, Christ said to his disciples, "And ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." On the day of Pentecost the Spirit came with power, and we know the wonderful result of their witnessing in Jerusalem, when at one time three thousand were added to the Church. But after awhile persecution arose, Stephen was stoned to death, and the Christians had to flee for their lives; but we read, "They that were scattered abroad went everywhere preaching the word." Now suppose these fleeing disciples on entering distant cities had kept silent about their glorious religion; it would have been much safer for them to keep quiet about it, but where would our Christianity have been today? But, no, wherever they went, they told the blessed gospel story, made converts, and established churches, although often they suffered beatings and imprisonment for so doing.

Again, during the so-called Dark Ages, when Catholicism dominated all Europe and had corrupted nearly all Christendom, there were some religious sects—the Waldenses, Albigenses, and others—who held firm to certain New Testament doctrines, among which were believers of baptism by immersion and the seventh day Sabbath. While these sects held different views and practices in many things, they all agreed in refusing to acknowledge the authority of the Papal Church. We know how they were persecuted by the Catholics, and had to hide

away in fastnesses of the Alps and other mountains that they might worship God as they believed the Bible taught. Yet we read of them that they would travel through the land disguised as peddlers and secretly distribute portions of Scripture which they had copied by hand, for printing had not yet been invented.

Let us come on down to the first half of the seventeenth century. What are the conditions at this time? We find that for many years Bible baptism had been cast aside, and practically all the churches were substituting the sprinkling of infants for the immersion of believers. In the Breadmead Records—kept from 1640 to 1687—on page 19, we read, "The truth of believer's baptism had been for a long time buried; yea, for a long time by popish invention, and their sprinkling brought in the room thereof." Some church historians claim that, while there were a few on the continent, in England there had been none who practiced immersion for about a hundred years before this time, when, in 1641, Richard Blunt had to cross over to Holland and receive immersion at the hands of John Batten, because there was no one in England to administer the rite. After his baptism Richard Blunt returned to England and immersed others. Now let us pause a moment and think of how many millions there are at the present time who practice this true baptism. Surely some in that day had to stand alone in proclaiming this truth, for which they endured the jeers and ridicule of the crowd and in some cases suffered imprisonment and death.

Among these early Baptists of England were some who stood firm, not only on the question of believer's baptism by immersion, but they observed the true seventh day Sabbath, which had been almost lost to the Church, and for which Sunday had been substituted. At this time they were called Sabbatarians, and we know that many of them were persecuted for their faithfulness in keeping God's holy day. Even during the early days of our own beloved America, both Baptists and Seventh Day Baptists were few in number, and they sometimes suffered persecution by fines, imprisonment, and banishment.

One hardship of Seventh Day Baptists has always been to find such employment as would permit of Sabbath observance. To



procure means of support for themselves and their families in the early days, some Seventh Day Baptists moved out West and endured the hardships of the pioneer in a wild country, leaving behind those of like precious faith; but they were true to God and the faith of their fathers and established Sabbath schools and churches in spite of the most adverse surroundings.

In this, our own time, we still have the problem of the lone Sabbath keeper and his responsibility. Seventh Day Baptists have been made, as it were, stewards of the true Sabbath, when practically all the Christian world has accepted the substitute introduced by Rome from paganism. What account shall we give of our stewardship of God's holy day? Is it any less our duty to keep and proclaim the true Sabbath than it was three hundred years ago the duty of the few to preach and practice Bible baptism? And if we are faithful, even amid discouragements, and trust in God, shall not we believe that the time will come when truth will prevail over error on the Sabbath question? We have a harder task, I grant you, a more unpopular doctrine to restore to the Church. While baptism is performed only once, and afterwards may be almost forgotten by those who oppose, not so the Sabbath question, for it presents itself every week. But is not that very fact an advantage? For we can witness to the true Sabbath every seventh day, thus keeping the question almost continually in the minds of friends and neighbors, being ready at all times to give a "thus saith the Lord" to those who question us on the subject. Whatever the outcome, it is for us to follow and obey the Lord in all things, even in what seems hard, and leave the results with him. God did not say, "Remember the Sabbath day to keep it holy if business, pleasure, and everything suits." If we obey and trust him and at the same time use consecrated common sense, I believe we will not only be blessed spiritually, but our temporal needs also will be fully provided. I know that, as a rule, the lot of a lone Sabbath keeper is harder for the young. In the first place, they must find employment with the privilege of the Sabbath, which in many places is not easy to do. Then, too, it is especially hard for young life to resist the temptation of attending wholesome but non-religious entertainments when they take place on the Sabbath.

Even at my age, I have experienced some self-denial for my Lord on this account. But you remember John says, "I write unto you young men because you are strong." Standing true to principle against all difficulty and opposition always makes one stronger.

There is no reason why a lone Sabbath keeper should not really enjoy the Sabbaths. Personally, while I'd be delighted if circumstances were such that I could worship and work with those of like faith; yet, for seven years as a lone Sabbath keeper I have been greatly blessed in observing God's holy day. The time spent in reading, prayer, singing hymns, enjoying nature, and sometimes visiting the sick has proved a sweet, quiet day of rest and a spiritual feast to my soul. Where there are children in the family of the lone Sabbath keeper, I think the day could be made the most delightful of the week. What a fine time for teaching God's Word to the little ones! There could be a home Sabbath school in the family, and perhaps some Sunday keeping neighbors would allow their children to attend.

All told, I have spent less than three weeks with Seventh Day Baptist folks, and, consequently; I know very little about their home life; but I do know that among Sunday keepers teaching the Bible to the children in the home is greatly neglected. The rush and excitement of this fast age have left their influence on the family life. Temporal duties and pleasures (often things right in themselves) have crowded out of the home life the time that should be spent in teaching God's Word to the children; and the family altar is almost a thing of the past. There seems to be no time for such things. There is time to take care of the dear little body of the child (which is right); hour upon hour is spent in making beautiful clothing to adorn the little form; much time is spent in developing the intellectual nature (which is right); but, alas! there is no time to point that immortal soul to things of eternity. Yes, it is too true that the religious training of the children in many so-called Christian homes is sadly neglected. A few minutes a week in the Bible school is all that many children receive. The training in Sabbath school should be only supplementary to that received in the home. The home was established before the Church, and it is there that children must receive the first and most

lasting instruction about the things of God. The Sabbath school was not instituted to supplant the home, but to strengthen it. God expects the Christian father and mother to teach and guide the immortal souls committed to their care; and in so far as they delegate this most precious duty to others, they fall short of God's ideal of Christian parenthood. And who would rob the parents of this most delightful privilege, the joy of teaching their own little ones to lisp the first childish prayer; of telling to that bright, inquiring mind the beautiful stories of the Bible; of reading to him the wonderful account of creation and the establishment of God's holy Sabbath; of looking into those trustful, upturned eyes while repeating the sweet old story of Jesus and his love? Only a few short years are they in the home-nest, shielded from the influence of the wicked world; then off they go, first away to school, then out into the world where they meet many temptations that tend to draw them away from the religion learned at "mother's knee." If Christian parents fully realized all this, surely they would not neglect that which is the most important, not only in the temporal, but in the eternal welfare of the child.

Make the Sabbath a delight to the children, cause them to love it, early implant in their minds and hearts the importance of keeping all of God's commandments; then, when they reach the age of accountability and are led to give their young hearts in faith to the dear Lord, in loyalty to him whom they love, they will continue to reverence his holy day. And, when in after years they leave the dear old home, they will not depart from the truths that father and mother taught from God's Word, even if it should some day be their lot to stand alone in keeping the holy Sabbath of the Lord.

Stanford, Ky.

Oh, prodigal, you may be wandering on the dark mountains of sin, but God *wants* you to come home. The devil has been telling you lies about God; you think he will not receive you back. I tell you, he will welcome you this minute if you will come. Say: "I will arise and go to my Father.—D. L. Moody.

He that deviseth to do evil, Men shall call him a mischief-maker.—Prov. 24: 8.

## SABBATH RECORDER READING CONTEST

(Continued from page 631)

1925; January 1, March 1, May 1, and July 1, 1926.

Awards to societies will be made on the average of active membership June 30, 1925, and June 30, 1926. It will be that in our plan the small society will have as good a chance of winning as the large, wherever located; the individuals will have equal opportunities to win highest honors.

Will corresponding secretaries present this matter at once to their societies, and as soon as the contest is launched in the local society report the fact on a postal to the undersigned. Any inquiries regarding this contest will be gladly answered.

GLEE ELLIS.

San. H. P. O., Battle Creek, Mich.

A map will be sent to the societies as soon as it is completed. The following itinerary is the one which will be followed in the counting of mileage.

- |                      |                      |
|----------------------|----------------------|
| 1. Ashaway           | 36. White Cloud      |
| 2. Westerly          | 37. Muskegon         |
| 3. Rockville         | 38. Chicago          |
| 4. Waterford         | 39. Farina           |
| 5. Berlin            | 40. Stonefort        |
| 6. Adams Center      | 41. Garwin           |
| 7. West Edmeston     | 42. Welton           |
| 8. Second Brookfield | 43. Walworth         |
| 9. First Brookfield  | 44. Milton           |
| 10. Verona           | 45. Milton Junction  |
| 11. DeRuyter         | 46. Albion           |
| 12. Scott            | 47. Grand Marsh      |
| 13. Syracuse         | 48. New Auburn       |
| 14. Independence     | 49. Exeland          |
| 15. Andover          | 50. Minneapolis      |
| 16. Alfred           | 51. Dodge Center     |
| 17. Alfred Station   | 52. Nortonville      |
| 18. Hartsville       | 53. North Loup       |
| 19. Nile             | 54. Boulder          |
| 20. Richburg         | 55. Los Angeles      |
| 21. Little Genesee   | 56. Riverside        |
| 22. Portville        | 57. Gentry           |
| 23. Hebron           | 58. Fouke            |
| 24. Petrolia         | 59. Rock Creek       |
| 25. Scio             | 60. Little Prairie   |
| 26. Salemville       | 61. Hammond          |
| 27. Lost Creek       | 62. Attalla          |
| 28. Greenbrier       | 63. Cumberland       |
| 29. Roanoke          | 64. Marlboro         |
| 30. Salem            | 65. Shiloh           |
| 31. Middle Island    | 66. New Market       |
| 32. Ritchie          | 67. Plainfield       |
| 33. Jackson Center   | 68. New York City    |
| 34. Detroit          | 69. Second Hopkinton |
| 35. Battle Creek     | 70. Ashaway          |

"No religion should receive governmental recognition, as all citizens stand on an equality before the civil law."

## DEATHS

**COTTRELL.**—Rev. Ira Lee Cottrell, son of John Boardman Cottrell and Eunice Babcock Cottrell, was born March 7, 1846, and died October 28, 1925. See extended obituary elsewhere in this paper.—T. L. G.

**SAUNDERS.**—In Providence, R. I., August 26, 1925, Mary Alsina Saunders, in the eightieth year of her age.

She was born in the town of Hopkinton, R. I., June 22, 1846, and was the daughter of Elisha and Basheba Burdick Saunders. She was educated in the common schools of Rhode Island and at Alfred University when that institution was under the presidency of Jonathan Allen.

She was baptized June 4, 1864, by Rev. A. H. Lewis, and united with the Pawcatuck Seventh Day Baptist Church of Westerly, with which body she continued in fellowship for over sixty years. Bodily disease came to her early, and with much suffering she had been an invalid for many years. Despite this her influence for the right was very strong and reached out to a wide circle of friends. Some five years ago she entered the family of St. Elizabeth's Home, in Providence, R. I. Here, the nurses and companions recognized the strong, yet sweet beauty of her character and the wisdom of her faith, and came to her for counsel and advice in many ways. She was steadfast and immovable in her hope, yet always tactful. In her death the church feels that it has lost one of its strongest and most useful members.

Besides her many friends she leaves the following nephews and nieces to feel their loss: Arthur E. Saunders, of Boston, Mass.; Alfred A. Saunders, of Providence, R. I.; George Saunders, of Moosup, Conn.; Elisha Chipman, of Yonkers, N. Y.; Mrs. Charles N. Richmond, also of Yonkers; Bertha L. Saunders, of Providence, R. I.; Nellie F. Saunders, of Carolina, R. I.; Hobart C., Frank E., Edna N., and Mabel A. Saunders, of Westerly, R. I.

Funeral services were held at the home of her nieces, Edna N. and Mabel A. Saunders, 47 Granite Street, Westerly, August 29, 1925, conducted by her pastor, Rev. Clayton A. Burdick.

C. A. B.

## ABUNDANT ENTRANCE

Heaven's gate is shut to him who comes alone. I think I hear the Master say, "Not one? I can not let you in, my son.

To enter here, you needs must bring a key That's turned by two, or, better still, by three. But if you bring a multitude,

To whom you've taught the way, The gate swings open, wide and free,

So enter, you and they!"

—Lima C. Venable.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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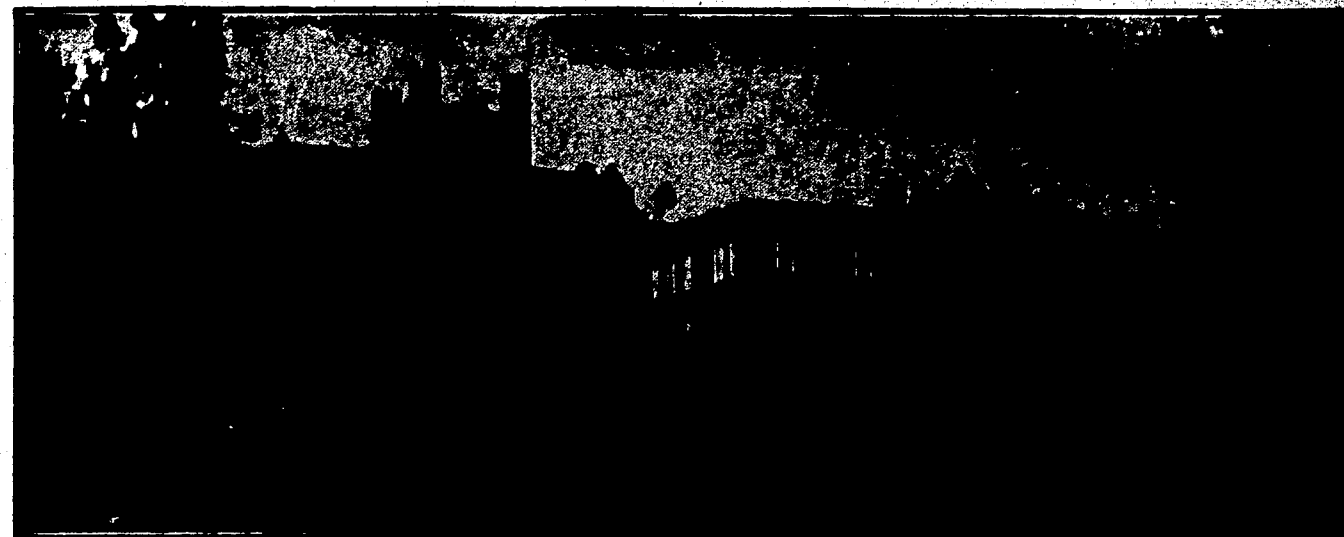
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F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

### THANKSGIVING TIME

The harvests are gathered; the fields are bare;  
The chill of the autumn is on the air.

The brook in the meadow, still fringed with sedge,  
Feels the touch of the ice-king at its edge.

The mountains beyond the broad river rise;  
Snow-silvered, they shine as the daylight dies.

The north wind sweeps where the reapers sang,  
And the earth is hard where the fresh grain sprang.

The toilers are gone with laughter and jest;  
The green-sward's a-sleep, and the forests rest.

One robin sings late on the leaf-bare bough;  
The last of his kind; 'twill be winter now.

Cold, dreary, and dark is the world tonight;  
But the home within is aglow with light.

The table is loaded with homely cheer,  
The fruit of the goodness that crowns the year.

Praise God, 'tis from him that all blessings flow;  
Praise him, all ye creatures in earth below.

Where the fire leaps high by the hearth they kneel  
To voice the thanksgiving glad hearts should feel.  
—Richard Sill Holmes.

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