

# 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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REV. WILLIAM C. WHITFORD, 1865-1925

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.  
**President**—S. Orestes Bond, Salem, W. Va.  
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**Terms Expire 1926**—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.  
**Terms Expire in 1927**—S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Little Genesee, N. Y.

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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
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 Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Newark, N. J.  
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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.  
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 99, No. 9

PLAINFIELD, N. J., AUGUST 31, 1924

WHOLE No. 4,200

Scripture texts at the head of each page of the Conference printed program:

1. *But my words shall not pass away.*
2. *Other men labored and ye are entered into their labors.*
3. *Not slothful in business; feverent in spirit; serving the Lord.*
4. *They that were scattered abroad went everywhere preaching the word.*
5. *That the man of God may be perfect, thoroughly furnished unto all good works.*
6. *The fear of the Lord is the beginning of wisdom.*
7. *How shall they call on him of whom they have not heard?*
8. *How shall they preach except they be sent?*
9. *O worship the Lord in the beauty of holiness.*
10. *The grace of our Lord Jesus Christ be with you all.*
11. *Where shall wisdom be found?*
12. *O send out thy light and thy truth.*
13. *If ye know these things, happy are ye if ye do them.*

## All Lines Converge At Salem, W. Va. Notes About Conference

The seventeenth and eighteenth of August were great days in Salem, W. Va. For many days the good people there had been preparing for the entertainment of the General Conference, and as the time drew near, hundreds of our people from nearly all points between the two oceans were approaching Salem in automobiles, with the lines of travel rapidly converging toward this one well-known center of the Seventh Day Baptist denomination.

They came from Florida, California, Wisconsin, and the great Northwest; from Adams Center, Brookfield, and the Rhode Island churches, until a great company gathered for the six days of Conference.

These all received the cordial warm-hearted welcome for which the West Virginians are noted, and when the hour for beginning the meetings arrived the large college auditorium was well filled. There

are rather more young people here from all quarters than we usually see in a General Conference, and there is a very encouraging interest among them.

Early this morning, before breakfast, some forty young people assembled in an outdoor meeting to pray for this Conference. The moment I heard of this my heart took courage as to the outcome of these meetings.

In last week's RECORDER you received the last sermon of Conference preached on Sunday evening. Please don't think we are beginning at the wrong end, or that we are to tell the story of Conference backwards. The fact is that, from this distance, it would be impossible to get the story of the first half of the sessions ready and send it in time for the issue of last week's RECORDER. But when, before leaving home, the editor prepared his sermon for the last day of Conference, he planned to use it for the editorials of the RECORDER due while he was gone and mailed the day after Conference was to close. So he left the type already standing for the issue of last week, and you got the last first.

The town is pretty well filled with automobiles, and the many companies who came in that way seem to think it an ideal way. Only three or four were on the train with me on the evening before the meetings began; but almost hourly companies from East, West, North or South wheeled in; and happy reunions and joyous greetings were the order of the day.

After a good rest during one of the cool nights that settle down among these hills, after a hot August day, every one seemed ready for Conference to begin.

**Words of Welcome** When the time for opening the General Conference arrived, the large platform was well filled with young people who were to sing, and with representatives of the families who came into this wilderness world many years ago to establish a Seventh Day Baptist Church.

The first Conference hymn, "How firm a foundation ye saints of the Lord," fairly made the building ring. Then while the audience was still standing, all joined in that stirring song, "Come thou almighty King," and we were ready for the Scripture reading and the opening prayer of Pastor George B. Shaw.

The Scripture beginning, "Judge not that ye be not judged," and regarding the moat and the beam in the eye of brothers was a most appropriate selection.

Then followed a fervent prayer that God would hear the prayers of his people for Christian grace and for the divine blessing. Thanks were given for the memories of the past and for the hope like an anchor to the soul, for our opportunities and for responsibilities. Thanks were expressed for the young people, for the boys and girls, and for all good workers in the Master's service. "Guide us this week to do all for the honor and glory of God. Keep us from wandering away, and help us to say 'Our Father who art in heaven.'" All joined in the Lord's Prayer in closing.

President Bond referred to Salem's interesting history, and called attention to the two family groups, one on the right and one on the left of the stage, representing the Randolphs and the Davises, the two leading families who founded the town of Salem in the wilderness beyond the mountains of old Virginia, one hundred thirty-three years ago.

"Uncle Jesse" Randolph and "Uncle Van" Davis were the oldest ones of these two families sitting on the platform; and Jennings Randolph, grandson of Uncle Jesse, and son of Ernest, gave the first words of welcome.

He referred to the time when there was no room, even in the inn, for Christ, but assured us that there was room and a hearty welcome for all who had come from far and near to Salem to attend this General Conference. He wanted to see the hands of all who had never seen Salem before, and a great many hands were shown.

In Salem's early history the Randolphs laid out the town, built a log fort for protection from Indians, built their cabins close by so the fort could be easily reached in case of danger, and began clearing away the forests and tilling these lands. The history furnishes an interesting background for all

who have come back here to see the homeland of your great grandfathers and grandmothers. You are the children of real men and women. Here Mr. Randolph paid a beautiful tribute to the dear old men and women who served their generation here and passed on. He spoke of the pleasure in greeting so many who in years gone by had toiled here in both the church and the school. It seems much like a real family gathering.

We are trying to build a structure here for the Sabbath cause that will stand the tests of time. Many of our old leaders are gone; but we think Seventh Day Baptists are just coming to their own here; and we bid you glad welcome to our town and to our homes.

The Davis family was represented by Courtland V. Davis, grandson of Rev. Samuel D. Davis, and son of Wardner. His welcome, too, was characteristic and cordial. It was not on account of the scenery or the wealth, or of any material thing that he was glad to welcome us; although these were things for which to be thankful. It was on account of the spirit that caused a large company of young people to meet at the church yesterday for spiritual uplifting and that called out more than forty of them early this morning for a meeting on the campus to pray for God's blessing on the General Conference.

We welcome you to a town of good cheer, a Christian town, whose people are trying to make it true and good. You are welcome to our college because of the spirit of sacrifice that has given it to us. It stands for the spirit of Christianity and for the best things in life. We welcome you to the church that has been praying for this Conference, to our homes and to our hearts—a very beautiful welcome indeed.

**Response to the Welcome** Following the words of welcome, Rev. E. Adelbert Witter, of Walworth, Wis., and a former pastor of the Salem Church, responded to the welcome as follows:

Mr. President, Fathers and Mothers in Israel, and All Others of this Mother Church of the South-land:

As one chosen to speak for the people and interests of our denomination assembled here in this General Conference, I wish to say that it is with pleasure that we have listened to the interesting and warm-hearted words that have been spoken by your worthy representatives. In the same spirit do we accept the

welcome given and pledge ourselves to enter heartily into the business of these days, seeking, as far as in us lies, to make the sessions of the Conference not only helpful, but inspirational and uplifting in their atmosphere and results attained. That this pledge may be fulfilled, it is necessary that each shall realize that it is the business of this gathering, not simply to give reports of work accomplished, of opening doors for other work that should be done, but work out constructively programs for progressive work in all departments of our denominational activities.

There passes before my mind this morning a vision of a company of earnest-hearted, strong bodied men and women, who, with confidence in themselves and an unflinching faith in Jehovah, their leader and guide, gathered together their families and all their earthly belongings in their New Jersey homes, and, turning their faces toward a strange and untried land, traversed the plains, hills and valleys intervening, with slow teams and primitive vehicles, and finally settled in this place and surrounding vicinities that they might erect their homes, rear their families, and build for the future social, intellectual and religious conditions according to their needs and in keeping with their desires and faith.

The institution in whose halls we are gathered for this anniversary occasion is, in no small sense, a measure of those early desires, a mark of their successful attainment.

During the one hundred thirty-five years, or thereabouts, that have elapsed since the first settlers reached here, many changes have been wrought in the social, political, and intellectual world. These changes have been felt by all, they have brought their burdens and their blessings.

The world vision has been broadened. The ends of the earth come together today as one family, as was impossible to think in those days of beginning as a people here, and in the many other places where the standard of our faith had been set up. In the midst of all these great changes the spirit, the purpose, of these early fathers has not been changed only as it has been strengthened and perfected during the developing process of these intervening years.

Momentous questions lie before us as a people, as a nation. In the solution of these questions will be found the weal or woe of all. Broad and full of interest are the fields that have been opening to us as a people during recent years.

Clarion are the voices that break upon our ears crying for the light God has committed to us. Urgent are the requests that come from various quarters of the earth for the help that will lead the multitudes into the riches of the gospel as it is manifest in Christ Jesus. Shall these calls break upon dull ears, and requests come to unresponsive hearts? In a recent bulletin from the Los Angeles Church, Brother Hills strikes the keynote to what is absolutely essential to an equipment

for carrying forward the work in answer to the calls from these various fields, when he says, "We accept the Bible, as the all-sufficient and only authority on all questions of religious faith and Christian living. We teach the complete gospel of salvation in Jesus the mighty to save." "It is not by might nor by power but by my spirit, saith the Lord," that the work of redemption is to be carried to the ends of the earth.

Two things, at least, are essential if we are to accomplish the work that has been committed to us as a people. God chose the children of Israel and made them a peculiar people in the eyes of the world, that they might teach to the world that the Lord Jehovah is the one true and living God. In like manner God has made of us a peculiar people in the eyes of the world that there may be kept alive in the world the fact that, "The seventh day is the Sabbath" of Jehovah.

The first thing necessary that we may fulfill the mission that is ours to accept the Word of God as supreme authority. Anything short of this makes our work ineffective, takes from it the power to convict and to lead into the fullness of the new life in Christ Jesus.

There was great wisdom manifest in the plans of God when he required that the children of Israel should come together at Jerusalem once each year. These annual gatherings furnished a means by which a knowledge of the past and an interest in the future of the life of Israel might be kept alive in the hearts of all, and an increasing enthusiasm for the work of the Lord be awakened in the minds of the rising generation. I fear that all do not justly estimate the value of these annual gatherings of our people. Some think them to be heavy and unnecessary expense. It is probably true that a restricted delegated body could plan the work, map out a program for as great an undertaking with far less expense. But I want to ask, do you believe the results attained would be as great? Results do not come so much from perfected plans wrought out, as from an awakened and abiding interest for the work in the hearts of all the people leading them to the execution of those plans. Such an awakened and abiding interest is more certain when a larger number have a part in the discussions and plans. For this reason the value of a largely attended Conference is not to be easily estimated.

In the second place, there is need that there shall be a sitting down together in a heart to heart conference such as shall enable each to get the other's viewpoint upon the great question of Bible teaching. There should not be, there must not be any gulf fixed that shall separate any of our people in their religious work. All may not see eye to eye upon these things; indeed it is not to be expected; but the baptism of the Holy Spirit will enable each to work out his own salvation, and that with charity for all.

I have a couple of friends, who when they were married agreed that two bears must be

maintained in their home—bear and forbear. They also agreed that the bear should not always be found on the same side of the house. This is the spirit that is needed in this Conference and in all of our denominational relations to make of us efficient workers in the kingdom of our Lord and Savior Jesus Christ.

We should not be here, we are not here so much to discuss the merits or demerits of evolution and its correlated subjects, as to evolve those plans of work, that spirit of brotherly interest and fellowship that will enable all to look one another in the face with confidence and with charity such as will enable all to stand with hearts and hands united while in spirit, if not in reality, they sing "Blest be the tie that binds." We should be gathered here today that in all the sessions of this Conference we may impress our hearts, and all the world, with the thought that the tie that binds, the tie that gives direction and force to all our work, collectively and individually, is Jesus the Christ, the Son of the living God, the Savior of mankind, the same yesterday, today and forever. If the vision that illumined the mind of the apostle when he said, "There is none other name under heaven given among men whereby we must be saved," should possess our every heart fully, we might confidently expect, ere the sessions of this General Conference close, the power of the Holy Spirit's presence would be manifest, and the work of real revival, evangelism, awakening in the spirit of the Lord would have begun. In every quarter to which our representatives should go with burdened hearts for the uplift of all enslaved in sin, would be heard anew that song of power and uplift "Onward Christian Soldiers."

God help us to so place ourselves upon the altar of his service, body, soul, and spirit, that this may be a year of Onward Movement in the Lord, such as we have not seen in recent years. God help us to so unfurl the banner of King Immanuel that this may be to us the beginning of a real renaissance.

**Prof. William C. Whitford, D. D. Thursday afternoon at Conference Memorial Service**

Conference was the time for the Education Society's program, during which Professor William C. Whitford was to preside. Owing to the recent death of Brother Whitford, which has cast a shadow over the entire denomination, the program for the afternoon was changed to a memorial service, and his report as Conference treasurer was postponed until evening.

This most impressive service was begun by reading portions of the One Hundred Nineteenth Psalm, by Rev. Erlo Sutton, and prayer was offered by Rev. Herbert C. Van Horn.

A quartet of young men sang the following appropriate song:

"I have heard of a land  
On a far away strand;  
In the Bible the story is told,  
Where cares never come,  
Never darkness nor gloom,  
And nothing shall ever grow old.

Chorus:

"In that beautiful land  
On the far away strand,  
No storms with their blasts ever frown;  
The streets, I am told,  
Are paved with pure gold,  
And the sun it shall never go down.

"There are evergreen trees  
That bend low in the breeze,  
And their fruitage is brighter than gold;  
There are harps for our hands,  
In that fairest of lands,  
And nothing shall ever grow old.

Chorus:

"There's a home in that land,  
At the Father's right hand;  
There are mansions whose joys are untold,  
And perennial springs,  
Where the birds ever sing,  
And nothing can ever grow old."

Then President Boothe C. Davis, of Alfred University, gave the following life sketch:

William Calvin Whitford, son of Calvin Whitford and Emeline (Burch) Whitford, was born in Brookfield, N. Y., January 31, 1865, and died at the Steuben Sanitarium, Hornell, N. Y., August 12, 1925.

He attended the public schools of Brookfield, graduating from the academy in 1881.

About a year later, May, 1882, he was baptized and united with the Second Brookfield Seventh Day Baptist Church.

He then entered Colgate University from which he was graduated in 1886 with the degree of Bachelor of Arts, and Phi Beta Kappa honors. Colgate University also conferred upon him the advanced degree of Master of Arts in 1890.

About the time of his graduation from college he took up the study of Hebrew with Rev. William C. Daland, who was then pastor of the Leonardsville Seventh Day Baptist Church, and later president of Milton College. His proficiency in Biblical languages and his inclination toward the gospel ministry, as a profession, led him to enter Union Theological Seminary, New York City, in the fall of 1889. After three years' study, he graduated in Divinity in 1892. He was then ordained to the ministry at his home church in Brookfield, and entered upon the pastorate of the Berlin (N. Y.) Seventh Day Baptist Church.

About this time, September, 1892, he was married to Miss Jessie F. Briggs, of Ashaway, R. I. Within a few months, however, after his marriage, he resigned his pastorate at

Berlin to accept appointment as professor of Biblical languages and literature at Alfred University.

This position he held with rare fidelity and ability for thirty-three years, until stricken down in the very prime of his mature experience and scholarship.

Professor Whitford was a man of varied interests and accomplishments. He served as editor of the *Helping Hand* for many years; he was a member of the International Lesson Committee for Bible schools; he served for twenty-seven years as the treasurer of the Seventh Day Baptist General Conference; he was president of the Seventh Day Baptist Education Society for many years; secretary of the faculty of Alfred University, and of the Alumni Association; chairman of the University Committee on Student Loan Funds; auditor of Student Activity Funds; chairman of the Church Board of Trustees, and in many other important and responsible capacities.

In recognition of his high attainments in scholarship and his technical ability as a teacher of Biblical languages, Alfred University conferred upon him in 1907 the honorary degree of Doctor of Divinity.

Professor Whitford's connection with Alfred Theological Seminary was the outstanding life work of this unusual scholar and teacher. He was less ambitious that his students should be many, than that they should be sincere, devout, and scholarly students of the Word of God.

He was courageous and fearless in his thinking and in his investigations; he was patient and kindly toward his critics; he had so much confidence in the truth and its ability to withstand assaults, that he could endure personal wounds for the sake of intellectual and spiritual integrity. He was optimistic, had a keen sense of humor, and was a vivacious and entertaining conversationalist. Above all he was a Christian. His dominant interest was to promote religion and righteousness as he saw and interpreted them through a scholarly study of the Word of God.

Few men have ever been more definitely consecrated to the study of the Bible as a life work than was Professor Whitford. He lived in the atmosphere of the Bible. He thought it, loved it, talked it, and taught it continually. To him it was the ever unfolding guide for the religious experience of humanity, both for the individual and the race.

Of no one can it be more truly said that the words of the Psalmist, "Thy word have I hid in my heart, that I might not sin against thee," were the guiding principle of his life, than of Professor Whitford.

In his death Alfred University loses a life long teacher of unquestioned devotion, character, and scholarship. The Seventh Day Baptist denomination loses its one outstanding Biblical scholar. There is no one who can fill his place. Alfred as a community will long cherish the memory of William C. Whitford, and his wife, Jessie Briggs Whitford, who died four years ago.

During the six weeks of his critical illness,

his brother, Dr. E. E. Whitford, and his wife, of New York City were constantly with Professor Whitford giving him every care and comfort that love could prompt.

The funeral service was conducted at Alfred, N. Y., August 14, by President Boothe C. Davis, assisted, in the absence of Dean Main and Pastor Ehret, by Rev. Edgar D. Van Horn, of Alfred Station.

After the service at Alfred the body was accompanied to Brookfield, N. Y., by his brother and wife, and by Rev. Edgar D. Van Horn. There in the home of the aged and invalid mother—the home in which Professor Whitford was born—a farewell service was held, and the body laid to rest in the community and amidst the scenes of his childhood and youth.

Professor Whitford is survived by his mother, Mrs. Emeline Whitford, now ninety-two years of age, and by his brother, Dr. E. E. Whitford, professor of mathematics in the College of the City of New York.

Boothe C. Davis.

**TRIBUTE FROM THE SABBATH SCHOOL BOARD**

President Alfred E. Whitford, of Milton College, then brought loving tribute to the memory of Brother Whitford as a friend and co-worker on the Sabbath School Board. He spoke of the fact that Brother Whitford had been our representative on the Interdenominational Sunday School Board. He was a true and scholarly man, a man of well balanced judgment and of a sweet Christian spirit. We have no one ready to take his place.

**THREE OF HIS STUDENTS TESTIFY**

Rev. Ahva J. C. Bond spoke as one of his students who had always found Professor Whitford a true friend in time of need. The students loved him as a teacher and sympathetic friend. In the seminary prayer meetings he always was an unassuming Christian gentleman. His faith in the Bible was clear and strong. He was also a consistent and faithful Sabbath keeper. Of him it might be said: "He is an Israelite in whom there is no guile."

Rev. James L. Skaggs then came forward with words of tribute for one who had been a good help to him in many ways. Mr. Whitford always impressed us as one who was fully competent and well qualified for his important work. His kindly treatment and appreciation of his students made each one regard him as a true friend.

Duane Ogden spoke as one of Brother Whitford's last students—one of the

"younger generation"—who was glad of the opportunity to record his appreciation of the good services of Brother Whitford as a conscientious, consistent Christian teacher. Brother Ogden had lived in his home and found him a true friend. "He was not only an instructor and helpful interpreter of the Bible, but was to me a kind of foster-father.

"I was always impressed with his abiding faith in God, and in men. His charity for others, his hopeful spiritual attitude was always inspiring. I can't help feeling that he is with us in spirit today."

#### CLOSING WORDS BY DEAN MAIN

Dean Arthur E. Main was the last speaker in this memorial service. For twenty-four years he and Brother Whitford had been yoke-fellows in the seminary, with an unbroken friendship through them all. He was a fine type of Christian manhood, due to faith in God and loyal belief in the Bible. To him the Bible was the living Word of God.

The Scripture read from the One Hundred Nineteenth Psalm was most appropriate, and it seems as though his spirit must be hearing it today.

Brother Whitford was also a man of affairs. He was trusted in many lines of responsible service on account of his integrity. Brother Main feels the loss very much, and it was hard for him to find words to express his feelings. He closed by saying, "I shall miss him at the Gothic."

**The President's Message And the Reports** The excellent message of President Bond, in full, follows the editorials. I am sure our friends will enjoy reading it.

You will also be interested in the corresponding secretary's report when it appears in these pages.

Everybody was glad that the treasurer's report showed the boards practically out of debt. The hope was expressed that our churches will take hold of their financial duties this year early enough to save their boards having to hire money and pay interest as hitherto. If the first half of the year is allowed to go by with little or nothing paid in, then the boards are driven to hire, and in the end of the year the churches are pushed to make very strenuous effort to catch up. It will be far better all around if all the churches will begin early to meet their assessments.

**Report of the Commission** Elsewhere in this RECORDER will be found the report of the Commission, which our readers will be anxious to see, and which should be carefully read.

Aside from this report on the first evening of Conference, Dr. George W. Post, Jr., read an excellent paper on "Seventh Day Baptist Unity," which I failed to get before the doctor left for home; but we hope to receive it soon for the RECORDER.

There was also a rousing address by Pastor G. D. Hargis of Little Genesee, N. Y., on the subject, "At the Helm for Service." He made good use of the story of Samson to illustrate the way worldliness robs us of strength, and urged God's people not to let the spirit of the evil world cut off their hair.

Be true to the recommendations of the Commission, and go forward in the Master's work with all our God-given powers.

#### PRESIDENT BOND'S CONFERENCE ADDRESS

Seventh Day Baptists are not ashamed of their past. Numerically they are fewer than they should be. It is the measure of the truth held and not the measure of a denomination's constituency that counts with God. Numbers may even hinder a cause. Gideon's three hundred were stronger than his thirty and two thousand. The message to Garcia could be carried better by Major Rowan, a young man from these West Virginia hills, than by a whole regiment of Uncle Sam's regulars. Indeed, God's message to man was better delivered by the one man, Christ Jesus, than it could have been by the twelve legions of angels.

If one scans thoughtfully the pages of history, he is forced to believe that men are just now beginning to live socially and economically. As men measure it, I have scarcely reached middle life, but I have witnessed in my short years most tremendous changes. More than fifty years ago Arthur Cleveland Coxe broke forth with these lines:

"We are living, we are living  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime."

Could he but live today and sense as keenly now as then, the meaning of life, what language could express his thought? Even my memory goes back to the begin-

nings of many things so common today that we forget their newness. When Elwood Haynes and Henry Ford made their first automobiles, I was a boy older than many who now race through the streets at a speed of forty miles an hour. When the first commercial telephone was put into operation, I was old enough to talk on it. There are those in this community who might have pressed the keys for the first telegraph message. Men are living today who have witnessed an increase of speed in man's locomotion from fifteen to five hundred miles per hour. The human voice has been made to reach from a few hundred yards distance to infinity. The reading material has increased from a possible community Bible and a few old classics to a daily output so great that no man can even number its pages.

But all these physical changes, marvelous as they are, can not be compared to the change in man's spiritual and intellectual attitudes. "Behold all things are become new." It is to these latter changes that I wish to address myself chiefly this morning.

When John the Revelator declared that he saw a time when old things should pass away and all things become new, he must have meant in form or in setting. There are some things that do not pass. His Book does not pass away. It remains a well of water from which a thirsty world may ever drink. God does not pass away. "He is the same yesterday, today, and forever." God's holiness will never change; his appreciation of worship will never change; his love will never change; and even his mercies will never change; but his manifestations of all these things in relation to man are as varied as human nature and human experience. In the recent changes well within the memory of the young as well as of the old, governments have been up-rooted, civilizations have been over-turned, and whole peoples have been swallowed up in the maelstrom of war. But with all this, the fundamental elements out of which a new world must be constructed remain the same. It is ours, who survive, to find out what these elements are, salvage them from the wreckage, whether of economic, political, or religious debris, and begin the reconstruction.

Since Jesus came, our religion has been one of faith, love, trust, confidence, and intimate fellowship with God through the

Holy Spirit. This was wholly unknown before except for a few choice souls who lived in the very presence of the great I Am. These great indestructible elements out of which alone anything permanent can be built must be placed again in usable form before all nations and all peoples of whatsoever language, nationality, or race, so that they may continue to build or rebuild a civilization that will stand the strain of modern scientific progress. All the tons of TNT and other explosives which science can concoct and manufacture are not powerful enough to burst the old tub of civilization when it is safely "hooked about" with the love for and faith and confidence in God and man.

Seventh Day Baptists, so far as I know, have discovered no new element which may be used in saving the world. Christ's command to love God and man, Paul's and Peter's instructions to repent, believe, and be baptized and become a new creature in Christ Jesus, are still our basis of work. In this we are not different from the other seventy-five million Protestants in America. We are also much like many other Protestant churches in simplicity of organization. Our denominational activities, aside from the work of the individual church, are carried on by boards whose actions are conspicuous for their directness and lack of red tape.

Seventh Day Baptists do, however, have one distinctive feature not common to many other denominations. This is the observance of the seventh day as the Sabbath, which is the only weekly Sabbath mentioned in the Bible. They do not observe it as an end in itself, but as a means to an end. "The Sabbath was made for man, and not man for the Sabbath." The conserving of the Sabbath as holy time must have a large place in any spiritual conservation program projected by Seventh Day Baptists.

Conservation programs in America are practically new. Billions of feet of gas, millions of gallons of oil, and millions of tons of coal were criminally wasted before any attempt was made to conserve them. The forests were almost exhausted before we realized their value. The soil in many places was impoverished before we learned methods of conservation.

Under scientific management the by-products of many great industries are now worth more than the original output. This

is true of the gasoline extracted from either gas or oil. Two hundred eight bi-products useful to man come from the coal industry. It is now cheaper to ship our live stock to markets five hundred miles away where the bi-products may be conserved and ship the meat back to us, than to slaughter it at home and waste these bi-products. With all of our attempts to teach scientific agriculture, the soil is gradually depreciating over most of the farming area. But as colossal as are these material wastes, they are not comparable to the spiritual wastes. Abandoned churches, vacant pews, dusty Bibles, and prayerless lives are in evidence everywhere.

The State has awakened to the need of material conservation. The Church must awaken to the need of spiritual conservation. John was referred to as a voice crying in the wilderness. Probably it was a wilderness of sin that was referred to. We have today many spiritual gardens that are full of the perfume of flowers and the fragrance of ripening fruit, but we yet have dark jungles of sin and wide barren wastes which need the best efforts of men scientifically trained and spiritually filled. Jesus himself came to earth on a conservation mission. "I am come that they might have life, and that they might have it more abundantly." He established the Church as an agency of conservation. He emphasized the home as a place where spiritual values might be best cultivated. He commended the State for upholding justice and providing for a freedom under law. In fact he sought to break down very few institutions through which society had been accustomed to function for its own welfare.

It will have to be left to the speakers on tomorrow morning's program to give in detail the best methods of conserving the great spiritual resources brought to America by those Christian leaders who first braved the dangers of an unknown sea and an unknown land. I do want, however, to call attention to some of the most evident wastes in our spiritual resources. A few years ago a great deal was said about the efficiency expert. It was his duty to find the small leaks in the various business enterprises, and prescribe some means of stopping them. The people of today are not different from those of other generations. These small leaks are like the breaks in the great dykes that hold back the ocean from some of the lowlands of Holland—they enlarge rapidly if they are

neglected. The great national sins which wrecked Greece and Rome, and other nations more recent, had very small beginnings.

There is a distinct loss today of reverence. We would not return to the time when men revered the bones of the fish they ate or the antlers of the deer they killed. We must, however, preserve for future generations a reverence for our government and its officials, for the house of worship and the ministers who serve there. The Bible must be looked upon as the Book of books containing a personal message to each of us from God the Father and from his Son, Jesus the Christ. The names which are applied to the Creator must be snatched from profane lips and be spoken only in reverence. Probably ordinary profanity is growing less among men who toil with their hands. Unfortunately, however, it is growing among many of our college and high school groups. It is but natural that those so trained shall become the leaders in society. If the social stream is thus polluted at its source, it will be stagnant indeed farther down. This is a problem for school officials, church officials, and all others interested in the promotion of righteousness. Reverence, doubtless, has in it an element of fear but I plead not for this but rather for the reverence of love. The long, black robes of the English court officials are for the purpose of commanding respect and even reverence from those who must come before the bar of justice. The age-old custom in Tennessee and other southern states, of opening the court with prayer, brings into all legal proceedings an element of reverence that could not easily be secured otherwise. One of the regrettable things in the recent evolution trial was the attempt of a man who would champion modern science to break down this reverential spirit by asking that such custom be dispensed with. In the minds of many people this will be taken as the usual correlative of those who advocate the extremes of scientific thought. The so-called higher criticism of the Bible and of the Church has in it an element of danger unless it is handled by those who have shown themselves past masters in the subject. It is unfortunate that some of the men best trained spend their energies chiefly in undermining the old foundations for reverence, and take so little time to lay what they believe to be a broader and firmer foundation for it.

Humbleness may not be the greatest virtue, but it is one that the Master himself took great pains to teach, and surely should have more than passing mention. I do not refer to the Uriah Heep type of humbleness but rather to the Paul or Peter type. In this day of the rapid growth of knowledge when even a high school student knows more about many things than did the college graduate of a generation ago, it is difficult to cultivate this virtue. Before knowledge had multiplied as it now has, and before facilities for teaching were refined as they now are, the differences between men were not so evident. There must have been something of this spirit among the disciples who were taught by the perfect Teacher. Perhaps it was this, together with their requests for positions of special honor, that prompted the lesson on humbleness. In many of our colleges today there is something of this same spirit which showed itself among the disciples, in the students who are over-anxious for preferment. It is not uncommon for one group to desire to compel another group to come in at the back door or serve them in some menial task which seems beneath their dignity. Indeed such attitudes are not without their counterparts in our church organizations. There is, however, no escape from the rule which Jesus laid down when he said "whosoever will be chief among you let him be your servant." Not many people count it a privilege to let the right hand do good without telling the left hand about it.

Another place where we must conserve is in our faith. Through the marvelous scientific discoveries of this age, we are walking so much by sight that there is a tendency to lose faith in what can not be tested in the crucible or explained by scientific method. Doubtless God meant to reveal these things as rapidly as men could use them for his glory and for their good, but he did not mean for these to take the place of the things of the spirit which must still be secured by faith. Too many are saying today, as did Thomas of old, that they will not believe unless they can see with their physical eyes and handle with their hands. Jesus is still saying, "Blessed are they that have not seen and yet have believed." He continually repeated the saying, "As thy faith, so be it unto thee." He must be repeating it still. He would do marvelous

things for Seventh Day Baptists did we have the proverbial mustard seed of faith. We are depending too much upon organization and upon human ingenuity and craft. I am not theologian enough to teach men the secrets of acquiring faith. I am sure, however, that there is no element of our Christian experience that needs strengthening as much as does this one. I have always admired Peter for his faith that led him to believe that he could walk to meet the Master coming on the waves. I even admired his faith in Christ to save when he began to sink. The most of us in our great Forward Movement program have not more than touched our feet to the waves while clinging to the side of the boat. Have we called upon him to help with any thought that he would do it? Has it not usually been a formal request in a public way rather than an all night wrestle with the heavenly messenger? If God is able to lead us onward in a great victory for his cause, he is able to do it now if we only have faith to believe. May we pray mightily during this Conference for that faith which reaches within the veil.

There is time to mention but two of the great spiritual elements which must be conserved if the Church is to prosper and righteousness is to increase. The first of these is Christian sacrifice. Jesus sacrificed himself on the cross, not only as a propitiation for our sins, but also as the highest example of service to others. He said, "Greater love hath no man than this, that a man lay down his life for his friends." Many times in the history of the world patriotic sacrifice has been stimulated until men gave freely of their own life blood for their country's welfare. This was especially true under Leonidas of Greece, under Julius Cæsar of Rome, under Bruce of Scotland, under Gustavus Adolphus of Sweden, under Napoleon of France, and under Foch, Haig, and Pershing in the recent World War. There have not been many times in the history of the world when large groups of people manifested the same sacrificial spirit in matters religious. The nearest approach to this was perhaps at the time of the Crusades when Peter-like, the Christians attempted to make the world respect Christ by the sword. There have been, through all the ages, individuals and even small groups who have shown this spirit in a marvelous way. The

martyrs of the early centuries are the great examples. But there are martyrs today as truly as then. The world is not yet ready to let the truth go by unchallenged. But the thing I want to lay upon your hearts chiefly today is this—it often requires more courage and more self-sacrifice to live for "the truth, the whole truth, and nothing but the truth," than it does to die for it. Some times it is a kind of living death prolonged for many years. But it is not even this type of sacrifice that I would call you as a group to make today. I call on you simply to put first things first. If the promotion of Christ's kingdom or any vital part of it rests upon the shoulders of Seventh Day Baptists, let us assume the responsibility and make the needed sacrifice for its promotion. If the program mapped out by our leaders, inspired by Jesus himself through the prayers of this people, calls for ten dollars per member for denominational activities aside from our local giving, let us give it. It will not impoverish more the poorest of us. The thrifty and the fortunate will scarcely know that they have given. If it calls for a sacrifice of time for attendance at the great annual gatherings or in small workers' groups, may we give that freely also. We all have time for recreation, time to follow out the bent of our own chosen pleasures, and time even to be sick. Those who have come to this annual gathering will be repaid many times over in spiritual blessings for any temporal blessing that they may have sacrificed.

And finally, we must conserve worship. The Quiet Hour worship provided for the period just before the noon hour of each day is meant to lay special emphasis on this phase of our experience during these Conference days. When God created this universe, he provided an abundance of settings helpful to man's worship. We should use these more and more.

I have stood on the summit of the Alleghenies in the spring time and beheld the glory of ten thousand peach trees in their sea of beauty. As the last rays of the setting sun kissed them to sleep, each bursting flower blushed and bowed its head in recognition of the source of its beauty. It seemed but the fringe of the garment of God's perfected beauty, calling his children to worship. I have stood at the foot of Niagara and watched the rainbows in the spray chase

each other in ceaseless rounds. I have heard the mighty roar of that torrent as it poured down over that high precipice. After all, it was only one of the great keys in God's organ calling his children to worship.

The first Seventh Day Baptist Conference I ever attended outside my native state, was at Alfred, N. Y., in 1901. A group of us stopped over at the Buffalo Exposition. There, on that first night, as twilight deepened into darkness, Sousa's great band played "America." While the band was playing, the electric lights began to show dimly, gradually becoming brighter and brighter until the grounds and buildings of that entire exhibition space were dazzling in a beauty not before known to man. That experience gave my boyish heart a thrill that is seldom experienced outside the gates of paradise. Earlier in the year the bands played "Nearer My God to Thee," but it was changed to "America" in order that the emotional effect might be reduced to the point of average endurance. After having myself experienced some of these things, I can not wonder that John the Revelator fell down to worship before the feet of the angel which showed him such marvels.

God thus gives us little glimpses of his perfected beauty in field and flower, in sea and sky, that we may the better endure the splendors of heaven when the gates at last swing open. The songs which we shall sing together at this annual gathering are but echoes of the "Songs of the Blest" in which we shall all join a few years hence if we are but faithful in the use of what we have.

May this Conference go far in preserving these and other great spiritual assets without which the world would be poor indeed.

#### THE NORTHWESTERN ASSOCIATION

The Northwestern Association will convene with the New Auburn, Wis., Church, September 24-27, 1925.

We are hoping for a good attendance and helpful meetings. A request has already been sent to the various churches asking for a list of delegates. If you are planning to attend, will you not please notify your pastor, that entertainment may be provided for you?

Any others who are living away from their home church may notify Mrs. Rosa Williams, chairman of the Entertainment Committee.

PRESS COMMITTEE.

## WOMAN'S WORK

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

### WOMAN'S BOARD PROGRAM AT CONFERENCE

Wednesday evening was given to the Woman's Board for their program, which proved to be both interesting and instructive. A large audience was in attendance.

Mrs. A. B. West, our president, could not be present this year, as she wished to be with her sister who has just recently returned from China. Mrs. N. Wardner Davis, the Southeastern associational secretary, presided.

Mrs. W. D. Burdick, the Eastern associational secretary, led in the devotional service.

Summaries of reports of the corresponding secretary and treasurer were read by Mrs. A. E. Whitford.

A tribute was paid to the faithfulness, long service, and consecration of our corresponding secretary, Mrs. J. H. Babcock, who retires this year because she does not feel able to longer carry on the work. All the women of our denomination love "Aunt Metta."

Mrs. Edwin Shaw is to be our new corresponding secretary, and Mrs. Babcock will remain on the board as vice-president.

Miss Mabel West gave a most interesting and enlightening talk on "Is It Worth While to Go Forward in China?" Although the political conditions are so unsettled, and the war lords continue to strive for supremacy, Miss West gave reasons to show that there is greater need than ever before for the schools to be built and the work to go forward.

Some of her points were: 1. Greater need for the teachings of Christ. 2. An Opportunity to give relief. 3. To give moral support by showing courage and faith in going forward.

Tableaux followed showing by contrasts the changes that have come to the Chinese through the teachings and influences of Christian missions. They were arranged by Mrs. Mary Ross Davis and directed by Miss West, assisted by Mrs. H. O. Burdick.

1. Home Life. 2. With Hope and Without Hope. 3. Grace School for Girls—Then and Now. 4. School Scenes. 5. Bridal Scenes. 6. The Ministry of Preventive Healing. 7. Many Gods or One.

The music interspersed during the program added much to its enjoyment. We all had a feeling of thankfulness that we live in a Christian land and were filled with a greater desire to do our part in the great task of evangelizing the world. M. W.

### HAPPY LIVING

SELECTED AND EDITED BY DEAN ARTHUR E. MAIN

*Jehovah is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage. I will bless Jehovah, who hath given me counsel; yea, my heart instructeth me in the night seasons. I have set Jehovah always before me: because he is at my right hand I shall not be moved. . . . Thou wilt show me the path of life: in thy presence is fulness of joy; In thy right hand there are pleasures for evermore.—Psalm 16: 5-8, 11.*

Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.—John Wesley.

Happiness is the flower of right. If you are not happy when you are right, you would be unutterably miserable with the consciousness of being wrong. All the joy which does not fade is that which grows from self-sacrifice.—A. H. Bradford.

To take blessings open-handed, with glad and thankful heart, and to get from them all the joy with which God has charged them, is the beginning of praise.—James B. Brown.

Labor is sweet, for thou hast toiled;  
And care is light, for thou hast cared;  
Let not our works with self be soiled,  
Nor in unsimple ways ensnared.  
Through life's long day and death's dark night,  
O gentle Jesus, be our Light.

For all we love—the poor, the sad,  
The sinful—unto thee we call;  
Oh, let thy mercy make us glad;  
Thou art our Jesus and our all.  
Through life's long day and death's dark night,  
O gentle Jesus, be our Light. —F. W. Faber.

A man could not become happy by making himself anything—but he may by letting God make him something. If he will let God make him a new creature in Jesus Christ, then he will be a blessing to himself and a blessing to every one he meets.—*Charles Kingsley.*

PRAYER

Joy of the loving heart, O Lord our Savior, who hast filled our lips with song, in the morning we awake with thee. Thou givest strength for toil and hope in sorrow. In the shadows of the night we lay us down in peace and sleep, for thou makest us to dwell in safety. Out of our wealth of love we remember that thou wast forsaken and denied. Under the happy shelter of our homes we recall that thou hadst not where to lay thy head. In the full current of our life we look up to the cross where thou wast slain for our offenses. Since it was all for us, thy sorrow proves thy love as fully as thy gifts and stirs our hearts to purer joy and deeper love for thee. Cleanse us, O God, that with all thy gifts we may have more of thee. Deepen our channels of thought and feeling, that thy love and joy may flow through us more largely for the healing of the world.

GOD KNOWS

What a comfort and encouragement there is in the words, "God knows!" No matter how severe the calamity may be that has befallen us, nor how serious the need may be, we may rest assured in the fact that God knows all about it. Man is so prone to ask the question, "Why all this trouble and why did this have to happen to me?" We do not know the reason why, but God knows. He understands the cause of my trial, its purpose, magnitude, and duration. He also knows just how and when to bring it to a close. His loving, Fatherly eye watches continually over us and will not permit more of tribulation than we are able to bear. He works only for our best.

We know not what the future may bring—maphap of perils, temptations, and difficulties—but God knows. Why, then, should we worry and trouble ourselves? How comforting to secure our future with all that it brings in the peaceful assurance, "I do not know, but God knows."

When we are unjustly accused and slanderously misrepresented, how comforting is the thought that God sees and knows all things. Even the most grievous offenses are easier to bear when the still small voice gently whispers: "The Lord knows all about your suffering; he knows that you are innocent of the charges, and just exactly how to help and save you."

Since our loving heavenly Father is all  
(Continued on page 287)

SEVENTH ANNUAL REPORT OF THE COMMISSION

RECOMMENDATIONS

The Commission presents to the General Conference the following recommendations:

1. We recommend that the Onward Movement budget as given in the report of the Finance Committee be adopted.
2. We recommend that the report of the treasurer of the General Conference and the treasurer of the Onward Movement Budget Fund be adopted as approved by the Auditing Committee.
3. We recommend that the Committee on the Incorporation of the General Conference be urged to promote its work as rapidly as may be deemed wise, and that an appropriation of \$300 be placed at the disposal of the committee for necessary expenses.
4. We recommend that the General Conference urge the Tract Society to prepare and publish plans and estimates for the completion of the denominational building, the same to be at a moderate cost, and then proceed to a more vigorous campaign to collect funds for this purpose.
5. We recommend that the Missionary Board make a careful study of the proposed work of Rev. Carl A. Hansen at Peoria, Ill., and that he be supported in such measure as in the judgment of the board may seem wise.

6. We recommend that the Contingent Fund now in the treasury of the General Conference be disbursed as follows:

1. To meet deficits	
(a) General Conference .....	\$3,429.63
(b) Scholarships and Fellowships .....	166.40
2. To the Tract Society .....	500.00
3. To the Theological Seminary .....	196.58
4. Previously appropriated, but not yet used in new edition of Manual....	200.00
<hr/>	
The Balance now on hand in the fund is	
the total .....	\$4,492.51

MATTERS OF INTEREST

7. We recommend that the recording secretary and the Committee on Engrossing the Minutes be requested to reduce the size of the *Year Book* by omitting or condensing where it is possible, if same can be done without material loss to its usefulness.

8. We recommend that the Conference approve the apportionments to the churches as given in the report of the Finance Committee.

9. We recommend that the suggestion of Ahva J. C. Bond, as representative on the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, that Paul E. Titsworth, S. Duane Ogden, Mrs. Elizabeth Allis Lewis, and Mrs. Lily La Forge Prentice be appointed as Seventh Day Baptist delegates to the Peace Study Conference which is to be held in Washington, D. C., December 1, 2, and 3, 1925, be approved, and that Ahva J. C. Bond be chairman of the delegation, and that an appropriation of \$3 for each of the five delegates be made to pay the registration fees.

10. We recommend that the paragraph concerning Seminary Fellowships reading, "2. The establishment by the General Conference of Seminary Fellowships of \$300 to \$700 a year, two years at Alfred and one year elsewhere," be changed to read, "2. The establishment by the General Conference of Seminary Fellowships of \$300 to \$700 a year."

11. We recommend that the General Conference instruct its Committee on Denominational History to have one hundred sets of *Seventh Day Baptists in Europe and America*, now unbound at the publishing house, bound in buckram, and to deposit twenty-five of the sets with the Historical Society, and that an appropriation of \$150 be made to pay for the binding.

(No. 12 was added by the Conference.)

12. We recommend that before a missionary from this country is placed on the Australian field, it should be visited and a report made to the Missionary Board by at least one of its representatives—preferably its corresponding secretary. We also recommend that at an early date the Missionary Board send a delegation of one or more to make a survey of our China mission field.

With these changes and additions we recommend the approval of the entire report of the Commission.

1. The Commission reports that, with the approval of the General Conference, and the Tract Society concurring in the present arrangements, Rev. Willard D. Burdick has been employed on the same terms as last year as general secretary for the ensuing year.

2. The Commission reports that it has appointed D. N. Inglis as treasurer of the General Conference and treasurer of the Onward Movement Budget Fund to fill the vacancy in the unexpired term of office caused by the death of William C. Whitford.

3. The Commission reports that during the past year help has been given from the Scholarship and Fellowship Fund, and from the Memorial Board, to four young men who are preparing for the gospel ministry, to the amount of \$1,400.

4. The Commission reports that the Fund to Supplement Pastors' Salaries has provided, to quite a number of our ministers with small salaries, sums aggregating \$1,148.34, of which \$173.34 was distributed after the close of the Conference fiscal year.

5. The Commission reports that it has seemed wise after careful consideration to omit from the budget of the General Conference the item to Supplement Pastors' Salaries.

REPORT OF THE FINANCE COMMITTEE

Although the budget of the past year raised much less money than it could for, still, by practicing economies and curtailing the work contemplated, the boards have been able to complete the year without a deficit. In consequence, a new budget has been compiled for the ensuing year, and new quotas assigned which constitute, in the aggregate, a reduction of nearly sixteen per cent from that of the past year. Few material changes have been made in the budgets of the various boards. An item of \$2,000 is included in that of the Missionary Society for evangelistic work in connection with the churches of the Pacific Coast. One of \$300 is added to that of the General Conference for the use of the Committee on the Incorporation of the Seventh Day Baptist General Conference, also of \$150 for the binding of more of the historical volumes. An item of \$500 is added to the budget of the Tract Society for the publication of the revised *Seventh Day Baptist Manual*. Two thousand dollars



has been deducted from the China School Building Fund of the Missionary Society, for the present year only. Finally, about \$7,000 has been taken from the Contingent Fund.

The Commission would respectfully call attention to the fact that only as a result of a Contingent Fund has it been made possible to clear up the indebtedness of the General Conference and to adjust a few other minor matters of indebtedness in relation to some of the boards which we should otherwise now face.

Our budget system is now on trial for its life, because if we had not had the funds of the new Forward Movement and the Parallel Program to augment those of the Onward Movement we should be hopelessly behind; for only \$29,000 was raised from the Onward Movement alone during the past year.

The new quotas of the churches for the coming year have been made up by taking into consideration the old budgets and quotas, the size of the church, the difficulty experienced in raising the allotted amount, and the amount of aid which it receives from other sources within the denomination. No attention has been paid to the matter of assigning any particular amount per member. The quotas of most churches have been decreased, a few remain as they were, and several have been augmented moderately.

It will still be necessary for the stronger churches to exceed their quotas in order to meet this budget; but owing to the fact that the adjusted quotas conform more closely to the ability of the churches to raise money, it is hoped that the budget may be fully met this year, obviating the necessity for the curtailment of the work which the various boards contemplate.

The Commission would call attention to the fact that most of our funds come in during certain very short periods of the year, which frequently necessitates the borrowing of money and the wasteful payment of interest, while if everyone gave regularly and systematically throughout the whole year the burden would seem less, the useless payment of interest would be avoided, and we should more nearly meet or exceed our quotas.

[The following items are selected from the full report.—Ed.]

GENERAL SUMMARY OF THE ONWARD MOVEMENT	
Sabbath School Board	\$ 3,600.00
Young People's Board	2,200.00
Woman's Board	4,300.00
Historical Society	500.00
Education Society	1,500.00
Missionary Society	18,000.00
Tract Society	7,800.00
Scholarships and Fellowships	1,000.00
Ministerial Relief	4,000.00
General Conference	4,965.00
Contingent Fund	2,135.00
<b>Total</b>	<b>\$50,000.00</b>

APPORTIONMENTS TO THE CHURCHES	
Adams Center	\$ 1,300.00
Albion	680.00
Alfred-First	3,200.00
Alfred-Second	1,800.00
Andover	275.00
Attalla	50.00
Battle Creek	1,600.00
Berlin	450.00
Boulder	500.00
Brookfield-First	900.00
Brookfield-Second	800.00
Carlton	300.00
Chicago	700.00
Cosmos	25.00
DeRuyter	750.00
Detroit	250.00
Dodge Center	700.00
Exeland	50.00
Farina	1,300.00
Fouke	350.00
Friendship	700.00
Genesee-First	1,400.00
Gentry	200.00
Greenbrier	25.00
Grand Marsh	25.00
Hammond	400.00
Hebron-First	200.00
Hebron Center	30.00
Hartsville	100.00
Hopkinton-First	1,700.00
Hopkinton-Second	200.00
Independence	850.00
Jackson Center	300.00
Little Prairie	50.00
Los Angeles	200.00
Lost Creek	750.00
Marlboro	450.00
Middle Island	150.00
Milton	3,400.00
Milton Junction	1,450.00
Muskegon	25.00
New Auburn	250.00
New York City	660.00
North Loup	2,500.00
Nortonville	1,500.00
Pawcatuck	3,750.00
Piscataway	600.00
Plainfield	2,150.00
Portville	40.00
Richburg	200.00
Ritchie	200.00
Riverside	900.00

Roanoke	150.00
Rock Creek	15.00
Rockville	300.00
Salem	1,900.00
Salemville	100.00
Scio	25.00
Scott	50.00
Shiloh	3,000.00
Stonefort	150.00
Syracuse	150.00
Verona-First	750.00
Walworth	400.00
Waterford	400.00
Welton	600.00
West Edmeston	275.00
White Cloud	400.00
<b>Total</b>	<b>\$50,000</b>

### NEW MARKET'S RELIGIOUS DAY SCHOOL CLOSING EXERCISES

A long cherished dream of Frank Kellogg, superintendent of the Seventh Day Baptist Bible school in New Market and president of the Middlesex County Council of Religious Education, was realized in the successful term of Vacation Religious Day School which closed its three weeks' session with a public presentation on Thursday evening, July 30, in the New Market Seventh Day Baptist church.

Just as the church bell finished tolling the audience heard a chorus of children repeat in the entry way: "I was glad when they said unto me, Let us go into the house of the Lord." Then the children, fifty strong, marched from the door, down the middle aisle, toward the front of the church. Just before turning into their seats they stopped, and looking up to the wall behind the pulpit, recited the motto of the school, which was displayed there in very beautiful lettering, "Worship the Lord in the Beauty of Holiness." The children then turned and passed into their seats, but before seating themselves, gave the salute to the American flag, followed by the salute to the Christian flag. During this introduction to the demonstration Miss Ethel Rogers was playing very softly at the piano.

When all were in their places, the children bowed their heads and sang, softly and reverently, "This is God's house and he is here today, he hears each song of praise, and listens when we pray." This completed the purely worship part of the program. The rest of the hour and a half was filled with items of work culled from the every day sessions of the school, including music, Bible

memory work, dramatizations, and exercises.

In Class I there were twelve little first-year school children, and the work they had accomplished in the three weeks' time was really remarkable. As they stood on the stage with shining faces, it brought the tears to many eyes to hear them repeat the Shepherd Psalm, following it with their own little prayer, "Jesus, Tender Shepherd, Hear Me," with hands folded, eyes closed and heads bowed. Class II, corresponding to grades 3 and 4 of the public school, repeated the One Hundredth Psalm. Class III, corresponding to grades 5 and 6, recited the First Psalm, while Class IV, grades 7 and 8, gave the thirteenth chapter of First Corinthians. These Scripture passages were all given feelingly, confidently, and accurately.

Miss Ethel Rogers has given unlimited time and care to the music of the school. She has taught the children several of the best hymns, giving them a history of the author and composer, the conditions calling forth the writing of the hymn, and its national origin, besides telling some important occasions where the hymns have been sung. When these hymns were announced, some pupil arose in his place, faced the audience and told briefly some of these facts, then the hymn was sung understandingly by the school.

Class III illustrated with large posters the four verses of "Now the Day is Over." The class voted on the best posters for use in this exercise. Four of the group stood in front, each holding a poster; as the different stanzas were sung, a poster was turned to the front and held in view. This was beautifully sung by the class.

Class I sang a motion song about the birdies in the nest, showing God's care. This was exceptionally well executed for little people. The school as a whole sang another song which was rollicking in its time, rhythm and sentiment, called "Smile, Smile, Smile." The children were fully in the spirit of the song and soon the audience, too, had caught the contagion and everyone was smiling joyously.

The dramatizations were full of meaning to the children and were carried out with keen interest. Class II acted out a part of the story of Joseph and his brothers, where he tests them with the silver cup and later reveals himself to them as their long-lost brother. "Joseph" himself had a good

deal to say and he spoke well, being easily heard by all. This was a story especially adapted to this class as it was composed of boys mostly.

Class III presented the "Good Samaritan" in costume. Miss Ruth Fowler stepped out between the bank of ferns and read from her Bible the story, slowly and distinctly; and as she read, the charactes acted out what she read. It was done in perfect unison without a false movement.

Class I acted the Moses story. These, too, were dressed in costume, with Miss Betty Burdick as the mother, Master Roger Dunham as the father, Miss Ruth Bishop as Miriam, Miss Dorothy Whitford as the Princess and the Misses Katherine Harris and Faith Bassett as her maidens. The story was made very realistic to the listeners.

Class III gave a very unique exercise, called "When the Missionary Offering Talked." A dozen or more children sitting on hassocks hid their faces behind large facsimilies of money, coins and bills. The collection plate had been forgotten and when the moon came out the "coins" began to exchange experiences. This neighborhood gossip brought to light the "why" of so many small coins, the accident which caused a five-dollar bill to be present, and revealed the value of the proverbial "widow's mite." There was even a counterfeit coin, who was almost too ashamed of herself to speak up. After this very amusing feature the collection plate was passed. Judging by its overloaded appearance these coins can find no excuse for unkind gossip.

The program of the evening reached its climax with the "Light Bearers" giving their testimony and witness for Jesus. These witnesses were members of Class IV. Each one represented the character of one of Jesus' friends. They were dressed in costume and gave their witness in the first person, "I am John, the Baptist," or "I am the Woman at the Well," etc., and following it with a brief account of how and where he first met Jesus and a little about what Jesus had done for him. When all had given their testimony, the group re-arranged themselves deftly into the form of the cross and holding lighted candles, sang without instrument, "Majestic Sweetness Sits Enthroned."

At the close of the demonstration the congregation was invited to the Bible school rooms to view the exhibit of the handwork

done during the school. The exhibit included note books, posters, illustrated hymns, freehand drawing, and construction work, all correlated closely with the Bible stories and truths taught. The work of all classes was equally interesting, but perhaps a little more spectacular was the sand table displaying Noah's Ark. The ark was floating on water and near by were sand, mountains, valleys and trees. Leading toward the ark were many kinds of animals in pairs, cut from paper. The handwork was displayed both artistically and effectively, and reflects much hard work on the part of both teachers and pupils.

Too much can not be said of the faithful and efficient work of the teachers. Mrs. Jennie Dunham, teacher of Class I; Miss Helen Whitford, teacher of Class II; Miss Grace Burdick, of Class II; and the pastor of the church, Rev. T. J. Van Horn, teacher of Class IV, together with Miss Ethel Rogers, director of music and recreation and general assistant, made a strong teaching force who devoted themselves unselfishly to the work with no thought of remuneration. A vote of thanks is due them from many quarters.—*The Weekly Call, Dunellen, N. J.*

**SEVENTH DAY BAPTIST EDUCATION SOCIETY**

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

A. CLYDE EHRET,  
*Vice-President.*

**NOTICE OF ANNUAL MEETING**

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, at Alfred, N. Y., Wednesday, September 9, 1925, at 7.30 o'clock, p. m.

By order of the president.  
A. L. BURDICK, *Secretary.*  
*Janesville, Wis., August 20, 1925.*

**CHURCH TREASURERS, NOTICE**

Please send all contributions to the Onward Movement immediately after the last Sabbath in each month to the treasurer,  
HAROLD R. CRANDALL.  
3681 Broadway, New York City.

**YOUNG PEOPLE'S WORK**

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

**STRENGTH FROM GOD**

Christian Endeavor Topic for Sabbath Day,  
September 19, 1925

DAILY READINGS

- Sunday—Strength in God (Isa. 40: 25-31)
- Monday—Strength in weakness (Ps. 62: 1-12)
- Tuesday—Strength through sympathy (Luke 22: 31-34)
- Wednesday—Strength within (Eph. 1: 15-23)
- Thursday—Strength for service (Luke 4: 16-32)
- Friday—Strength in trial (2 Tim. 4: 14-18)
- Sabbath Day — Topic: Getting strength from God (2 Cor. 12: 6-10; Phil. 4: 11-14)

A HINT FOR THE MEETING

Let one feature of the meeting be a "promise" time, when each member recites one of God's promises that has given him strength.

**INTERMEDIATE CHRISTIAN ENDEAVOR**

Topic for Sabbath Day, September 19, 1925

HOW CAN JESUS HELP ME IN MY SCHOOL LIFE? PHIL. 4:4-9

**JUNIOR WORK**

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SEPTEMBER 19

Print the following poem on a large sheet of cardboard in letters that can be seen anywhere in the Junior room:

"When I enter the house of prayer  
Let me remember God is there.  
Let me quiet and respectful be,  
For thou, God, seest me."

Bring it to the meeting today, hang it on the wall, and explain just as forcibly as possible the fact that no matter what we do at Junior, God can see right through the roof of the church. Our parents can not see us at Junior but God can and he is pleased when we act as real juniors should, but how unhappy it makes God when we disturb our meetings. Talk about the poem until every one understands just what it means and what a valuable poem it is for juniors.

Then ask all the juniors who will try to follow the thought in the poem during their Junior meetings to sign their names below the poem. Let them do it any time during the next two weeks that they want to, rather than have them do it during the Junior meeting. Make it a personal responsibility and have it understood that one junior is not to put his name there just because some one else did. He is not to put his name there until he really means to abide by it. This pledge is to hold for just one year unless the juniors want to sign it again at the end of the year.

If during some meeting some one forgets, have them stand up and recite the poem and in their hearts ask God to help them not to break it again. This plan has been tried in other Junior societies and the problem of behavior has slowly but surely walked out of sight.

**ANNUAL REPORT OF THE YOUNG PEOPLE'S BOARD, 1924-25**

SENIOR CHRISTIAN ENDEAVOR STATISTICAL REPORT	
Societies .....	39
Societies organized during year .....	6
Active members .....	657
Quiet Hour Comrades .....	192
Tenth Legioners .....	178
Christian Endeavor Experts .....	179
Societies—	
Having study courses .....	12
Holding standard socials .....	16
Using Efficiency Chart .....	7
Having special RECORDER drive .....	8

INTERMEDIATE REPORT

Societies .....	14
Active members (reported) .....	127
Church members .....	111
Tenth Legioners .....	20
Quiet Hour Comrades .....	18
Life Work Recruits .....	1
Christian Endeavor Experts .....	7

Eighty-eight per cent of 149 (total membership) attend church services regularly.

Milton and Battle Creek societies had mission study classes.

Amount of money raised by ten reporting societies was \$179.20.

DUANE OGDEN, *Superintendent.*

SENIOR AWARDS

Banners

Greatest gain in efficiency rating .....	Alfred
Highest efficiency rating .....	Ashaway
Greatest gain in Christian Endeavor Experts .....	Farina

Pennants

Quiet Hour .....	Stonefort
Tenth Legion .....	Verona
Social .....	North Loop
Efficiency .....	Alfred

*Book*

Social book .....North Loup

*Study Course*

First award—\$20 .....Farina  
 Second award—\$10 .....Battle Creek  
 Third award—\$10 .....North Loup

*Recorder Contest*

Christian Endeavor Manual .....Welton  
 Christian Endeavor Pocket Library: Marlboro, DeRuyter, Alfred, Lost Creek, Fouke and Welton.

**JUNIOR REPORT**

Societies .....	22
Societies reporting .....	15
Active members (reported) .....	225
Trial members (reported) .....	52
Quiet Hour Comrades .....	64
Tenth Legioners .....	10
Juniors graduating into Intermediate Christian Endeavor .....	36
Juniors joining church .....	41
Juniors completing goal .....	20
Societies having mission study .....	10

*Chart Ratings*

Salemville .....	218
Fouke .....	170

*Awards*

Efficiency banner .....Salemville  
 Everyland .....Milton Junction  
 Two Mission Books .....Ashaway  
 One Mission Book .....Milton

Milton, North Loup, Nortonville, and Ashaway have largest membership.

Societies to be commended are: Salemville, Milton, Ashaway, Fouke, and Milton Junction.

ELISABETH KENYON, *Junior Superintendent.*

**SPECIAL FEATURES OF WORK IN SOCIETIES**

*Recorder Contest*

Recorder in every home: Welton.  
 Renewal of every subscription: Marlboro, Alfred, DeRuyter, Lost Creek, Fouke, and Welton.

*Study Courses*

Societies having study courses, other than Christian Endeavor Expert classes: Ashaway, Lost Creek, Fouke, North Loup, Milton, Battle Creek.

Christian Endeavor Expert classes: Alfred, Little Genesee, Milton Junction, Farina, and Riverside.

*Standard Socials*

Society reporting most social helps for SABBATH RECORDER: North Loup.

North Loup held twelve Standard Socials; Farina, ten.

*Efficiency*

Societies using Efficiency Chart: Ashaway, Adams Center, DeRuyter, Alfred, Little Genesee, Salem, Milton, and Westerly.

*Lone Sabbath Keepers*

This list is being revised by Lyle Crandall, Battle Creek, Mich., the L. S. K. superintendent.

*New Societies*

Societies reporting organizing since July 1, 1924: Stonefort, Salemville, White Cloud, Ritchie, Farina, and Dodge Center.

**REMOVING THE BARRIER OF SELFISHNESS**

ELIZABETH BABCOCK

(Paper given at the Young People's Hour of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches.)

First, let us see what the word means. Webster says, "Selfishness is that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness without regarding those of others." Many times we go ahead and do things that we know will make some one unhappy. Why do we do them? Because they are for our own pleasure. At first maybe our conscience troubles us a little, but finally we become hardened and do not care. I wonder if we ever stop to consider the sorrow we cause those who love us? Do we ever stop to think that things we do may lead many others astray? We can not tell who is going to follow our example, or what boy or girl we may lead astray by our selfishness.

Today, there is a tendency for everyone to consider his own pleasure before considering what is right. God gave his Son for us, and yet we can not give up things that amount to nothing in comparison with that great sacrifice. Selfishness can not result in happiness. It has ruined many homes.

There are many people who think they must do something great in order to work for Christ, and thus selfishly neglect the things that are most important. The priest and the Levite felt that it was a great privilege to go to the temple and worship God. Having been honored thus, they felt it was beneath them to help an unknown sufferer by the wayside. In this way they neglected the special opportunity which God had offered them as his agents to help a fellow being. There are many today who are making a similar mistake.

We may claim to be followers of Christ and we may claim to believe every truth in God's Book, but this will not do other people any good unless our belief is carried into our daily life. A right example will do more to benefit the world than all of our profession. The examples set by the great and good do not die; they live through all time and pass into the thoughts and hearts of their successors.

The cause of Christ can not be served or furthered by selfish practices. Love is the basis of godliness, and no man has real love

for God unless he has unselfish love for others. We can never have this real love for God simply by trying to love others.

There are many who let their friends or neighbors struggle on unaided through trouble. We should see the sorrows, the difficulties, and the troubles of others. We should enter into the joys and cares of both high and low, rich and poor. There are many people who do not do right, but who might if they had a little help and encouragement. We are too afraid some one is going to talk about us if we associate with, and help them. All around us are people who need sympathizing words and helpful deeds.

It is true there are people who die of overwork, but many more die of selfishness, indulgence, and idleness. The more useful and unselfish work people do, the more they really live.

Selfishness is a barrier to Christianity. Let's remove it!

**REMOVING THE BARRIER OF WRONG RELATIONSHIP WITH GOD**

EMMA MAXSON

(Paper given at the Young People's Hour of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches.)

We acknowledge God as our Master and Father. Do we realize, however, the responsibility that these relationships carry with them? We can not be entirely receptive of their blessings, but we must be willing to reciprocate.

The term, master, carries with it the idea of superiority. This characteristic is not resented by us when we feel it in God, for it is so strong, and we realize that he uses it only in our behalf.

An employer with this same marked characteristic is often the target of much talk. We can see all of his little flaws and they achieve great magnitude at the slightest encouragement. We say, "He isn't giving us a square deal, but we'll pay him back." We do just as little work as we can in order to hold our job and draw our wages. The only excuse we have to offer is that we are doing just as well by him as he is doing by us. Of course this is not true of all employers nor of all employees. If you do feel this way about your employer, you are more harm than good to him and you are hindering your own development.

Our employers are human and respond to human kindness. We can not expect to become a real helper unless we give ourselves as well as our time. We must make his interest our interest.

God is our employer. How do we feel about God? Is he giving us a square deal? On the other hand, are we giving him a square deal? Do we often think of him?

Man is naturally a selfish creature, and religion can itself become one of the most selfish influences in life. Men accept religion, love it, cling to it, not from an unselfish motive, but solely because of the inward peace and the hope which they themselves get from it. Religion becomes not a stimulant but a sedative.

Man's close communion with God gives him a quieted conscience, and he experiences a spiritual delight. We absorb the blessings of Christianity along with the message of Christianity.

The Christian men of New Testament times, realized the value of the message and the selfishness of men, and we find these warnings: Jesus said, "Everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand." (Matt. 7: 26.) Paul said, "Not the hearers of the law are just before God, but the doers of the law." (Rom. 2: 13.) James said, "Be ye doers of the word, and not hearers only, delecting your own selves." (Jas. 1: 22.)

The news of Christianity presents a task to be achieved. It calls for devoted, sacrificial service. "Christianity is not simply a message to be heard; it is a deed to be done."

Is God real to us? How often are we conscious of him except when we are frightened or troubled? We must search to know him and ourselves and then search to know God's will for us. We must not let anything come between us and God. It is through daily talks with our Master that we gain strength and joy for service. "Today, only God matters" makes a good watchword for the Christian. It is prayer that gives us the greatest help for it is prayer that keeps us in tune with God.

Let thyself be in tune!  
 Life is so sweet and goes so soon!  
 Miss not a single change or charm it has—  
 Bend to it and dance with it as the grass  
 Plays with the sun in June.  
 So rare and brief a thing,  
 For happiness was meant

And all delight.  
 Time only for a song,  
 A smile, a blossoming,  
 With now and then an hour  
 For silence and content.  
 Live like the flower—  
 Under the sun by day,  
 The stars by night.  
 Life is a gift; and gifts are sweet, alway,  
 When given by him whose every gift is good.  
 But even the sweetest passes very soon;  
 Then put thyself in tune!—*Mildred I. McNeal.*

## GREAT NEED OF RELIGIOUS EDUCATION

MRS. S. F. BATES

(Substance of an address before Central Association, DeRuyter, N. Y., 1925.)

Almost every convention, every conference, every association program has a period devoted to leadership training. I wonder if this is by chance or is there an awakening to the fact that the question of leadership training demands special emphasis. Has there been a lack in this respect in days gone by? Has the program of the Church in the past proved inadequate to the task? Let us see. Is it some new fad of a few leaders in the field of religious education? Is there some new phase of the work that calls for an additional program? What is it?

During the War, the Federal Council of Churches sent a commission to Europe to study religious conditions in the American army. This council had in it some of the foremost leaders in American Protestantism. After a prolonged study the findings were published in a somewhat lengthy form. This is a brief quotation:

"Such a condition as revealed constitutes a grave indictment against the churches. They have not been true to their teaching mission. It is evident that the Church has failed as a teacher of religion."

What an indictment. Is it true? One can not attend a convention—whether county, state, or world—without hearing the note of grave concern expressed in so many of the speeches. It is too bad to bring anything but a cheery message this afternoon, but still there is nothing gained by crying peace and safety when there is no safety. We can not much longer beguile ourselves with pleasant stories and fancies. We must face the conditions as they exist and try to find a remedy.

This afternoon I shall bring brief parts of messages which have been delivered at Albany and at Glasgow.

Dr. Sherwood Eddy in his address, "Jesus Christ the Hope of the World," delivered at Albany gave a word picture of conditions as he has observed them for himself. He said when Jesus was among men, he stood on the Mount of Olives and wept over Jerusalem, sorrowing for its weight of sin. Today how he must look over the war-torn, war-worn, war-weary, sin-sick world with longing and sorrow. How his heart must be torn as he sees the organized efforts to degrade childhood. Bishop Hensley Henson in the world convention sermon preached that Christ's religion is distinguished by its regard for children. In Russia no child is permitted to enter a Soviet school who does not reject Christ. This is a terrible legacy left by the Bolshevik regime. This constitutes one of the greatest menaces of this present age. He further said, "The World War has produced many ruins, but the others are trifling in comparison with this destruction of all principles of authority. This is the key to all civilization. One of the greatest disasters of the last War was contempt for authority."

This brings us to conditions in our own country, for we in America are feeling the effects of this contempt of authority. Just another quotation or two from Dr. Eddy: "America leads the world in murder, fifteen times more murders than England; more robberies, more divorces, more strikes, more lynchings. There has not been a case of lynching in Asia in forty years; in America there have been four thousand. Worst of all, the average age of criminals has dropped from over twenty-five to under twenty."

What is the reason for all this—has religion failed? Listen to Supreme Court Justice Crompton, who recently sentenced to death four Brooklyn murderers, scarcely twenty years old. "Religion is foremost among the agencies for helping boys to make boys be what they ought to be, and so make them good men. Religion does more than anything else, and that is demonstrated by the years of experience following up people accused of crime and getting their records." But here comes the tragedy—there is such a small percentage of our boys and girls under the influence of religion. Again we ask, "Why?" Ask the boys themselves, "Do you go to Bible School?" "No." "Why not?" "We are too big." They are not there because the men of the community are not there. They think religion is a woman's

job. Yes, it is true that the hope of the world is in its childhood; but we must not forget that the adult has a most important place in winning that childhood for righteousness. One speaker at Glasgow said, "The great problem is to get the adults to behave themselves while we are winning the children. The most effective church is the one with the splendid adult background."

But that is not all; there is serious indictment against the adults of a community who are not providing the solid Christian background for the childhood and youth; but that is not all.

Listen to Dr. Poolé, the newly elected president of the W. S. S. In his address which was the outstanding feature of the convention, among other things he said, "We can not build a kingdom of God out of the world stuff as at present constituted. The Church must re-order her life and practice so as to put education squarely alongside evangelism. Only those things which are built into a child's life from the beginning can become the dependable and dynamic forces in that life. In other words, instead of waiting until the youth has passed the golden years of memory, habit forming years, ideal cultivating, the years of eternal choices, and then trying to reclaim him, begin with an effective teaching program in the early years and help him during the formative years of his life." He further said: "The Church must rebuild its program around childhood, change the emphasis from adult to child life. The supreme task of the W. S. S. is to reach the childhood of the world with an effective teaching program that shall produce a new race—motivated with a co-operative rather than a competitive urge. If we could mobilize the childhood and youth of the world, we could initiate new reformation as epochal as that which changed the course of human history in the sixteenth century."

But this is not all. The matter goes deeper than this. Two rabbis were sent to the towns of Palestine in order to see that the local affairs were well ordered. They went to a certain place and asked to see its guardians. They were confronted with the chiefs of the soldiery. "These," said the rabbis, "are not the guardians of the town, these are the destroyers." "Who, then, are its guardians?" "The teachers of the children."

In "Salvaging Civilization," by H. G. Wells, are these highly significant statements: "The driving force that makes either war or peace is engendered where the young are taught. The teacher, whether mother, priest, or schoolmaster, is the real maker of history; rulers, statesmen, and soldiers do but work out the possibilities of co-operation or conflict that the teacher creates."

If these statements are true, and I hardly think we will care to question them, then surely there must be a serious indictment against the teachers of our church schools. Is this the reason—or is there another reason why the boys and girls are not in our church schools? Have the teachers failed to appeal, to interest the young? In the days of the past it did not matter so much; religious instruction was given in the home; the home was the center of the universe; then, too, the public schools were not touching the life at all angles as it does today. Today it ministers to the four fold life of the pupil; and when the church school falls so far below the teaching of the public schools there can be little intellectual respect for the church school.

It brings us to the great question—What is teaching? What does it require of me when I consent to teach a class? Does it mean that I shall encourage learning Bible-verses? Yes. Does it mean text quoting? Yes. Does it mean teaching Bible history and geography? Does it mean simply teaching the lessons found in the quarterlies? It means all this and much more. It is one of the greatest tasks in the world. It means that you are to help that boy or girl to develop Christian character. That is the end of all teaching. All other things are but the means to an end. "What you make your children love and desire is more important than what you make them learn."

Great teachers we admire, but Jesus as a Teacher we fall before and adore. Jesus so taught truth that it was interwoven into purpose of life. He related his teaching to life. The well was very clear, but it was very deep. Jesus aroused enthusiasm, stimulated imagination, and arrested attention. There was no principle of teaching that Jesus did not anticipate in his teaching.

Shall we learn a lesson from Jesus as a teacher?

## CHILDREN'S PAGE

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

### PRINCE KEEPS AND HIS STORY PAPERS

Whenever Prince Keeps had anything which he cared for, he always kept it. He had never learned to share.

What Prince Keeps enjoyed more than all else was reading stories. Every week there came to him story papers, filled with pictures in bright colors. He would look them through and through, and then wish it were another week so that the next number would be put into his hands.

Often he would take his story papers in the carriage to look at as he was driven along. Other boys and girls in the lanes and fields, who had no stories to read, would see the bright-colored pictures and wish to see the papers, too!

One day the prince sat in the carriage, gazing at the gay pictures, when the driver stopped on an errand. A boy on the walk touched his cap.

"How do you do, Prince? Have you any extra story papers? I would be so glad to have a few to take home to my little sister. She cries because she gets lonely," said the boy.

The prince glared and scowled. He did not like to be spoken to when he was reading.

Farther along a small girl held up her hands and smiled. "Pretty pictures!" she called.

Prince Keeps shook his head in its red velvet cap and plume and held his paper tighter.

All this time the royal carriage was being followed by Fairy Breeze. She saw the eager little ones, and heard their pleas. She saw how Prince Keeps clutched his story paper and cried, "No!"

She was still following as they reached the palace walls and the curving driveway. The great, heavy front doors shut her out, but she flew right up to the playroom, where the casement windows were open. She watched Prince Keeps come in and stamp his name in purple letters on the top of the papers. Then he lifted a pile of back numbers from the shelf and spread them out before him on the long table.

Fairy Breeze became very angry at the way the young prince acted. She sat right on the window-sill, puffed out her cheeks, and blew. Away went the story papers, helter-skelter, this way and that. On and on they sailed, until the boys and girls in the fields noticed them fluttering down to them. Happy hands reached for them, and soon they were busy looking at the pictures.

Prince Keeps gazed towards the open window as his papers fluttered out. Then he rushed down and ordered the carriage once more. Dashing down the bumpy roads, he leaned out, trying to spy his lost stories. Here, there, everywhere were boys and girls reading the printed pages.

Prince Keeps started to shout a command for the return of his property, but the look of joy on the faces of the readers seemed to stop him.

"Why, if they enjoy stories and pictures as much as that, they might as well have all my papers after I have read them," he exclaimed.

Fairy Breeze, who had been lingering near meanwhile to learn what the outcome was to be, sighed contentedly. She felt that her work that day had been worth while. —*Dew Drops.*

### A RAINY DAY FURNITURE STORE

Some time on a rainy day when you simply don't know what to do, why not make a furniture store? Ask mother for some newspapers; maybe she will give you a whole pile of them; and then look through them for all the pictures of furniture that you can find. Probably you will see tables, chairs, victrolas, rockers, lamps, and a number of other things.

Then you may begin cutting them out. Now of course, if you cut out ever so many things, you can have quite a big store, but the things should be so you can stand them up to display them, just as they do in the real stores down town. So after you have your furniture cut out nicely, spread paste over the back of the pieces and press them onto some good, heavy paper. You might just paste one piece at a time, then while it is drying you could be cutting out something else.

After whatever you have pasted has dried real well, cut it out again, and it is then ready for the little standard which you are to put on the back of it.

For these standards cut strips of heavy paper about a half-inch wide. Then for each piece of furniture, cut a standard about half as long as whatever it is to be pasted on. Put the paste on just one end of the strip; then lay your standard on the back of the piece of furniture so that the lower end of the standard is even with the lower part of the furniture and be sure that this lower end of the standard is the end that has no paste on. Then press the upper end of the standard—that is, the end that has the paste on—firmly onto the back of your piece of furniture. After it has dried, pull it out gently and set the furniture on a table or chair or bench—just wherever your store is to be.

Now of course the newspaper pictures are just black and white, but you know that in a store down town the things are of different colors. So if you want to have real beautiful furniture in your store, you might get your crayons and color all the different things you have cut out.

Then you can fix up your store and play that you really sell things. And, when you get tired of doing this, put them all away in a big box ready for another rainy day. —*Storyland.*

### THE CHILDREN'S PLEDGE

O dear little babies far over the sea,  
In China or India, where'er you may be,  
In Africa, Burma, Korea, Japan,  
We're going to help you as fast as we can.  
Your little brown faces are looking this way,  
Your little brown hands reach for ours today.  
And this is the secret we'll tell far and wide—  
With you our best things we are going to divide.

We'll send you our Jesus—he's your Jesus, too;  
We wish all your mamas knew how he loves you.  
We'll send you our Bible; then, when you are  
grown,

You never will worship those idols of stone.  
The light that shines here you will see by and by,  
If to send it in earnest we little folks try;  
So we're saving our pennies and praying each  
night

That we may help make your lives happy and  
bright. —*W. F. M. S. of M. E. Ch.*

### THE DANGERS OF ENGLISH

A German lady who had been in America but a short time met another German lady. "Good morning. It's a fine day, but I haf' a colt." "O, no," remarked the other, "you dont mean you haf' a colt; you mean you are a little horse (hoarse)." —*Selected.*

### A SUM

"Now, my boy," said an examiner, "if I had a mince pie and should give two-twelfths to Isaac, two-twelfths to Henry, and two-twelfths to John, and should take half the pie myself, what would be left? Speak up loud—loud, so that all the people can hear." "The plate," shouted the boy. —*Selected.*

### A PARTNERSHIP

"My father and I know everything in the world," said a small boy to his companion. "All right," said the latter, "where's Asia?" It was a stiff question, but the little fellow answered coolly, "That's one my father knqws." —*Selected.*

### EVANGELISM FROM A TEACHER'S VIEW-POINT

G. ARTHUR WHITFORD

(Address in the Central Association)

Dr. Keyser, of Columbia University, in one of his lectures on Mathematical Philosophy made this statement: "If human beings are by nature civilization builders, or time-binders, and if all time-binders or civilization builders are both inheritors from the toil of by-gone generations and trustees for the generations to come, then we humans stand in the double relationship—debtors of the dead, trustees of the unborn—thus uniting the past, present, and future in one growing reality."

Would it be possible for one generation to learn how to make all the parts of an automobile, radio, or modern battleship? Would it be possible for one generation to learn how to perform the surgical operations that are performed today, to write beautiful poems, or obtain knowledge to make it possible to predict accurately the occurrence of eclipses? No. Our civilization today is not the result of the efforts of one or two or three generations. It is the result of the sum total of the knowledge and experience of the generations of all time as they have been handed down to us generation by generation.

Can you imagine what our civilization would be without the Christian teachings of the Bible? Each of us can imagine, but that is all we can do. That we have had the Bible and its teachings is a fact, and we know how it has affected the lives of many men

and women. Do we wish to try an experiment and find out what the result would be if the Bible and its teachings were forgotten? I think you will agree with me that there are enough people in this country who have forgotten the teachings of Christianity and are worshipping the God of the so called almighty dollar and the things that are obtained with it, so that we can guess what the result would be without experimenting.

That we have the Bible and its teachings is a fact. The question is: What are we going to do with them? They have been handed down to us generation by generation; and is it not our duty, if we are trustees of the unborn, to pass on to others the Christian teachings that we have? According to the Gospel of Mark, Christ would say, "Go ye into all the world and preach the gospel to the whole creation."

There are a number of ways in which the gospel may be preached and taught. The Church is the main agency in the cause of Christianity, and it is right that it should be. But there are limits to the good the Church can do. Then there are the Sabbath school and Vacation Day school; but these two schools are not in session for more than seventy days of the year, and then for short periods of study and teaching. They both do a good work, and the Vacation Day school is one of the ways in which progress has been made in religious education.

Why should not the public school be an agency for the spread of the teachings of the Bible? It is the business of the public schools of today to pass on to the younger members of this civilization the knowledge that has accumulated in the ages before. It is for this reason that such subjects as arithmetic, English, history, Latin, and biology are taught in our schools. In some cases the sole object seems to be to prepare a pupil to pass an examination. Should a school not do more than that? A school should help to train a pupil in the right way to live socially, morally, physically, and spiritually. A pupil is trained in social life by the study of the required subjects and mingling with others of the same age in school. A pupil from his training in school should gain a knowledge of right and wrong. Physical training is given in some schools as a part of the schedule.

What about the spiritual training given in our public schools? It is a fact that

there are many schools where no religious training is given. It is also a fact that there are schools where there are no chapel exercises or anything of the kind. I know one high school where chapel was scheduled for once a week. At one time during the year the piano was out of tune, another the weather was too cold, and at another time it was too hot to hold the morning exercises. Do such conditions exist in your community? There are a large number of children in the country who hear the Bible read only in the public school, and if they do not hear it there it is never heard.

In some of the public schools of the country Bible stories are taught in connection with the regular work in English. Is that not a good way to make a child familiar with the stories of the Bible? This practice is not only carried on in schools where there are only Protestants, but where there are Protestants, Catholics, and Jews.

There are schools in the country where religious education is given as a part of the regular public school program. In some cases teachers are employed by the school, and in other cases pupils go to their own church and are taught by a teacher selected by the church organization.

Is it enough to see that the children have a religious education? Is it enough to see that many boys and girls graduate from high school? Is it enough that a large number of young men and young women graduate from colleges? Should we not see to it that each boy and girl selects the right kind of life work? Young people know very little about the world and the possibilities it has to offer. Is it not our duty to help the younger members of this generation to select a vocation so that they can do their part as civilization builders and serve their Master as they have been trained to do? Should we not try to encourage them to do their part in training others? We should try and keep the younger members of this civilization interested in Christian work and the church of which they are members. This is not an easy task because each one has a different personality that must be reached. I do think it is a kind of work worth considering.

The idea that I want to leave with you is this: We are civilization builders, debtors of the dead, therefore we should pass on to the generations that come after us the faith and Christian teachings of our fathers.

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in session according to the action of the board at the July meeting, in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 2, 1925, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, LaVerne Bassett, Ahva J. C. Bond, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitor, Rev. T. J. Van Horn.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

Corresponding Secretary Willard D. Burdick reported correspondence received from the Brigham Young University Library requesting literature for reference.

Request granted.

The annual report of leader of Sabbath Promotion, Ahva J. C. Bond, was presented and adopted and will be embodied in the annual statement to Conference. He also reported the conducting of the fourth Teen-age Conference at Ashaway, R. I.

Voted, that if in the judgment of Promoter Bond it be desirable to visit several different localities in the near future in the interest of Sabbath Promotion, the expenses be borne by the board.

#### REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE

We recommend the publication of a revised edition of five hundred copies of Dean Arthur E. Main's *Bible Studies on the Sabbath Question*, that two hundred copies only be bound at present, and that the price be fixed after the edition shall have been published.

We recommend that the SABBATH RECORDER be sent to leaders in the Jamaica churches, to the number of fifteen, more or less, at one-half the foreign rate, or one dollar and a half per year. This proposition to hold good for one year.

We recommend that literature be sent to Brigham Young University, Provo, Utah, request having been received from the authorities of the University for such literature.

A. J. C. BOND, Secretary.

Report adopted by items and then as a whole.

The Committee on Denominational Files

reported that the work of classification of our publications is progressing quite favorably at the present time at the publishing house.

Much time was given to a very general informal discussion of the need for the completion of the denominational building, and in view of the consideration by our people of the matter as presented by our representatives, and repeated editorials in the SABBATH RECORDER, the general conclusion was that the time is ripe for aggressive work toward the completion of the building.

Minutes read and approved.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Annual meetings and next meeting of the board, September 13, 1925.

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

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 13, 1925, at 2 o'clock p. m.

CORLISS F. RANDOLPH,  
President.

ARTHUR L. TITSWORTH,  
Recording Secretary.

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

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CORLISS F. RANDOLPH,  
President.

ARTHUR L. TITSWORTH,  
Recording Secretary.

God of our fathers, known of old,  
Lord of our far flung battle line;  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget.

—Rudyard Kipling.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### THAT SHARP CONTENTION

A point in a recent Sabbath school lesson that received considerable attention was the sharp contention between Paul and Barnabas—whether or not they would better take John Mark with them upon their proposed second missionary journey. In the beginning of our talk one member of the class spoke of this contention between the two devoted Christian men who had hitherto been so friendly in their earnest, efficient service as being most unfortunate. Another, however, gave it as his opinion that it was not unfortunate, for it resulted in two missionary tours with six workers instead of one tour with three. The dissension tended toward the further spread of the gospel.

Another thought this disagreement must have been a real *quarrel*—mayhap with sharp language—which, between two Christians like Paul and Barnabas, must sadly have affected their influence for good among those who had come to think of them as holy men. One member of the class spoke of the dissension as a “row” and another referred to it as a “scrap.” Both thought of the episode as something that should by all means have been avoided by two such men as Paul and Barnabas.

One member of the class reminded us of what Paul had said of himself and Barnabas at Lystra, when the people there were about to worship them as gods, “Sirs, why do ye these things? We also are men of like passions with you”; and he might say the same to us today. Both believed with all the strength of their manhood in the gospel and in its extension among the Gentiles, and they were willing even to give their lives for it; yet they were thinking men and it was nothing against them that they differed in regard to some of the details of their work. Also each had some personal feelings of his own. Paul had probably been hurt when John left them on their arrival at Pamphylia from Cyprus, and did not wish to trust him on another missionary journey for fear that he might, at some critical

time in their work, do the same thing again; so he felt justified in objecting to his going. And Paul was a positive man—apt to say what he thought and stand by it. It may be, too, that he was what we some times call temperamental.

And then it may be said for Uncle Barnabas that he naturally had a liking for his young nephew, and believed in him even if Paul did not, and greatly desired that he become an active Christian worker. Though he had left Paul and Barnabas when they very much needed him, he had come back to them at Antioch, and was, perhaps, anxious to prove himself worthy and faithful; yet Paul would not give him a chance to do so. No doubt Uncle Barnabas had been hurt, too, when John left them and went back to Jerusalem; and now was hurt again by Paul's objection to his company in their further work.

It was suggested, too, that Barnabas may have felt somewhat hurt at Paul's reproof of Peter at Antioch when he became timid about eating with Gentiles so long as Jews from Jerusalem were present; for Barnabas (Galatians 2:11-13) had shown himself a little timid, too. And we must not forget, either, that Barnabas could easily see that Paul was becoming the leader, the position he himself had occupied when they had set out upon their mission to Cyprus. Possibly Barnabas may have been just a little bit temperamental.

Oh, yes, these good men were intensely human with all their godliness, subject indeed to like passions with us. The lesson for us is the fact that they agreed to disagree; and so, though separated, went on with their good work. One member of the class said that he liked to think that for all this sharp contention their Christian fellowship continued—that before Barnabas took Mark and sailed away to Cyprus he and Paul had a good brotherly sitting-together—perhaps a prayer meeting. He said that positive disagreement in details does not need to destroy Christian fellowship, that he had known in one of our larger churches two members to be at *sword's-points* in matters of business, yet most congenial workers in the Sabbath school. This brother said further, that he himself and another of our denominational leaders are at *sword's-points* in certain matters, yet most congenial friends all along from their younger days.

The last thought suggested—just as the

bell rang—was that our Seventh Day Baptists may well learn a lesson from this episode in the story of Paul and Barnabas—that while we all agree upon essentials, we may well be generous and charitable toward one another with regard to details—may we live in the spirit of Romans 12:10.

### LESSON XII—SEPTEMBER 19, 1925

PAUL WRITES TO THE THESSALONIANS. 1 Thessalonians.

Golden Text.—“In everything give thanks.” 1 Thess. 5:18.

#### DAILY READINGS

Sept. 13—A Responsive Church. 1 Thess. 1:1-10.  
Sept. 14—Paul Writes to the Thessalonians. 1 Thess. 2:1-12.  
Sept. 15—Steadfast in Suffering. 1 Thess. 3:1-10.  
Sept. 16—Walking in God's Way. 1 Thess. 4:1-12.  
Sept. 17—Those Fallen Asleep. 1 Thess. 4:13-18.  
Sept. 18—Sons of the Day. 1 Thess. 5:1-11.  
Sept. 19—Chosen of the Lord. 2 Thess. 2:13-17.  
(For Lesson Notes, see *Helping Hand*)

### MY TRIBUTE

You will permit me, I am sure, Dr. Gardiner, to bring in this way my affectionate tribute to the memory of the late Professor William C. Whitford.

For twenty-four years we were closely associated in the work of the seminary and in other ways. This association was most friendly, without break or jar.

If such feelings as suspicion, jealousy, or ill-will ever found a place in his heart I did not know it.

He was a fine type of educated Christian manhood. His faith in God as revealed in Jesus Christ was strong and unwavering. The Bible was to him the Book of books, a living Word of God. Its spiritual meaning and value came to him alike in English, Hebrew, or Greek.

He was scholarly; and his scholarship was thorough and reverent, for he was a man of prayer. He was also a good neighbor, a loyal citizen, and a man of affairs. And because of his integrity, information and skill his willing services were in great demand in matters of finance and in the care of estates.

Only a few will miss him as he will be missed by me at the Gothic. I feel the loss deeply.

ARTHUR E. MAIN.

Washington, D. C., August 14, 1925.

### TRUE GROUNDS FOR A UNITED CHURCH

The Church Union of the Methodist, Presbyterian, and Congregational denominations in Canada, has been merged into the United Church of Canada. The membership exceeds two and a half million. The advantages to be gained by this union are manifold. Regarded in a practical and economical light, especially in small towns and villages, where two, or even three denominations exist, with a scale of starvation wages for their ministers, they can consolidate their resources and thus afford to employ a minister of superior ability and secure a much larger congregation. Another advantage is that it will tend to create a more harmonious spirit, and stimulate greater activity of effort for the moral and spiritual welfare of the community. The minor and unimportant differences that now divide the Church into so many sects would gradually disappear and would exemplify the great truth that in “union there is strength.” Witness the Roman Catholic Church as an example. As things now exist there are jealousies, competitions, and unchristian spirit often manifest. All these would vanish and a kind regard for each other's welfare would be engendered.

To many all this seems visionary and chimerical; but it is no more than what the great founder of Christianity inculcated and labored for, that all might be one, even as he and his Father were one. It is true in carrying these plans into operation there seem to be insurmountable obstacles. The Baptist denomination which regards baptism by immersion as of vital importance, would be slow to compromise, although they did yield a point in their controversy with Fostick. As to the position of Seventh Day Baptists, the Sabbath would present a serious obstacle to such a union. They would scarcely consent to place the Sabbath in the background for the sake of unity.

The full accomplishment of the unity of churches can never take place until they agree to yield to the commands of God as given in the Ten Commandments, and adopt the principles taught by Christ as recorded in the fifth, sixth, and seventh chapters of St. Matthew's Gospel. Christ advocated some very radical truths which the Church has been extremely slow to accept; in fact they have rejected them almost entirely. To love your enemies is one of them, hence

wars have been carried on with the sanction of the Christian Church. Peace among the nations will not be established until they learn to settle their disputes without resorting to warfare and bloodshed.

I listened to a sermon recently in which the speaker gave a graphic description of the fall of the Roman Empire, Greece, and Germany, relating some of the causes that led to their downfall. His theme was "Nations Must Choose Jesus Christ or Chaos." He spoke of the various causes that were leading this country to the same fate of those foreign nations, viz., the disregard of the law of God and the laws of the land and the indifference of the Christian Church and the people at large; the fearful increase of crime and the lack of enforcement of law by the courts and the officers of the law; the discarding of the use of the Bible in our common schools and the want of religious instruction in the home; the increase of extravagances in living and the pursuit of pleasure—all tending towards moral and spiritual disintegration. We are becoming like the man who built his house upon the sand; the rain descended, the wind blew and beat upon it, and it fell, and great was the fall of it. Without Christ as the chief Cornerstone, chaos and destruction will ensue. With Christ as the Redeemer of mankind all the winds and storms of adversity will fail to overthrow the nations who put their trust in him and follow in his divine footsteps.

G.

### A HEBREW-CHRISTIAN SABBATH-KEEPING MISSION

ELDER R. B. ST. CLAIR

It is a sad commentary both upon the intelligence and upon the spirituality of certain Hebrews that they, upon professing Christianity, give up the Sabbath of Genesis and accept the Sunday of paganism.

I have conversed with a number of the leaders of these professedly Hebrew-Christians but have not been impressed with their sincerity. I found the Hebrew-Christian Alliance, which held a convention in Detroit recently, bitterly opposed to the Sabbath, and this despite the fact that Dr. Reich, the president, and Rev. Mr. Levy, one of the leading lights, have been intimately acquainted with Seventh Day Baptists in England and America, for many years past.

The most outspoken opponent of the Sab-

bath of Eden, Sinai, and Christ which I have met in Detroit is Rev. Mr. Singer, leader of the Hebrew-Christian mission. Dr. Levy, after the convention, went to Washington, D. C., to arrange for another gathering. While there he met a lady who is taking Bible studies from me by mail, and he bitterly opposed the Sabbath. This seems to have discouraged her. She wrote: "The minister is a Hebrew-Christian and he ought to know." I have not, however, given her up and am praying that God may lead her by his Word.

It is interesting to note that investigation shows that these Esau Sunday keepers (for they have truly sold their birthright for a mess of pottage) are, in many instances, simply imposing on their new-found friends. One place, for instance, is a small "apple store" mission, six feet wide by that many deep, and has but twenty-four chairs in it. No tracts of any kind are published, and it has only from three to seven attendants twice a week. For that, the sum of \$20,000 annually is raised. And this same condition prevails at many of the other Hebrew-Christian missions: a small store, a smaller attendance, but lots of publicity concerning "the work" in channels through which revenue is likely to come. That is all, and nothing more. It appears as if many of these missionaries will advocate any kind of a doctrine just so long as the substantial checks arrive regularly.

Refreshing it is indeed to find that there are Sabbath-keeping Hebrew-Christians who can not be persuaded to turn from their loyalty to Jehovah by the gold of the observers of the solar holiday. One of these companies is located at 1221 North Eighth Street, Philadelphia, Pa., another in Jerusalem, Palestine. The one in Philadelphia, over which Rev. A. Silverstein presides, occupies three entire floors in a brick building, and has printed in their own publishing plant sixty-four tracts in German and Jewish and are now preparing their very own Jewish New Testament. Besides supporting their Jerusalem mission, they have missions in Japan and the Balkan states.

I questioned Rev. A. Silverstein about the Sabbath and he said:

"I love the Sabbath of the Lord and so does every Jew, and a Jew who accepts Christ and deserts God's Sabbath is certainly a hypocrite. I consider a Jewish Christian, who does not observe the seventh day, a

scoundrel and unsaved, a law-breaker of the worst kind and a Jew hater. And if he is a Jew hater, then he certainly is unfit to preach the gospel to the Jews. He has no message."

Seventh Day Baptists for at least a century past have shown their love for the Hebrew people. They have sustained missions for them and have published journals, tracts, etc., with a view to helping them.

No message should appeal more to the Jew than that of the Seventh Day Baptists.

Let us investigate the work of Brother Silverstein, and, having satisfied ourselves of its genuine worth, let us then give it such aid as we can. He asks for none, it is true, but we, as a people, have shown that work of this sort appeals to us.

It was only a few weeks ago that the SABBATH RECORDER carried an editorial based on a story appearing in *The Redeemed Hebrew*, one of the papers published by Brother Silverstein's mission.

### THE SINS OF SAINTS

There are some sins that are in a degree peculiar to saints, or to which they are specially subject—sins that are likely to grow out of the religious temper and profession, sins that beset the very business of being a saint. Virtues may have the defects of their qualities; they may be perverted into vices; they cast shadows; and therefore while developing Christian graces we are to be on our guard against their defects and obverse counterparts. What are some of these sins of saints? First, inconsistency. This is the most common charge brought against Christians by the world. The fact of inconsistency is admitted. There is a wide and often a painful gap between what Christians profess as their faith and pattern and what they live as their life. Something should be allowed at this point for human infirmity, and Christians should not be required to reach perfection at a bound. Yet it is right that they should be held to an honest and persistent effort to put their faith into facts and make their profession and their practice match. The failure of Christians to do this is the greatest weakness of Christianity. Their faults and falls and open sins are the scandal of Christianity and more than anything else hinder its power and progress. All the skeptical books written against Christianity and all the attacks

of its foes are not so harmful as these faults of its friends. One really Christlike Christian is an unanswerable argument for Christianity and refutes many objections and hushes all scoffs, but one inconsistent Christian lets loose many critical and mocking tongues. The Church does not need more members so much as it needs better ones.

Then there is hypocrisy. It differs from inconsistency in that it is conscious and deliberate. Christians are often inconsistent through weakness and special temptations. They may be sincere in their profession and intentions, and yet sadly stumble and fall in their practice. They are conscious of their sins and repent of them bitterly with tears and fight against them, but still they fall. The hypocrite, however, wears a mask and plays a part, as the word means. He deliberately presents a fair exterior while cherishing and practicing evil in secret. This was the darkest sin of the Pharisees. "Woe unto you, scribes and Pharisees, hypocrites," was the way in which Jesus addressed them, and he frequently tore off their mask and exposed them in all their naked and hateful iniquity.

This sin is less common among Christians than the sin of inconsistency, and yet it did not pass out of the world with the last Pharisee in his silken robe and broad phylactery. No doubt there are still hypocrites in the Church who are there for a purpose. Christian character is a certificate that is worth much in society and even in the market. Church membership is a card of introduction to many desirable circles, and it may be used as a mask to enable a man to do the wickedest deeds. The spirit of hypocrisy may be lurking in all of us, and we need to be on our guard against this deceitful and deadly sin.

In the third place there is bigotry, which is regarding our own faith and views in religion as unquestionably right, and all other beliefs as unreasonable and wrong if not wicked. It is uncharity and intolerance toward other creeds than our own. It is right that we should have deep roots to our convictions and that we should maintain and spread them with earnestness. But we should not forget that truth is many-sided and can not all be housed in one brain or crowded into one creed. We must not try to make our conscience a pope over other people. Some conscientious minds are so



narrow and rigid that it is hard for them to leave room and liberty for opposing views, and when they find others differing from them they are likely to feel that such opponents are guilty of wilful obstinacy and culpability that deserve drastic treatment. Thus earnest Christian belief is in danger of running into bigotry, and the variant types and schools of Christian faith and polity may antagonize and excommunicate one another. We all need to have our own positive convictions and yet keep our minds open for every breath of truth that blows and leave large room for the equal rights and liberty of other minds.

Again there is formality. Religion must express itself in forms, as thought must express itself in language, and yet as language may be substituted for thought and may even conceal and suppress thought, so may the form displace the spirit in religion. It is easy to slip insensibly from the spirit into the form and have a comfortable feeling that because we observe the rites of religion we have religion itself.

This danger may attend the simplest and barest ceremony, but it becomes greatest when ceremonies grow elaborate and splendid. Aesthetic forms of worship are luring and seductive. Because we feel good in the midst of sensuous surroundings, we may think that we are good. A glowing picture of Christ in a stained glass window may lead us to think we have the image of Christ in our hearts. A strain of beautiful music that thrills us may persuade us that we are experiencing the raptures of the redeemed. A rich service may stir our artistic sensibilities and make us feel that we are saints. But all this art and emotionalism have no necessary kinship with spirituality and holiness, and from such worship men may go out and plunge into sensuality and feed at the swine trough.

Then, austerity may be a sin. This is the opposite of formalism. The one goes to the extreme of ritualism and emotionalism, and the other to the extreme of bareness and coldness; the one is æsthetic, and the other is ascetic, the one leads us to the magnificent cathedral, and the other to the plain meetinghouse; the one takes us toward the papist, and the other towards the Puritan. The austere type of religion assumes several forms. One form is a spirit

of extreme reaction against ritualism that has a scent that can detect in even a simple form of worship "the smell of priestcraft." Another form is the reaction against this world, especially its natural joys and pleasures. An ancient saint said: "Whatever you find pleasant to soul and body, abandon; whatsoever is painful, embrace." This spirit has too often made religion austere, cold and hard, unfriendly to this world, even to its natural rightful recreations and pleasures. Religion is not gloom; to be saved is not to be sad. Jesus was a man of this world, enjoying its blue sky and green grass and its flowers and birds, entering its society, even its fashionable society; and he came that his joy might remain in us and that our joy might be full.

Lastly, selfishness is one of the most subtle and deadly sins of the saints. They are in danger of feeling that if they are good in themselves their duty is done; that their saintship may stop with their own souls. And so they may cherish a holy inner life and then let the great world surge by them in all its sin and sorrow. They segregate themselves in their church as an elect and select class that are to be kept "unspotted from the world" by keeping themselves apart and aloof from the world's temptation and need. The world has no respect for such saintship and the Church should disown it. Saintship is not saintship until it becomes service. We are saved to serve, and we are not fully saved until we do serve. Our own souls are to be purified only that we may pour them out into the sea of the world's sin and need for its cleansing. Out of the Church should flow streams of saintly sympathy and service and sacrifice that will purify and enrich the world and make it green and glad.

From inconsistency, hypocrisy, bigotry, formality, austerity and selfishness, O Lord, deliver us. May we have saintly minds and hearts, and live a saintly life. May we have the virtues of saintship without any of their defects and faults, and have, not only the form of godliness, but also the spirit and power thereof.—*James H. Snowden, in the Continent.*

Anybody can be old and happy if he once learns the secret that happiness is not a matter of age but a state of mind. Enjoy things as they are.—*Chauncey M. Depew.*

## DEATHS

WHITFORD.—William Calvin Whitford, son of Calvin Whitford and Emeline (Burch) Whitford was born in Brookfield, N. Y., January 31, 1865, and died August 12, 1925.

The funeral service was conducted at Alfred, N. Y., August 14, by President Boothe C. Davis, assisted by Rev. Edgar D. Van Horn, of Alfred Station.

(A more extended notice is given in the editorials of this RECORDER.)

WITTER.—Chauncey Green Witter, son of Weeden and Calista Baxter Witter, was born in Hornell, December 27, 1845, and died at his late home in Andover, N. Y., August 17, 1925.

Most of his life was spent in Alfred, but for thirty-two years he lived in Coudersport, Pa., until about three years ago when he came to Andover to make his home with near relatives and friends. He has followed the occupation of a farmer and a paper hanger and painter.

Soon after he was eighteen he was mustered into the Union army and served with Battery G, Sixteenth New York Heavy Artillery, and during the closing year of the Civil War participated in fifteen battles in Virginia and North Carolina. He was commander of the G. A. R. Post while living in Coudersport.

September 16, 1865, he was married to Miss Anna Owens, who died in 1873. In 1879 he married Miss Elizabeth R. Miller, and to them were born three children who are now living—Archie

C, of Sidney, N. Y.; Mrs. Bertha Blauvelt, of Shingle House, Pa., and Mrs. Gertie Glace, of Coudersport, Pa. These with the adopted daughter, Mrs. Frances Jennie Flint of Andover, who has kept the home and given him a daughter's care and attention during his last lingering and painful illness, and a wide circle of friends mourn his death. One brother, Mr. Frank Witter of Andover, out of a family of fourteen brothers and sisters, survives.

In early life he united with the Second Alfred Seventh Day Baptist Church, of which he remained a member until he transferred his membership to the Andover Church of the same faith nearly three years ago. He was a trustee of the church and a faithful and interested member. He was a good man and a respected citizen and neighbor. He bore with great patience and without complaint his last painful months and in Christian faith faced the great beyond.

Farewell services were held at his late home, conducted by his pastor, Rev. W. L. Greene. Interment at Alfred Rural Cemetery.

W. L. G.

## GOD KNOWS

(Continued from page 268)

wise, he permits only what is, for our best. Why should we be worried or troubled? Trust in the tender care of our Savior and the wonderful promise, "There shall not an hair of your head perish."

If our God knows everything, should we not above all things turn to him for wisdom and guidance—to him who is the real source

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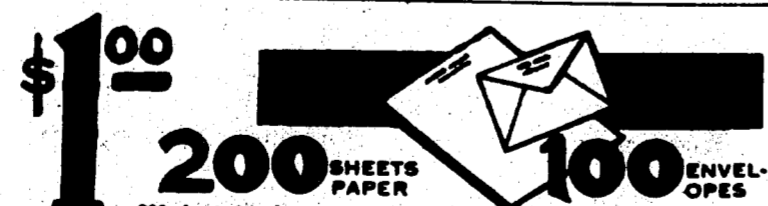
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of all truth and knowledge? Let us trustingly leave our unsolved problems in his tender care, with the conviction, "I know not, but my God knows."

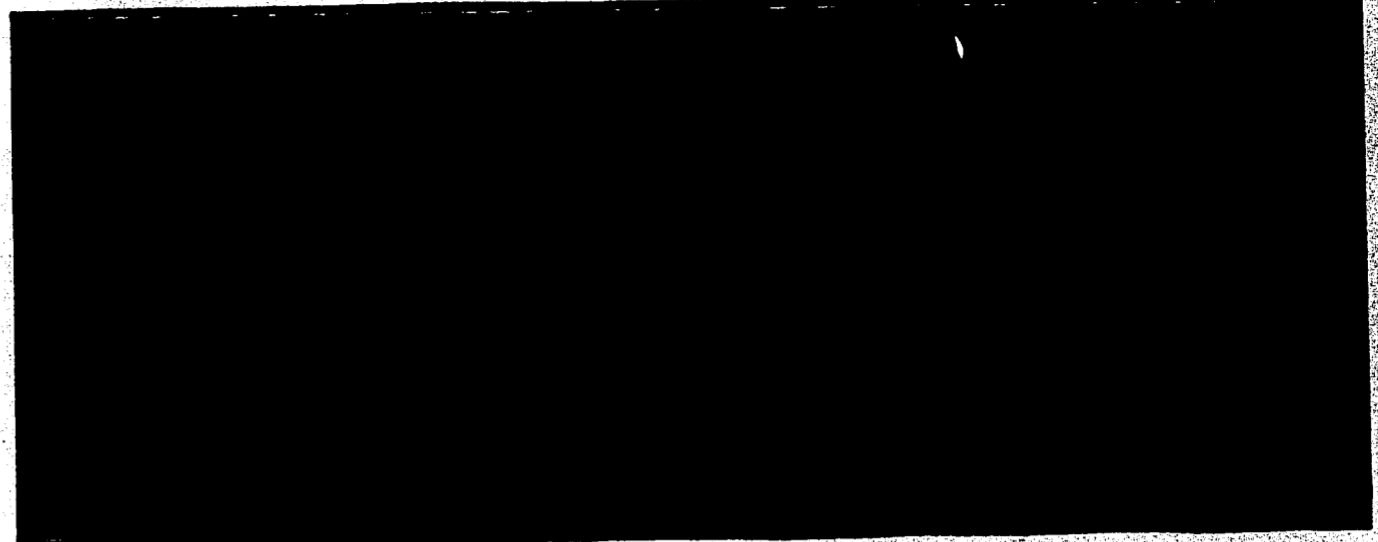
The very fact that God knows all things is the embodiment of an earnest admonition for all. It warns the sinner of his absolute inability to conceal any misdeed from the Lord of heaven and earth. Our whole life lies like an open book before him, with a record in detail of each broken commandment. You may indulge in some secret sin without fear of losing a good reputation; but, nevertheless, it is not hidden from God's all-seeing eye. This omniscience seems terrible to the sinner; but, oh, how much worse it will be at the judgment!

Furthermore, God knows the individual life of every professing Christian. He knows if we are really sincere. He knows the quality of our prayers, our faith, our love, our loyalty, our zeal, our deeds, and our conduct. Yes, he knows our heart with its every motive. He looks not only upon our actions, but also upon the real motive that prompts them. Then how careful we should be! For the day will not be long before our inmost life must be laid bare at the feet of him who knows us through and through.—*Pastor Osborn in Nile Church Paper.*

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

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

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