

less before the unrighteous majority, yet we know that this is a most encouraging fact—one with God is a majority; and an important thing to remember is, that the mothers of today are moulding the course of the national diplomacy of the future.

This letter might be made much longer to chronicle other interesting happenings. There is a new discovery near here of a man and wife who are reaching upward for light out of the sordid chamber of Adventism, of whom I know you will be glad to hear something, and I hope my next epistle may tell you about them. May the God of peace grant you prosperity and comfort, while I await another letter from you. Farewell.

Sabbath School. Lesson VI—August 6, 1921

PAUL IN CYPRUS AND IN ANTIOCH OF PISIDIA
Acts 13: 1-52

Golden Text.—"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

DAILY READINGS

- July 31—Acts 13: 1-7
- Aug. 1—Acts 13: 8-15
- Aug. 2—Acts 13: 16-24
- Aug. 3—Acts 13: 25-33
- Aug. 4—Acts 13: 34-43
- Aug. 5—Acts 13: 44-25
- Aug. 6—Isaiah 42: 1-7

(For Lesson Notes, see *Helping Hand*)

DEATHS

DALAND.—Rev. William Clifton Daland, M. A., D. D., president of Milton College, was born October 25, 1860, and died at Battle Creek, Mich., on June 21, 1921.

Extended obituary elsewhere in this RECORDER.
T. L. G.

NICKERSON.—Ruth Margaret Nickerson, infant daughter of John B. and Alice Campbell Nickerson, was born April 13, 1918, and died March 5, 1921.

She had always been a strong, healthy child but while in full health was stricken with appendicitis and suffered intensely for a whole week but was unconscious most of the time.

She is survived by her parents and four older sisters and brothers, Edith, Florence, Woodford and Allan, who miss her sadly for she was loved dearly by the people of their neighborhood as well as by the family. They will long remember and mourn the baby who was so happy, mischievous and lovable.

On account of the illness of her grandmother only a brief private service was held at the home of her grandparents, Mr. and Mrs. Benjamin Campbell, conducted by Rev. E. E. Sutton, of Shiloh, then she was laid to rest in Overlook Cemetery at Bridgeton.
E. E. S.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager

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—CONTENTS—

Editorial.—Another Lift for the Recorder Fund.—Some Plain Truths About Our Need of Preachers.—Paul's Gibraltar of Faith Made Him Mighty.—Southern Methodists Push for Drastic Federal Sunday Laws.—That Parade Must Prove a Boomerang for the Wets.—A Broader View Would Prevent Such Parades.—One Legislator Who Listened to the "Still Small Voice".—A Loyal Italian—Give Us More Like Him.—Many Hearts Turn in Sympathy Toward Milton College 97-101

Rev. William Clifton Daland, M. A., D. D.—The Funeral Service.—Brief Items from the Brookfield, Alfred and Westerly Papers 102-107

What to Do With the Surplus China Famine Fund 107

Church Co-operation to be Considered at Chautauqua 107

Commencement at Milton College.—Annual Sermon.—Lyceum Night.—Baccalaureate Sermon.—School of Music Recital.—Seventeenth Annual Shakespearean Play.—Class Day Exercises.—Commencement Exercises.—Class Honors.—Outline of Commencement Address, "The Mind of Democracy".—Annual Statement of Milton College.—Alumni Luncheon.—Senior Reception 108-115

Letter From Mrs. Trainer 115

Commission's Page.—Honor Roll 116

Letter From President of Conference 116

Education Society's Page.—Listen! 117

Tract Society—Meeting Board of Directors; Treasurer's Report; Treasurer's Receipts 117-120

Woman's Work.—The Homeward Road (poetry).—The Old Bookshelf.—Worker's Exchange.—Minutes of Woman's Board Meeting for July 121-123

Young People's Work.—My Pleasures 124

Lone Sabbath Keeper's Page.—A Letter from a Lone Sabbath Keeper in the South to One in the North.—A Reply from the Lone Sabbath Keeper in the North 125-128

Sabbath School Lesson for August 6, 1921 128

Deaths 128

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The Sabbath Recorder

IN MEMORY OF DOCTOR DALAND

The memories of Doctor Daland are precious to us all. Wherever we turn our thoughts, memories of him come rushing in. Whether we think of the home, the school, the church, or the community, we recall President Daland as an integral factor. The students as they have come and gone recall him as a great and inspiring teacher, the college faculty as a wise and tactful educator and administrator, the trustees of the college as a man of vision. In the community, he was a great moral and social uplifting force, in the church a wonderfully strong and helpful minister of the gospel, and in the denomination an outstanding leader. The lovers of music will always retain very pleasant memories of Dr. Daland at the organ or piano and as leader of the symphony orchestra. He had no peer; so loving, so kind, so thoughtful, so tactful, so versatile, and so inspiring was he. All who have known Dr. Daland as president of Milton College heartily bear testimony to the inestimable good his life has been and will continue to be to Milton College.

The Board of Trustees of Milton College,

A. L. Burdick, President,
L. M. Babcock, Secretary.

—CONTENTS—

Editorial.—Hearty Co-operation Will Easily Do It.—"Not Settled and Moulded by Your Kind."—"I Said . . . God Said."—A Question Mark in a Dangerous Place.—Steering Between the Rocks.—Yes, Brother Stringer, Somebody Will Help 129-132

Presiding Bishop Groves, of the Church of God and Saints of Christ, Visits Detroit Church 132

Looking Backward 133

The Commission's Page.—Honor Roll.—A Variety of Remarks on Tithing 134-136

Welton's Memorial Trees 136

Missions and the Sabbath.—Sabbath School Picnic at Little Prairie.—Open Letter No. 3.—Who is Under the "Delusion"? 137

Time of Trains from Philadelphia 138

Quarterly Meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund 139

Education Society's Page.—Listen Again 140

An Encouraging Statement—A Hopeful Outlook 140

Woman's Work.—Detour (poetry).—Workers' Exchange 142

Detroit Church Moves into New Quarters 143

Young People's Work.—True Temperance.—An Incomparable Gathering.—Christian Endeavor Foursquare.—Everyday Education.—Our Young People Counsel Together.—Seventh Day Baptist C. E. Rally 144-154

Be Sure to Go to Conference 154

Lone Sabbath Keeper's Page.—Echoes from Massachusetts 155

An Earnest Appeal 155

All Aboard for the General Conference at Shiloh 156

Home News 156

Sabbath School.—Attention.—Minutes of the Sabbath School Board.—Adjourned Meeting.—Lesson for August 13, 1921 157-159

Deaths 159

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The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 1, 1921

WHOLE NO. 3,987

Hearty Co-operation Will Easily Do It A Young Men's Christian Association hut at Camp McArthur, Texas, had to be moved a half a mile. It seemed like a great undertaking, and many feared it could not be done without destroying the building. Finally the engineers suggested a plan which they felt sure would succeed by a united effort of the men.

Joists were made bare and arrangements were made for co-operative work, and there were eight hundred men to do it. Two hundred men were on the outside, while six hundred were inside, and out of sight.

When the command to lift and go forward was given, the building was raised from its foundation and easily carried to its new site. Nobody was obliged to lift all he could. There was no hard strain upon any one. Indeed each man could easily have lifted more than he did without any harm to himself, if it had been necessary to do so. But it was not necessary because every one did his part. The spirit of unity prevailed, and hearty co-operation brought the desired results.

Friends, is not this a good object lesson for Seventh Day Baptists in regard to the Forward Movement? What do you think the result would be if eight thousand loyal, united, willing, and determined Christian people would lift all together in a whole-souled effort to push our Forward Movement to complete victory?

Such co-operation would do it without any body's having to lift very hard. And when the victory came we would all be surprised to see how easily it was gained.

Indeed, if all were enthusiastic over our denominational enterprises, other surprises would surely come! every one of which would make us happy. There would be plenty of money in hand for the denominational building we so much need and which we hope soon to begin work on. The schools we so much love, and which we long to see prosperous, would all be relieved of debt and endowed. By true and hearty co-operation on the part of all, a new day would dawn upon our people. And this would

come without any one's having to over-lift. The will to do it is the main thing. For where there is a will, there is a way.

"Not Settled and Moulded By Your Kind" In the article found on another page entitled: "Who Is Under the Delusion", one sentence at the close of the second paragraph attracted our attention: "In the good providence of God this country was not settled and moulded by your kind."

The careful student of Colonial history can not fail to see that the people against who that caustic writer flings his unkind slur in the words, "your kind", did have something to do with the settling and moulding of this country. He would also see, if an honest-student of history, that the Seventh Day Baptists in early times were never found "lined up with the enemies of Christianity" in America; but he will see that they were among the staunch defenders of the rights of conscience in the general struggle for religious liberty. He would also see, if freed from his "delusion", that the people he designates as "your kind", have never been lined up with the enemies of this country; and they can date their origin in America almost back to Plymouth Rock and the Mayflower.

Strange to say, when the Pilgrims, fleeing from oppression, began to make laws in the New World, they were almost as oppressive as were their forebears in the lands beyond the seas. Roger Williams stands foremost among the men who brought victory for those who strove to establish the characteristic American principles of liberty. Associated with this well-known hero and scarcely less efficient in laying foundations for our freedom, in those pioneer days, stood such men as Samuel Hubbard, John, Thomas and Joseph Clarke and others whose names have been household words in Seventh Day Baptist homes.

More than a hundred years before the signing of the Declaration of Independence, the Seventh Day Baptists had a church in Newport, R. I., whose house of worship was spared by the British who expected to make

a stable of it for their horses. But upon opening the door and finding the tables of the law hung on the wall by the pulpit, the officers carefully closed the door saying, "This is the house of God."

We have not room to mention the many names of Seventh Day Baptists who were early identified in the most practical and efficient way in the material, intellectual, political and religious movements which: "In the providence of God" did stand loyally among those who "settled and moulded this country". Prominent among the men who did the pioneer organizing and developing work in New England—especially in Rhode Island—was a goodly company of patriots whose names are found on the rolls of the Seventh Day Baptist church.

Samuel Hubbard, a staunch member of that denomination, was a life-long friend of Roger Williams. More than half a century before the Revolutionary War, Hon. Samuel Ward, a Seventh Day Baptist, was governor of Rhode Island, and "in the providence of God" had much to do with leading the men who "settled and moulded this country". This man's father was a member of the Continental Congress, and presented the name of George Washington to that body as commander-in-chief of the Federal Army. Hon. Thomas Ward was also a Colonial legislator, and his son, Richard, was governor of the colony. All these men and many others were loyal members of the Seventh Day Baptist denomination.

One Peter Miller, a German Seventh Day Baptist, translated the Declaration of Independence into seven languages, and rendered inestimable service to General Washington in his diplomatic correspondence with European nations.

Really, it seems that our friend who wrote the article reviewed by Brother Skaggs was himself "unacquainted with the facts" when he wrote: "This country was not settled or moulded by your kind."

"I Said . . . God Said" We had just finished a brief editorial and was wondering what to say next, when we spied a little scrap of paper which was about to be consigned to the waste basket. On one side of it were five brief stanzas of poetry, and four words in the first line, two at the beginning and two at the end, attracted our attention. This was the line: "I said, 'I will

walk in the fields.' God said, 'No walk in the town.'"

The story is simple. Yet it opens the door to a world of thought; it suggests the age-long controversy between right and wrong—between the wayward, self-willed, short-sighted child of God and the loving, all-wise, far-visions heavenly Father.

Between these two conditions expressed by the words "I said" and "God said", lies the great field of human conflict upon which every one must find victory or defeat. I said, "I will live for self. I will walk in the fields and look for the flowers." God said, "No, you should live for others. You must walk in the town where human beings perish for want of sympathy and love. If you would win a crown from me, you must walk among my suffering people." In this path I walked in search of the lost, after leaving the fields of glory and the beauties of heaven.

I said, "The work is hard. The way is dark. I fear to go forward." God said, "Fear thou not; for I am with thee," to strengthen, help, and uphold. In me is everlasting strength.

I saw only the clouds that shut out the sun, and I said, "Let me walk where the sun shines; for I do not like the chilling fogs. They shut out all the beauties of earth." But God said, "True indeed, dear one; but it is in them that hearts are sick and souls are going down to eternal darkness. There is where you are needed most."

I said, "I will live in the homeland. I will abide with my friends and loved ones and enjoy the blessings of Christianity." God said, "Go and preach my gospel to those who never heard of my love. Carry the light you love so much to the benighted souls in darkened lands upon whom the sun of righteousness has never shone." I said, "If I keep the Sabbath I can not get on in the world. Positions of honor, all high places will be closed to me; so I will observe Sunday as well as I can." God said, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth,

and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

I said, "I will sow my wild oats now, and trust the Lord for forgiveness by and by." God said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Thus in many ways the Master calls the children of men to paths of service and of duty. He would have us walk in ways of his choosing. Constantly he says, by the still, small voice, "This is the way, walk ye in it." But we listen too often to the voices of the world, turn the deaf ear to the voice of our Lord, and insist upon choosing ways of our own. "Your ways are not my ways," saith the Lord. "Your ways lead away from home, toward death and darkness. When I call, why will ye not hear?"

On every hand we see signs of the age-long conflict suggested by the words: "I said," and "God said."

"I said, 'I will walk in the fields.' God said 'Nay, walk in the town.'"

I said, "There are no flowers there." He said, "No flowers; but a crown."

A Question Mark In a Dangerous Place More and more as the years go by, the impression grows with me that it is dangerous to place a question mark against the fundamental truth of a personal deity. It is so easy to spoil an excellent sermon for many, by one little word of doubt, that those who preach to the multitude can not be too careful.

We saw an account of a minister preaching a baccalaureate sermon to a large company of young people. His sermon was making a most salutary impression. He urged the young people to live true spiritual lives. But as he neared the climax of his discourse, having occasion to speak of God, he said parenthetically, "If there be a God, for it is not possible to prove the existence of God."

We understand from what others wrote about it, that the unnecessary expression of that word of doubt must have done untold injury to some, if not many, of his hearers. It certainly destroyed the effect of his appeal

if one can judge by the shudder that seemed to pass through that audience. It could but confirm the skepticism of every doubter who heard it. That expression will not be forgotten even if all the rest of the sermon is.

Inadvertently that preacher, pleading for spiritual life, must have sent some of his audience away questioning the very foundations of all spiritual things.

Many a well-meaning preacher, by a few unwise and ill-chosen words, unsettles the very foundations upon which his appeal rests, and weakens his own power to bring men to Christ.

Steering Between The Rocks We have spoken of the danger from unguarded words of criticism and unwise questions that tend to cast doubt upon the fundamental teachings of the Bible. Such things serve as stumbling blocks in the walk by faith, and we hope to be saved from any course which endangers the faith-life of the children of God. The blessed Bible is indeed a lamp to our feet and a light to our path. Whoever follows its teachings that come from God can never miss the way of life.

But there is sometimes a danger of speaking in such extravagant terms of the entire Bible as the word of God that some who hear are driven farther away from the blessed Book. For instance: only a few days ago we heard a minister address a union Bible class meeting in which he tried to speak a word for the Book we love. He was very pronounced in his manner of expression and severe on every critic of the Scriptures. He could have made a strong case for the teachings of holy men of old who were moved by the Spirit of Jehovah to give us the words of eternal life had he not in the most positive terms gone beyond what the Bible claims for itself, and stated things which were not true, and which everybody who stops to think must see will not stand the test.

It does not help the cause of God for us to declare that *every word* from the first of Genesis to the last of Revelation is the *word of God*. Neither will it help unbelievers to accept the Bible to declare with greatest possible emphasis that everything between the covers of the Book is God's word; for if men know anything about the Book they know that much of it is only the words of men. Sometimes we find in it

the words of Satan and some of it is history just like other history.

Extravagant assertions claiming for the Bible what it never claims for itself will not help the cause of God. There is a better way than that to enthrone it in the hearts of men. The blessed portions of sacred Writ that came from God, or that were inspired by him—born of the Spirit—are by no means hard to find. Marks of divine leadership, evidences of heavenly wisdom are so abundant in the Bible that honest souls can not fail to recognize them and feel the power of their influence. The conflict has been long and severe between the divine Spirit and wicked men. In that controversy both have spoken and their words have been preserved in the Book of books. Let us exalt and magnify all the words and teachings of God and of his divine Christ. But in order to do this, it is not necessary to say "everything found between the covers of the Bible is the word of God."

Yes, Brother Stringer, Just before the **Somebody Will Help** "make up" begins for the "forms" of this RECORDER, this letter from Prof. L. H. Stringer comes to hand. He requests the editor to appeal in his own language for the worthy object set forth in the letter. So sure are we that no words of ours can be more effective than those presented by Brother Stringer, that we give our readers his letter instead.

Somebody will certainly be touched by this appeal and we trust the response will be generous and sufficient funds will be provided:

DEAR DR. GARDINER:

When President Daland went to Battle Creek he put the handling of the scholarships into my hands. Pastor Jordan and Dr. Post have been appointed to help me. I realize now what a task President Daland had each year to supply students with tuition who could not come without help. I know he wrote many letters and solicited money from many friends and even gave of his own means to pay the tuition of the students he loved, "and he wore himself out at sixty".

Now I have juggled the few scholarships we have and tried to make them meet the demand but it can not be done. I have on my list the names of 12 worthy young people who want very much to come to college this fall but can not come unless they have some financial assistance. It seems a pity that they can not come. I am sure there are men and women of means who would gladly help these boys and girls if they had the opportunity.

I believe President Daland usually made an ap-

peal through the RECORDER for funds for this purpose. Now, if you do not object, will you kindly put in such an appeal, using your own judgment how it should be worded, in your next issue and then again about two weeks later. Funds for this purpose might be sent direct to me or to Pastor Jordan. One man, knowing the situation, told me the other day that he would pay the tuition of two students this year. A few responses like that would certainly be appreciated by these girls and boys. And what a splendid thing it is to do.

With every good wish, I am,

Very truly yours,

L. H. STRINGER.

PRESIDING BISHOP GROVES, OF THE CHURCH OF GOD AND SAINTS OF CHRIST, VISITS DETROIT CHURCH

ROBERT B. ST. CLAIR

The Detroit Seventh Day Baptist Church of God enjoyed the Sabbath services on July 23. Chaplain Tenney was present and gave an excellent discourse on "Faith". He plainly pointed out that while we may have confidence in many, yet God was the only one in whom we might reasonably have faith.

Bishop Groves, of the Church of God and Saints of Christ, paid us a visit upon the same Sabbath, and with the Kansas bishop came fully a half hundred of the membership of the Detroit Church of God and Saints of Christ.

After Elder Tenney's inspiring discourse, and several delightful songs by the Church of God and Saints of Christ deputation, Bishop Groves delivered a brief address, urging all to unity and pointing out certain things for which the church he represented stood.

Elder Thompson and Sister Elder Wilson led fellowship services in which Church of God and Seventh Day Baptist Church of God members mingled their voice in holy praise and testimony.

Later in the meeting, Miss Ethel E. St. Clair read Mrs. Wardner's splendid tribute to the late President Daland. Miss Annie St. Clair read an article on Missions in South America, with special reference to Elder Spencer's work in British Guiana, and of our people in Argentina. Deacon Biggs read a letter from the Young People's Board, expressing its thanks for the contribution made by the Detroit Church. Elder St. Clair read a testimony sent in by Sister Emma C. Hill, of Honor, Benzie County,

Michigan. She is a niece of the late Dr. Hiram Burdick, of New York State.

Elder and Mrs. R. B. St. Clair and daughter, Ethel, expect to motor to White Cloud for the dedicatory services to be held there July 30 and 31.

The meetings of the Detroit Church are being held in Room 402, Y. M. C. A. building.

Elder J. J. Scott will be in charge of the service, Sabbath, July 30.

July 30 will be Missionary and Tract Society Sabbath. The church has appointed the last Sabbath of each month to receive offerings for the Missionary and Tract work.

LOOKING BACKWARD

REV. SAMUEL R. WHEELER

The first editorial in the RECORDER of June 20, 1921, brought very vividly to mind some old time affairs.

Brother Gardiner spoke about the signal bell for the night trip to New London sounding just as it did fifty years ago. I could have said just as it did seventy-one years ago, in the early days of July, 1850, in the sixteenth year of my life.

But at that early age and alone, I shrank from landing at New London at midnight hours, and took a "propeller" carrying freight much more than passengers.

Oh! what a stormy night! Flour sacks and other articles were well distributed. About six in the morning we arrived at New London. The storm was past. The clear sky and bright sun were cheering, but the uprooted trees in the streets told the story of the furious night storm, and made me thankful for safe arrival.

Then began the three years in P. L. Berr's harness shop to learn the trade.

Soon my membership was changed from the Shiloh Church, where I became a member in February, 1849, to the Waterford Church. The walk across lots to the church some four or five miles on Sabbath, the church service, with always a cordial invitation for dinner at Deacon David Rogers', Uncle Oliver Maxson's, or at some other good friend's home, then an afternoon service, and the walk back, gave a pleasant and profitable release from the six days' work in the city shop.

The Waterford Church was a great help to me in those early days of my Christian

life. Rev. Lester Rogers was the pastor, with good sermons, but he died before the end of my first year. Then came Rev. H. H. Baker, who served the church well. It was always a pleasure for me to meet him in the years that followed.

One circumstance comes to mind very fresh. One afternoon Brother Baker came into the shop thoroughly worn and wearied. He had just landed from the boat from New York which was due about midnight. His first words were: "Well, those who want to make the trip on the sound may do so, I have had enough of it." He then told of the storm and his movements on the boat. Just as they were coming near the New Haven harbor, he met the captain and said: "Captain, I am afraid." He urgently suggested putting into that harbor. The captain agreed with him. As the boat turned a wave struck it broadside and gave it a most terrific shock. But they made the harbor and remained until the storm subsided. Brother Baker saved the boat.

A trip now on the sound on those beautiful, richly furnished boats is almost always very, very fine, especially in the long days when you have about three hours daylight out from New York. But rough weather and severe storms do come sometimes.

Yes, and such is life!

However calm and pleasant the years may come and go, clouds will at times hide the sun, and troubles more or less severe will come.

Those are the times to repeat Psalm 46: 1: "God is our refuge and strength, a very present help in trouble". And also to sing:

"Jesus lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high,
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.
Other refuge have I none;
Hangs my helpless soul on thee;
Leave, Ah! leave me not alone,
Still support and comfort me."

A young man in Kansas City, Missouri, who touched an electric wire and received an injury that destroyed his "smile muscle" and left a permanent scar got damages of \$20,000. If he can't smile now, there is no hope for him.—*Youth's Companion*.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

HONOR ROLL

North Loup (1) (2)
Battle Creek (1) (2)
Hammond (1) (2)
Second Westerly (1) (2)
Independence (1) (2)
Plainfield (1) (2)
New York (1) (2)
Salem (1) (1/2)
Dodge Center (1) ()
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (1/2)
Milton Junction (1/2) (2)
Pawcatuck (1/2) (2)
Milton (1/2) (1/2)
Los Angeles (1/2) (2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (2)
Farina (1) (1/2)
Boulder (1/2) (2)
Lost Creek (1) (2)
Nortonville (1) (1/2)
First Alfred (1/2) (1/2)
DeRuyter (1) (1/2)
Southampton (1) (1/2)
West Edmeston (1) (1/2)
Second Brookfield (1/2) (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke (1) ()

First Brookfield (1/2) (2)
First Hebron (x) ()
Portville (x) (2)
Shiloh (x) (2)
Richburg (x) (2)
Friendship (x) (1/2)
Walworth (x) (1/2)
Gentry (x) (1/2)
First Detroit (x) (1/2)
Salemville (x) (1/2)

A VARIETY OF REMARKS ON TITHING

IS TITHING A LAW OR ISN'T IT?

Printing this question here is with no intention of trying to answer it. The object is rather to beg all disputants to forget it.

It is a purely theoretical puzzle, anyhow, because those who say Christians are under a command to tithe their incomes and those who say that it is the privilege of Christians to tithe their incomes, agree that the ordinary Christian, under normal conditions at least, can't in decent loyalty to Christ do less than devote a tenth of his money to religion and benevolence.

Why not then tell him to go ahead and do it for loyalty's sake, and let him find out whether he is keeping a law or exercising a privilege or discharging a responsibility?

Grant, if you wish, that the old Mosaic tithe is still legal. That wouldn't take it out from under Paul's principle that whatever a Christian puts into the Lord's work must be contributed as a matter of bounty and not of extortion.

The apostle says too that "the Lord loveth a cheerful giver"—one who does not give "grudgingly or of necessity".

It is as certain as Bible truth that if a man were to say to himself, "I hate enormously to let go of this tenth of my year's earnings, but the law of God requires it, and I have got to pay it," his paying would never make God love him.

And surely Christ never made the Father look like an assessor, extorting fixed percents from people begrudging his revenues.

It is plain then that a man can not give away any of his substance in a fashion to please the Lord unless he wants to give.

And if he wants to give, he doesn't need a law.

That indeed is the essential significance of Paul's great saying, "Ye are not under the law but under grace." He never meant of

course that Christians wouldn't obey God's law.

He meant they obeyed by loving preference—not by compulsion.

In that sense it really makes no difference to the thoroughgoing Christian whether tithing is legally required or not.

It is certain there is no law against it. He is perfectly free to tithe his income if gratitude to God so moves him.

And God's spirit is always working to make him grateful.

In reality this is the actual spring of motive even with those who argue insistently for the abstract proposition that paying tithes is unrepealed law from the Old Testament.

They themselves are paying tithes not because it is legally required but because they find it a "cheerful" way to serve the Lord.

This easily verified observation ought to silence critics who from time to time work themselves into excited apprehension lest the tithers may plunge the church into a morass of legalism.

According to their opponents, they should believe, to be consistent, that paying over their tithe into the Lord's treasury is a discharge of every obligation, and should stop all giving at the mathematical line of the tenth.

But while objectors pursue this logic, experience leads in quite a different direction. It may not be an invariable law, but it is nearly so, that Christians who when poor have begun with a tithe and have afterward grown into prosperity, give much in excess of a tenth from their later abundance.

And it is equally a matter of experience that people who in poverty plead that they can not afford to give a tenth, seldom, if ever get above the tithing measure when their wealth increases.

Scanned from this angle, the case of the tither strongly suggests that an inherent effect of the tithing habit is to expand Christian generosity by means of some inner spiritual warmth too genial for the frosts of legalism.

And that simple sanative fact concerning tithing offsets a vast deal of presumptive and artificial doubt about it.

The argument that the doctrine of the tithe conflicts with the New Testament doctrine of stewardship is likewise refuted by

any considerable acquaintance with men and women who tithe.

Here the assumption is that if a Christian believes that one-tenth of his income belongs to the Lord and the other nine-tenths to himself, he will not be conscious of any obligation to spend that nine-tenths for the Lord's glory in the world.

Over against this the apostolic conception is stated to be that the whole of a Christian's resources are the Lord's property—he being merely a temporary trustee—from which it follows that every cent a conscientious man spends on himself and his family must also count for God and right.

No occasion can be imagined for questioning the truth of this latter principle. But the notion that tithers are slow to realize such a broad obligation can not be proved from real life.

Any one interested may study the matter for himself. He will not find the tithers a single pace behind the "stewards" when he compares the conscientiousness of their respective personal expenditures—business or domestic.

It would be similarly futile to try to prove the accusation that tithers bargain in this way with the Lord for their own prosperity. What is said in tithing literature about no tither ever coming to poverty is an honest and reverent tribute to divine faithfulness—no more selfish than what Paul said about all things working together for good to lovers of God. Was anybody ever blamed for loving God because he had assurance of finding happiness thereby? A tither who began tithing as a trade with God—favor for favor—may be an imaginable creature. But nobody ever saw him.

In only a single aspect has the advocacy of tithing ever had a damaging relation on churches or individual Christians.

This has been in the wholly irrelevant inclusion of the so-called "storehouse" idea with the teaching of the tithe. From an absurdly fanciful interpretation of a passage relating to tithes in the prophecy of Malachi, it has been insisted by some that the true tither must bring his tenth to the officers of the church and let them distribute it—and all of it must go to church work.

But that is not only groundless in Scripture; it works against one of the main purposes of Christian philanthropy, which is

by the reactions of sympathy to enlarge the giver's life.

If someone else and not himself is distributing his bounty to objects of which he is aware only at second-hand, that broadening is denied the donor and he is robbed directly of a rightful blessing.

But put that mistake aside and it remains to be said—

There is no reason why anybody (but a miser, who of course doesn't count) should fear in any church the appeal for Christians to adopt the tithe as a method (and at least the initial measure) for fulfilling the Christian's duty to share for Christ's sake with others the substance with which a bountiful God blesses him.

And instruction in the good grace of benevolence ought to comprehend every argument for it. All are needed.—The Continent, by permission.

WELTON'S MEMORIAL TREES

DEAR DR. GARDINER:

You will excuse me for coming again with a write-up of a Welton service, but at a church meeting I was requested, and the church insisted, that I send the program of a memorial service held May 1, 1921.

This service grew out of suggestions from a sermon preached from the text Psalms 1: 3. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

It was a sort of an Arbor day sermon, with mention of the way nations, states, communities, churches and individuals, perpetuated, and honored the memory of their soldier dead by the planting and dedicating of trees.

The young people and others at once took it up and decided to plant three trees. Sunday forenoon a group of men went to the woods and brought away three fine elms, and at two o'clock almost the entire resident membership gathered at the church and the following open air program was carried out.

After brief remarks by the pastor, Brother O. W. Babcock read a short sketch of the life of his father, Deacon James O. Babcock, and the south tree was named the J. O. Babcock tree and dedicated to his memory,

and the long life of service he rendered in behalf of the Welton Church.

Following this and, in like manner, what is known as the west tree, was dedicated to the memory of Deacon John W. Loofboro, Brother Wade Loofboro reading the sketch of his father's life.

At this point Mrs. Jennie Mudge, a daughter of Elder Varnum Hull, a one-time pastor of the Welton Church, told of the last hours of Deacon Loofboro's life, how he died praying for the church, the young people, and the community.

The lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Here we all sang together that beautiful hymn, "All, Yes All, I Give to Jesus". The third, or as it is known, "The Corner Tree", was dedicated to the four boys that went from our society for service in the World War. It was named the Floyd Van Horn tree, as he is the one of the four who gave his life in the service and today sleeps beneath the sod of the Welton Cemetery.

Brief sketches of the army service of the boys were read by four of our young people, and this original poem was read by Mr. Will Johnson:

To you who heard your country's cry,
To you who answered here am I,
To you who heard your country's call,
To him who gave his life his all
That the Republic might live and men be free,
We plant this elm to your memory.

"In Flanders' Fields, where poppies blow" was then repeated by the pastor, and the singing of America concluded the service. In spite of some sad memories it was a joyful service. All voted that it was time and effort well spent, an occasion long to be remembered by Welton people. At the present writing the three trees are growing vigorously, as though doing their best to perpetuate the memory of those to whom they are dedicated.

CLAUD L. HILL.

In a recent New York newspaper that contained more than a hundred advertisements for apartments to rent, the cheapest one offered was \$75 a month, for two rooms and a bath somewhere on the East Side. The average of all the prices was \$533.17 a month.—*Youth's Companion.*

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

SABBATH-SCHOOL PICNIC AT LITTLE PRAIRIE

Our picnic was planned for the Fourth of July, but owing to sickness it was postponed one week. The program was patriotic, including the "Origin of the Stars and Stripes", "Ode to the Flag", and other recitations by the children. National songs by the school with cornet accompaniment, by Marion Van Horn. The program was short, but it was highly appreciated by the large audience.

Dinner was served on tables especially prepared, in the dense shade of the forest across the road from the home of the superintendent.

For amusement there was a board swing for the young people, a bag swing for the boys, and lawn swing for the old people. At the house were rockers, porch swing, and beds where the mothers could rest and care for their sleeping little ones.

There was good well water, plenty of ice, milk, eggs, sugar, freezers and willing hands.

Not one member of our Sabbath school was absent, and a sufficient number of the neighbors were present to raise the number in attendance to over one hundred.

The best thing on the ground was an inexhaustible fund of good will and friendliness.

Every one seemed bent on having a good time, with a noticeable absence of selfishness.

Many expressions of satisfaction were left at the time of parting.

C. C. VAN HORN.

OPEN LETTER NO. 3

MY DEAR FOLKS:

After spending the months of May and June in strenuous missionary efforts in Michigan I returned to Rhode Island. I had a rich experience all the way round in Michigan. Our missionary work is in a hopeful condition there. Since my return I have been too busy with many missionary interests here in New England to allow time for writing you. I have spoken on Sab-

baths in Ashaway, Rockville, and Waterford.

Last week on Monday Mrs. E. B. Saunders, Mrs. Tirzah Cook, and the field secretary and his wife made a trip in his car to Massachusetts. We reached the home of Brother and Sister J. Walter Smith, in East Brookfield, eighty-six and one-half miles from Ashaway, R. I., at 10.40 in the morning, never stopping the engine from the time we left Ashaway till we reached our destination. Brother and Sister Smith, converts to the Sabbath, have been faithful members of our church in Ashaway for some years. Mrs. Nellie Eaton, who is a near neighbor of the Smiths, and who has been keeping the Sabbath for about eight years, was there to partake of the bountiful dinner with us. In the afternoon we all went to the beautiful Quabaug Lake, three-fourths of a mile from Brother Smiths', where I baptized Sister Eaton. She had long wished for baptism and membership with our people. She is now a member of our church at Ashaway. After the baptism, by request of and arrangement by Deacon Smith and wife, we observed the Lord's Supper in their home. Brother Smith and Sister Eaton have never had the privilege of attending a regular Seventh Day Baptist service. We all counted this occasion as a rare opportunity and a rich privilege.

At five o'clock we left for Princeton, Mass., thirty miles away. We reached the home of the Fays before 7 o'clock. The next afternoon and evening the Misses Lois and Mary Fay, and Mrs. Cook, and the field secretary and wife spent some time most pleasantly with some Sabbath-keepers in Worcester, Mass., fifteen miles from the Fay homestead. We found two families there very deeply interested in the Seventh Day Baptist cause. They are fine people. We hope to see them again. It may be that another pen will tell us more about them.

We returned, except Sister Cook, who is to go on to Vermont to visit old friends, on Wednesday afternoon, having had a most delightful and profitable trip and experience. I wish you could know and love the Fays as we know and love them. They are a wonderful family. God bless them.

Tomorrow morning Mrs. Coon and our daughter, Tacy, and I expect to start for Battle Creek with our auto. We hope to

stop a bit for a missionary service in Berlin, Verona, Alfred, Little Genesee and, perhaps in other places along the way. From this time forward mail addressed to me at 124 Ann Avenue, Battle Creek, Michigan, will find me, as that is to be my headquarters. Praying that the blessing of God shall rest upon the labors of all our people in all fields, I am,

Sincerely yours,

D. BURDETT COON.

Ashaway, R. I., July 20, 1921.

WHO IS UNDER THE "DELUSION"?

REV. JAMES L. SKAGGS

The Committee on the Distribution of Literature of the American Sabbath Tract Society has received some very interesting communications in response to a questionnaire which was sent to some thousands of people, to whom several pieces of Sabbath literature had previously been sent. Some of these replies showed marked interest, and some quite the reverse. The following which was received from a man in Paterson, New Jersey, is a specimen of one type:

"I consider that you are laboring under a delusion—that you are either unacquainted with the facts or purposely make misrepresentations, and that while professing to be Christians you line up with the enemies of Christianity and America. In the good providence of God this country was not settled and moulded by your kind."

With this arraignment was enclosed a printed sheet entitled: "Official Statement: The Object and Plans of the Lord's Day Alliance of the United States", from which the following statements are quoted:

"It (The Lord's Day Alliance) believes that Christ, in freeing the Sabbath from the narrow and technical interpretations of the Jews, strengthened and spiritualized the holy day. He said he came 'not to destroy but to fulfill the law.'" That is pretty good Seventh Day Baptist doctrine; but behold the "delusion" in the very next paragraph:

"The change from the seventh to the first day of the week added new life and significance to the divine institution. Thus not only was the day of resurrection celebrated, but the Sabbath was cleansed from the superstitious littleness of the Pharisees by which its free sanctities had been obscured. Furthermore it was thus affirmed that the

day was not given to a select few but to the human race."

In all fairness to the wording and spirit of the above quotations the following observations may be made:

1. That Jesus freed "the Sabbath from the narrow and technical interpretations of the Jews, strengthened and spiritualized the holy day".

2. That many years after Jesus was taken up into heaven *men* decided that he was not successful in cleansing, strengthening and spiritualizing the holy day, so *they* undertook to improve upon his work by discarding the Sabbath which was sacred to him, and substituting the Sunday which was sacred to the pagan worshipers of the sun.

3. That the statement of Jesus that "the Sabbath was made for man" was not enough to assure that those later emendators of the gospel "that the day was not given to a select few but to the human race", but that such assurance could be given by changing to another day.

After reading the communication and the Official Statement I can not concede that the "delusion" is in the ranks of Seventh Day Baptists who go directly to Jesus for their authority in Sabbath observance, but rather among those who make these flimsy and illogical statements to bolster up the observance of Sunday.

The Official Statement of the Lord's Day Alliance is over the official signature of David James Burrell, Robert Watson, William Sheafe Chase, and John H. Willey. David James Burrell is pastor of the Marble Collegiate Church, a large and prominent church on Fifth Avenue, New York. Will not the day come when men of intelligence, learning, and Christian character, will cease to endorse such statements as those quoted above.

TIME OF TRAINS FROM PHILADELPHIA

DEAR FRIENDS:

Delegates for Conference may take trains from Philadelphia for Bridgeton as follows: 6.35, 8.15, 11.15 a. m.; 2.15, 4.20 p. m. The Transportation Committee will meet trains of the afternoon before Conference opens, also trains during Conference and will take the delegates back to the railroad station.

Yours truly,

H. ELLSWORTH HOFFMAN,

Chairman Transportation Committee.

QUARTERLY MEETING OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held in the church parlors, July 10, 1921, at 10 a. m. Present: William M. Stillman, Orra S. Rogers, Frank J. Hubbard, Clarence W. Spicer, Asa F. Randolph and William C. Hubbard; Vice President William M. Stillman presiding.

Minutes of the last regular and a special meeting were read.

The Treasurer read the report of the Finance Committee showing changes in securities for the quarter, which was approved by the Board. The Treasurer's Annual Report was read and accepted by the Board when approved by the auditors.

The Secretary's Annual Report to Conference was then read, as follows:

FORTY-NINTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

To the Seventh Day Baptist General Conference, assembled at Shiloh, N. J. Greeting—

For nearly half a century the Trustees of this Fund have submitted Annual Reports of their financial transactions, to Conference. The report this year is somewhat abridged, yet full and comprehensive enough to furnish adequate information regarding the amount of income and disbursements for the fiscal year ending May 31, 1921, as well as the list of securities.

The total funds now amount to \$549,224.96, an increase of \$8,702.59 for the year. Every dollar of income and interest has been collected by the Treasurer, save interest on one very small item.

There has been no change in the personnel of the Board, this year. The terms of William M. Stillman, Orra S. Rogers, both of Plainfield, N. J., and Holly W. Maxson of West New York, N. J., expire this year.

The other members of the Board are Henry M. Maxson, President; Frank J. Hubbard, Treas.; William C. Hubbard, Secretary; and Edward E. Whitford, Clarence W. Spicer, and Asa F. Randolph, trustees.

The act of Incorporation, By-Laws and Blank Form of Bequest follow the Treasurer's report.

Respectfully submitted on behalf of the Board, and approved by them at their regular quarterly meeting held on July 10, 1921.

WILLIAM C. HUBBARD,
Secretary.

It was voted that 250 copies of the Annual Reports of the Secretary and Treasurer be printed and sent to Shiloh, N. J., for distribution at Conference.

The Treasurer reported that there has

been no change in the status of the Hornell church matter.

The Attalla, Ala., church has been sold to Joe Rhea, as per terms agreed upon at the last special meeting of the Board, he being paid \$20 for an abstract at the time the \$700 note is paid.

The Treasurer had also received a letter from Milton College, suggesting ways of handling the Edward W. Burdick Bequest made to the Southampton Church, proposing that the Board secure a waiver from all the living members of the church or that the College give an indemnity bond, and asking any suggestions from the Board.

The Board has had a bequest from the late Miss Celia Hiscox, of Westerly, R. I., of \$200, for the Ministerial Relief Fund. A communication had been received stating that the sum of \$2,000 had been bequeathed this Board by the late William E. Witter, of Verona, N. Y., for the Ministerial Relief Fund. The necessary waiver of notice had been sent as it is expected to settle the estate in the near future.

The Committee on the Revision of the By-Laws reported progress, and it was voted that the matter be laid on the table until the next regular meeting.

The *Discretionary Funds* were voted to the following beneficiaries:

Milton College:

George H. Babcock Bequest.....\$491 37
Henry W. Stillman Bequest..... 342 24

Salem College:

George H. Babcock Bequest.....\$491 38
Henry W. Stillman Bequest 342 25

American Sabbath Tract Society:

D. C. Burdick Bequest\$266 91
Neppie P. Harbert Bequest 35 59

Seventh Day Baptist Missionary Society:

D. C. Burdick Bequest\$266 92
Neppie P. Harbert Bequest 35 59

Meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS FROM INCOME FOR QUARTER

Alfred University\$4,604 15
Milton College 3,617 36
Salem College 1,035 70
Seventh Day Baptist Education Society 77 17
Seventh Day Baptist Missionary Society 588 93
American Sabbath Tract Society..... 1,599 47

"You expect your bank to pay you for the use of your money. God gives a life to us. What per cent do you pay on this deposit?"

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

LISTEN AGAIN!

Every day a child spends in school pays him \$9.02.

Here is the proof:

On an average, uneducated laborers earn \$500 a year for forty years, or a total of \$20,000 in a working life time.

On an average high school graduates earn \$1,000 a year for forty years, or a total of \$40,000 in a working life time.

The education which the high school graduate has required twelve years of school of 180 days each, a total of 1,260 days spent in school.

If 1,260 days at school add \$20,000 to the income which a man or woman can earn in a life time, then each day spent in school adds \$9.02.

In other words, any child who stays out of school to earn less than \$9.02 is losing money, not making it.

Or again, to show the value which education possesses, a writer in a late bulletin issued by the United States Bureau of Education gives the following arrestive figures:

Out of five million Americans with no schooling, only thirty-one attained distinction;

Out of thirty-three million with elementary education, 808 attained distinction;

Out of two million with high school education, 1,245 attained distinction;

Out of one million with college education, 5,768 attained distinction.

That is to say, a boy or girl with no schooling has one chance in 150,000 of performing distinguished service to his fellows; with elementary education, he or she has four times the chance; with a high school education, eighty-seven times the chance; and with a college education, 800 times the chance.

What is your chance?

Or, if you are a parent, what is your child's chance?

"The whole Bible abounds in rich things for you."

AN ENCOURAGING STATEMENT—A HOPEFUL OUTLOOK

TO THE FRIENDS OF MILTON COLLEGE:

The death of President William C. Daland on the twenty-first of June came as a shock to every friend of Milton College. It is difficult for those who knew him during the nineteen years of his presidency to understand why in the providence of God his remarkable leadership should be brought to a close when that leadership meant so much to the growing influence of Milton College. The entire faculty of Milton College feel keenly and deeply the personal loss his untimely death has brought them. We loved to work with him. Instinctively there arise in our minds the words of the poet:

"Now is the stately column broke;
The beacon-light is quenched in smoke;
The trumpet's silver voice is still."

Yes, the physical voice is now still. But how many voices throughout the year to come will speak more clearly because President Daland inspired them! His influence and his spirit are potent in Milton's sons and daughters. His life-work is not so much a thing completed, as a continuous force for good. The noblest tribute that can be paid to President Daland is stand to our work and carry forward Milton's educational life with his vision and his enthusiasm. No memorial of marble or of bronze can express the love of Milton's children for their president. The true memorial for him is the forward-looking, ever-growing life of the college that he loved.

THE FORESIGHT OF OUR PRESIDENT

We confidently expect the college year of 1921-22 to be one of the most thorough and successful in Milton's history. President Daland was always looking forward, always planning for better days ahead, and his plans for next year will be carried out almost to the letter.

DR. C. B. CLARK

It has long been a cherished desire of President Daland to enlarge the department of education and to place it on a more solid basis from the technical and professional point of view. It is with great satisfaction therefore, that we announce Professor Charles B. Clark, Ph. D., as the new head of this department. Dr. Clark, a man of wide teaching experience and much beloved by his students, will have charge of all the regu-

lar classes in education,—as for example, Theory of Teaching, History of Education, etc. He will also conduct the classes in the kindred field of psychology, logic, and philosophy.

The survey which Dr. Clark has recently made for the University of Michigan of education problems in the small colleges of that State has attracted the favorable comment of educators.

The alumni, students, and faculty welcome Dr. Clark as a powerful addition to the teaching force of the college.

ATHLETICS

Another new member of our faculty for next year is Mr. George H. Crandall. He will be our physical director and athletic coach. Mr. Crandall is not only an athlete of eminence himself, but is also a man of education and experience. He holds the degree of M. A. from the University of Wisconsin.

Mr. Crandall is now taking work in athletic coaching at the University of Illinois. He is full of enthusiasm for his work at Milton, and has many plans for the up-building of this new department.

Mr. Crandall's experience as assistant football coach in one of the largest high schools of Indianapolis, where he had over 1,500 boys to pick from, will bring valuable aid to the solving of Milton's athletic problems.

INSTRUCTOR OF PHYSICS

The coming year is to see our department of mathematics and physics strengthened by an additional teacher. Mr. Burdet Crofoot, a graduate of Alfred University, will become instructor of physics. Mr. Crofoot is a son of Rev. J. W. Crofoot. We welcome him to the circle of Milton's faculty.

DEPARTMENT OF BIOLOGY

For the coming year the trustees have secured the services of Miss Amey Van Horn as instructor of biology. She is a graduate of Alfred University and has pursued studies extensively in zoology, botany, and geology. Professor F. G. Hall, head of the department, who is on a leave of absence studying for his doctor's degree in the University of Wisconsin, will visit Milton frequently and supervise the research and thesis work of this department.

SCHOOL OF MUSIC

It is a matter of especial congratulation that our School of Music is to have a home

on the campus. Beginning with this fall music students will be seen climbing the hill back of the college. The rooms on the ground floor of the president's house are to be fitted up as a conservatory of music. These rooms are large and well adapted for this purpose. We are glad that it has been made possible for our music students to carry on their work amid such cheerful and artistic surroundings. We are happy that Miss Alberta Crandall will return this fall as head of the School of Music.

THE PRESIDENCY

Owing to the manifest difficulty in finding a suitable successor to William C. Daland as president of Milton College, the trustees are proceeding very slowly in the consideration of the question. In the meantime Professor Alfred E. Whitford has been appointed acting-president for next year.

FORWARD

Prospects for a larger student body are very favorable. More young people than ever before seem to be looking to Milton as the school of their choice.

All the above facts give us new courage. Did Milton's future ever look brighter? We look with pride upon Milton's past, but has she not yet a greater work to do in the years to come? The greatest tribute we can pay to President Daland and his work here is to be loyal to the school which he loved.

Let every student be filled with loyalty,—enthusiastic over the prospects of a greater Milton, and let him return in September, bringing with him a new student, if possible, to help make this the most successful year Milton ever had. Let every friend and alumnus be thoughtful of Milton's welfare. Let them be active in sending new students and in giving her the things she needs.

Forward Milton!

THE FACULTY.

By offering prizes for blueberries too large to go through holes of a certain size an agricultural worker succeeded in collecting blueberry bushes that under cultivation produced berries almost as large as grapes. Experiment has shown that blueberries differ from most other plants in the kind of soil that they require, and that many growers have failed to raise them because they did not give the bushes an acid soil.—*Youth's Companion.*

WOMAN'S WORK

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

DETOUR

I laid the course my life should take;
'Twas straight and smooth and fine.

I vowed to hold it faithfully
Until success was mine.
And oh, the world was fair—so fair!
And oh, my heart beat high!
My days were scintillant with hope—
They never knew a sigh.

Then came Adversity. She barred
The road ahead of me
And pointed to an unknown lane.
I turned reluctantly—
And oh, my hopes went glimmering!
And oh, my heart was dead!
I tried to sing the blues away
But only sighed, instead.

I've journeyed now for many months
And still have far to go;
But I have learned 'tis sweet to tread
The lane I did not know.
And oh, the world is fair again!
And oh, but God is good!
I'm learning, as I go, the joy
Of human brotherhood.

I know not when or where the lane
I'm traveling today
Will join the road to my success,
But I'll hold on my way!
And oh, my heart is eager now!
And oh, my feet run free!
God knows the course my life should take—
His way is best for me!

—John H. Styles, Jr.

WORKERS' EXCHANGE

[The following items were presented at the Woman's Hour in the Central Association.—Ed.]

BROOKFIELD.—The Woman's Society of the Second Brookfield Church has had quite a prosperous year under the leadership of Mrs. F. M. Spooner. Eleven meetings have been held, and meals have been served. Mrs. T. J. Van Horn with lantern slides gave a most interesting lecture on their work in the Southwest. We have enjoyed interesting Bible studies together.

The society has thirty-seven active and seven associate members.

The receipts for the year are as follows: For meals, \$159.72; sale of cook books, dues

of associate members, sale of old papers and proceeds of Mrs. Van Horn's lecture, \$91.08. Total receipts, \$250.80.

Disbursements: For Forward Movement, \$105.00; for Chinese relief, \$10.00; for Near East relief, \$10.00; for home work, \$100.74. Total paid out, \$225.74. There was in the treasury on July 1, 1920, \$35.57. We now have a balance of \$60.63.

SECRETARY.

WEST EDMESTON.—The Ladies' Aid Society of West Edmeston, N. Y., has a membership of 21, holding meetings once in four weeks, at the homes of the members, usually for dinner, sometimes in summer having supper instead.

In the past year twelve meetings have been held, the one in February having been omitted on account of sickness.

Two aged members have passed away during the year and three of the young women have united with the society.

Nearly \$100 has been raised at the dinners. Twenty dollars of it has gone for denominational work, the rest being used at home.

Respectfully submitted,
MRS. LAMONT STILLMAN,
Secretary.

ADAMS CENTER.—The Ladies Aid Society of the Seventh Day Baptist Church at Adams Center, N. Y., to the Central Association held at Brookfield, N. Y., June 16-19, 1921.

Our society includes all ladies and misses of the church. We continue to have our yearly one dollar pledges by those who can give the dollar and all others give what they feel able to. A number of the single men give us their dollar. We have realized \$58 in this way this year. We have held teas; also thimble socials as in years past. The hostesses at the thimble socials have been assisted by two other ladies.

One day social was held last winter. At these socials the men attend and the dinner is a picnic dinner. A good social time is always enjoyed. On election day, for two years, we have had an "old fashioned New England dinner" (boiled dinner) at the church, every one enjoying the dinner. These gatherings have proved to be a financial success.

On February 3 an "old fashion school

entertainment" was given. The men and women taking part as in their school days. It was given in the hall and we realized about \$86 from this meeting.

Our Mission Circle has continued this year, but in connection with out thimble socials. We have had a short program each time and in connection with other things we have had readings from the book, "The Bible and Missions", by Mrs. Montgomery. Our circle was represented by a delegate at the Northern Federation of Clubs at Ogdensburg, N. Y., in May, and we have had one special thimble social. We also gave the orphanage at Watertown \$5.00.

On May 10, Mrs. T. J. Van Horn, of Verona, N. Y., was with us and gave the lectures illustrated with the lantern slides—"Glimpses of Some of Our Home Mission Fields". The views and lectures were thoroughly enjoyed and we also enjoyed having Mrs. Van Horn with us.

During the year the Aid Society has papered and painted the church parlors, and procured rugs for the room.

Ninety-five dollars has been sent to the Forward Movement for our apportionment to the Woman's Board.

We have lost two by death during the year but through all we have been wonderfully blessed.

Respectfully submitted,
MRS. MAY JONES,
Secretary.

DETROIT CHURCH MOVES INTO NEW QUARTERS

ROBERT B. ST. CLAIR

Sabbath, July 16, found the Detroit Seventh Day Baptist Church of God holding divine service in Room 402 of the Young Men's Christian Association, Adams and Witherell Streets, in the central portion of Detroit. The noise of street traffic in the vicinity of the G. A. R. Hall had proven too much to contend against, and the change to the Y. M. C. A. was welcomed by our people.

Incidentally, we have had the opportunity of acquainting the "higher ups" in Y. M. C. A. circles with the doctrine, history and polity of our people, and we have been well received by them.

For six Sabbaths, or thereabouts, we have had the pleasure of having in our

group of worshipers, Brother Burdick, of the New York City Church, and his son, who is a resident of Detroit. It gives us genuine pleasure to welcome visiting friends at any and all times, and we do not wish any Seventh Day Baptists to visit Detroit without dropping in to see us. By consulting Sister Robinson, Walnut 1886-J, visitors may, at all times, be advised of Sabbath and other services. We have been glad, too, to have as visitors, Sisters Ellis and Crandall, of the Battle Creek Church, also a sister from the White Cloud Church.

Next Sabbath we are expecting Chaplain Tenney whose visits and sermons we always find most helpful, and we are glad that we will have a quieter place in which to receive him.

The attendance Sabbath was twenty-five, and the offering about \$11.00. Detroit people are good givers and they are going to do even better. Although we have but a 50 per cent mark on the Honor Roll, we qualified 100 per cent as we had but one half year's existence prior to the expiration of the financial year. Guess our director general can not hold us responsible for the months of the Conference year prior to our organization, can he? Well, Detroit pays 100 per cent per month to the general funds from date of organization, and this month she will pay 250 per cent, and our aim will be to keep around the 150 per cent mark throughout this financial year beginning July 1. To this end we ask the blessing of God and the prayers of his people.

Locally, in the half year, Detroit Church has spent two or three hundred dollars. Over one hundred meetings have been held in various sections of Detroit and suburbs, under the auspices of the church. Open air meetings at different points are now being planned. We have so many things which ought to be done and our lives are far too brief a span in which to accomplish those things we wish to do for God.

VISION

"Behold, this dreamer cometh; let us slay Him!"
From fields of Dothan unto Calvary's hill
Rang out the cry through long, prophetic ages,
And—God forgive us!—it is ringing still.

Dreamer of many names and myriad guises,
Men yet shall cry, who catch thy spirit's gleam,
Vanquished by thine eternal resurrection,
"This dreamer cometh; let us hear His dream!"

—Hazel B. Poole, in *Christian Advocate*.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

TRUE TEMPERANCE

Christian Endeavor Topic for Sabbath Day,
August 13, 1921

DAILY READINGS

Sunday—Prohibition for poison (Jer. 35: 1-10)
Monday—A temperate tongue (Col. 4: 6)
Tuesday—Controlled desire (Gal. 5: 16-26)
Wednesday—Moderation in eating (Prov. 23: 1-3, 20, 21)
Thursday—Temperance in action (Gen. 13: 1-13)
Friday—For old and young (Titus 2: 1-15)
Sabbath Day—Topic, True temperance in heart and life (1 Thess. 5: 4-11)

SUGGESTED PROGRAM

Song service with announcements, collection, prayer, etc.
Special music.
Leader's talk and discussions.
Song.
Scripture lesson and comments.
Sentence prayers.
Song.
Benediction.

HINTS FOR LEADERS

This lesson should bring out many other thoughts than just those ordinarily considered in a temperance lesson.

Divide the discussion, introducing each topic with a brief statement, then allowing open discussion. The following topics are suggested. You will probably think of others. "Present Day Prohibition Problems", "The Tobacco and Cigarette Menace", "Intemperance in Conversation", "Intemperance in Judgment", "Intemperance in Amusements", "Lack of Self-control".

In each discussion try to emphasize personal duty in regard to the problems.

Leave time for a brief general discussion after the reading of the Scripture lesson.

Sing songs of temperance, self-control and duty to others.

GENERAL CONFERENCE NEXT

Those of our young people who attended the World's C. E. convention—and there were some twenty-five or more that did—probably returned home with the feeling that

Christian Endeavor, if possible, is more worth while than ever.

It was a wonderful convention—large in numbers, enthusiastic and zealous in spirit and soul-inspiring; but after all, for some of us, it lacked that intimate denominational comradeship that is enjoyed in our own gatherings, such as our associations and General Conference. Still, it is a splendid thing for us to mingle with other Christian young people in such gatherings, for from such gatherings as the New York convention and state and district meetings we are filled with new enthusiasm always; and we are made to see that there is no limit to the opportunities and needs for Christian service.

But for all that, our young people have come to look forward with pleasant anticipation to Conference time each year. By the time this appears in print and the RECORDER reaches most of its readers, it will be but barely two weeks till Conference will be under way at Shiloh.

As in the past, the Young People's Board is planning an excellent program. The editor of the Young People's page is glad that it is possible to print the tentative program at this time. Here it is:

President's Message—B. F. Johanson
Awarding of Banners—Mrs. Frances F. Babcock
Music—Selected
Address—Miss Marjorie Burdick
Address—"What Kind of a Link Are You?"
Miss Alberta Davis
Music—Selected
Address—Field Secretary Holston
Scenes and selection from *Pilgrim Progress* arranged by Edmond Burdick

Let us plan *now* to go to Conference.

R. R. T.

AN INCOMPARABLE GATHERING

With the closing message of Dr. Francis E. Clark, founder of the movement, the Sixth World's Christian Endeavor Convention in New York City has passed into history as the largest and most successful religious gathering of young people at any time.

The sessions were held at the Seventy-first Regiment Armory from Wednesday, July 6, until Monday, July 11, with overflow meetings in the Marble Collegiate, Brick Presbyterian, Madison Avenue Baptist, First Moravian, and many other churches.

In the course of the sessions sixty evangelistic teams, recruited from the young

delegates, held noon meetings in wide and varied sections of the city. The largest of these, upon the Sub-Treasury steps in Wall Street, with the music led by Homer Rodeheaver and his trombone, with John McNeil and John Pollock speaking, drew thousands.

On Saturday afternoon the Endeavorers paraded up historic Fifth Avenue, twelve thousand in line, practically every marcher in costume, with a series of more than a dozen floats picturing the principles of Christian Endeavor. Federal Commissioner of Immigration Frederick A. Wallis, chairman of the Committee of Arrangements, led the parade. William Jennings Bryan and Doctor and Mrs. Francis E. Clark rode at the head of the procession in an automobile. All the United Society officers and local committee chairmen were in line. Blase New York admitted the parade to be the most picturesque and orderly parade ever known to a city familiar with countless parades. A motion picture camera man in a police tower ran out of film and expressed his disgust profanely:

"Who'd a ever thought it'd be good!"

Pageantry and the colors of many lands marked practically every session. A separate Junior World's Convention enrolled more than sixteen hundred registrations in addition to the fourteen thousand registered delegates to the main convention. The kiddies conducted their own sessions, then presented a dramatic pageant at the Armory.

The Missionary Committee filled the Armory theatre with an exhibition in which twenty-five denominational boards co-operated. A missionary pageant on Sunday afternoon brought the messages of the foreign countries, of which not one in the world today is without Christian Endeavor. On Thursday evening a missionary tea was held in Chinatown and more than a thousand Endeavorers were the guests of New York City Chinese Endeavor societies.

An alumni banquet was held at the Hotel Majestic with fourteen hundred at table. Two state conventions were held in Fifth Avenue churches, each with a thousand Endeavorers in attendance. Three simultaneous Quiet Hour sessions started each morning's session, led by such outstanding figures as Dr. David James Burrell, Dr. William Hiram Foulkes and Dr. E. L. Reiner.

In the second period of each morning

more than twenty leadership training courses were conducted on various departments of Endeavor and church work. On one morning these conferences were upon the work of the various denominations, of which thirty-five were represented.

The convention speakers included William Jennings Bryan, Frederick A. Wallis, Fred B. Smith, A. E. Cory, Floyd W. Tompkins, S. D. Gordon, Robert E. Speer, Roger Babson, Ira Landrith, Francis E. Clark and scores of others. At the Sunday evening decision service one hundred and five Endeavorers made definite declaration of intention to enter full time Christian service.

CHRISTIAN ENDEAVOR FOURSQUARE

(Annual message by Rev. Francis E. Clark, D. D., LL. D., President of the World's Christian Endeavor Union, delivered at the Sixth World's Christian Endeavor Convention, New York City, July 6, 1921.)

Forty years of Christian Endeavor history are behind us. Their scroll is rolled up and laid aside. We can not alter it. But we do thank God for it. We may well be humbly grateful for these years of his right hand. We may well draw courage and inspiration from the story of these twoscore years.

A growth from one society to far more than a hundred thousand, though some that did run well for a time have fallen by the way. A multiplication of the original fifty-seven members by more than three hundred thousand, until the number of our past and present comrades reaches eighteen millions. A distribution of our society from one little corner of the United States to every continent and every nation between the two poles. Surely this is another miracle of the loaves and fishes. This is a mighty underscoring of the age-old truth, "Not by might, nor by power, but by my Spirit, saith the Lord."

I will not dwell upon the past. A society that relies upon former glories is already decrepit and decadent. As one has truly said, "The fortieth mile-stone will become a millstone unless we leave it behind us." Mile-stones are inspiring things to leave behind. They mark progress. They allow us to say, "The best is yet to be."

There are two ways of using a mile-stone. We may read it as forty miles back to our starting point, or forty miles forward to our destination. How shall we mark this mile-

stone? Not by the inscription, "Forty years back to Williston," but, "Forty years forward to Larger, Intenser Loyalty to Christ and His Church." I propose, with the advice and consent of my colleagues the trustees and of the denominational leaders of Christian Endeavor, that we wage a *foursquare Christian Endeavor campaign* for the next two years.

The Christian Endeavor movement lies foursquare, however we view it. Like the New Jerusalem, which the Revelator describes, it has four sides. Our movement has four great divisions, four great principles, four great spheres of activity, four great methods of expressing our loyalty to Christ and the church of Christ.

The four divisions of our society are the Junior, Intermediate, Senior and Alumni.

The four great principles are outspoken loyalty to Jesus Christ, constant service for Christ, constant loyalty to Christ's church, constant fellowship with Christ's people.

Our four great spheres of action are the Church, the Home, the Community, the World.

Our four great methods are *Expression* by prayer and testimony, *Service* through our committees, *Fellowship* through our unions, *Personal Stewardship* of our money, time, strength, and ability.

What, then, may a Foursquare Campaign accomplish?

1. Such a campaign will make clear to ourselves and the world the constituency of Christian Endeavor. This is made up of children (the Juniors), youth (the Intermediates), older young people (the Seniors), graduates (the Alumni).

2. It will define the Principles we have to establish.

3. It will make plain the Field we have to cultivate.

4. It will indicate the Tools and Weapons we have to use.

It is not a complicated program that I would suggest. It simply strives to show *whom* we endeavor with, *what* we endeavor for, *where* we expend our endeavors, and *with what* instruments we endeavor to do our work for the Master. I think I may claim that this is a comprehensive, symmetrical program. It is not one-sided or lopsided. It will not make cranks or faddists. If carried out, it will develop all the Christian muscles: hearts to feel, brains to think,

hands to work, feet to run on the Master's errands.

Let us examine briefly each side of our proposed program.

I.

First; our Membership. We neglect any one class of our members at our peril. The Juniors—of course we must win the boys and girls. The Intermediates—they constitute the age of conversion, of decision, the age of the deepest and most lasting impressions. The Seniors—they constitute the very back-bone of our movement. Our united outstanding work for the Master in church and community can not exist without them. Without them our unions will die.

Our Alumni—they are our connecting link between older and younger, between the church in its wide activities and its influence and the children of the church, who need the church as the church needs them. Our Alumni Fellowships connect us with our fellow Alumni and Alumnae in all the nations, and help support our world-wide work.

Our Alumni Councils may prove most helpful for the guidance and encouragement of the young people by their elders in the local church.

If we should emphasize any one division more than another during the next two years, it should be the *Senior* societies. In earlier days this section of Christian Endeavor was overemphasized compared with the others. In later years it has been underemphasized. Many of our societies that call themselves Seniors are really Intermediates, with two or three Seniors, members by a kind of sufferance. One remedy for this is to better standardize or grade our movement.

Let us remember that each of these divisions has a genuine significance and importance. The Intermediates, while they must lead their own meetings, man their own committees, largely plan their own program, at the same time need the guidance and encouragement of a wise superintendent. An Intermediate society that runs wild, especially along social lines, though with no bad intent, may be a disgrace to the church and the cause at large. We need beginners; we need learners; we need older and more expert workers; we need graduates. There is a place for all in Christian Endeavor; and wise standardization, though it may not al-

ways be possible, will avoid many difficulties and prevent some failures.

Let these four names always mean something definite; Juniors, as a rule, the children from seven to fourteen; Intermediates, the high-school age, from fourteen to seventeen inclusive; Seniors, eighteen and over, eighteen—plus what you please; Alumni, all graduates and older friends who are interested in our work. We are all working together for the same great ends, but we can work far more effectively if we are thus divided into groups of the same approximate age. It will not always be practicable, and we must adapt ourselves to our circumstances; but it is the ideal toward which we should strive.

If your society is composed of the teenage young people, *call* it Intermediate! have a wise superintendent appointed; and then form a Senior society separately. However small it may be at first, the inevitable march of years will soon graduate the Juniors into the Intermediates of today, into the Seniors of tomorrow. It may be best to have a different set of topics to mark still further the advance from adolescence to maturity.

So much for one side of our foursquare movement.

II.

Second, the second side of our quadrangle relates to our Principles. Every one of these is important. They are all involved in our covenant pledge.

(a) *Outspoken loyalty to Jesus Christ.* That means our prayer meeting, of course. "I will attend and take some part in every meeting." If we drop the participation by all, we drop our distinctive prayer meeting idea which differentiates Christian Endeavor from other young people's meetings, and have no right to call ourselves by the name "Christian Endeavor". Do not often substitute a lecture, a sermon, a debate, or a social for the voluntary participation of all by prayer and testimony. Such meetings should be exceptional if held at all.

(b) Constant service for Christ is a principle that must never be overshadowed. Every one of our committees shout out this principle, if you will but listen.

(c) Constant loyalty to Christ's church is another essential principle. "I will support my own church in every way," says our pledge. No society can be a hundred per cent Christian Endeavor society that

does not put this foremost in its program.

(d) Constant fellowship with Christ's people. This principle means our unions, local, county, state, national, world's unions. This principle binds four millions of us who belong to a hundred denominations, who live in five continents, and who speak a hundred languages, in bonds which even death will not break, for the fellowship of Jesus' followers will endure throughout eternity.

Make much of the social fellowship of your own local society, fellow Endeavorers, and make it a kind of sociability of which our Lord would not be ashamed. I should like to see a league of Endeavorers set themselves against indecent dress, sensuous promiscuous dancing, sensual and suggestive moving pictures, all of which are destroying the modesty and eating out the souls of millions of young people. Let no Christian Endeavor be tainted by practices that lead to conformity with the world, the flesh, and the devil.

III.

Third, the third side of our Foursquare Campaign relates to our four Spheres of Action.

(a) *The Church.* Christian Endeavor is in and of and for the church, the denomination and the particular local church, to which any society belongs. Christian Endeavor is no orphan, no foundling, but the legitimate child of the church, loyal and true to the back-bone. It was born in a church to do the work of the church, to bring young people into the church, and to train them for the church, in closest co-operation with the Bible school and other agencies of the church. Our outside efforts are conditioned upon our relation to the church and derive their strength from that.

(b) *The Home.* But there are other relations which we can not and would not forget. The Home is also our sphere of action. We are all children or parents or brothers and sisters. We belong to Homes. Why should not family Christian Endeavor be a vital part of our program for the years to come? Many of us may establish or help sustain family prayers, at least breakfast prayers, even in these busy days. The decline of family religion is a terrible menace to the Christianity of the future. The men and women of generations yet unborn, O Endeavorers, will have reason to bless you if you stem the tide of worldliness in

the home and establish there an altar to our God.

(c) The *Community* and the *State* are our sphere of influence. We can not escape our relation to the community and the nation. Christian Endeavor must be patriotic, but not partisan. It must take its place against the desecration of the Sabbath and of every high and holy thing. It must stand for temperance and purity. In other words, it must stand everywhere and always for *Christian citizenship*.

(d) The *World*. We are citizens of the world. We are in it if not of it. We can not help ourselves. We would not if we could. The very world-wideness of our organization emphasizes our duty. It is a glorious privilege to belong to an organization that has an influence in every continent. No religious organization has a battle-line farther flung than ours. It extends from beyond the Arctic circle to the Antarctic. The sun never sets upon Christian Endeavor. This means our duty to stand for world peace and world fellowship and world missions and world evangelization. Who are our neighbors in Christian Endeavor? British and French, Germans and Slavs, Magyars and Finns, Scandinavians and Russians, Hindoos and Mongols, Chinese and Japanese, Australians and New Zealanders, Africans and the dwellers in the remotest islands of the seas and the uttermost parts of the earth. "Neighbors," did I say? Yea, more than neighbors, brothers with the same pledge, "I will strive to do whatever he would like to have me do."

The following is a muster roll of the countries in which Christian Endeavor is found: Africa, Argentina, Armenia, Australia, Austria, Barbados, Belgium, Bermuda, Bolivia, Bohemia, Brazil, British Guiana, Bulgaria, Burma, Canada, Caroline Islands, Ceylon, Chile, China, Colombia, Costa Rica, Cuba, Denmark, Egypt, Ellice Islands, Esthonia, Fiji Islands, Finland, Formosa, France, Germany, Gibraltar, Gilbert Islands, Great Britain and Ireland, Greece, Grenada, West Indies, Guatemala, Haiti, Hawaii, Holland, Hungary, Iceland, India, Italy, Jamaica, Japan, Korea, Labrador, Laos, Lapland, Latvia, Lithuania, Loyalty Islands, Madagascar, Madeira Islands, Marshall Islands, Mauritius, Mexico, Norway, Newfoundland, New Zealand, Palestine, Panama, Persia, Peru, Philippine Islands, Po-

land, Porto Rico, Portugal, Russia, Samoa, Siam, Spain, Sweden, Switzerland, Syria, Tasmania, Tokelau Islands, Trinidad, Turkey, United States, Upper Hebrides, Uruguay, Venezuela. There may be a few others which we have not listed. Do you miss any?

IV.

Fourth, our Methods. The fourth side of our Foursquare Campaign relates to our methods, our plans, our tools, we might call them. I need not dwell on them. You know them as thoroughly as I. Naturally they too fall under four heads. Our *meetings*, our *committees*, our *unions*, our *personal stewardship*. They are but the practical working out of the principles I have before named. "Constant loyalty to Christ" as Lord and Master finds expression in our meetings. "Constant service for him" finds expression in our committees. "Constant fellowship with his people" is expressed by our unions. "Constant personal loyalty to his church and his cause throughout the world" is expressed by giving our money, time, and strength to his cause. Let me dwell for a moment on the last point. Comprehensively, the work for it is *personal stewardship*.

We are stewards of our money, of our time, of our influence, of our powers; and all are for Christ and his church. Endeavorers, make much of this thought in the biennium for which we are planning. "Personal" and "Stewardship" are tremendous words, for they express a tremendous thought; and when fully understood they would mean for the cause of Jesus Christ a revolution in many lives.

Not stewardship in a general, impersonal, theoretical way, but stewardship that leads to real sacrifice of money, time, and strength. If every Christian did no more than tithe his money, his time, his influence, his strength, this old world would not long remain two-thirds pagan and nine-tenths indifferent to Christianity. Many of us should give far more than a tenth of our money, time, and strength.

Especially let us remember that we are stewards of souls, stewards of our influence over young people who are not professors of a religion. God has brought hundreds of thousands of these young people within the radius of Christian Endeavor through our associate membership and other ways.

Are we striving to lead them to decide definitely for Christ? Do we have every year Decision Days? Do we face our associate members and others with the question, "Am I on the Lord's side?" Failure to do this is, I fear, one of the weak points of Christian Endeavor, as it is with the whole church today.

As stewards of souls I would suggest an evangelistic committee in every society, unless the lookout committee is doing this work. We should have an *unfailing Decision Day* in Christian Endeavor week, and at other times when appropriate. I recently attended such a service when twenty-eight earnest young people of the high school age for the first time stood together to say, "I will strive to do whatever he would like to have me do." They were evidently waiting for just this opportunity to declare themselves. Thus best can we get our future stalwart recruits. I commend this to you most earnestly.

Why not also have an *evangelistic committee in every union*, with a special program of service each year, under wise and sane leadership? What more appropriate time for such a program to lead up to life-time decisions than the Lenten season, when many minds are turned to the suffering, dying, risen Lord?

In a Fellowship of Stewards we might enlist not only Life Work Recruits and Tenth Legioners and evangelistic workers, but all who would solemnly promise to give systematically a proportionate (a decent proportion, I mean) of their money, time, influence, and effort to God's cause. Each one must decide for himself what proportion of his life he can thus distinctly give. But let our motto be,

"It is required in stewards that a man be found faithful," and our slogan, "Never say, 'No' to God."

Thus by our foursquare campaign, if we enter into it, all the fundamental questions of Christian Endeavor will be answered. *Who belongs?* Children, youth, young men and women, older friends. *Why do we belong?* To give testimony, to serve, to be loyal, to be brotherly. *Where do we serve?* In the church, the home, the community, the nation, the world. *How do we serve?* In our meetings, in our committees, in our unions, by our personal stewardship.

You have often in the past asked me to

suggest a definite program and watchword for the biennium ahead, to set goals for us to aim at, that we may feel that we are striving together with the same targets in sight. I hesitate to do this, and will accept any better suggestion you may put forth.

Our goals should be plain, simple, but never low or easy. The athlete must strain his muscles; the scholar must burn the midnight oil; the would-be millionaire must be doubly diligent in business; the ideal Christian must be *doubly* vigilant. These are the goals I would suggest.

OUR SOCIETY AIMS

First. The better grading of our societies, so that wherever possible there shall be Junior, Intermediate, Senior societies, and Alumni councils.

Second. Closer and more vital relations with pastor, church, and denomination promoted by the pastor's active membership, wherever possible, by the pastor's closing five minutes in the prayer meeting; by a pastor's use of committees and members who shall be at his beck and call for any service; by an Alumni Council in every church, composed of Endeavor graduates and older friends. Let this closer relationship also be promoted by increased emphasis on attendance on church services; by cooperation in denominational and local church plans which our pledge demands, including denominational history and doctrines; by leadership training classes; and by efforts to obtain recruits for life work or part time Christian service. Our Efficiency Chart will admirably record our efforts to reach these goals.

Third. Let our third goal be more emphasis upon religion in the home. Let us magnify Christian standards within the home; let us embody Christian principles in our conduct and service within the home; let us through Bible study, prayer, the family altar, etc., help make the home an agency of constructive Christian training.

Fourth and last, but not least, more emphasis on *personal stewardship*, remembering that "stewardship" is a word of very wide import, and relates to our duties, to our community and our country, as well as to God. Here are two searching questions that stewardship involves:

Is your society faithful to the four ages which it may influence?

Is it faithful to our principles of testi-

mony, proportionate giving, service, church loyalty, Christian citizenship, and fellowship?

There is a significant verse in one of the epistles of Peter speaking of the disciples as "stewards of the manifold grace of God". That is just what a Christian Endeavor society is. It is a steward of manifold grace. It has everything to do for him that it can do. "I will strive to do whatever he would like to have me do," says our pledge. O Endeavorers, he has made you stewards of manifold graces, of a multitude of boys and girls and men and women, of a multitude of services for your Lord, stewards in your church, in your home, your community, your world—all for Jesus Christ, Jesus Christ for all. Let that be the dominant thought of our foursquare campaign for the two years to come.

"It is required in stewards that a man be found faithful."

"Never say, 'No' to God."

EVERYDAY EDUCATION

MARJORIE J. BURDICK

(Paper prepared for the Eastern Association.)

Where does education end? Do we feel that we have completed our education? If so, when did we? How can we say we have when there are so many things surrounding us every day that are worthy of our study? You say we have no opportunity or time for education? Let us see. Joyce Kilmer wrote:

"I think I shall never see
A poem as lovely as a tree;
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts its leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair,
Upon whose bosom snow has lain;
Who intimately lives with rain;
Poems are made by fools like me,
But only God can make a tree."

This poem was the choice of an eighth grade boy for an introduction to a talk he is to give on trees at the graduation exercises in our school. How many of us think of the trees in this way, or how many of us give much thought to nature? We say nature, but is it not really God?

There are so many beautiful things about us if we would but see them. Here we

have the world. Just suppose there were no trees, no birds, no flowers,—only rocks. We would feel that such a condition would be unbearable. Yet we could, and can, find things of interest among rocks. Have you ever noticed different kinds of stones? It sounds uninteresting but if you get down your physical geography, there you will find that which every child longs to know of the whys and wherefores of the make-up of the earth, and if you could tell him of these things he would listen most attentively. Have you had a child ask, "What is this stone that pulls apart into soft threads?" Could you tell him that it was a form of asbestos? Could you tell him why some rock is in layers and other rock is solid? What caused the split in that rock, and why the river winds around and has a steep bank in one place and a low sandy one in another.

All such questions are easily explained if we stop to think about them and they form a source of never-ending education. It certainly is interesting and worth-while to think about these things that God has given us. We might say, "If the earth were peeled, what would be left?" There would be rocks, dirt, rivers, lakes, mountains, with thousands of interesting facts all worthy of thought and study.

But God did not make our world like this. He clothed it with beauty and we have the many, many kinds of trees and flowers. Bryant, Emerson, Thoreau and other poets saw the beauty in these and saw the loving God behind them. For a few minutes hear what they have to say:

Bryant in his Forest Hymn:

"The groves were God's first temples . . . Ah,
why
Should we in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least
Here in the shadow of this aged wood
Offer one hymn—thrice happy, if it find
Acceptance in his ear."

His prayer opens, "Father, Thy hand hath reared these venerable columns", and goes on with these words of faith, "But thou art here—thou fill'st the solitude. Thou art in the soft winds that run along the summit of these trees in music."

Then he points out, "That delicate forest flower, with scented breath, and looks, so like the smile. This whole hymn seems to

breathe a great prayer to the maker and owner of forests.

Like Bryant, Emerson was a lover of the forest. He said:

"I go to the God of the wood
To fetch His word to men."

Who is there of us, who does not feel his life enriched, his joys increased, and his body refreshed just to go into a forest, sit down and look, and listen? Emerson voices his appreciation of nature's ministrations in these words:

"All my hurts
My garden spade can heal. A woodland walk,
A guest of river grapes, a mocking thrush,
A wild rose or rock-loving columbine,
Salve my worst wounds."

Have you ever, on a rainy day felt gloomy, cross and ready to scold, or find fault because you thought there had been plenty of rain? Then did you suddenly hear a robin in a near-by tree, telling the world what he thought about the rain? Could you then, after listening for several minutes to those notes that sound as if the singer were bubbling over with joy—could you then keep on with that same feeling? Or did you learn a lesson from the robin? Can you listen to the oriole or the brown thrasher without a feeling of pleasure coming into your heart? Even the woodpecker who has probably disturbed you when you wanted to sleep just a little longer and perhaps made you feel a little cross with his noisy call and his hammering, has a lesson for you, and he becomes your friend when you learn what a friend he is to the tree, and how with his bill he gets many insects down beneath the bark.

Our birds and trees are very close friends and sources of valuable information. Note how they differ in summer and in winter. When the trees are stripped of their foliage in winter you have a good opportunity to study the different shapes and to learn to tell the kind of tree by its shape, and to appreciate the beauty of its form.

Then there are the winter birds. If we provide shelter and food we can keep many of the birds with us such as sparrows, snow-birds, blue jays and others.

Besides these we have in winter other things to study, such as the snow and ice. Have you ever studied the tiny snowflakes, the frost on the window, or ice crystals? Is

it not a wonderful fact that two snowflakes exactly alike, have never been found? although pictures taken in one part of the country have been compared with those taken in another part?

Then there are the clouds, fleecy white ones, and dark ones with the sun shining out around the edges. While beyond the clouds are still more interesting facts. Perhaps you have been walking alone on a clear cold night, and upon looking up a thrill of joy went over you—joy because of the great beauty of all those worlds beyond, many that are much larger than our own sun; joy because God placed us on this beautiful world and gave us eyes to see and enjoy his wonders.

Yet with all these wonderful things about us, with ever new and interesting things to learn, some of us who are out of school seem to feel that our education is complete. Others feel that they are too old to learn anything new. But what gives us greater joy than learning about everyday things, the whys and whats that children always want to know.

Parents, your children get some of such studies in school, but do not leave it all to the teacher. She does not have the time to devote to each child that you have. A far greater reason is that you need to feel the joy of seeing your child's face light up when you answer his questions.

If you feel that you do not know enough to teach them, then learn with the child and you will be surprised with the result. Knowledge of everyday things gives you an influence over children and others that often you can gain in no other way.

I have in one of my arithmetic classes a girl, who at times seems almost mentally deficient. She is indifferent and listless and never gives a satisfactory reason for leaving her problems undone. But a few weeks ago I took a walk up into the hills with a group of seventh graders among whom was this girl. I mentioned trees and she was aroused instantly and so quick was she in recognizing the different kinds of trees and vines that we called her our bureau of information. During the walk I heard her say to another girl, "I know lots about trees but I'm a dunce in school." But that interest in the outdoors can be used in some way to arouse her interest in her school work and the experience with her leads us

all to look into the many fields of knowledge around us to find the solution to the problems of a common point of interest from which to work.

Do we have time to do this studying? We can not afford to miss the joy that comes from learning about God's beauties. We need only to keep our eyes open and we will learn much while we are about our work. Let us not be so wrapped up in our spades that we can not see the beauty of the flowers and grass that are so near. As you stop to rest, listen, to the birds, learn their songs and their calls, and answer them. On your way to work, study the shapes of the trees, the bark, the leaves. Make a collection of leaves or blue-prints of the different kinds of leaves. If you are on the train learn to tell the trees by their shapes, look off across the country and see the wonders of God's hand as well as that of man's.

In school we learn what man does, has done, and should do, and a little about what God has done and is doing, commonly called natural wonders. Our education is not complete until we learn all we can about these natural wonders and therefore our education should continue through life. When such a time comes that finds us all studying, then we shall find less time to complain because the weather does not suit us, or the insects are destroying all our crops. Coming down to facts, does not God give us all we need, and is not this often more than we deserve? Is it right to complain about what God does?

One writer says:

"No one has a right to live merely to get a living
And this is what is meant by drudgery."

If we live merely for ourselves and our gardens, or the houses we are building, the farm we live on, or the tasks we have to do, and are not learning the lessons of every day then life is but drudgery.

But if we live for God and his people, with hearts open to the lessons of nature, then life is full of happiness and we grow in mind and heart and soul as the years go by.

Let us resolve to spend more time in the open air realizing God's love and power, and our opportunities; always studying and learning from everyday experiences the lessons he and his love has for us to learn. "The heavens declare the glory of God and

the firmament showeth his handywork. Day unto day uttereth speech; and night unto night showeth knowledge."

OUR YOUNG PEOPLE COUNSEL TOGETHER

Part of Friday morning was set aside from the great Christian Endeavor Convention in New York City for "Conferences on the work of my denomination". The Seventh Day Baptist Christian Endeavor conference was held in Balcony G of the great convention hall, and was called to order by the chairman, Rev. Henry N. Jordan. Prayer was offered by Rev. E. F. Loofboro.

Rev. William M. Simpson gave a talk on the subject of "Carrying Our Religion and Sabbath-keeping into Our Daily Business". He spoke in part as follows: "If we stand 'four-square', we can have our religion and Sabbath-keeping in our daily lives."

In the general discussion which followed, several suggestions were offered as a means of helping our Seventh Day Baptist young people to find work among Seventh Day Baptists. One means suggested was that of printing a bulletin quarterly or annually, which might be called a "Directory of Openings". There are many young people who are fitting themselves to be stenographers or machinists, but because of the Seventh Day Baptists' seeming lack of interest in them and their work, they are finding positions in towns and cities away from their former environment. Why not publish this bulletin in which can be found the names and addresses of Seventh Day Baptists who wish to employ, and furthermore, to help our young people?

It was also suggested that the social superintendent of the board, with the help of Rev. Mr. Simpson and Miss Edna Burdick, and a few other young people, should plan and have printed a book of "Religious Good Times" for use in our own denominational social activities.

Following this general discussion, two talks were given by Rev. Clyde Ehret and by Rev. E. F. Loofboro on "What the Young People have a Right to Expect from the Church". The following points were mentioned.

1. Young People should receive instruction and leadership from the church.
2. The church should assist a young person to obtain an education, not necessarily

along the money line, but by encouraging him to obtain a high school education, and if possible, a college education.

3. The church should furnish an outlet for their youthful spirits and enthusiasm, and show its sympathy toward this so-called enthusiasm.

4. The church should be in the community for the purpose of serving.

"What the Church and Board have a Right to Expect from the Young People" was handled in a very clear and concise manner by Rev. W. D. Burdick.

1. The church expects its young people to be genuine Christians.

2. The church expects its young people to be praying Christians.

3. The church expects its young people to be Bible loving Christians.

4. The church expects its young people to enter into the world's work as Seventh Day Baptists, and to be true to God's Word.

5. The young people ought to show their appreciation for what the church has done for them.

A line from the hymn, "Faith of Our Fathers" was quoted in closing—"I will be true to thee till death."

The twenty-nine people acting as representatives from the different churches of the denomination who were there, felt, I am sure, that this meeting was one of the best which was held during the convention.

GLADYS HULETT, *Secretary*.

SEVENTH DAY BAPTIST C. E. RALLY

Just previous to the meeting of the World's C. E. convention, it was announced through the Young People's page of the SABBATH RECORDER that a rally of Seventh Day Baptist Christian Endeavorers was being arranged for on Sabbath afternoon of the week of the convention; and would be held in the Judson Memorial church where our New York City church people hold their Sabbath services.

The committee to arrange for the rally, consisting of Rev. Henry N. Jordan, Rev. Willard D. Burdick, Rev. James L. Skaggs and Secretary Shaw, had evidently carefully planned for the gathering, and when we had assembled it was found there were some seventy people present to enjoy the hour or more of good fellowship.

Owing to the fact that the great Christian Endeavor parade took place on Sabbath

Day, beginning at noon, and that the time occupied by the parade and the outdoor speaking services that immediately followed was some three hours, it was well on toward four o'clock in the afternoon before all were able to reach Judson Memorial church. At first it was thought perhaps that our young people would not take part in the parade, and then afterward decided best to do so, even though it would necessarily interfere to some extent with the rally. There can be no doubt that those of us who either took part in the parade or saw it, felt afterward that we would not have willingly missed this greatest visible demonstration of Christian Endeavor that thus far has ever been made to the world.

The editor of the Young People's page was one of those who was late in arriving at the church. When he entered Rev. A. J. C. Bond was already speaking, so that we can not give the exact subject of his address; but as we caught it, his thought was that there is a need and a place for Seventh Day Baptists even in so great a city as New York, and he pleaded for loyalty to the "faith of our fathers".

Secretary Shaw had charge of the program and Dr. Harry Prentice of the New York church led the singing.

After Director General Bond's address, the editor of the Young People's page spoke briefly on the subject, "What I Would Do if I Were Young". Rev. Henry N. Jordan, who is the trustee of the United Society of Christian Endeavor for our denomination, gave the third and last address on the subject, "Is Your Christianity of the Type that is Worth Propagating?" The speaker said things that were designed to provoke thought as to the type of Christian life which we are living. We hope to give a fuller outline of this address a little later on.

Following the addresses came the rally song. The words and music of this song, which express genuine Seventh Day Baptist principle, were written by Elizabeth Fisher Davis, and are as follows:

We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to "Rhody,"
The State whence our forefathers came.

CHORUS

We'll strive to be true to the Sabbath,
We'll strive to be true to our God,
And whether at home or afar we do roam,
We'll guide our lives by his word.

There's a place in the world's work for young folks

Who everywhere stand for the right.
Let us put on the God-given armor
To help us to win in the fight.

We need to stand shoulder to shoulder
And for each other to pray,
Encourage, inspire, and watch over
Each other for good all the way.

Then came the messages from the Junior superintendent, Mrs. W. D. Burdick, and the Intermediate superintendent, Rev. Henry N. Jordan. The Junior superintendent made a plea for greater co-operation in Junior work on the part of the older Christian Endeavorers. The one great need is for more devoted and capable Junior superintendents. The Intermediate superintendent gave an encouraging report, though there are but eight Intermediate societies. He reported a deep interest and progressive work in most of the societies.

The message from the president of the Young People's Board, who could not be present, was read by Rev. Willard D. Burdick. It was a splendid message, full of hope and courage. The past year has been one of the best in the history of Young People's work.

The roll call of Young People's C. E. societies followed the reading of the message of the president of the Young People's Board, with the following societies responding either by a personal representative or by letter: Westerly, Ashaway, Waterford, Plainfield, Marlboro, Shiloh, New Market, New York City, Adams Center, Veron, Alfred, Alfred Station, Nile, Little Genesee, Salem, Milton, Welton, Milton Junction.

In nearly every instance the reports were encouraging and hopeful. The New York City society reported a society of only some sixteen members, but as active, with every member of the society working on some committee. A vote of thanks was heartily extended to the New York Society for their initiative and co-operation in making it possible to hold the rally.

The New Market Society had the largest number of delegates—nineteen present—and responded to the roll call by singing the following verses written by their poet member, Miss Ethel Rogers:

There's an earnest band, the Y. P. S. C. E.,
Formed of many members such as you and me,
With its motives high, and tested through and through,
Who will help maintain C. E.? Will you?

CHORUS

We will to the cause be ever true,
Wrong and evil we will help subdue,
Make our lives both pure and strong,
Choosing right and shunning wrong,
Who will help maintain C. E.? Will you?

We must strive to do what He would have us do,
If we'd loyal be, and always prove true blue;
For our Master stand, and for His service too,
Who will help maintain C. E.? Will you?

Fifteen Junior societies responded with messages to the roll call. They were: Ashaway, Shiloh, Marlboro, Plainfield, Alfred, Alfred Station, Nile, Little Genesee, Salem, Walworth, Welton, North Loup, Nortonville, Fouke, New Market.

The hour was growing late, and it was necessary for several to leave the city by the evening trains or ferries for home, yet the time had been so profitably and pleasantly spent, it was felt, that many were reluctant to leave until the program had been completed. The program was brought to a close by again singing the rally song; but not till it had been unanimously voted that our own rally had been one of the best and most worth-while meetings of all the meetings in connection with the great convention.

And though the hour had come which necessitated some leaving for their homes, yet others remained for handshaking and greetings. "Blest be the tie that binds our hearts in Christian love."
R. R. T.

BE SURE TO GO TO CONFERENCE

DEAR FRIENDS:

The Seventh Day Baptist Church of Shiloh, New Jersey, will entertain the General Conference, August 23-28, 1921, and we extend you a hearty invitation to send a large delegation from your church.

We are praying that this meeting may not only be a means of great spiritual uplift to the people of Shiloh and Marlboro, who will entertain you, but that visiting delegates and the entire denomination may be wonderfully helped. Will you unite your prayers with ours that God may pour out his blessing upon us as a people?

Please send, as early as possible, a list of your delegates and visitors, adding to it as necessary, to either Auley C. Davis or Pastor Erlo E. Sutton.

Yours truly,

A. C. DAVIS,

Chairman Entertainment Committee.

Lone Sabbath Keeper's Page

ECHOES FROM MASSACHUSETTS

LOIS R. FAY

Those who have been remembering the field of Massachusetts in their prayers will rejoice that prayer has been answered in a way that proves the efficacy of making requests known unto God. We may truly say of the developments here: "They are the Lord's doings, and they are marvelous in our eyes." It is a most comforting thought that when we desire an awakening of the Divine Spirit in the hearts of human beings, in a locality apparently barren, God will grant that desire. For some time the burden of Massachusetts has been presented before the throne of grace, and there have come to light evidences that the Father remembered his promise, "Before they call I will answer."

These evidences culminated in the recent trip of Rev. and Mrs. D. B. Coon to Massachusetts, covering July 11-13, accompanied by Mrs. E. B. Saunders and Mrs. R. T. Cook. On the eleventh the party went from Ashaway, R. I., to Brookfield, Mass., where, in a beautiful lake near the home of Mr. and Mrs. J. Walter Smith, the baptism of a Lone Sabbath Keeper, Mrs. Fannie Eaton, was performed. Thus was fulfilled the preserving desire of one faithful soul.

After a night's rest in the home of independent Sabbath Keepers in Princeton, a visit was made the next day to the home of Mr. and Mrs. James Causino, of 5 Davis Street, Worcester, Mass. These people have been dissatisfied with the tenets of the Seventh Day Adventist church for some time, but were entirely in the dark as to how to proceed, not knowing any other Sabbath-keeping organizations or individuals, but the God who hears prayers strengthened their desires, guided them in their quest for light, led them step by step, and on the day previous to Mr. Coon's visit, sustained their spirits to endure the severe grilling of two Adventist women who called to see why Mr. and Mrs. Causino had been absent from church the several preceding Sabbaths. Those who have been through

similar ordeals know how it feels to be called lost, and accused of having committed the unpardonable sin.

But the visit of Mr. and Mrs. Coon brought balm for the soothing of the wounds resulting from the anathemas of the Adventist callers. The experiences of both Mr. and Mrs. Coon with similar cases in the West, and their personal acquaintance with many who had passed through the same deep waters, were of inestimable value by way of encouraging these earnest, trembling pilgrims along the king's highway.

One other feature of the day's blessing was the unexpected presence of another seeker for light, a neighbor of the Causino's, so that there are two families in Worcester with a renewed realization that: "When through the deep waters I call thee to go, the rivers of sorrow shall not overflow."

Continue your prayers, ye faithful! There are days of struggle still before these two families. They live in a city of prosperous and adamant commercialism. Our prayers should arise that the two bread-earners may have courage to stand by their convictions in the face of the difficulties, and that the stony hardness of commercial hearts may melt beneath the touch of the Divine Spirit.

Princeton, Mass.

AN EARNEST APPEAL

REV. HENRY N. JORDAN

"CARRY ON!"

The leader fell but his leadership was not in vain. His mantle fell upon worthy shoulders. His aides caught up the standard and led on. His followers pressed forward for visions of victory were clear and about to be turned into realities. Milton *must not, can not fail or fall.*

Carry on.

The cloud of sorrow which hung heavily over the hearts of Milton has a rich, silver lining. The gloom has been dissipated. An era of great opportunity and usefulness is on the threshold. The registration of students is positively encouraging. A strong faculty is ready for the opening of the year. Milton awaits the coming of the earnest, eager, hardworking, Christian young men and young women. Many of these must find opportunity to work their way through school. They will need the

aid of scholarships or other aid. The supply of scholarships is exhausted. But we have the privilege of going to friends of the college and the young people and putting the situation before them.

Several friends of Dr. Daland and the college have most generously, in times past, pledged the tuition of \$50 per year of one or more pupils. These friends are unknown to the faculty and the trustees. We hope they will gladly continue these *investments* in young people. Deserving students need your encouragement. Other friends of the college are urged to make possible the continuance in school of those who otherwise must drop out.

Dear friends of Milton, this is a time of great opportunity for you, the young people you may help, and for the college. The future of some of these young people may depend upon the encouragement given or withheld.

Carry on.

Kindly send all your replies to Prof. Le-man H Stringer, Milton.

ALL ABOARD FOR THE GENERAL CONFERENCE AT SHILOH

With the usual swiftness of time the twenty-third of August, 1921, will soon be here. Our local committees are busy making preparations for your coming; but there are some things for you to do. Look up the cost of a ticket to the thriving city of Bridgeton, N. J., decide that the cost is worth-while and send your name to Auley C. Davis, chairman of the Entertainment Committee, or Pastor Sutton, who will see to it that you have the best we have to give.

We count it a privilege to furnish lodgings and breakfasts without cost to you, and the best possible arrangements will be made for dinners and suppers, cafeteria fashion, so that you can buy and eat just what you like at reasonable prices.

The entire public school building and grounds have been rented for Conference. This will not only afford meeting places for the various societies, boards, general meetings, etc., but this with the church and grounds will provide ample provision for rest and recreation. Tennis, volley ball, basketball, baseball, swimming, etc., may be enjoyed. (Bring the things you may need along these lines.)

Of course we are all sorry that Jack

Frost got all our peaches but we understand that he was quite generous in the matter and treated much of the United States alike. But do not worry, we will find something with which to satisfy your hunger.

We believe in you as a people; we believe in the Christian grace of hospitality and the value of physical comforts; but we would emphasize the importance of the inner life. We shall enjoy your visit to us but we have been praying that a great spiritual blessing may come as a result of the Conference of 1921. Shall we not unite our prayers that so far as possible denominational machinery may drop out of sight and that there may be a great religious awakening among us. We are glad that the Shiloh Church, like many others, has "gone over the top" but while we need the money, may it bring with it that which we so greatly need, a revival of the spirit of evangelism.

Yours truly,

ERLO E. SUTTON,
Pastor.

Shiloh, N. J.,
July 21, 1921.

HOME NEWS

NORTH LOUP, NEB.—A most enjoyable social time in the nature of a mother and daughter affair was held in the basement of the Seventh Day Baptist church Sunday evening. About twenty daughters above sixteen years of age and as many brothers, either real or borrowed, gathered around a beautifully arranged table to partake of the good things served and to enjoy the splendid toasts that followed. Miss Myra Thorngate who planned and had charge of the affair, made a charming toastmistress.

Seven periods in the life of a girl, as represented by seven different flowers was the key-note of the talks. The golden glow represented the girl at high school age and Mrs. Hemphill responded to the toast, "If I were a girl again". Aletha Thorngate taking as a type the red carnation—spoke on the subject, "The relation of a mother to her high school daughter". The gaillardia whose dark heart and glowing petals seemed to stand for the thoughtful and gay in a college girl's life was presented by Eunice Rood in "What the college girl expects from a mother". The rose, typical of the bride, was to have been taken by Isabel Allen who was

(Continued on page 160)

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

ATTENTION

Will Sabbath-school teachers of the first year Intermediate please have their pupils prepare character sketches of the characters studied during the lessons of this quarter. Will you ask your children to do their best, and bring or send the papers to Conference to be read on Sabbath Day when a review of the quarter's work will be conducted by means of chalk talks, character sketches, word pictures, etc. In writing about this matter address Miss May Dixon, Shiloh, N. J., who has charge of the children's activities at Conference this year.

We want a good Sabbath-school exhibit at Conference this year. Will pastors, superintendents and teachers take an interest in getting material to Shiloh. It will be kept in good order and safely returned. If you can not carry it yourself, mail it to Pastor E. E. Sutton, Shiloh.

The very next day after this RECORDER reaches the readers we hope every belated secretary's books will be mailed to Dr. Burdick. A large number of the books are already at hand, more than in former years, and the added information received through the new plan is highly satisfactory to the Sabbath School Board. We hope the records will be faithfully kept for the current year.

MINUTES OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, June 5, 1921, at 2.30 o'clock. The president, A. E. Whitford, presided, and the following trustees were present: A. E. Whitford, G. E. Crosley, E. D. Van Horn, D. N. Inglis, Mrs. L. A. Babcock, G. M. Ellis, Mrs. J. H. Babcock, L. A. Babcock and A. L. Burdick. Visitors: Miss Mary Lou Ogden, Salem, W. Va.; Edward Ellis, Dodge Center, Minn.

Prayer was offered by Pastor E. D. Van Horn. The minutes of the last meeting were read. The report of the Committee on Publications was presented and adopted.

The report of the Finance Committee was presented and adopted.

The Committee on Field Work reported that the Field Representative had gone east to attend the sessions of the Eastern, Central and Western associations, and would also visit some of the Sabbath schools both before and after these meetings. The report was adopted.

The Treasurer's quarterly report was presented by the Treasurer, L. A. Babcock, as follows:

MILTON, WIS., JUNE 1, 1921

L. A. BABCOCK,
in account with
THE SABBATH SCHOOL BOARD GENERAL FUND

Dr.

Mar. 20. To Balance	\$143 38
" 27. The American Sabbath Tract Society, Refund on Publications, etc.	313 03
Apr. 2. Wm. C. Whitford, Forward Movement	65 30
Salem Church	3 91
Gentry Sabbath school	15 00
May 1. Wm. C. Whitford, Forward Movement	57 39
First Brookfield Church	1 00
Salem Church	3 98
Walworth Sabbath school	19 38
" 6. Irving A. Hunting, Plainfield Sabbath school	10 00
Interest on \$300 Bonds, Babcock Bequest	6 36
" 16. Interest on \$500 Bonds, Hocker Fund	10 63
" 31. Jay Van Horn, Edinburg, Texas	5 00
Total	\$654 36

Cr.

Apr. 11. Rev. A. J. C. Bond, to expense, Indianapolis	\$ 15 75
E. M. Holston, March salary	100 00
Miss Evalois St. John, editing <i>Sabbath Visitor</i>	120 00
Rev. M. G. Stillman, salary, assist editing <i>Helping Hand</i>	25 00
May 9. R. E. Magill, treasurer, 75% expense Council and Lesson Committee	48 00
Baker & Taylor & Co., to bill, E. M. Holston supplies	67 31
American Sabbath Tract Society, cuts for use in <i>Projector</i>	13 23
E. M. Holston, April salary	100 00
Hosea W. Rood, assist editor <i>Helping Hand</i>	25 00

May 30. E. M. Holston, May salary....	100 00
E. M. Holston, advanced expense	100 00
<hr/>	
Total expense	\$714 29
Total receipts	654 36
<hr/>	
Total deficit June 1	\$59 93

Armenian Syrian Relief Fund

<i>Dr.</i>	
To balance, March 20	\$91 35
<hr/>	
<i>Cr.</i>	
May 31, Cleveland H. Dodge, treasurer to draft	\$91 35

The committee appointed to prepare the program for the Sabbath school hours at the coming General Conference made a report, which was accepted as a report of progress and the committee continued.

A report from Rev. W. D. Burdick, D. D., a Vice President of the Board, who was appointed to represent the Board at a conference of Educational Agencies, held at Garden City, L. I., May 12-14, was presented and accepted and the bill for expenses was allowed and ordered paid.

The Secretary was instructed to prepare the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

Authority was voted to the Committee on Publications to have prepared and mimeographed a series of Home Mission Studies for use in the Vacation Religious Day schools, at an estimated cost of \$25.00.

The minutes were read and approved. Adjourned to the call of the President.

A. L. BURDICK,
Secretary.

ADJOURNED MEETING

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Wednesday evening, July 20, 1921, at 8 o'clock.

The President presided and the following trustees were present: A. E. Whitford, J. H. Lippincott, L. A. Babcock, E. M. Holston, Mrs. L. A. Babcock, Mrs. J. H. Babcock, W. D. Burdick, Jr., H. N. Jordan, G. M. Ellis, G. E. Crosley and A. L. Burdick.

Prayer was offered by Pastor H. N. Jordan. The minutes of the last meeting were read.

The annual report of the Treasurer, L. A. Babcock, was presented and was followed by the report of the Auditing Committee,

which vouched for the correctness of the report. On motion both these reports were adopted.

The annual report of the Sabbath School Board to the Seventh Day Baptist General Conference was read, in outline, by the Secretary and upon motion was approved and the Secretary was instructed to complete it.

The annual report of the Field Representative was presented in outline, and by vote was approved and ordered made a part of the annual report of the Board.

The report of the Committee on Revision of the Budget was presented in part and accepted as a report of progress and the committee asked to complete the report and present it later.

The Committee on Conference Program submitted a report, through the chairman, A. E. Whitford. The report was adopted.

Correspondence was read from Secretary Edwin Shaw, Rev. M. G. Stillman, Mrs. Frances F. Babcock, Mrs. W. L. Davis, Rev. George T. Webb and others.

Bills for \$4.00 and \$16.00 were presented from the Davis Printing Company, for printing, and for \$18.42, \$7.90 and \$8.35, for stencils, stationery, typewriting, mimeographing and postage, for the use of the Vacation Religious Day Schools, were presented by Prof. W. D. Burdick. They were allowed and ordered paid. The Secretary was instructed to procure four copies of the minutes of the S. S. Council.

It was voted that the question of editorial work be referred to the President for consideration.

The completed report of the committee on revising the budget was presented and adopted as follows:

"Your Finance Committee would recommend the following budget for the year 1921 and 22:"	
For editorial work on the <i>Helping Hand</i> ..	\$ 75 00
For editorial work on the <i>Junior Series</i> ..	70 00
For editorial work on the <i>Sabbath Visitor</i>	120 00
For printing share of "Year Book".....	50 00
For printing and postage	100 00
International Lesson Committee and S. S. Council expenses	75 00
Salary and expenses of Field Representative	1,330 00
For other expenses of the Board	280 00

Total \$2,100 00

Respectfully submitted,

G. E. CROSLY,
G. M. ELLIS,
Committee.

It was voted that the Field Representative procure printed certificates of attendance for those who have been enrolled in the Vacation Religious Day schools.

The minutes were read and approved. Adjourned.

A. L. BURDICK,
Secretary.

Sabbath School. Lesson VII—August 13, 1921

PAUL IN ICONIUM AND LYSTRA
Acts 14: 1-28

Golden Text.—"Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10.

DAILY READINGS

- Aug. 7—Acts 14: 1-7
- Aug. 8—Acts 14: 8-18
- Aug. 9—Acts 14: 19-23
- Aug. 10—Acts 14: 24-28
- Aug. 11—Ex. 20: 1-7
- Aug. 12—Rev. 22: 6-9
- Aug. 13—Isaiah 45: 18-24

(For Lesson Notes, see *Helping Hand*)

DEATHS

CAMPBELL.—Mrs. Anna C. S. Campbell, daughter of Jacob and Cornelia Davis Spahr, was born August 11, 1857, and died March 18, 1921, in the same house, near the Seventh Day Mill, in which she was born, having lived in different places within Cumberland County all her life.

She was educated in the public schools and at Shiloh Academy and was a member of the Shiloh Seventh Day Baptist church.

In October, 1875 she was married to Benjamin Campbell and seven children were born to them, all of whom are living except Francis, the twin brother of Ernest who gave his life in France in 1918. The others are Mrs. Harry S. Davis, of San Antonio, Tex., Mrs. John B. Nickerson, of Penns Grove, N. J., Misses Margaret, Susie and Lucy Campbell and Ernest Campbell.

Up until four years ago, when her illness began, she had been an active member and, for a long time, secretary of the Marlboro Ladies' Aid Society and of the Adult Bible Class of the Marlboro Sabbath School for she was possessed of a keen intellect, great executive ability and was a devoted mother.

Services were conducted by her pastor, Rev. E. E. Sutton, at her husband's residence on Sunday, March 20, at 2 p. m., and she was laid to rest in Overlook Cemetery beside the baby granddaughter who had died only two weeks before!

E. E. S.

BURDICK.—Emmet L. Burdick was born in Allegany County, N. Y. June 21, 1851, and died at the home of his daughter, Mrs. Roy Benedict on Sabbath morning, June 11, at Hobart, Okla.

On February 28, 1878, he married Miss Ida Green in his native State and to this union were

born three children: Ellery Burdick, of Roosevelt, Okla., Mrs. Roy Benedict, of Hobart, Okla., and Buell Burdick, of Gotebo, Okla. Mr. Burdick resided in New York State until about 1894 when the family went to Alabama and spent a year for the benefit of Mrs. Burdick's health. Then the family moved to Nortonville, Kan., where they lived until 1901, when the Kiowa, Comanche and Apache Indian reservation was opened to settlement. Mr. Burdick drew a claim two and a half miles north of Lone Wolf, Okla. and resided on it until five years ago, since which time he and Mrs. Burdick have made their home with their daughter. While he was of retiring disposition, he had many friends wherever he lived, was an upright, honest citizen and devoted to his family and friends.

Early in life he became a member of the Seventh Day Baptist church and was a member of the Nortonville church at the time of his death.

A brief service was held at the Benedict home at Hobart, and the body was shipped to Nortonville, accompanied by his companion, his son Ellery, and his daughter, Mrs. Benedict, his son Buell being unable to come. Funeral services were held at the C. D. Stillman home at Nortonville on Sunday, June 12, conducted by his pastor, Rev. H. L. Polan, and burial was made in the Nortonville Cemetery.

H. L. P.

MOSHER.—Florrella Case, daughter of John and Sarah Elston Case, was born near Newton, N. J., April 14, 1864. She died June 21, 1921.

She was married to William R. Mosher June 12, 1889. Their only child, Frances, now Mrs. Charles E. Glenn, and her father survive the beloved wife and mother.

In 1895 the Rev. A. H. Lewis baptized Mrs. Mosher and received her in the membership of the Seventh Day Baptist Church of Christ, Plainfield, N. J., and until the end she lived faithfully in that relationship. She seemed to find her chief joy in service, and to live for the happiness of her home and her friends. She talked calmly with her husband of the possibility of death, and passed on without fear. Her death has saddened a large circle of friends who had come under the influence of her winsome, cheerful, consistent life.

An appropriate farewell service was held at the family home, 237 East Fifth street, Plainfield, N. J., on Thursday afternoon, June 23, 1921, conducted by Pastor James L. Skaggs. Appropriate hymns were sung by the Whitford-Titsworth male quartet. The body was laid to rest in Hillside Cemetery.

J. L. S.

MARSH.—Mrs. Miranda Potter Marsh was born at Verona, N. Y., January 28, 1828, and died June 17, 1921, at the home of her daughter, Mrs. L. A. Murphy, at Los Angeles, Cal.

She was married to David Marsh at Verona and to this union were born two children; Dora Marsh Murphy, of Los Angeles, Cal., and Ira B. Marsh, of Canada, Kan. The family moved from New York State to West Halleck, Ill., then to Chillicothe, Ill., where they resided from about 1860 to 1866, when they moved to Farina, Ill., where they lived for about fourteen years. They

came to Nortonville during the winter of 1881 and 1882, and resided here until 1896, when they moved to Effingham, Kan., to be near their daughter. After spending about ten years at Effingham, Mr. Marsh having died in 1906, Mrs. Marsh went to Los Angeles, Cal., to make her home with Mrs. Murphy.

Mrs. Marsh united with the Verona Seventh Day Baptist church in early life and transferred her membership to the West Halleck, Farina and Nortonville Seventh Day Baptist churches, in the latter of which she retained her membership until her death. She was a great lover of the Bible and in her unusually long life the Word meant more to her than it does in many lives.

She is survived by her daughter, Mrs. Murphy, of Los Angeles, Cal., her son Ira, of Canada, Kan., her nephew, Lee Marsh, of Waterville, Kan., two nieces and other relatives and friends. A funeral service was conducted at the home of the daughter on Tuesday, June 21, and another at the Nortonville Seventh Day Baptist church on Sabbath morning, June 25, 1921, by her pastor. Burial was made in the Nortonville Cemetery. H. L. P.

GOODRICH.—Charlotte M. Morgan, the widow of the late Ezra Goodrich, entered into rest, June 22, 1921.

She was the only daughter of Mr. and Mrs. Isaac P. Morgan and was born in Nashua, New Hampshire, October 8, 1833.

In 1851 she was married to William V. Little in South Royston, Vt. Following their marriage they made their home in Manchester, Mich., then in Fall River, Wis. and, still later, on a farm at Windom, Minn., where Mr. Little died. He was buried in Milton Junction, Wis., beside their two children William H. and Lucy A. After the death of her husband Mrs. Little came to Milton Junction where she has since made her home.

Mr. and Mrs. Little were baptized by the Rev. James C. Rogers in Clear Lake near Milton Junction and became members of the Rock River Seventh Day Baptist church.

October 16, 1893, Mrs. Little was married to Ezra Goodrich who was deceased January 1, 1916.

Many friends mourn the loss of this Christian woman who held high ideals, had strong convictions as to truth and right, and was loyal to her friends, her God, and to the church in which she had a deep interest.

Memorial services were held in the Seventh Day Baptist church at Milton Junction June 24, in which pastors Van Horn and Jordan had a part. Interment was in the cemetery at Milton Junction. H. N. J.

GATES.—Harrison W. Gates was born in Edmeston, N. Y., August 2, 1840, and passed away in Leonardsville on June 22, 1921.

He was married in 1860 to Sarah Ann Sawyer Simmons who survives him. He also left four children, Mrs. Julian Welch, William B. Gates, Mrs. Sarah M. Talbot, and Amos Morrel Gates. He was a member of the West Edmeston Seventh Day Baptist church. Funeral services were conducted by the Rev. F. E. Peterson, and interment was made at Edmeston. F. E. P.

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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(Continued from page 156)

not able to be present. Mrs. Georgia Green, using as a symbol the delicate baby's breath, spoke on, "What a mother hopes of her children". The larkspur representing the poor working girl, was brought out by Hazel Crandall in her talk on, "What a working daughter expects of her mother". Finally the mature age, with the astor as a symbol was fittingly presented by Mrs. Jessie Babcock—"What a mother expects from her working daughter".

Mary Davis had charge of the serving with Mary Johnson, Selma Robbins, Alice Thorngate, Inez Hutchins and Ruth Babcock as waitresses.

Mrs. Celia Moulton had charge of the kitchen, Aletha Thorngate of the decorations, while the dainty hand-tinted place cards were the work of Katharine Babcock. The bowls of sweet peas, with green trimmings down the center of the tables, made lovely decorations. The pink and white color scheme was also carried out in the refreshments.

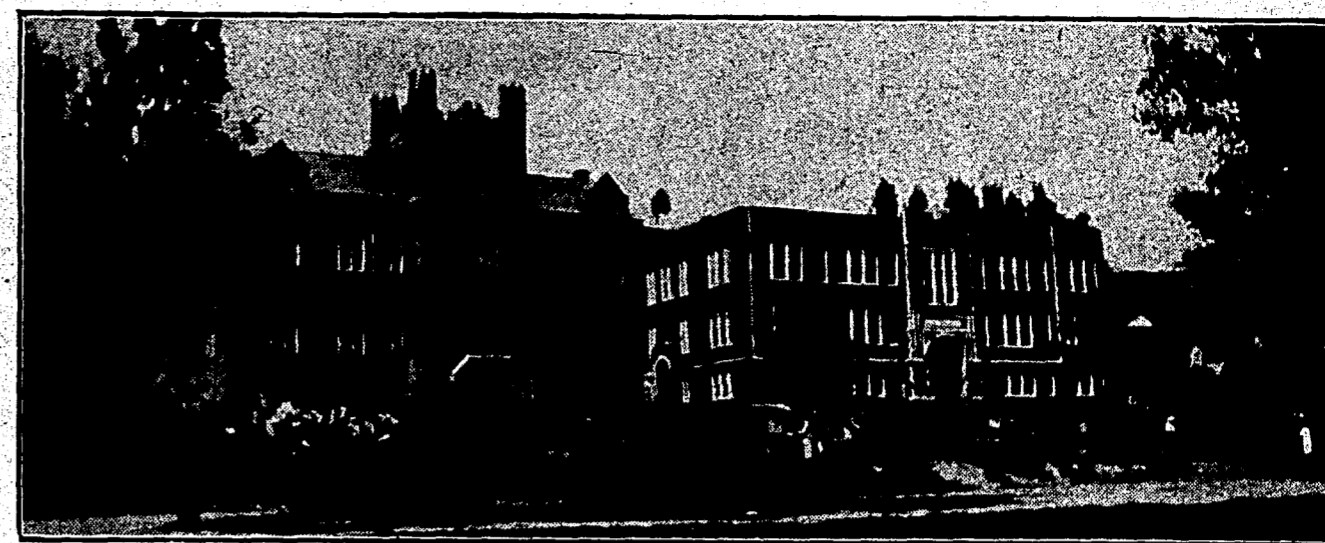
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AUGUST 23-28

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The Sabbath Recorder



MRS. CORLISS FITZ RANDOLPH

CONTENTS

Editorial. —"The General Conference and the People."—How to Reach Shiloh, N. J.—"Lo, the Poor Indian!"—Pastor Hutchins as Conference Musical Director.—Why Not a Pentecost.—A Conscientious Christian and a Devoted Home Maker.—Some Things That Make Us Weak.—Good Meetings.—Our First Visit to Brookfield	161-165
Impressions of "Dry" America	166
Program of the Southeastern Association	166
Commission's Page. —Honor Roll.—Seventh Day Baptist General Conference	167
Psalm One Hundred Thirty-nine	168
Shiloh's Urgent Call to Conference	170
Missions and the Sabbath. —Letter From Lieu-oo	171
In Borrowed Clothes	172
Health Conservation a Christian Duty	173
Woman's Work. —My Friends—An Introduction.—Worker's Exchange	174-177
Tribute of Milton Church to Brother Daland	177
Provisional Program for the General Conference	178
Young People's Work. —Lessons From Ruth.—Reports From Intermediate Societies.—A Message to Intermediates.—Belated Copy But Too Good to Lose	180-183.
Marion Melissa (Howard) Fitz Randolph	183
Children's Page. —From State Street to Friendly Street.—The Envious Boy	186-189
Home News	189
Marriages	190
Deaths	190-192
Sabbath School Lesson for August 20, 1921	192