

The Sabbath Recorder

A TRUE AND LOVING GUIDE

The man who risks going alone in a dangerous mountain climb in daylight, without a guide, is reckoned foolhardy. Even he wouldn't go in the dark night. How much worse is it to go alone on the life-climb without even a single ray of daylight to show the way. Yet many do just that. Foolhardy would you say?

There is a tender awe in knowing that there is some One at your side guiding at every step, restraining here, leading on there. He knows the way better than the oldest Swiss guide knows the mountain trail. He has love's concern that all shall go well with you. There is great peace for us in that, and with it a tender awe to think who he is, and that he is close up by your side. When you come to the splitting of the road into two, with a third path forking off from the others, there is peace in just holding steady and very quiet while you put out your hand and say, "Jesus, Master, guide here." And then to hear a Voice so soft that only in great quiet is it heard, softer than faintest breath on your cheek or slightest touch on your arm, telling the way in fewest words or syllables—that makes the peace unspeakable.—S. D. Gordon.

God is the owner of all; we are his stewards and must account for all that we have; God requires acknowledgment of his ownership by giving a definite proportion of our income for his service; we should use all of the rest—what we spend and what we save—in ways that are pleasing to God.

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What Would the World Be Without the Church?

If those who try to think the church has seen its day, and who extol all kinds of substitutes for philanthropic and benevolent work, would pause long enough to think the matter through and see what the world would be without a church, there might dawn upon them a new light as to its value; and they might be willing to unite in making it better. Often those who think the church is faulty are the very ones who ought to try to make it better. Instead of doing this they leave it alone to fight its way without their help. They weaken and handicap it by aiding its enemies in one way or another.

Suppose their lugubrious prophecies should come true, and the Christian Church should cease to exist? Suppose there were no more houses open for worship on any Sabbath; no more meetings for prayer, or praise, or thanksgiving. No more Christian teaching and preaching from the thousands of pulpits, calling attention to God and his requirements; nothing but the constant grind of toil, the strifes of ambition, the craze for pleasure and the glamour of society absorbing the attention of men. There would soon be no calling people to God; no Bible appeals to the public conscience, and to a higher spiritual life! Who would want to live in such a world?

Will newspapers, magazines, lyceums, lecture platforms, be likely to fill the place of the church? Will the various lines of science supply food for the spiritual man? Will the sciences supply the religious life that gives faith, hope and love? Science supplies knowledge, furnishes light for the intellect, and promotes temporal civilization. But religion—the work of the church—is needed to keep the soul in touch with a Father-God, and to keep man in submission, in faith, in obedience and love.

The highest civilization attainable through science, good and desirable as it may be in its line, tends rather to separate man from man; to make human distinctions between classes; but not so with true religion. It is the business of the true church to overcome human distinctions before God; to give unity

to human life and to keep man in touch with a heavenly Father.

Remove the Church and you remove the mightiest force for democracy; the one great institution promoting equality, fraternity, and the higher interests of men.

Roman Catholics Claim the Honor Protestants Follow Them Mr. Theophilus A. Gill, of Los Angeles, Cal., received

this word from a Catholic priest with whom he had been corresponding: "My dear sir: I agree with you that there is no Biblical authority for the substitution of the Sunday for the Sabbath. I have read the tracts on this subject that you sent me. They are well written and prove the contention conclusively.

"The Catholic Church changed the day of divine worship from the Sabbath to Sunday, or first day of the week. Your sole rule of faith is the Bible as interpreted by the individual; ours is the Bible and sacred tradition as interpreted by the Church, in matters pertaining to faith or morals, which are essential to salvation."

With the great abundance of undeniable evidence that the Roman Catholics placed Sunday as a day of worship instead of the Sabbath of Jehovah and of Christ, it does seem strange that Protestants who put such emphasis upon the Bible as their only rule of life, should reject the plain Bible teachings on this point and be so zealous in following the dictum of the Catholic Church!

Why do not Protestants who broke away from the Roman yoke in the Reformation, go on now and *complete* the reformation? This would make them consistent with their theory that they are true to the Bible as the Christian's rule of faith and practice. Then, too, they would be following the example of Christ and Paul who observed the Sabbath as commanded by the Father.

Race Problems Troubling the Nation According to the Research Department of the Federal Council, the migration of Negroes from the southern to the northern States is assuming such magnitude as to become a matter of great concern to the na-

tion. During the last year fully thirteen per cent of the colored farm hands and tenants have migrated from Georgia alone; and the increasing exodus of Negroes from other southern States is attracting much attention. For the first time in a hundred years the white population in South Carolina is larger than the black,—a condition due to the migration of Negroes to northern States.

As the years go by and colored natives of the southland find, through friends who have moved north, that such a venture can be safely made, even thrifty farm tenants and men with families who have made some savings are joining in the exodus.

Scarcity of labor in the cotton belt and elsewhere is beginning to give great concern, and the question as to how it can be remedied has become a living one.

In a meeting held in Charleston recently, the president of the cotton-growers association made this suggestive remark, the truth of which must be taken to heart: "The Negro can be kept on the cotton plantation by kindness and personal attention. The land owner needs to get on the job. There has been a lack of brotherly feeling between the landlord and the tenant. . . . We may soon have to come to a profit-sharing basis of dealing with plantation labor."

Farming interests are not the only interests to which these words might come as helpful solutions of labor and capital problems.

Nothing short of true Christian principles can ever settle these perplexing problems. The spirit of brotherhood that protects all classes alike under the laws and in the courts will go a good ways toward bringing in a brighter day.

The crucial testing grounds for these principles is not in the South alone; but is in the North as well. Some northern cities need a change of heart on the race problem as well as do southern plantation districts.

Uncle Oliver Making The Best of It

Many RECORDER readers have undoubtedly heard of the accident that befell Brother Hosea W. Rood, better known to many for years as "Uncle Oliver," when his bicycle and an automobile came into collision, leaving him unconscious in the street. When he came to himself he was in the hospital, with both bones of his right leg broken six inches above the ankle.

The letter that brought this news came to

hand just too late for last week's issue. Our readers will be glad to know that Brother Rood is getting along nicely, and they will all join with the RECORDER in congratulations that the accident was no worse. To be thus crippled is bad enough; but not so bad as to be put out of commission for life. We do not know how to spare our good faithful workers; and we thank God when he gives them a new lease of life for further service.

In his cheery way "Uncle Oliver" writes of being so nicely cared for and having such pleasant surroundings that he is truly happy. For years he has been so busy he could not stop to think much, but when he realized his condition he said to himself, "It is up to you now to make the most of it"; and so he is having a good time with his SABBATH RECORDER and other books, and is trying to leave all his troubles with the Lord.

Mrs. Rood is with him for company in the hospital some of the time. We are glad she is able to be there with her good cheer. We will all be glad with her when her husband gets on his feet again.

It Has a True Ring In the article by Mrs. Martha Wardner on another page of this RECORDER, we enjoy the fair and candid spirit shown all the way through; but we have a particular liking for the loyal and true position taken in her last two paragraphs.

Could our people come to possess the persistent, unselfish, non-surrender spirit described there, we would soon answer some of the questions growing out of our loss of numbers.

"A Real Trouble, Too" The Missionary and Tract boards are by no means the only interests that are in financial distress. The Young People's Board, the Sabbath School Board, the Conference Commission, are all in need of immediate help; but this is not all. And some way the strong appeals from various pens do not bring the response which we think they should.

Now as we take up the copy just received for *Woman's Work* and begin to prepare it for the printers, our heart is touched in a peculiar way. Seldom have we seen such an appeal from our Woman's Board. It is "a real trouble, too"; probably as great as our women workers have ever confronted; and we do wonder if this appeal will be any more successful than some of the other pleas

for help have been? Please don't miss the Woman's page this week.

An Error in Fouke's "Ad" On the inside of the back cover of the RECORDER, in the Fouke School notice, the name of Clifford A. Beebe, the pastor, was accidentally published as principal, when it should be Miss Fucia Fitz Randolph.

The error can not be corrected until new covers are printed a few issues ahead. Miss Randolph has been elected for another year; but Mr. Beebe rather expects to leave Fouke at the close of the school year. If this should be so, Fouke will need another pastor.

North Loup's Home News Because Conference is to convene with the North Loup Church in August, our readers will take great interest in news items from that place. We have promise of some interesting historical articles by one of the early settlers.

In this issue you will find something regarding railroad rates, and auto routes beyond the Missouri River. This is only a beginning. As the weeks go by all eyes will be turned toward North Loup, and we hope the people there will not be disappointed about securing a large attendance.

Be Patient We Will Do Our Best For some weeks we have had so much copy that it has been difficult to decide what to leave out. Our friends must remember that the RECORDER has only so many pages and we can not stretch the forms one bit. With so many departments, each one of which must begin at the top of a page, it sometimes becomes difficult to avoid using fillers. These we try to have full of general interest and they furnish good reading. Brief articles would often help. Very long ones hinder.

The forms are made up beginning with the first page, and almost every week, after type is all set and proofs read, the editor is obliged to decide what articles can wait. Sometimes several pages must remain standing. The special Religious Day School number just out made it necessary for something on other subjects to wait. This is likely to be true of any special number—like the College numbers.

Our friends can see that since the death notices always come last, these are frequently crowded out. There is quite a list now waiting in type for a chance to get in.

We are sorry, always, when this is so. But we see no way to avoid it sometimes.

This explanation will answer several questions of our friends. Please be patient, and we will do our best.

Two Encouraging Letters In these days every loyal Seventh Day Baptist must be looking for encouraging things from the fields. Every indication of good results from our efforts should be hailed with joy and become a source of strength.

In this respect, the two letters in the Missions' department of this RECORDER will be read with much interest. Don't miss them.

WHY DO NOT SEVENTH DAY BAPTISTS GROW?

MRS. MARTHA H. WARDNER

(Paper read the the semiannual meeting of the Michigan Sabbath-keepers' Association held at Battle Creek, May 11-13, and requested for publication in the "Sabbath Recorder" by vote of the association.)

It seems rather inappropriate to choose a convert to Seventh Day Baptist doctrines to point out the faults of the denomination to the native-born communicants; but probably the program committee had in mind the thought that thirty-five years' experience since taking out my naturalization papers entitles me to equal privileges with others—even the privilege of finding fault.

I am aware that there is some opposition to the presentation of this subject, but why, may I ask, is it not pertinent? Every loyal Seventh Day Baptist must feel that it is a subject of great import. The physician must diagnose the case before he can prescribe the remedy. Let us this afternoon, in the spirit of true humility and prayer, try to diagnose this case and find the remedy, bearing in mind that harsh criticism of any subject seldom produces good results.

It must be distinctly understood that the subject refers to numbers only, otherwise I should say their work is increasing in volume and expansion. We are obliged, however, to face the fact that in numbers we are not growing. Various reasons for this may be given, only a few of which I shall mention; others will develop the subject.

First; we lack in aggressiveness. In my experience of meeting and living with strangers I have found that the great majority of them had never heard of us; but to the credit of our Adventist brethren let me

say that I have yet to meet the first person who has not heard of them.

I once had an annoying experience trying to convince a Baptist minister, a thorough scholar, the son of a minister prominent in that denomination, that Seventh Day Baptists existed as an organization. "Why," said he, "You must be Adventists and you are only about fifty years old." When I insisted that we were an organization much older than the Adventists, he replied that he had never heard of them, but if there were such a people they were not a separate organization but a part of the Baptist denomination.

I said no more for fear he would think I had lately escaped from an insane asylum, but in fulfillment of my prerogative as a woman to have the last word, I completed the argument by sending him some RECORDERS.

A few years previous to this I formed an acquaintance with a Baptist lady of advanced years, who was so thoroughly posted on matters in general that it seemed to me she knew almost everything; yet she had never heard of Seventh Day Baptists. When I told her about our first foreign missionaries she replied that she did not recall the name Wardner but she remembered when Mr. and Mrs. Carpenter went to China and added, "They were sent by our denomination, weren't they?"

Sometimes people have insisted so strongly that there were no such people as Seventh Day Baptists, that I have felt my temper rising but thought best to hold it in check until such time as I could determine whether it should be directed toward them for not knowing or toward Seventh Day Baptists for not making themselves known.

Second; the loss sustained by those born within our ranks, but who have sold their birthright. The loss thus sustained can not be estimated, for in addition to the personal loss we have to overcome the influence they cast against us by withdrawing from our midst. If all who were born Seventh Day Baptists and their descendants had remained true to the "Faith of their Fathers" this subject would not be under consideration today.

Third; the lack of deep spirituality. It is with some degree of hesitation that I give this reason, for experience has taught me that people are very sensitive on this point; but if the lack of deep spirituality is one of

our faults we ought to recognize it in the spirit of humility and search until we find the remedy. The Christian's prayer at all times should be, "Lord rid me of everything that hinders thee from using me in thy service."

In my early days as a Sabbath-keeper I had a conversation one evening on the Sabbath with some old time friends. After I had set forth my belief one of them said in substance, "I never heard any one present the Sabbath in that light before but if what you say is true then Seventh Day Baptists (the only Sabbath-keepers she knew) of all people should be the most spiritual. They are good people. No one could say they are not in my presence without hearing from me; but in my association with them it has seemed to me that spirituality was the very thing they lacked."

Her words drove home to my heart the conviction that if we, as representatives of Jehovah's Sabbath, exert any great influence in its behalf we must not only be known as good neighbors, honest and upright, a people who support the church heartily, but we must radiate unconsciously that spiritual atmosphere that emanates from the individual only who walks hand in hand with God.

Fourth; the feebleness of a Sabbath conscience in the world, especially in the Christian church. It requires no keenness of vision to discern that the spirit of Sabbath observance is becoming very weak in the world. How can it be otherwise when ministers of the gospel and religious teachers proclaim that under the Gospel dispensation there is no sacred time. Our lack of growth is not all due to our own faults, for we are confronted with the gigantic task of creating in the world a Sabbath conscience before we can win people to our ranks.

Possibly it was not intended that I should point out the remedies but it seems to me of little use to disclose the faults without revealing the remedies.

As an incentive to more aggressive work we need a clearer vision of the importance of the Sabbath and the place it holds in the Divine plan for the ages. We need a stronger conviction that this is not the mere question of a day; but the question of obedience or disobedience; a question on which the very foundation of Christianity rests; we need a deeper conviction of the fact that it is a sin to break the Sabbath commandment just as truly as it is to break the com-

mandment against stealing. Many a person who would be shocked at the thought of wronging his neighbor by stealing from him, tramples heedlessly upon the Sabbath, which infinite love and wisdom designed as the medium by which in a special manner he could communicate his spirit to the child of his creation and thus bind him to himself with an indissoluble band.

The demand for a Sabbath specialist to devote his entire time to the work; and for the standing by his side of every Seventh Day Baptist is imperative. Why should we hesitate to enter the field of aggression? We must be tactful lest we hinder rather than advance the cause, but if we believe God has commissioned us to be custodians of this priceless jewel we have no apologies to make for heralding its tidings to the end of the world; but rather we are in duty bound to do so.

How can we stop, or at least lessen the loss sustained in consequence of those who forsake us? I suggest a campaign of education; addresses given in every church such as Battle Creek Church has lately enjoyed. "Precept must be upon precept; line upon line"; "here a little and there a little." Pastors, church officials and Sabbath-school teachers must be alert and completely free from any compromising attitude; and over and above all and transcending these home influence must be right. May God give us Seventh Day Baptist parents who by precept and example shall so impress upon the plastic minds of their children the principle of obedience to God's commandments, that it will become a part of their very life and being. Let us have parents who impress indelibly upon the hearts and minds of their children that while there are obstacles in the way of Sabbath-keeping, to surmount them is to make them stepping stones to God-likeness of character. This is Mothers' Day and from the bottom of my heart I wish a great tidal wave of the sacredness of motherhood such as has never been felt before, might sweep through our denomination, carrying to the future mothers a full realization of their high calling and of the power God has given them of shaping in a measure the future of their children still unborn.

How shall the spiritual life be deepened? Christ is the fountain source of all spiritual life and just in proportion as we let him in to our hearts and yield to him the control of our lives will the spiritual predom-

inate over the carnal, and shed its benign influence upon all with whom we come in contact.

How can we create a Sabbath conscience in the world? Primarily speaking, this is the work of the Holy Spirit; but God has ordained the use of human instruments in his work upon the hearts of men which are of use only as they are in tune with the Divine will. We can not impart a vital Sabbath conscience to the world unless we ourselves possess it.

But if every known duty is performed and the passing of a few more years witnesses no increase of numbers what shall we do, surrender? God forbid!

May it not be wise at this point to interpose a caution lest we fix our eyes upon numbers and success, instead of God. Noah preached a hundred and twenty years without making a convert. When Isaiah was commissioned to proclaim God's message he was told that the people would not hear him. He inquired, "Lord, how long?" and the Lord said, "Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate." Did Isaiah falter? Nay verily; he drew his inspiration from God instead of success, and went forward boldly in the performance of duty. And shall not Seventh Day Baptists of the twentieth century of gospel light in emulation of his example fix their eyes on God, plant their feet firmly on his Word, gird up their loins and go forward?

In the distress of Napoleon's last conflict with the allies he called out the Old Guard who stood unflinchingly at their post while the enemy bore down upon them. An English officer bearing a flag, struck by their bravery, but seeing their doom, called out, "Surrender, brave Frenchmen." They hurled back at him the reply, "The Old Guard dies, but never surrenders." May this be the language of Seventh Day Baptists, and if, perchance, we fall on the field of battle before the victory is won we shall approach the end "Like one who wraps the drapery of his couch about him, and lies down to pleasant dreams"; in full confidence that our labor has not been in vain, for the day will surely come when the blood-stained banner of King Immanuel under which we fight, shall wave in triumph over the world, and from one Sabbath to another, all flesh shall come before the Lord to worship him, for Jehovah of hosts hath declared it.

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

**CONCERNING A FUTURE PROGRAM—
WHAT NEXT?**

The Federal Council of the Churches of Christ in America has called together at different times during the last few years, representatives of the "Promotional Agencies" of its constituent denominations in a conference on methods and a mutual exchange of ideas and plans.

The director of the Seventh Day Baptist New Forward Movement has attended but one of these meetings; the one held in New York City in November, 1921. For this meeting he stopped over in New York for a day while on his way from Rhode Island to Central New York.

The last such meeting held was convened in Baltimore, April 24, 1923.

There is very much which these movements have in common, a fact which will be evident to any one who reads the findings of the Baltimore meeting. It seems to us worth while and timely to publish these findings entire, in view of the fact that they deal very largely with the future work of the churches, and seek to determine their future course by a study of the developments of the last few years.

Our annual Conference which meets at North Loup in August will be the last meeting of the denomination in annual session before the close of the five year period of the present New Forward Movement. Some program for the future will have to be adopted at the coming Conference session to succeed the present one which ends July 1, 1924.

All who are interested in the denomination and its future service to mankind are thinking, and some are asking the question, "What next?" We must continue to go forward, but how? What is going to be the program?

This meeting of directors of forward movements at Baltimore was something of a clearing house of methods and ideals. Its

findings are not calculated to solve the problems of any given denomination. They may possibly shed some light upon our own pressing questions, and at least in some particulars, point the way for the future. They deal with matters about which we are thinking, and which we are discussing. We believe they will reward a careful study, especially by those who will be responsible for presenting some sort of a program at North Loup for consideration by Conference.

MORE SABBATH TESTIMONIES

Some weeks ago we published in this department a series of testimonies of Sabbath converts. These included the experience in coming to the Sabbath of four Baptists, two Methodists, and two Presbyterians. These articles created considerable interest on the part of SABBATH RECORDER readers. One church voted to request their publication in convenient form for distribution. This may be done later if sufficient interest is shown to seem to insure their distribution.

We are glad to publish this week a similar article by a former member of the Congregational church. Doubtless it will add to the interest of the series to have a fourth communion represented in these Sabbath testimonies.

We have another like article from a Baptist which will appear soon.

CONFERENCE OF FORWARD MOVEMENTS

(Findings of Conference of the Forward and Promotional Movements of the Denominations under the auspices of the Federal Council of the Churches of Christ in America, Baltimore, April 24-26, 1923.)

Representatives of the Forward and Promotional Movements of twenty denominations have met in joint conferences on five occasions during the past two years under the auspices of the Federal Council of the Churches of Christ in America. The status, problems and achievements of these Movements have been considered at these two and three-day conferences.

At the last conference held April 24-26, 1923, at Baltimore, the representatives present from the various Movements adopted and recorded as their earnest convictions the following:

1. That the constant objective of all forward and promotional work is to develop and

strengthen the whole normal work of the individual church by the larger enlistment of life and possessions for the service of the Kingdom of God. The success of all such efforts depends upon the voluntary response made by the individual churches to the suggested programs and methods, offered not with any coercive authority by official groups but as the best experience gathered from the church at large and to be adapted to conditions of wide variation.

2. That we gratefully recognize the development of forward and promotional work from a temporary basis for special objectives to a permanent basis for the sustained work of the church through officially established and properly co-ordinated agencies.

3. That foremost in all forward and promotional work must be the cultivation of the ideals of Stewardship of life and possessions, emphasizing by group study, conferences and preaching, the following principles of Stewardship:

God is the owner of all; we are his stewards and must account for all that we have; God requires acknowledgment of his ownership by giving a definite proportion of our income for his service; we should use all of the rest—what we spend and what we save—in ways that are pleasing to God.

We joyfully recognize in the churches a broadening conception of Stewardship to include the administering of time and talent as well as money, interpreting all of life in terms of partnership with God; also, in business circles, a growing sense of trusteeship, regulating the acquisition as well as the use of wealth. We believe that, in the administering of time, talent and money according to the teachings of Christ, will be found the key to the baffling social, national and international problems of our time.

We believe that pastors should feel it not only an obligation but a privilege to present the ideals of Stewardship as a vital part of the Christian Gospel and as essential both to deepening the spiritual life and to meeting tremendous world needs.

4. That we are encouraged by the discovery made in the many conferences held under the Federal Council of the Churches of Christ in America, that in our plans for expanding the resources of the church, we have undergone substantially the same developments and arrived at practically the same conclusions for further work.

We deeply appreciate the services of the

Federal Council in thus bringing us together and desire to inform our several constituents of the general agreement as to program and methods, and the remarkable results achieved thereby.

5. That the advantages of the budget system should be carefully considered by the churches, and that, when adopted, there should be a thorough-going plan for effectively interpreting the greatness and the significance of the whole task for which the combined budget stands.

6. That the adoption of the budget system should not be allowed to diminish the public presentations of the missionary and benevolent work of the churches for purposes of education. We find an almost universal desire that there should be greater cultivation of interest and extension of information among the membership by the several causes included in the budget.

7. That we recognize the necessity for appeals to the general Christian public, including our constituencies, for funds to meet special needs to which it is impossible for Christians to close their hearts, and feel that it is unwise for pastors or finance committees to promise that if quotas are subscribed no other appeals for funds will be made during the year. At the same time, we express our earnest conviction that no local church should allow such appeals to prevent it from meeting its full obligation for the work carried on by the responsible agencies of the denomination. Caution should be exercised not to appropriate funds raised under the budget system for definite objects to objects not included in the benevolence budget.

8. That we deem it is desirable to have from the various philanthropic and benevolent organizations, financial statements of gifts received from our constituent churches.

9. That we earnestly commend the ideal of "as much for others as for ourselves." We reaffirm our belief that the spirituality of our congregations is very definitely involved in the practice of this principle. We rejoice in all the enterprises of expansion in the individual churches, such as the building of splendid edifices. Nevertheless we consider that the church should not only be strongly enlisted in the building of churches but should also go forward in the building of the church.

10. That side by side with the development of the budget system, efforts should

also be systematically continued to cultivate the interest and generosity of large givers towards especially designated objects. The several phases of the work of the Kingdom demand the continued enlistment of men and women who can and who will give large amounts and these can and should be secured only where the heart of the giver is first enlisted in consecration to a concrete cause or institution. The two methods of the unified budget and of special individual gifts involve no essential conflict and we especially commend efforts to preserve the balance between them.

11. That we recognize with great satisfaction the increasing adoption by local churches of a well thought-out program of publicity and advertising, supported by an item in the congregation's budget. We believe that such publicity should be used not simply as a means for announcing certain activities but as an evangelistic and educational agency for reaching those now outside all the churches with some message concerning Christ and the Church. We believe also that care should be exercised to see that all publicity methods are in keeping with the inner meaning and true spirit of Christianity.

12. That we rejoice in the increasing activity and interest of laymen in the work of the Kingdom. There seems to be a clearly recognized responsibility on the part of many denominations for the education and training of their laymen through congregational men's organizations, denominational congresses and other forms of appeal. We would commend this form of activity with the reminder that there is ever an oncoming generation whose interest and activity dare not be taken for granted.

SABBATH KEEPERS FROM CONGREGATIONALISM

Late in the year 1899 a widow with eight children—the oldest nineteen years of age, the youngest four—became convinced that the seventh day and not Sunday was the Sabbath. This conviction was the result of Bible study at home, pursued in addition to attendance at the services of the Congregational church; in fact, the change was the result of the Holy Spirit's guidance, as no human agent or literature except the Bible had any instrumentality in the reform that occurred. On January 1, 1900, this fam-

ily began keeping the seventh day Sabbath and with the exception of a minority of the members, who removed to other places, the home is still maintained on this principle, after twenty-three years. Three members at that time withdrew their membership from the Congregational church, and I was one of these. It was a step I am not sorry for, as by independent study of the Bible, I am in possession of irrefutable evidence that the "seventh day is the Sabbath of the Lord thy God." Since then I have heard of Sabbath-keepers who contributed regularly of time and money to Sunday-keeping churches, rather than worship independently; but I can not say that I approve of such a course, as Sunday secures support thereby and the Sabbath loses.

By devoting the Sabbath hours to rest, and such rest as renews knowledge and strength bodily and spiritually, I have been able to examine the Sabbath question very thoroughly, in the English Bible first, then in the original tongues, having taken seven correspondence courses in Hebrew and Greek from a famous university. Occasionally in those written recitations some phase of the Sabbath question would arise, and when I referred to the evidence pointing to the sacredness of the seventh day, no correction was ever made.

Following this study, I enrolled for a course in the writings of the apostolic fathers, wherein may be found the rapid rise of anti-semitism, anti-nomianism, hierarchal rule and kindred developments that conspired to eclipse the Sabbath of Jehovah. I found that sacred documents were suppressed and garbled to support hierarchal authority, so that only in most obscure places can post-apostolic references to the existence of Sabbath-keeping be found. One important work that has survived is the so-called "Martyrdom of Polycarp," which presents valuable testimony, without making ostentatious attempts to propagandize.

The matter of earning a living is the vital point where most people fail in Sabbath-keeping. People claim they believe in the seventh day, but when they seek a livelihood they become easy victims to commercialism. My mother, though a widow, won because of two advantages. The most valuable of these was a determination to obey; the next advantage was a farm unencumbered.

The experience of twenty-three years would fill quite a volume if written out, and

they must be condensed for these columns into one strong statement. It is possible to earn a living and keep the Sabbath, if one works independently. If one is dependent upon the luxuries, the fashions, the pleasures, or the hierarchal traditions of the world, perceptions will be blinded and circumstances misinterpreted and misapplied. Failure to earn a living and keep the Sabbath will result.

On the other hand, if one depends upon God, for wisdom and for daily bread, there will be no failure. I repeat, *it is possible*; and more than that, it is enjoyable and satisfying to feel that one's face is looking toward a stupendous wave of Sabbath reform in the future.

LEST WE FORGET

Have you read the Forward Movement pages of the SABBATH RECORDER for May 7 and of May 14? In those pages we find an appeal to make May 26, next Sabbath, pay-up day. The week will end the eleventh month of the Conference year, and our Forward Movement director and our boards are anxious about funds to meet the denominational obligations. We are asked not to wait till the last month of the year to complete the payment of our pledges. The response next Sabbath will form a basis for plans for finishing up the Conference year in June. Let us all do our best to complete the payment of our pledges next week.

Next Sabbath is "Sabbath Rally Day." The Intermediate Society of Christian Endeavor, under the leadership of the pastor, has just completed a study of Brother Bond's book, "Sabbath History I." These young people are to assist the pastor in the presentation of the Sabbath Rally Day message, and an instructive and interesting program is assured.

At the recent business meeting of the church the question of Vacation Religious Day School was quite fully discussed, and action was taken favoring our participation in the union school which is being organized in this city. The school is to be held from July 9 to August 4, five days a week, from 9 to 12 a. m. The church meeting appointed the following committee to represent the church in the work of the school: Mrs. Nathan E. Lewis, Frank A. Langworthy,

Mrs. Frank J. Hubbard, Mrs. Irving A. Hunting, and the pastor.—*From the Weekly Bulletin of the Plainfield Church, May 19, 1923.*

VERONA (N. Y.) LOCAL HISTORY IN EARLY DAYS

(A paper presented before the Young People's Social Club of Verona, N. Y., by Miss Jennie Williams.)

THE ERIE CANAL

The Erie Canal was the first important waterway constructed in the United States. Its completion in 1825 marked a new era in the economic and commercial history of the American people.

The canal extends from Buffalo to Troy and Albany, N. Y., connecting Lake Erie with the Hudson River. This great public work, which was built by the State of New York at a cost of seven million dollars, was for years the main channel through which the raw products of the developing West found their way to the eastern ports, and over which the finished products of the East were carried back to western consumers. Not only was it the chief single factor in establishing New York City as a leading commercial and financial center of the country; but it was responsible for the building up of a chain of towns and cities, thus contributing in no small means to the prosperity and growth of the "Empire State."

Soon the original Erie Canal, which had been dug under the supervision of DeWitt Clinton, had to be enlarged on account of the increasing business. A series of improvements were made; but after the close of the Civil War the competition of the railroad was seriously felt.

In 1903 there began a new era in the history of the Erie Canal, when a bond issue of one hundred and one million dollars was ratified by popular vote for a new and larger canal, which is called the Barge Canal.

The Erie Canal is now used as a feeder in many places for the Barge Canal, both canals passing through the Town of Verona a short distance from the Verona Seventh Day Baptist church.

If we find but one to whom we can speak out our own heart freely, with whom we can walk in love and simplicity without dissimulation we have no ground of quarrel with the world or God.—*R. L. Stevenson.*

MISSIONS

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

STRENGTHEN THE CHURCHES AND ESTABLISH NEW ONES

The church is the unit of denominational representation and should always be honored and recognized as such. It is the organized group whose voice should be heard on every important question.

Christ is the head of the church and the church is his body. There is only one institution that equals it in importance, and that is the family.

The colossal importance of the church in human society grows out of the fact that Christ is its center, life and power, together with its aim and work, and the character of those who compose it. The church of Christ is made up of regenerate baptized believers who are trying to lead Christlike lives and adorn their characters with the graces of Christ; it knows no laws save the laws of Christ as found in the Bible and no government above itself save Christ's; its aim is to lead sinning men, of both low and high degree, to Christ and lives of righteousness in Christ, to help one another live Godly lives, to better every condition in the world, and above all to make Christ and his blessed will supreme over all.

Beyond a doubt there are organizations which call themselves churches and are not, the same as there are those who call themselves Christians and are not. They are not Christian churches because they have entirely lost the spirit of the meek and lowly Christ. They should either reform or disband. If they will not reform, the sooner they are out of existence the better for the community and the world. But a real Christian church, though very imperfect, is a blessing past comprehension in any community that is not already over supplied with churches. As Dr. Ira Landreth said, "The church at its worst is better than any other organization at its best."

The church with its ministry has brought us what we enjoy today. It has given us

our Christian homes, schools, society, charitable institutions and free government; it has produced the wealth of the world and poured it into our laps.

These things being true the church should be given the first place in both community and denominational life. Many times communities put other organizations ahead of the church of their Redeemer. This is not good; it is wrong; it is not treating Christ right; and means degeneration to the community; worse, it is an indication that degeneration has already begun.

The strength of any denomination is in proportion to the number and strength of its churches. Why can we not send out hundreds and thousands of missionaries? We could if we had twenty-five or thirty thousand churches, and doubtless we would, as do some of the larger denominations. Why can not we endow our schools with millions of dollars? We could if we had thousands of Seventh Day Baptist churches backing our schools.

The evangelization of the world depends upon establishing strong and active churches in every community on the face of the earth.

The supreme task of the church and of the individual Christian is to strengthen the churches that are and establish new ones. Luke, in the sixteenth chapter of the Acts of the Apostles, while speaking of Paul's missionary work, says, "And so were the churches established in the faith, and increased in number daily." No pastor should be content till he is building up his own church and helping to found new ones; no Christian should be content till he sees his own church growing and new ones being established; no denomination should be content till it is building up the churches which compose it and constantly forming new ones. There is something vitally wrong when this is not being done. The entire machinery and strength of our churches and denomination should be dedicated to this one end in Christ's name and for his sake.

This means putting evangelism and missions to the front.

Let us, for Christ's sake, bend our energies to strengthening the churches already established and to founding new ones where needed, over all the earth!

TWO LETTERS FROM GEORGETOWN, BRITISH GUIANA, S. A.

Below will be found two letters from Georgetown, British Guiana, South America. Both letters plead for the new chapel so much needed in the work there.

The building of this chapel was a part of our New Forward Movement launched four years past, and if our churches would meet their Forward Movement apportionments, funds to complete this chapel would be at hand by the close of another year. The urgent appeal of these worthy workers should be kept in mind in connection with Director Bond's efforts to get the churches to raise their apportionments before the end of the Conference year, June 30.

*Rev. W. L. Burdick, D. D.,
Ashaway, R. I.*

MY DEAR BROTHER:

Your kind letter was safely received and also one from Brother Hill a few days ago. (Owing to the irregular mail service I could not get this letter away in time for the board meeting. I feel very disappointed over the building plans. The committee took long to reply and I could not offer for a building which was sold. Of course better could not be done, as Brother Hill explained.

The erection of a permanent building is a necessity, for our membership is increasing and also our congregation. The last Sunday night the hall was crowded when I preached on the "Resurrection of Christ." Many went away convinced that the resurrection of Christ had no relation to Sabbath observance. This morning I baptized five converts at the Christian church, which was kindly lent for the occasion. The converts came from the Wesleyan, Congregational and Anglican denominations. The service was very impressive and many left the scene deeply touched.

The work is moving onward. Open air services are held in two different parts of the city by our Bible workers and others. Hundreds are hearing the "Old, old story of the Cross," and we believe the efforts will be fruitful. Thousands of pages of tracts are distributed weekly and these are eagerly read by the crowds. There are many evidences of Divine guidance in the good work. The outcasts and wicked are searching after Christ. A few Sundays ago, at one of our

open-air meetings a drunkard was arrested by the Holy Spirit. He told me he was then going to drink rum, when he saw our Bible workers, William Smith and Brother Bootrin, leading a meeting and he could not go any farther, but went forward and asked for prayers.

I feel certain that if many of our people in the U. S. A. could see our need for a building they would help liberally to the Forward Movement so that we could get a larger help. We badly need a permanent building. But when will this be accomplished? Interest seems to be waning in the Forward Movement, possibly owing to economic conditions. But yet I feel that our people will rise to the occasion before Conference. Seventh Day Baptists, as I know, have always endeavored to stand in the front. Our people have helped us over here ably, and I know that they will continue. I am quite optimistic in our denominational movements and believe that the good SABBATH RECORDER family will rally to our aid and bring to pass soon our building.

Should the erection of the building be delayed this year, I would like the privilege of visiting the U. S. A. in time for Conference. This would create an interest.

Enclosed you will find the quarterly report. You can publish from this letter what you think fit.

Hoping to hear early from you, I am,
Yours sincerely,
T. L. M. SPENCER.

86 Upper Robb Street,
Georgetown, British Guiana, S. A.,
April 5, 1923.

DEAR READERS:

It is my desire that you and others should know what the Seventh Day Baptist Church has been doing the two quarters that have passed over our heads. The Lord has been manifesting himself to us wonderfully. Five souls have been buried in the dark waters of baptism to walk in newness of life. They have also been received into full membership. It was indeed a happy time for us. Our pastor continues to be strong not only in body but in spirit, and is exercising great faith. Things seem to be moving on rapidly.

The Sabbath question is on the wing, men and women are getting alive and seeing the light they are getting.

Messages of holy comfort
 In the watches of the night,
 Giving in the sorest trial
 From that book his words of light.
 From the book of bright light streameth
 O'er the pilgrims' toilsome way,
 Guiding helping onward upward
 Till we reach eternal day.

I am pleased also to report that there are two bands of Christian workers in the church. We are giving all our time for Jesus, going from yard to yard spreading the truth, distributing tracts, and inviting men and women to the house of God. Many are accepting and coming in. For the past quarter I have been holding open-air meetings in a very needy part of the city, crowds of men and women listen, and there is a growing interest. Just where I am holding the fort, a woman stabbed to death a man the night after Easter. As I travel from yard to yard and see the wretchedness of the people my heart is moved with compassion. Every Sunday I gather the ragged children and teach them from old *Sabbath Visitors*. Again I must mention the great necessity for a church building. We need one badly. Pray for this field, dear saints in Christ Jesus.

Yours in the good work,
 FLORETTE U. SMITH.

South Road Bourda,
 Lot 233, Georgetown, Demerara,
 April 17, 1923.

APPEAL FROM RECORDER DRIVE COMMITTEE

DEAR PASTOR:

You are a very busy man, but we are confident that you will listen to this appeal from the SABBATH RECORDER Drive Committee of the Board of Directors of the American Sabbath Tract Society.

You readily agree with us that the SABBATH RECORDER is the best possible religious paper for Seventh Day Baptists to take, because it gives information concerning denominational interests and activities.

But during the past year more than one hundred persons allowed their names to be dropped from the subscription list of the paper. The same is true of other years.

Now the spiritual life of our people, and the extension of our work depends largely upon our keeping posted about denominational beliefs, policies, problems, and activities. The SABBATH RECORDER is the best

available medium of instruction about these matters, and is of unlimited value as a spiritual educator.

Our slogan is, "The SABBATH RECORDER in every Seventh Day Baptist home."

To aid us in placing the SABBATH RECORDER in all our homes we are trying to find out how many families or parts of families, are keeping the Sabbath and how many of these families take the SABBATH RECORDER, and how many do not. Through this letter we are asking you to help us make this survey.

We ask you to do these three things:

1. Send us the names and addresses of the families, resident and non-resident, belonging to your church.

2. Specify where the entire family keeps the Sabbath, and when only a part keep the Sabbath please name the Sabbath-keeping member.

3. So far as possible state what families, or parts of families, take the SABBATH RECORDER.

We hope that this denominational survey, together with the mailing list of the SABBATH RECORDER, will enable us to make out a list of families and parts of families that do not take the paper, and then we shall try and get the paper into these homes.

This is a call to busy men from busy men. Let us give more time and thought to the endeavor to place our paper where it will cheer, encourage, teach, and help those who now are getting along without it. We are counting on your assistance.

RECORDER DRIVE COMMITTEE.

The friendship of Jesus was a very beautiful thing. It seems to us sometimes wonderful to think that the Master could find in his soul a place for friendship for the human infirmities who made up his following on earth. But he did. He cherished his friends; never betrayed them; always was tender with them; and bound them to him with links of steel. There is no possession on earth superior in worth to a true and faithful friend. Thank God for your friends and hold fast to them; but above all seek the friendship of him who "sticketh closer than a brother."—*Methodist Protestant*.

Zeal and duty are not slow,
 But on occasion's forelock watchful wait.
 —Milton.

EDUCATION SOCIETY'S PAGE

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

"Education does not assume to supplant regeneration; it rather hopes to direct and stimulate the regenerated life to the end that kingdom interests may be conserved."

COLLEGE DEVELOPMENT SINCE THE WAR

PRESIDENT B. C. DAVIS

(Address at University Faculty Meeting)

I will only try to recount in the barest outline some of the outstanding trends to be seen in college education four years after the close of the World War. Then I will take up in more detail a few studies that have been printed since the war.

I. During the war, and even before it, there was much talk of the need and value of military instruction in colleges. We all supposed that such instruction would become very general after the war. In fact, however, the war itself killed all interest in military instruction in colleges. Besides making everybody tired and sick of it, the war, and particularly the experiments with the Student Army Training Corps, taught us all the futility of effective military discipline as a part of college life, where we try above all to grow intelligent, self-directing character. The military spirit and program have but little in common with the ideals and spirit of a modern college. When necessary, it must be made a business by itself, while college culture must be waived aside temporarily. Almost nowhere, except in state universities, or where charters require it, is any effort being made at military training, and even there just as little is done as laws will permit.

II. The great increase in college attendance every where, has put a new strain on college equipments, etc. The crowds of students have given a great stimulus to financial campaigns, to the building of new buildings, and to the enlargement of laboratories, classroom and dormitory facilities, etc. These facts, together with the high costs of living, have helped to increase salaries, though in colleges salaries have not

enjoyed as rapid gain as in the public schools.

III. The use in the army of intelligence tests has suggested to colleges the use of some such tests for admission to college, and for certain promotions and honors. A vast variety of these tests have been devised and they are used in many ways, and with varying results. The intelligence test is not yet sufficiently perfected to be standardized, or its value clearly defined. There is little doubt, however, but that it will become a serviceable means for measuring attainment for admission to college and progress while in college.

IV. The limitation of numbers in college enrolment is a very pressing problem for many colleges, since the war. There are colleges turning away more students every year than they can admit. Some colleges, particularly women's colleges, have resorted to advanced enrolment, two, four, six or even ten years before the candidate will be ready for admission. This plan, however, operates mainly on the principle, "The first come, the first served," and it is unscientific and unsatisfactory in many respects.

Many colleges now definitely limit the freshman class to a fixed maximum, or they limit the total enrolment. No uniform method of limitation and selection has yet been devised. Dartmouth and Princeton have perhaps done as much as any of the colleges to formulate a system.

The following are some of the considerations:

1. The ability of the candidate to do college work must always be of first concern, but there are other important considerations also.

2. The personality and promise of the student are not always in proportion to his speed in intellectual performance, yet these are important qualities in a college alumnus. Inquiry is made in regard to the leadership of the student in high school and community, and his record in this respect has weight.

3. It is desirable to preserve in the alumni of a college a fair proportion of the children of the graduates of the college. This is considered in the selection of freshmen.

4. It is not good to make the college entrance conditional on wealth, but effort is made to preserve a balance between rich and poor students in order to keep the spirit democratic. Scholarships are provided to help poor students of ability and promise.

5. The colleges mentioned, Dartmouth and Princeton, draw their students from a wide area, all over the United States, and they select their students with reference to keeping up this wide distribution.

6. Certain colleges feel a responsibility for a certain local territory which they serve, and select with that in view.

7. Certain colleges have a more or less clearly denominational or church constituency, and select students in part with reference to that obligation.

8. State universities can not use other considerations than state residence and character and ability. These qualities are more and more sharply defined and emphasized.

But the whole problem of restriction is a new post-war problem, and its methods are still far from being uniform or clearly defined.

V. Honor students. Not until since the war has the country begun to feel in its educational program the influence of the Rhodes Scholars who have been for a dozen or more years going to Oxford. These all advocate some kind of honors courses. Many American scholars were abroad in one capacity or another, during the war, and many of these bring back very strong convictions also as regards honors courses.

That movement is set forth quite clearly by Chancellor Capen of the University of Buffalo in his inaugural address last fall, as the following quotation will show:

"As early as possible in the college course there should be provision of opportunities for independent study, carried on in the spirit of research, without meticulous oversight and with judgment only of the final results. This is substantially the procedure of the British universities with the selected group of students who read for honors. The work done by these students is incomparably superior in quality to that which any American college student is required to perform. A few American colleges are now experimenting with honors courses on the British model. But none of these experiments, as far as I am familiar with them, yet goes far enough. The principle which in the British universities applies only to honors students should be adopted by American colleges and applied universally. None should be allowed to graduate who have not demonstrated this capacity for independent study and registered definite mastery of some field of knowledge. Not only would the Amer-

ican baccalaureate degree thus acquire a meaning which it now lacks, but the college of arts and sciences would become as serious and purposeful as are the professional divisions of the university."

Reed College in Oregon, and Swarthmore College in Pennsylvania, have more definitely than any others, entered upon this British plan of "Reading and Research for Honors." But the movement is attracting a good deal of attention and study among the colleges, and will doubtless reach more definite development in the near future.

(To be continued)

ABOUT RATES AND ROUTES TO CONFERENCE

I suppose many are wondering about rates to Conference, and at this time it is not possible to give a definite answer.

An agent of the Chicago, Milwaukee and St. Paul railroad was in my office recently making inquiries about the Conference, the number of delegates likely to attend and the places from which they will come. I gave him and a representative of Chicago, Northern and North Western railroad all possible information. They said they would take the matter up with the pastors of the various churches east of Chicago, and through them would quote rates. I asked them to advertise in the RECORDER, and they half way promised to do so. I will write them later for rates, etc. I am assured rates will be given on the certificate plan, but to get these rates we shall have to have a large number in attendance. In Nebraska, ministers are given passes over our railroad lines under certain conditions, and I am sure these conditions can be met by ministers attending the Conference, but I am not sure that it will pay them to buy tickets to Omaha, and then rebuy to North Loup.

Although North Loup is on a branch road, we have ideal train service. No change need be made between Grand Island, our nearest point on the main line of the Union Pacific, and Chicago. One may take either a Milwaukee or a Northwestern car and go through to Chicago without change.

I presume many will come from Wisconsin, and perhaps farther east, via auto. I am looking up auto routes from Chicago to this place and in due time will make suggestions as to which routes to take. I hope to go over a part of the routes in Nebraska

soon, and then can give first hand information as to which ones to go over from the Missouri River.

There are three well marked lines across Iowa, two of which I have been over, but at this time I am not ready to say which is the better.

W. G. ROOD,

Transportation Manager.

North Loup, Neb.,

May 18, 1923.

LETTER FROM FOUKE, ARK.

DEAR FRIENDS OF FOUKE:

Spring work is progressing rapidly these lovely days. Every one seems to be hurrying the cotton in extra early, hoping to get ahead of the boll weevil, as it was the early cotton that made a good crop last year. The church cotton was put in last Tuesday. More land than usual is planted this year and hopes are entertained for an excellent crop. By the time this appears in print some of you may be enjoying the first things from the garden, but people here are already having peas, new potatoes and the like. The joke was on me sometime ago when I gathered turnip tops from a neighbor's garden and fixed them uncooked for a salad like mustard. We ate it and called it good, not knowing the difference till I went again for mustard and was told I was gathering turnips. Just try a salad of young turnip tops and onions if you wish a change!

Several special occasions have helped to break the monotony of school life. Our Juniors celebrated Easter Sunday by a picnic dinner on the creek by Alpha Pierce's. The "Hall Folk" were late, for the weekly washing had to be done first, but the children were not successful in playing "April Fool" with the cake, as the corner of its wrapping behind a nearby tree gave it away. All the forty-five Easter eggs hidden in various places were found at last. Lovely violets were blooming along the creek and the children gathered big bouquets of them. A social at the Hall for the Juniors on April 28, seemed to be enjoyed; for all stayed till a late hour. It was a moonlight night lovely for outdoor games. In March a birthday party was given by the Juniors for Ada Longino—I almost forgot to tell you of that.

On April 15, every one, young and old, went to Mrs. Lola Smith's. Her birthday

didn't come till the following Wednesday, but school people have to attend such celebrations on Sunday. On that occasion we were guests of the Ladies' Aid at a basket picnic. Then last Sunday afternoon the ladies assisted Mrs. A. S. Davis in celebrating her birthday. Following the pleasant visits, light refreshments were served. It is such delightful times that help us to know each other better.

Miller County Eighth Grade Promotion Exercises were held at Fouke May 4. Of course we had no school, for every one wished to attend the program in the morning and the ball game in the afternoon. There were seventy eighth-grade graduates from the public schools of Miller County, ten of them being from Fouke. More and more boys and girls are coming to realize the value of an education, schools are lengthening their terms and are endeavoring to place within the reach of as many as possible the advantages of a high school training. A six weeks' normal school for the teachers of the county begins tomorrow. This is the second year such a course has been given.

A week ago Sabbath was Children's Day with us. Nearly all the pupils in our school had a part in our program which was very well rendered. Today we attended the excellent Mother's Day program given by the children at the Baptist church.

A ten days' revival meeting at the Methodist church closed April 22, after having done much good. Several joined the church and I am sure many made new vows to be more faithful to their Christian obligations and duties. As far as possible our people joined in helping with the meetings. For several days before the meeting opened, a prayer service was held each evening at six-thirty. Dr. B. A. Few, of Little Rock, was the preacher whom we thank for the great good done in our community. He was ably assisted by Brother Ginnings, pastor of the Methodist church, and by Brother Fred Quillin, superintendent of the public schools of Fouke, who ably led the singing.

Pray for us that the cause of Christ may prosper and that we may all be found faithful in his service.

Very sincerely yours,

FUCIA FITZ RANDOLPH.

Fouke, Ark.,

May 13, 1923.

WOMAN'S WORK

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

A PRAYER

This is my prayer to thee, my Lord: Strike, strike
at the root of penury in my heart
Give me the strength lightly to bear all my joys
and sorrows.
Give me the strength to make my love fruitful in
service.
Give me the strength never to disown the poor
or bend my knees before insolent might.
Give me the strength to raise my mind high above
daily trifles.
And give me strength to surrender my strength
to thy will with love.

—*Rabindranath Tagore, "Gitanjali."*

It must have become apparent to those who have been following the reports of the Woman's Board that something is radically wrong. We have made no effort to conceal this fact, on the contrary, we have been hoping that many people would notice it and some would come forward to help straighten things out, and that it would not be necessary to give more explicit explanations. But we fear that those who have noticed are not believing the evidence of their eyes, and are not speaking of it to those who have seen, fearing, perhaps, that the trouble is in their own eyes. Let me hasten to assure you that there is nothing the matter with your eyes, the trouble is elsewhere, and is a real trouble, too. The fact is we are conducting our business—we trust that it is the King's business—without enough money. We have salaries of missionaries and running expenses of mission fields and various other kinds of work for which we are pledged. For these items we shall lack money if our treasury is not soon remembered in a substantial manner. No one wants our board to go bankrupt, I am sure.

When I was a child I sometimes heard men—less often women—say, "I do not believe that pastors should work for a salary, they should work for the love of the work and expect the Lord to provide their living." Some of these people, dear, kindly souls, felt it their bounden duty to go out and help the Lord find the provisions, and they did all

in their power to keep up the pastor's "love for the work." Others there were, and it seemed to me they were in the majority, it may be because they talked the most, felt that the Lord would provide in his way and all they had to do was to take care of themselves and their own families. So many times they found this so hard that in my childish mind I used to wonder why, if they were so sure that the Lord would provide for preachers and missionaries, they did not enter that calling so that they wouldn't have to worry so much about their investments and their securities. However, times have changed, and nowadays we hear very little talk of this kind. Although I sometimes wonder if we are not afraid to trust the Lord with much money at a time, the way we dole out small sums for his work. But some one says: "We can not give the money directly to the Lord, and the people conducting this work do not do it as we would." That is true, no doubt—I never saw two women who do their work in just the same way in every detail, but it is not the details we are anxious about, rather the results. And we all want the same results in this great work.

Do you know how large our annual budget is? I had almost asked, Do you know how small our annual budget is? Then do you think we should cut down on some item? Remember we have pledged these sums. Our budget is discussed at Conference and is always kept down as low as possible. We feel that we can not *continue* our work with a smaller sum, and how we want to branch out! I am telling you no secret when I tell you we wish we might put up new buildings for both our schools in Shanghai, that we might enter the other doors open to our people in China, that we might build the much needed church for Mr. Spencer's congregation and furnish the Argentine missions with necessary equipment; then, too, we wish we had more money for our schools and for the home mission work. All these we wish we might have; and we long to do more work, but we know we can not with our present budget—and now that budget, small as it is, seems in danger of running short. Do you think our budget ever can be stretched to cover these items? How far do you think our budget would carry if for one year we should *return* to the Lord one-

tenth of all he gives us? I should like to learn that answer by actual experience.

I am asking Mrs. Whitford to prepare a statement for next week showing just where our money has gone this year, and telling how much more we shall have to raise before the end of the Conference year. We want to keep our pledges. Anything less is not honorable.

Our readers will be glad to know that Mr. Rood, familiarly known through these columns as "Uncle Oliver," is on the road to recovery from the injuries he received in an automobile accident some weeks ago. He is still confined to his bed in the Madison General Hospital, where he was taken in an unconscious condition following the accident, and it will be several weeks yet before he is allowed to leave his bed. The other day when we went to call on him, he greeted us with the old familiar smile and said, "I have lots to be thankful for," adding that one big reason for thankfulness was that his accident was no worse. He made much of the kindness of every one in the hospital, saying that he had imagined that hospitals were cold, impersonal places, but he had found this a very friendly place. Mrs. Rood, who spends all of the time possible with him, showed us a list that he had made of hospital attendants who had showed him special kindness—the list was long. We had a good little visit. We learned that he had been preparing lesson helps for the *Helping Hand* while lying on his back, waiting for the broken bones to grow together. They asked about the activities of the home church. We told them of our church service the day before, conducted by five young Life Recruits of the Endeavor society. Some of these young people were grandchildren of friends of former years and their pleasure in hearing of these young people and their interest in religious work was very apparent. As we came away he assured us that every one is very kind to him and that "I don't need any sympathy." We agreed as we drove away that, after all, the treatment one receives in a hospital often depends upon the attitude of the patient himself. While the attendants try to be considerate of all, one who is cheerful and sees goodness in others will receive special kindness in return, "good measure, pressed down, and shaken together, and running over."

PARENTS

(Concluded)

Two families from distant parts of our country are spending the month in the hotel where I find myself, close by the sea. Their tables are on either side of mine. There are four children in one family, the oldest fifteen, the youngest three years. Five children make up the other family, the youngest two years old, the oldest thirteen. In one family all the children roll every letter "r" in every word. They use a very flat "a." In the other family one hears no rolling "r" but the broadest of "a's." It is most interesting to hear the parents speak—then the children's little echoes in pronunciation, intonation, vocabulary.

The family of five greatly enjoys life. There seems to be no need for discipline at table. There is often a shout of laughter. Sometimes they play a game. Father and the oldest boy have some great joke on each other that rejoices the rest of the family. It makes merriment at every meal. The boys always remain standing until their mother is seated. Each day seems to have a program of happy events. The younger children go to bed early because "tomorrow we will—" I enjoy the program with them each night as they discuss it. Rain makes no difference except in raincoats and rubbers. On Sabbath they go to church. Each child seriously drops his money into the plate. They find the places in hymn book and psalter for each other. They sing with all their hearts. Sabbath afternoon they go to the woods, never to the shore or the rocks. I would so love to follow. I am very curious as to what makes them so eager for that Sabbath afternoon.

If one were looking for a study in contrasts in human life, he would find no better one than that of these two families. For all that the first family is, the second is not. Arguments and tears at the table—a silent father, a scolding mother. The father leaves the table before the others have finished. Protesting, the others wait for their mother. Getting the younger children to bed is an agony in which all the hotel shares. No outbursts of happy laughter, no tramps, no corn-roasts. Father will not take the younger children in bathing. Sometimes mother will not—it is so hard to dress them—so they spend the morning pleading. At last they move mother as far as the beach.

Yesterday the youngest child walked straight into the waves, all dressed, his little pail in his hand. One would hardly blame him—the temptation is so great. Sabbath the family always goes on a little trip in their car. It takes almost half an hour of coaxing, bribing and threats to get them seated, so dreadful is the quarrel over who shall sit in the small seats, the front seat, the back seat. It is a relief when they have gone.

"Mr. and Mrs. B. are so fortunate in their children," said one of the guests to me yesterday. "They have such happy dispositions and they are so well behaved. The poor C's have such wilful children—so hard to manage."

I felt no sympathy for "the poor C's." They have made their children. They are the products of environment and training. Neither of the boys ever stood in his mother's presence, but one can not condemn them. They have never seen their father do it. Even the littlest boy answers his mother in very rude fashion—just as the older children do, just as their father does. The ten-year-old daughter lies to both her father and mother. I can not condemn her. I heard her mother twist the truth the other day in such fashion that it completely deceived the father.

These four parents who brought these children into the world, two training them wisely with great patience, at a sacrifice of their own personal desires and pleasures, two making discipline a matter of convenience, refusing absolutely to give up their own present desires for the future good of their children, have each their reward. The law of consequences is a powerful law, and parents can not escape it. Troubled mothers may look helplessly upon their sixteen-year-old daughters, criticise them, upbraid them, weep over them, but the fact remains they made them. A little girl six days old, six weeks old, six months old, may be made into anything. At sixteen it is late—in most cases too late.

One morning last June I saw a sad-faced man, who is just now making an heroic struggle against great odds in the business world, taking the train for a college town. He told me his errand. His son, a freshman, was in serious trouble.

"He has meant nothing but trouble," he said. "Trouble in the sophomore class in high school and trouble ever since! This is the end. I'm through with him."

It was a hard thing for an upright man to face. Yet that father, honest enough according to his own standards, was known as a shrewd bargainer. He was "a good business man," men said, nodding their heads sometimes as they said it. While he was about his business in the years when his sons were growing up, meeting the 'teen years, facing their difficulties, he knew no more about them than if they were boarders in his home, for whom he had to provide certain things. Now the law of consequences met him. A disinterested father and a weak-willed indulgent mother who took the *easiest* way and the product—his son—a keen disappointment, bringing disgrace upon him, demanding money, time and attention now when it was too late for any one of them to help much in the formation of character.

One afternoon, a few weeks later, when college had closed, I met a father and his three sons, twenty-four and just going into business with him, twenty-two and twenty years of age, bound for the golf course. "The Jolly Four" they called themselves.

One waved his stick at me. "It will be a fearsome game with father brandishing the victor's sword," he called.

They were such stalwart, splendid physical specimens, so clean, so free, so normal, so thoroughly in love with life, all four of them. Many a man looked on with envy. But I knew from the long years what it had cost that father to produce these splendid sons whose lives he now so fully shared. I knew what it had cost their mother. I knew how they had spent their evenings, their summer vacations, their holidays for years and years in order to produce this fine type of American youth. Those were the hard years of patience, of toil, of seed-sowing. These are the years of rich reward.

At least eighty per cent of the responsibility for the bodies, minds and souls of the youth of our day rests upon those who have brought them into the world—their parents. Even the most tolerant of judges who has had experience with life can not put more than twenty per cent of the responsibility upon the community. Little by little parents have been shifting their responsibility, ten per cent here, ten per cent there, until many American cities are filled with parents unwilling to take even fifty per cent of the responsibility for the product called modern youth. But that does not change

the facts. Those who have given them life are before God and the future responsible for their product.

Certain it is that without you who have dared to call these souls of life and destiny, there would be no world. And certain it is that without you, the splendid host of you, who having called them to life have given the best that you are and have to make them worthy products, strong, high-minded and pure, this world would not be a place where man could endure life.

When I see you with your babies in your arms I often wonder whom you are holding there so carefully—what great soul that shall lead the world to peace, that perchance shall lead it to victory over famine and disease. When I see some earnest father with his little ones by the hand, or his sturdy son strutting along beside him, I often ask myself, "Who walks there beside him? Some future leader of the troubled men of commerce and trade, some soul who shall overcome hatred and greed, one who shall shape anew the destinies of great nations?" No one can say. You may hold in your arms the great leader for whom America waits. You may, at this moment, be tucking him snugly in bed.

That cold rainy February day, in the year 1809, three men stood talking around the stove in the little Kentucky village store.

"What's the news?" said one.

"Wall," said his neighbor, "no special news—nuthin' important. They're doing the same old fool things up in Washington; there was cargo lost at sea,—had some cotton on board; widow B's cow died—too bad. Oh yes, and they've got another baby down to Lincoln's—a boy. No, nuthin' important. News been short lately."

Could he only have had the prophet's eye and looked down the years—February 12, 1809, a new baby down to Lincoln's—a boy! How could that humble mother know that every schoolboy would one day know that date? How could she know that to millions of people it should be the day of the birth of hope? How could she know that some day, standing in the highest place of honor and trust that the American people can bestow, his homely, honest, kindly face, upon which sympathy, mercy and love had carved many a line, turned toward the group of statesmen in the hour of his triumph, he would say, "All that I am I owe to my an-

gel mother." What greater reward could a mother ask than this?

I do not know how I should feel if I looked down at night into little faces knowing that I had brought them into this puzzling, troubled old world with its mixed measure of pain and joy. I do not know how I should feel if I looked up at some sweet girl upon the platform at commencement or at some strong lad quite ready to "get into the game," and know that I had brought them into being, called them without their consent into the problems and the opportunities life brings. But of this I am sure, if I had failed them, if through self-indulgence, carelessness or unwillingness to bear the burden, I had done for them less than my best, I would cry aloud to them and to God, "Forgive—forgive!" I should rise from my knees repentant, to prove my repentance by renewed effort and wiser love.—*Margaret Slattery, in the Christian Herald.*

HOME NEWS

NORTH LOUP, NEB.—We are glad to have with us Rev. H. Eugene Davis and family, who came recently from California and Boulder, Colo., where they had been visiting our churches. Sabbath Day, the twelfth Gene, as we call him, gave a talk on missions at the morning service, assisted in the prayer meeting the night before and addressed a union meeting of the Endeavor societies in the afternoon. At night a social was held in the church in honor of the family, and to give all an opportunity to meet them. Tuesday night they showed the articles and curios, at the church, which they had brought from China, and both Gene and Mrs. Davis gave talks. This week, the nineteenth Gene is in Nortonville, Kan., to speak to our people there.

We are hoping for a large attendance at Conference. We want to meet you, and we feel you want to meet us—so if the feeling is mutual, we shall meet as a big family. We are planning on how we can best care for the delegates, and we believe we can do it in a manner which will satisfy both you and us. We are already planting vegetables and are raising calves, pigs and chickens with which to supply the tables, and we shall have numerous autos in which you can take free rides over our hills and valleys, and note the changes which have taken place in the fifty years since the church was or-

ganized. Then, too, we shall have tennis courts, ball grounds, etc., where you can work off a lot of your surplus energies. Yes, and you can bathe in the waters of the Loup which have a fall of more than seven feet to a mile. The water is so swift you have to walk back on the bank after swimming down the stream—bring your bathing suits. If this writer has his way we shall give you—you who are young enough to enjoy it—a campfire breakfast some morning, more than one if the first one suits you. The spiritual part should not be overlooked, but should be made prominent. Come thou to us and we will do thee good.

Last season the various Sunday schools in this part of the country organized a baseball league, but we could not join because the games were played on the Sabbath. This year, because some of our boys are playing with Sunday-school teams, we have been made a part of the league. Pastor Polan is the manager of our team and plays first base. No one may play unless he attends Sabbath school at least half of the time. We have material enough in our school for two good teams. Perhaps some of you who come to Conference would like to take us on for a game. Our standing at present is 1,000 per cent.

In our church we seem to have solved the socials problem, that of dividing and lightening the work. Announcement is made that we shall have a social at the church and that each housewife is asked to bring sandwiches for her family and for at least one other and to bring one other article of food. Coffee is furnished and the other article of food means, in some cases, separated cream. The "eats" are served cafeteria and willing hands wash the dishes and no one feels that the work has been too heavy. At the last social, given for Mr. and Mrs. Eugene Davis, boys did the serving. This writer believes boys would do lots of things they do not do if they were given an opportunity.

We have tried to enjoy a backward spring. We have had several hard freezes, but vegetation grows as though there had been no freeze.

One of the things we want Conference visitors to see is our pheasants. Several pairs were turned loose in this vicinity a few years ago, and now farmers are asking that there be an open season on them as they have become so numerous. Do you East-

erners know that there are only two other States in the union which have a greater bird population than Nebraska? The States are Texas and California, and we are close third to California. A forty-acre tract just outside our village is one of the most densely populated tracts in the United States.

A special effort is being made at this time to take care of our financial obligations before the annual church meeting in June. Hard times caused by low prices for farm products have hit the farmers pretty hard and it has been difficult for them to meet obligations as they have done in the past.

These items are from a new correspondent and if they find a place in the columns of the RECORDER he may try writing more some other time.

Our church and Sabbath school attendance keeps up pretty well, but it seems almost an overpowering task to get people to attend the prayer meeting. The attendance is good, but there are others besides the faithful few, who should attend. Usually not far from twenty-five attend on an average. Several have taken part lately whose voices we had not heard in years. We wonder if they know the good it does us to hear their voices.

A number of ladies, the invitation was general, met Mrs. Eugene Davis at the parsonage, Thursday afternoon, the seventeenth.

Some one asked the other day why we didn't want Pastor Polan any longer and the reply was: "Because he is long enough." We are well satisfied with him as he is. Of late he has been giving interesting sermons each Sabbath to the children. We older ones enjoy them too.

Next Sabbath, the twenty-sixth, we shall have a union service with the U. B. church of Midvale, a country church. The pastor, Mr. Bennett, will preach and following the sermon he and Pastor Polan will unite in a baptismal service. The Midvale people have no baptistry, so are using ours and as both pastors have candidates for baptism the service will be a union one. Don't you like the idea?

THE NEW CORRESPONDENT.

It has been well observed that advice is not hated because it is advice, but because so few people know how to give it.—*Leigh Hunt.*

YOUNG PEOPLE'S WORK

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

REFORMS

PASTOR CLAUDE L. HILL

Christian Endeavor Topic for Sabbath Day,
June 16, 1923

DAILY READINGS

Sunday—Worship of gold (Ex. 32: 1-4)
Monday—Civic justice (Acts 16: 19-24, 35-40)
Tuesday—Sabbath-keeping (Amos 8: 4-10)
Wednesday—Public health (Lev. 13: 1-8, 46)
Thursday—War (Mic. 4: 1-5)
Friday—Brotherhood (Acts 17: 22-31)
Sabbath Day—Topic, What are some reforms that call for our help? (Luke 3: 7-14)

"What is the use of trying when all the world is against you? All the other fellows do these things." Have you ever heard that remark? Every age has its problems, its great and weak characters. I suppose that every generation looks backward and forward and exclaims, This is the worst generation of the world's history.

Things are bad enough but they could be worse, much worse, and they could be better. That is what concerns us in this lesson. What can I do? Let us look at the field for a moment. A few of the things we shall see I am sure are recorded here. Love of gold and a commercial age, in many cases civic injustice, disregard for God's laws, open and protected violation of the Eighteenth Amendment, legalized immorality, unfair manipulation of prices, strikes and murder, men in all walks of life who are willing to put power, gold and position above character, sixty per cent of our child life impaired by disease, homes without fathers and mothers, which means shirking responsibilities, unwise use of time and funds by the great student body of our land. All these and more might be recorded, but here are enough to show us the need.

Now it is said that the hope of the nation, the church and the world, is the young people. What do you think of this statement, coming from the president of one of our great western universities? Seventy per cent of our student body, or to be more exact, seven thousand out of ten thousand, should be handling pick-axes and fry-pans

rather than going to school. What does he mean? Just this: College and universities are coming to be dumping grounds where seventy per cent of the students spend four and five years of time and money which rich parents willingly hand over for a certain social standing. We could go in to the church and paint a very black picture, too, if it would help matters. Reforms? Yes, they are needed in whatever direction we turn.

When God gave to the world the Hebrew people, he called a man. When he wanted them to become a nation, he called a man. It was always a God-called man that stood and cried, "Thou art the man," when they had sinned. When the world was in need of a great missionary to carry the Gospel Tidings, a fiery Jewish zealot was struck down and God said to Saul, "I have appeared unto thee, to appoint thee a minister." And what men they were.

This old world does not need more schemes, or organizations, or men, but more *man*.

Are you caught in the pull of the times in which we live? Is there need of reform in your own life? Reform, like charity, begins at home. What think you would become of all those things mentioned above if the next two generations of young people would ring true to the teachings of Christ? What would become of the cigarette, cards, pool halls, profane and vulgar language, the public dance, cheap virtue and every other form of vice? Be honest now, do not look at the great national problems, every one of them began in somebody's heart, a little thing that didn't amount to much, one that could be covered up and be unknown by men. Yes, but you say, "That's going to be hard, everyone else is doing it." God wants a *man* or a *woman*. Right here is where reform begins. You know some people seem to think God gave us a kind of mush and milk religion and a kind of milk sop Savior. He gave us a religion that asks all there is of us, and your Savior walked into the thick of the fight and stayed until he had shown men how to live and then showed them how a man could die for a cause that he loved, believed in and knew was right.

It is not enough to be good. We must be good for something. What do our young ladies say to the smoking, drinking, cursing, card-playing, Sabbath-breaking young men that ask for their company? Have you been

honest with your conscience in the case of the public dance? I know many say there is no harm in the dance, "Why, they are held in our own homes among our own people." I have been told this, but the same young people did not tell me that recently at a country club dance there was liquor, tobacco, profanity and a fight thrown in. Some one look up statistics from a rescue home and be able to tell what per cent of fallen women began their life of shame at the dance.

How about our young man? Has the cigarette habit got you? Does the pool hall crowd look better to you than home or church? Which is the most important and has the largest place in your plans, the boy scout meeting, the choir rehearsal, the Christian Endeavor, or the picture show? When these questions confront us we need to turn loose a man, a Christ-centered man. The first reform quite likely to take place will be a right-about-face. That was the case with Saul, and that takes all there is of us. Saul found work to do at once. When our hearts are right God will put us to work, and as we grow in strength and wisdom he will lead us out into some needy fields. In this age Desire knows no law. Ponder well this statement. See how it applies to your life. Are you ruling your desires or are they ruling you? Are you standing for self-control, law enforcement, better homes, higher ideals, service rather than gain or pleasure, Christ first in your lives? If so the world has a man or a woman as the case may be, and one that God will use wonderfully in the years that are to come.

QUESTIONS

Why was slavery abolished in the United States? Name some of the leaders in this movement.

Tell something of the life and work of Florence Nightingale, Clara Barton, Frances Willard and General Booth of Salvation Army fame.

What did such reformers as John Brown and Carrie Nation do for the age in which they lived? Are you in favor of this kind of reform work?

Which in your opinion headed the greatest reform movement, Moses or Lincoln.

Is there any similarity between the action of Moses in the slaying of the Egyptian and Lincoln's indignant statement, after seeing a Negro family separated at an auction sale.

"If I ever have a chance I'll hit that thing and hit it hard"?

Why is it that men are not run down for breaking the Eighteenth Amendment, as they would be for murder or theft?

Who is Pussyfoot Johnson?

What reform movement is most needed in your community?

What is its greatest drawback? Is public opinion essential to law enforcement? What can we do in the matter of creating public opinion?

Did Moses have to create public opinion favorable to his great undertaking before he could lead God's people out of Egypt?

Who was the greatest reformer of all times?

Are there any needs in your community that could not be remedied through the application of the principles laid down by Christ in the sermon on the mount.

Welton, Iowa.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Do you wish the world were better?

Let me tell you what to do:

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motives,

Let your thoughts be clean and high.

You can make a little Eden

Of the sphere you occupy.—*Ella Wheeler Wilcox.*

One of the greatest evils in our country today, and one in which reform is needed, is the cigaret habit among young boys. Statistics reveal some very startling facts regarding the evil effects of cigarets. Miss Lucy Page Gaston has done a wonderful service in this work against the cigaret, and much praise is due her for her efforts. Let us, as Christian Endeavorers, show by our daily lives that we oppose this evil, and let us do what we can to save our boys from it.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the sanitarium college building, Thursday evening, May 10, at 8 p. m.

The meeting was called to order by the President, Dr. B. F. Johanson.

Emile Babcock led in prayer.

Members present: Dr. B. F. Johanson, Miss Emma Maxson, Mrs. Frances F. Bab-

cock, Mrs. Ruby C. Babcock, Emile Babcock, E. H. Clarke, Aden Clarke, Allon Van Noty, Dr. L. S. Hurley.

Mrs. Ruby C. Babcock was appointed Secretary pro tem.

The report of the Treasurer was given and approved.

The following bills were allowed:

Topic cards for L. S. K. letters	\$3.00
Stationery for C. E. Star	1.90
Stencils for mimeograph90

The report of the Corresponding Secretary was given and approved as follows:

Number of letters written, 25; number of C. E. Star Bulletins sent out, 40.

Correspondence has been received from: Miss Elisabeth Kenyon, Mrs. Blanche Burdick, Miss Marjorie Burdick, Mr. Esle F. Randolph, Rev. Harold Crandall, Mrs. Wardner Davis, Miss Margaret Stillman, Mr. E. P. Gates, (Secretary of United Society) Miss Hazel Langworthy, Miss Vida F. Randolph, Rev. E. M. Holston, Rev. A. J. C. Bond, Rev. H. L. Polan, Miss Alice Baker, Mrs. Edna Sanford, Russian Evangelization Society, Near East Relief Fund.

Extracts from reports:

Miss Marjorie Burdick (Eastern Associational Secretary) is preparing the program for the Young People's hour of the Eastern Association.

Miss Hazel Langworthy (Central Associational Secretary) is preparing the program for the Young People's hour of the Central Association. All but five or six societies have responded to the "Name Quilts" for Fouke.

Miss Vida F. Randolph (Western Associational Secretary) reports a Young People's Society (not C. E.) recently organized at Hartsville.

Miss Alice Baker (Pacific Associational Secretary) reports that the young people were active in the services held while Pastors Bond and Eugene Davis were at Riverside. The Riverside Christian Endeavor has had a Bible Study class, Personal Workers class and Reading Circle.

Rev. H. L. Polan announced that a Fellowship Breakfast will be held during Conference.

Mrs. Blanche Burdick asked about Social Fellowship pennants.

Mr. Esle F. Randolph (President of Conference) notified us that the committee had assigned the evening after the Sabbath as the hour for the Young People's program at Conference.

Mr. E. P. Gates (Secretary of the United Society) informed us that a meeting of the Trustees of the United Society would be held during the International Convention at Des Moines, also that Dr. Johanson had been recognized as the Trustee from our denomination.

Miss Elisabeth Kenyon, Junior Superintendent, has sent out five letters and written articles for the Children's page of the SABBATH RECORDER, through June 23.

Mrs. Edna Sanford (Social Fellowship Superintendent) reports fifty-two Standard socials in nineteen societies.

Miss Fucia F. Randolph reports a total enrollment of eighty at Fouke this year, also that

there will be the need of a fourth teacher next year.

Rev. E. M. Holston is on a seven-week trip in the East. He reported the societies which he had visited (Marlboro and Shiloh) in a active condition.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

Discussion of correspondence.

As a result of correspondence with the Social Fellowship superintendent, the Board recommends that a credit of thirty points be given on the Social Fellowship rating for any accredited pageant given by the Christian Endeavor societies.

It was voted to authorize Miss Elisabeth Kenyon to prepare a Junior exhibit for Conference at a cost not to exceed five dollars.

It was voted that the Board purchase from Mrs. W. D. Burdick the copies of the "Junior Rally Song" which she composed and used at Conference last year, and that Miss Kenyon be authorized to sell them to the societies.

Miss Emma Maxson, Efficiency Superintendent, reported some correspondence and several midyear ratings received.

Mr. Emile Babcock, Superintendent of Study Courses, reported that plans for an extended series of studies had been worked out and submitted for criticism to some interested persons.

It was voted that the President appoint a committee to secure a new Expert banner and assist in securing the pennants which are to be awarded at Conference. Mrs. Frances F. Babcock and Miss Marjorie Willis were appointed.

Reading of minutes.

Adjournment.

MRS. RUBY C. BABCOCK,
Secretary, pro tem.

DROP THY BURDEN AND THY CARE

Ere thou sleepest, gently lay
Every troubled thought away:
Put off worry and distress
As thou putteth off thy dress:
Drop thy burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live.
All I've done amiss forgive:
All of good I've tried to do,
Strengthen, bless, and carry through:
All I love in safety keep.
While in Thee I fall asleep.

—Henry van Dyke.

CHILDREN'S PAGE

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

BOASTING

ELISABETH KENYON

Junior Christian Endeavor Topic for Sabbath
Day, June 9, 1923.

DAILY READINGS

Sunday—Goliath boasted (1 Sam. 17: 43)
Monday—Boasting too soon (1 Kings 20: 11)
Tuesday—Boasting of wealth (Ps. 49: 6 and
Prov. 23: 5)
Wednesday—Boasting of sin (Prov. 20: 14)
Thursday—Boasting is pride (Jas. 3: 5)
Friday—A boaster humbled (Dan. 4: 30, 31)
Sabbath Day—Topic, The folly of boasting (Matt.
23: 12)

We have all heard of a little bug that is named after this month—the June bug. We boys and girls sometimes are just like this little June bug in the things we say and do and sooner or later we get into trouble as did Mr. Bug in this story.

One day Mr. Bug, whose name is "Jolly June," decided to go for a walk and on the way met Mr. Skillful Sly Spider who at once began to tell Jolly June how sorry he was because he had no beautiful home like his. Finally Jolly June decided to visit Skillful Sly and although his father and mother had told him time after time never to go near his home, he told himself that nothing so small as a spider could possibly hurt him.

At first he rapped on the door and to his surprise was unable to draw his foot away—it was caught in the net. Jolly June said, "Oh that's nothing, just a little thin web and I've got six strong feet and when I get ready I can get out again. So in went foot number two, "Now just watch me pull my two feet out." Instead all six feet were soon caught in the apparently harmless web.

Soon Skillful Sly came to welcome his visitor who had used up all his strength trying to get out of his trap and Skillful Sly cried in glee, "I told you so. You make me think of a great big soap bubble like John and Mary blow up with their bubble pipes. You're both very beautiful on the outside, but filled with nothing but air. Just stick a pin in the bubble and it disappears and just

catch one of your little feet in my web and you're helpless."

But, Juniors, we can always tell the June bug and soap bubble kind of people by the way they praise themselves and the things they do. They may be good looking, unusually bright in school, and rich, but when they go to live with Jesus they can't take those things with them. Jesus did many wonderful miracles, but he didn't go around praising himself for them, he let the people do the talking. So let's remember that if we really do something big and fine we don't need to boast about it for if it's worth anything others will do the talking. Boasting hurts ourselves and get us into trouble every time.

QUIET HOUR WORK

Bible Puzzle

I am composed of forty-two letters:

My 1-3-11-12-13-36 is a place named by Jacob (Gen. 28: 19).

My 14-8-15-35 was a great missionary (Acts 13: 13).

My 9-21-34-7 is what the Bible is for (Rev. 5: 4).

My 2-26-23-42 is another name for Christ (Luke 2: 11).

My 6-4-24-29-17-16 was a queen (Esther 7: 3).

My 25-22-18-28-20 is what all Christians should have (Luke 8: 48).

My 31-41-15-24-33 is when we should give our hearts to Jesus (Eccl. 12: 1).

My 37-39-27-14-10-19-11-32 are fiery animals (Ps. 58: 4).

My 40-26-41-7 is the kind of words we should speak (2 Chron. 10: 7).

My 5-38-30 is what we do with our eyes (Mal. 1: 5).

My whole is one of the Beatitudes.

MEMORIAL DAY

Bring your wreaths and garlands fair,
Strew the roses 'round,
For a hero's sleeping there
Under every mound.
Leave the flag they held so dear
For their history,
Flowers for love—perhaps a tear
For a memory.

Ah, their coats were bright and blue
In a gallant row,
And their hearts were light and true—
Fifty years ago;
And their shibboleth was Right,
Their reliance Faith,
When the long line passed from sight
Marching on to death.

Gettysburg and Malvern Hill—
Oh, the fights they made!
Wilderness and Chancellorsville,
Oh, the price they paid!
Oh, the lesson that they taught,
And the strength they gave,
And the flaring fields they fought,
And the nameless grave.

Come away; they are not dead
Whose renown is fair—
See, a nation bows its head
In a hallowed prayer;
"God of Heroes, who didst fill
Them with purpose pure,
May their souls be with us still,
May their strength endure!"

—The Independent.

HOW PEGGY PUT ONE OVER ON BOBBY

"There you are, as sweet as a posy, in your pretty new gingham dress," and mother kissing five-year-old Peggy sent her out into the yard to play on a warm June morning.

Peggy walked slowly down the path toward the garden. Pulling a tall gladiolus down to her, she whispered, "Mother says I am as sweet as a posy, but I guess I don't smell like you."

"Peggy, hello Peggy, com'on over," Peggy looked over the fence and saw Bobby Tucker sitting on his porch. "Com'on over and help me," Bobby added. Peggy dashed through the gate, into the next yard and up to the porch.

"What you doing?" she asked.

"Shelling peas, want to help?"

"Yes, I know how; I have done it lots of times for my mother," and together the two little folks shelled peas and chattered as only little folks know how to do. When the last pea was shelled, Bobby said, "Now what shall we do?"

"I love the biddy hens, can't we get the eggs?"

"Sure, we will gather the eggs, com'on." Bobby found a few eggs in the upper nests and handed them down to Peggy. Peggy then put them into the skirt of her new dress. As she started to leave the barn, she bumped into the hay rake and broke one of the eggs.

"Oh, dear, I've broken one of the eggs," she exclaimed, "What will your mother say?"

"My mother?" Bobby asked in surprise. "My mother won't care about an old egg, but I guess your mother will give you an awful licking."

"What for, my mother won't whip me."
"I bet she will though, just look at your new dress, it's all spoiled!"

"It isn't spoiled, it's only smooched and it will wash," asserted Peggy.

"I don't care, I bet you,—I bet you,—I bet you my shiny whistle, you will get a licking," dared Bobby.

"All right, then, I bet you my baby doll, she won't even scold."

"Aw, go on, I don't want your old baby doll, but just the same, I bet you she'll switch you good and proper," still insisted Bobby.

"No, she won't, but come on, let's play something until she calls me, then you can see," and Peggy tossed her curly head confidently.

During the next two hours, Bobby and Peggy got into more mischief. With her new dress all stained with the yolk of the egg, Peggy and Bobby began to play keep-house. Peggy made mud pies, while Bobby was a miner and dug coal in the coal mines or bins. Once Bobby was in trouble and Peggy had to go to his rescue. Her dress, hands and face, got quite black. Realizing how very dirty they were, Bobby proposed washing up under the pump. So while Bobby pumped, Peggy tried to wash off some of the egg, mud and coal, but of course, only succeeded in spreading it farther. Looking Peggy up and down, from streaked face, wet, dirty and stained dress, down to her once white socks, now grimy and damp, he whistled, "Gee, Peggy, I guess you'll get worse'n a licking, it'll be a whaling and bed for a week."

"Twon't neither," began Peggy, "Look, Bobby, who's coming?" and she pointed to her own front door yard. A very handsomely dressed lady was just alighting from a big shiny car and going towards the house.

"Company!" gasped Bobby, "and look at you!"

Peggy's mother was more than surprised to welcome as her guest a dear friend whom she had not seen for several years.

"My dear Louise," she greeted her, "Come right up. It is so warm, perhaps you will enjoy sitting here on the porch," and taking her wraps, Mrs. Norman made her guest comfortable, and at the same time visiting hard and fast.

"Yes, I have a little daughter," Mrs. Norman replied in answer to her friend's ques-

tion. "She is not far away, I will call her. Peggy, Peggy."

"Yes, mother."

"I want you to come home now."

"I will, in just a minute," Peggy called back.

"Now you will catch it," crowed Bobby.

"I won't either, Bobby Tucker; you just see, you go hide under that lilac bush close by the fence and you just listen and you'll see I won't even get scolded. Guess, I know my mother!" and Peggy started through the gateway.

Bobby did as he was told and Peggy went slowly across the lawn toward the porch of her own home. To be sure, she was ashamed to have mother's friend see her so dirty, but she was not in the least afraid.

"Here comes. Peggy," remarked Mrs. Norman, but as Peggy stepped up onto the porch, she added, "I made a mistake, Louise, this is Topsy, our little pickaninny friend from down the street," and turning to Peggy said, "Topsy, I have a lady here who wants to see my Peggy; will you please go into the house and ask Suzanne to help you find Peggy and send her here as soon as possible?"

Catching the twinkle in her mother's eye, Peggy made a little curtsy, "Yes ma'm," and disappeared into the house.

"Peggy is a born actor," Mrs. Norman said, turning to her guest, "and it keeps me busy to catch the right cue every time."

Bobby, under the lilac bush, drew a heavy sigh, "Gee, I wish my mother was like that."

R. M. C.

OF SOME STRANGE CLOCKS

In Canton, China, there is one of the strangest clocks in the world. It is known there as "the clock of the street arch."

It consists of four copper jars built in masonry and forming a stairlike structure. Water commences at the top jar and drops down until it reaches the lowest jar, which has a solid bottom. In the lowest receptacle is placed a bamboo stick, which indicates the height of the water and thus the time of day.

It takes twelve hours for the water in the top jar to drip into the bottom one, and the clock is set again by merely emptying the contents of the bottom jar into the top one.

The bamboo stick has notches cut in it, indicating the hour of the day, and the half and quarter hours. This strange timepiece is said to be over 3,000 years old.

In Switzerland clocks are now being made which do not require hands and faces. The timepiece merely stands in the hall, and you press a button, when, by means of the phonographic internal arrangement, it calls out, "Half-past five," or "Five minutes to nine," as the case may be.—*The Junior World*.

A SUNBEAM LADDER

The sunbeams made a ladder—it was lovely, I am told,

For every bar upon it was a bar of shining gold; One end of it was on the earth, the other in the sky,

Where little sunbeams teach themselves the proper way to fly.

And in the early morning they would climb the golden bars,

And leave the far-off sky-land with its mother moon and stars;

And every little sunbeam made the air so warm and sweet

As it danced adown the ladder with its little golden feet.

They woke the pretty garden flow'rs and showed them how to grow—

And every bird began to sing, and little winds to blow;

And if you get up early and peep up in the sky You may see the golden ladder as the sunbeams hurry by!

—Selected.

THE RAINBOW FAIRIES

CAROLINE GRIFFIN

One night three little fairies were playing under a tree. They were flower fairies. Each had on a dress of the same color as the flower for which it was named. Little Fairy Buttercup wore a bright yellow dress. Forget-me-not wore a blue dress. Geranium wore a red dress.

Not far from the three fairies in red, yellow and blue, were three other fairies. These fairies had on old, faded dresses. They stood and watched the gaily-dressed fairies dance in the moonlight.

"Come," said Buttercup, "won't you come and dance with us?"

"We can not," said the three. "We can not dance, for we have on our old clothes. We have worked hard all day and are just going home, but we like to see you dance in your pretty clothes."

Then Buttercup took the skirt of her yellow dress and dipped it into a lily cup filled with dew. The dew was quickly dyed yellow. Forget-me-not dipped the skirt of her blue dress into another lily cup filled with dew. The dew was quickly dyed blue. Then the fairies mixed the yellow dew and the blue dew together.

"Now jump in, little fairy," cried Buttercup. In jumped one of the fairies in faded gown, and when she came out her dress was a beautiful green.

Then Geranium dipped her dress into dew and Forget-me-not did the same. They mixed blue and red and the second fairy jumped in. When she came out, her dress was bright purple.

Then Buttercup and Geranium dipped their dresses into dew again to make a mixture for the third fairy. When she came out of the lily cup her dress was bright orange.

Then the six fairies laughed and sang, and danced about. By and by a cloud covered the moon, and the rain came pattering down. The six fairies hid themselves in the flowers.

The next morning, when the rain stopped, the sun came out and shone brightly. The six fairies came out of the flowers, and hand in hand they ran up to the sky. There they made a beautiful rainbow. Since then, they have been called the Rainbow Fairies.

WHAT TO DO SABBATH AFTERNOON

Ethel, Jack and Rose had company for Sabbath Day. Their Uncle Tom was spending the week end with them.

"Mother," asked Rose, "What are we to do this afternoon?"

"I do not know, dear, I suggest that you ask your Uncle Tom for suggestions." The children did not need second bidding and Uncle Tom was immediately besieged.

"Something to do?" Uncle Tom asked, "Well now, that is funny! I wonder if you would like to make some peanut people."

"What are they?" Ethel wanted to know.

"You shouldn't say, 'What are they?' but 'Who are they?'" reproved Jack.

Uncle Tom pulled out of his hand grip a bag of peanuts. Taking out one, he drew a line straight around it about one third of the way down. "This forms the head," he explained. "Now with my pencil I will put in a face,—two eyes, a nose, and a mouth.

I shall be sure to make the mouth line curve upwards, as I want my little peanut friend to be happy. Jackie, run to the tool chest and bring me a box of carpet tacks. While he is gone I will button up my little boy's coat this way, by making a row of buttons straight down from the neck line. Thank you, Jack, I am just ready for the tacks. I shall stick in two for arms, slanting them upwards and inserting them just below the neck line. Now two more pushed in perfectly straight into the bottom of the peanut man, make the legs. There you are, a real little peanut person and he can stand alone too. Sometimes they will not stand alone, in that case a third leg inserted slantingly at the back will make a standard which helps him to stand alone.

"Oh, isn't he sweet," cried Ethel, "Can we make some now?"

"You may have all these peanuts and make as many as you wish. Perhaps you can make a whole school of little Peanut People."

"No, not a school, Uncle Tom, but some Bible people. I am going to make Jacob's family, 'cause his was such a big family," Rose remarked.

"All right, but I shall make the 'multitude by the sea-side,'" said Jack, but he couldn't quite understand Uncle Tom's hearty laugh.

R. M. C.

WORK AND PLAY

A boy's two legs are *work* and *play*, And both must go the selfsame way. If he wants to travel the path called fun, He must use them both and not just one. If he uses just *play*, he can only hop, He'll soon grow tired and have to stop. But with *play* and *work* he can walk and run And have all kinds of happy fun.

—Dew Drops.

THE EARLY RISER

"I hope all you little boys," said the teacher, "commence the week right by getting up early Monday morning."

"Yes'm," replied little Johnny, "I always love to get up early Monday morning."

"And you feel all the better for it, don't you, Johnny?"

"Yes'm. That's the morning we have pancakes and syrup."

GEOGRAPHICAL DEFINITIONS

Mountain: A field with its back up.

Island: Piece of land out for a swim.

YES, HE HAS ALWAYS HAD FRIENDS AMONG US

In *The Timepiece*, a live newspaper published in Detroit, Mich., evidently devoted to the interests of the colored people, we find the following article at the head of the first page. It is headed:

"SEVENTH DAY BAPTISTS IN CONVENTION IN BATTLE CREEK"

"Important Resolutions passed, take bold stand against racial prejudice and mob violence."

"The Seventh Day Baptists of Michigan in their semiannual conference, held in Battle Creek last week, adopted important resolutions presented by Pastor R. B. St. Clair, of Detroit, chairman of the committee. The following are of particular interest to the Negro.

"The Seventh Day Baptist Church has always stood for the liberty of both body and soul. Many years prior to the American Civil War, our people, through Associational and Conference meetings, began to agitate for the freedom of the enslaved colored people in the southern portion of the United States. During the Civil War, many of our members made the supreme sacrifice, and immediately after that dread conflict, we took a strong position in favor of the education of the Freedmen. We still stand for the highest degree of freedom, and sincerely deplore the manifestations of racial prejudice, mob violence and unfair discrimination all too plainly evident in our country today.

"As Michigan Seventh Day Baptists, we renew our allegiance to the Biblical and scientific teaching affirming the essential oneness of the human race. We promise to more widely proclaim the great truths of the Fatherhood of God and the Brotherhood of all men, and we call upon our members, and also upon the constituted authorities of this State and its various counties, cities and other municipalities to effectually discourage any theatrical or other exhibition making for racial hatred, such as the unexpurgated edition of 'The Birth of a Nation,' and to promote in every way better racial relationships."

"The sessions started Friday night, May 11, and ended Sunday, May 13."

The leading editorial in this same paper, headed, "He Still Has Friends," reads as follows:

"The convention of the Seventh Day Baptists which convened last week in Battle Creek concluded its session by making some resolutions which strike at discrimination, mob violence and unfair treatment, of men because of their color. We are told that the convention adopted these resolutions without a single dissenting vote. The spirit which characterized the meeting shows beyond doubt that the Negro still has many staunch friends in the white race.

"The Negro should not hesitate to recognize the friendship thus shown by his white

brother, and should do everything in his power to gain more friends and to hold them.

"Nothing in this connection is so certain in the gaining of friends and in holding them as manly conduct and the attaining unto a high standard of citizenship. Let every Negro seriously apply himself to the task of making himself a worthy citizen in every sense of the word. Then the friendship of his white brother will follow as night follows day."

SEVENTH DAY BAPTIST CHURCHES OF MICHIGAN

The Seventh Day Baptist churches of Michigan held their semiannual meeting at Battle Creek on May 11, 12 and 13.

The first meeting was held on Friday evening at eight o'clock, in the assembly room of the college building. The Christian Endeavor meeting is usually held at this time but on this occasion the young people very generously gave their meeting up to us. After a few opening words by the president, Rev. G. W. Lewis, and the reading of the minutes of the last meeting by the secretary, some special music was furnished. Elder R. B. St. Clair, of Detroit, gave a strong address on the subject, "Modern Evils vs. Spiritual Deeds." After this the rest of the evening was spent in a conference meeting conducted by Rev. E. D. Van Horn, of White Cloud.

On Sabbath morning we were glad to have with us in the pulpit again, Pastor Field, after his recent illness. The sermon was preached by Rev. E. D. Van Horn on the subject, "The Wonderful Way of Living." In the afternoon at three-thirty o'clock a meeting was held in the parish house. At that time an excellent paper was read by Mrs. Martha Wardner concerning some of our denominational problems. As this paper is likely to appear in the SABBATH RECORDER, we need not say any more about it here. A lively discussion followed in which several took part.

Sabbath evening at eight o'clock a get-acquainted social was held in the parish house. A brief report was given by the pastors of churches represented. Brother R. B. St. Clair reported for the church of Detroit, Brother E. D. Van Horn for the White Cloud Church, and Brother Fifield for Battle Creek. All these reports were very good, and full of hope and courage. Brother L. J. Branch gave a brief report of his work in the mission field. This report shows he is doing very good work with

the least possible expense. Dr. B. F. Johanson gave a short talk on the Forward Movement.

Sunday afternoon the regular business session was held in the sanitarium chapel. Elder R. B. St. Clair as chairman of the committee on petitions and resolutions presented some resolutions which were unanimously adopted:

First: That we express our deep regret at the death of Elder Alonzo T. Jones, well-known Sabbath reformer and champion for religious liberty.

Second: That we advocate the establishment of industries which will give employment to Sabbath-keepers.

Third: That we urge a more aggressive policy in Sabbath reform work.

Fourth: That we renew our allegiance to the Fatherhood of God and the brotherhood of all men, and denounce racial prejudice.

Fifth: That we petition the legislature to define the time observed by those who keep the seventh day of the week to be from sunset Friday evening to sunset Saturday evening. This to have them exempted from prosecution when they work on the first day of the week.

Sixth: That we pledge our support to the authorities of the country in their efforts to enforce the various laws prohibiting the sale of intoxicating liquors.

It was decided that we hold a short business meeting at four o'clock Friday afternoon, September 21, at the time the Northwestern Association convenes in Battle Creek. Also the present officers are to be continued until that time. Fifteen dollars was donated out of the treasury towards the screening of the hospital of our China mission. After this business, a short sermon was preached by Elder L. J. Branch.

Sunday evening at eight o'clock was the closing service. Elder E. D. Van Horn preached a brief but strong sermon. After singing "Blest be the tie that binds," a conference meeting was conducted by Brother R. B. St. Clair in which all took part.

There were fourteen delegates from Detroit and six from White Cloud. We feel that these meetings have been a real success, and that much good was accomplished, the fruits of which will be seen in the future, to the glory of God and the well-being of mankind.

J. SCHEPEL,
Secretary and Treasurer.

A MESSAGE FROM JACKSON CENTER, OHIO

DEAR READERS OF THE SABBATH RECORDER:

As it has been a long time since you have had the privilege of reading about our church and its activities we are going to try to tell you about a few of the many things that have taken place in the past year, and how our church is progressing.

A year ago the last day of April, our pastor, Rev. John Babcock, who because of his very poor health was forced to give up the pastorate here, with his good wife and fine family of boys and girls left us for a small farm in Exeland, Wis., in hopes that Brother Babcock could regain his former health and strength.

For about six weeks we were without a leader, and during this time the weekly services were conducted by different members. It was during these weeks that we were favored by a visit from Dr. Rosa Palmberg and Miss Eling Waung. Dr. Palmberg in her very pleasing manner addressed us on Sabbath morning. Miss Waung delighted us with a few songs at some of the services, and those among you who have heard her sing know what a great privilege we enjoyed.

In June our present pastor, Rev. W. D. Tickner, and his wife came to be our leaders, and in this short time we have learned to love and respect them both, looking without reservation to them for guidance.

The Ladies' Benevolent society is a very live organization, and it can well be said that it is the backbone of the church. On Wednesday, November 29, 1922, the society held a Thanksgiving bazaar and chicken pie supper. The fancy work, plain sewing and many good things to eat that were on sale that day were enough to open the purse of the closest person any one ever knew. At least that was the way the ladies felt for when the receipts of the day were counted they were found to amount to nearly one hundred dollars. So delighted were the ladies that they are beginning to plan for another bazaar to be held at the same time this year.

The society holds a regular meeting on the first Wednesday of each month, enjoying the hospitality of one of its members.

The ladies also have charge of the keeping of the cemetery, and so well is this matter attended to that no visitor ever fails to remark upon its beauty and cleanliness.

(Continued on page 704)

DEATHS

LAMPHERE.—Leo Warren Lamphere, only son of Mr. and Mrs. M. C. Lamphere, was born in Little Genesee, N. Y., April 2, 1893, and died March 1, 1923, near Port Allegany, Pa.

Leo had been a constant and trusted employee of the Pennsylvania Railroad Company for about eight years. His death was tragic, due to falling from his train.

When fourteen years of age he was baptized by Rev. Simeon H. Babcock and united with the church at Little Genesee, N. Y. He spent one year with an uncle Dr. Green, in St. Joseph, Mo. He went to high school two years in Friendship, N. Y., and to the agriculture college in Alfred two years.

December 12, 1915, he was united in marriage to Juanita Foster, of Little Genesee, N. Y. Their home since that time has been in Olean, N. Y. Leo always had a kind word and a pleasant smile. He will be greatly missed by the loved ones whom he has left behind.

The following are words from "A friend."

"The angel of death has entered
And taken from our midst
One whom we all loved dearly
And in this life will be missed.

"He has gone our darling Leo
To the labor of the blest,
Where no storms of life disturb him,
To a home of perfect rest.

"Dearest mother, father, sister, wife
And all his dear friends, too,
Weep not, for across Death's river
He'll be waiting there for you.

"Think then of the glad reunion
In these mansions of peace and rest,
How glad he'll be to greet you
In the harbor of the blest.

Burial was in Wells cemetery, Little Genesee, N. Y.

E. F. L.

CRANDALL.—Mary Abaline Stillman, only child of Jane Merihen and Russell Stillman, was born March 1, 1847, at Petersburg, N. Y., and passed away at her home in Albion, Wis., March 9, 1923.

When seven years old she moved with her parents to Albion, Wis. January 2, 1858, she was baptized by Elder Thomas E. Babcock and united with the Albion Seventh Day Baptist Church where she remained a faithful member until her death. She was left motherless at thirteen years of age.

October 7, 1864, she was united in marriage with Calvin A. Prosser and removed to Iowa, where Mr. Prosser perished in a blizzard January 7, 1873. Their only child Annie Jane died three years later, aged 4 years. She returned to her old Albion home and on April 27, 1885, was united in marriage with William B. Crandall, who died April 8, 1906.

Much of her life was filled with hardships and sorrow, but she kept an unwavering trust in God, and loved the services of the church. She was a helpful neighbor and rendered loving service to others as long as her health permitted. Her friends know that she longed for the rest that remaineth for the people of God so they feel that

"She heard the voice of Jesus say,
'Come unto me and rest;
Lay down thou weary one, lay down
Thy head upon my breast.'
She came to Jesus as she was
Weary and worn and sad;
And found in him a resting place
And he hath made her glad."

L. D. S.

MANSON.—Mrs. Jane Manson was born in Monagan County, Ireland, March 23, 1831, and died in Los Angeles, Cal., September 19, 1922, aged 91 years, 5 months, 26 days.

She grew to womanhood in Ireland and during her life in Ireland she was married to a Mr. Martin. This marriage resulted in the birth of two children, both of whom died many years ago. After the death of her husband she came to America and located at Marion, Iowa, where a sister, Mrs. S. E. Brinkerhoff, resided and where later she was united in marriage with Charles Manson. This union resulted in the birth of one son, Albert, who still survives her.

After living in several different places, she finally made her home in Los Angeles, Cal.

In early life she was converted and became a Christian and later united with the "Church of God" at Marion, Iowa, and was a faithful member until death.

After the cremation of her body, the ashes were returned to Marion and on April 14, 1923, were buried in the cemetery at Marion, Rev. E. H. Socwell conducting the burial services in the presence of a company of friends and relatives.

E. H. S.

HUNTINGTON.—Mrs. Louise Langworthy Huntington, the daughter of Franklyn and Desire Bass Langworthy, was born in Edmeston, N. Y., February 25, 1837, and died at the home of her daughter, Mrs. G. C. Rogers, at West Edmeston, April 11, 1923.

She became the wife of F. C. Huntington April 12, 1857. Her husband died in 1904. To them were born five children: Shirley, of Oneonta; Mrs. G. C. Rogers, of West Edmeston; Mrs. F. M. Spooner, of Brookfield; Luella, of Oneonta; and Charles, of Oneonta, who died about a year ago. There are also nine grandchildren and twelve great grandchildren. Two brothers,—Hol-lum, of Hamilton, and Morgan, of California. Mrs. Huntington had spent her entire life in this section, with the exception of two years in New Jersey.

She was kind and loving, thoughtful of others, which endeared her to a wide circle of friends.

She was a member of the First Baptist Church of Brookfield, but for many years had attended the Seventh Day Baptist Church of West Edmeston when her health would permit. She was a faithful member of the Ladies' Aid Society, always doing her part. She also was a member of the Home department of our Sabbath school and

was a student of the Bible which she seemed to enjoy.

She was sick at the last only about one week and a great sufferer. She died with great faith in her Savior whom she hoped to meet. She will be greatly missed by all her friends.

Farewell services were held at the home of her daughter Mrs. G. C. Rogers, conducted by Mrs. Lena G. Crofoot, assisted by Rev. D. C. Herrell. She was laid to rest in the West Edmeston Cemetery.

L. G. C.

TOOLEY.—In Leonardsville, N. Y., Thursday, April 12, 1923, Mrs. Adelbert W. Tooley, aged 61 years, 8 months and 29 days.

Ida Laura Quinn Tooley, daughter of Andrew and Eliza Jane Quinn, was born in Bridgewater, N. Y., July 13, 1861. She was married in 1877 to Adelbert W. Tooley, who, with a daughter, Mrs. Dean F. Currie, of Utica, N. Y., survive.

Sister Tooley was a faithful member of the Leonardsville Seventh Day Baptist Church, having been baptized with her husband in 1909, by Pastor I. L. Cottrell.

Funeral services were conducted by her pastor, Rev. F. E. Peterson, on Sunday afternoon, April 15, and burial was made in the new cemetery.

A good woman and faithful wife and mother is gone.

F. E. P.

KNIGHT.—At the farm home near Garwin, Iowa, May 8, 1923, Etta M. (Baxter) Knight aged 56 years and 22 days.

The deceased was born and spent her life in the vicinity of Garwin. For a number of years she was a successful teacher in several different schools of Tama County and in this capacity she drew to herself a wide circle of friends who still hold her in pleasant remembrance.

In early life she made a profession of faith in Christ and united with the United Brethren church near her home, where she remained a member till the dissolution of the church.

March 12, 1891, she was united in marriage with Nelson P. Knight, a faithful member of the Garwin Seventh Day Baptist Church. This marriage resulted in the birth of one child, Charles, who is still living.

Her death was very sudden and came as a shock to the entire community. She leaves to mourn her departure her husband, one son and his wife, two grandchildren, two brothers, three sisters and a number of other relatives and friends.

Her funeral was conducted on May 10 from her late home, by Rev. E. H. Socwell, of Dodge Center, Minn., who had been sent for, for the occasion and was attended by numerous relatives and all the surrounding country.

E. H. S.

CARDNER.—Joseph David Cardner, son of David B. and Polly Scrivens Cardner, was born in the town of Truxton August 25, 1839, and died at the home of his daughter, Mrs. Agnes Irish, of Homer, N. Y., April 4, 1923, in his eighty-fourth year.

His father was one of the pioneer settlers on Cuyler Hill, coming in ox-carts from Rhode Island and organizing the Cuyler Hill Seventh Day Baptist Church. Joseph was the youngest of a family of eighteen children, all of whom have passed on before him. He had been a member

of the Cuyler Hill Seventh Day Baptist Church since early life.

His father died when he was twelve years old and he cared for his mother during the rest of her life. On December 6, 1863, he was married to Mary O'Donell who survives him. To them were born eight children, all but one now living: Benjamin Cardner, of Lincklaen, N. Y.; Devol-son Cardner, of Cuyler, N. Y.; Mrs. Agnes Irish, of Homer, N. Y.; Birn Cardner, of DeRuyter, N. Y.; Mrs. Inez Stewart, Mrs. Anna Tobin, and George Cardner, of Cortland, N. Y. One son, Joseph, died in infancy.

His children and old neighbors testify to his uprightness of character, his happy home life and his fondness of Bible study. His favorite song was "Faith is the Victory," and he often quoted the words, "It is not all of life to live nor all of death to die."

Farewell services were held in the Seventh Day Baptist church at DeRuyter, N. Y., April 6, being conducted by Pastor John F. Randolph. Interment was in the Hill Crest Cemetery, DeRuyter, N. Y.

J. F. R.

McHENRY.—Prudence Thomas McHenry, daughter of Abial Thomas and Jane Stillman Thomas, was born at Alfred Station, N. Y., October 31, 1850, and died May 1, 1923, having lived her entire life in the town of Alfred.

Fifty-four years ago last February she was united in marriage to Marcus P. McHenry. To them were born seven children. Three of these still remain—Clifford McHenry, of Little Valley, N. Y.; Mrs. Ethel M. Smith, of Bradford, Pa.; and Cecil McHenry, of Alfred Station, N. Y. Mr. and Mrs. McHenry celebrated their golden wedding February 27, 1919.

Mrs. McHenry united with the Second Alfred Seventh Day Baptist Church by baptism in 1878. At her death she was also a member of the Doris Sunshine Society and of the Sewing Society. She was a woman of many neighborly deeds.

For a few years she had been in failing health, and passed away somewhat suddenly May 1, a little over seventy-two years of age. Memorial services were held at the home the following Friday, and burial was made in Alfred Rural Cemetery. The pastor's text was, "Well done, good and faithful servant; thou hast been faithful in a few things, I will set thee over many things; enter thou into the joy of thy lord."

W. M. S.

COON.—Susie Harriet (Holdsworth) Coon was born in Mooresfield, R. I., May 31, 1853, and died at her home in Ashaway, R. I., April 26, 1923.

On December 25, 1873, she was married to Herbert E. Coon. For more than forty years they made their home on the farm about two miles out of the village in the State of Connecticut. Due to her failing health about eighteen months ago they sold the farm and moved to Ashaway.

February 9, 1889, she was baptized by Rev. I. L. Cottrell and united with the First Seventh Day Baptist Church of Hookinton, of which she remained a member until her death.

Funeral services were held from the home on High Street on Sabbath afternoon, April 28,

1923, conducted by her pastor, Alva L. Davis. Besides her husband, she is survived by three sons, Frank E., Everett G., and Walter H., all of Ashaway.

Burial was made in Oak Grove cemetery.
A. L. D.

(Continued from page 701)

The Sabbath school, Junior and Senior Endeavorers also are very wide awake, doing all they can to make the good influences of their teachings felt in the community.

Before we close we want to add a plea to some of the young men or women of the denomination, who are ready to begin life for themselves. Jackson Center has a great need for two fine, progressive young men or women. One a dentist; we do not have a resident one, yet we need one very much. A dentist from one of the nearby towns comes once a week, and he always has more work than he can do. We see no reason why some Seventh Day Baptist young man or woman could not come, thereby filling a great need of our little town and also making one more in our congregation.

Is not there some young man or woman in our denomination who is a photographer who would like to come here and start a studio? We need one! Some one who can develop and print our kodak pictures, also. All this kind of work must be done away from town.

Young men, young women, please give this matter a few hours of your thoughts. We need you, the church needs you, the town needs you and *you need us*.

ETHEL V. DAVIS.

Press Committee, Benevolent Society.

Amid the trees and grassy lawns,
Amid the busy thoroughfare
A little church of S. D. B's
In Christlike Spirit nestles there.

Its spire is seen both far and near,
Its bell's sweet tones sound far and wide.
And e'en its peal rings out good cheer
To all the town and countryside.

Go where we will, do what we may,
We find that God is with us still.
His cause shall never be in vain.
So let us with his Spirit fill.

Come worship with us one and all!
To Jackson Center, we welcome you.
With God, we'll join the mighty throng
And may our band be more than few.

RUTH HUGHES.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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Sabbath School. Lesson XI.—June 9, 1923

NEHEMIAH, THE BOLD BUILDER. NEHEMIAH, chaps. 1 and 2; 4-6; 8: 9-12; 12: 31-13: 31

Golden Text.—"Be not afraid of them; remember the Lord." Neh. 4: 14.

DAILY READINGS

June 3—Neh. 1: 5-11. Nehemiah's Prayer.

June 4—Neh. 2: 1-8. Nehemiah before the King.

June 5—Neh. 4: 6-15. A Man who Was not Afraid.

June 6—Neh. 5: 6-13. Nehemiah Rebuking Extortioners.

June 7—Neh. 8: 9-12. Nehemiah, the Comforter.

June 8—Neh. 13: 10-19. Nehemiah, the Reformer.

June 9—Psalm 46: 1-7. God our Refuge and Strength.

(For Lesson Notes, see *Helping Hand*)

THE WOOD-THRUSH

The wood-thrush stands in the bushes high,
And sings an anthem as shadows die;
The sun creeps down in the castled west—
It's eve, and it's time for all to rest;
From afar a mystic note is heard,
But hush—oh hark to the wood-thrush bird,
His cheerful song like a rosary said
In thankfulness for his leaf-roofed bed.

All silent now till the new-born day,
Comes laced o'er the velvet night in gray,
And the liquid, flute-like notes roll far
In the wildwood halls where wild things are;
Comes a blaze of glory mounting high—
But another day has come to die;
Soon the wood thrush weaves his farewell song,
And new-born day goes marching along.

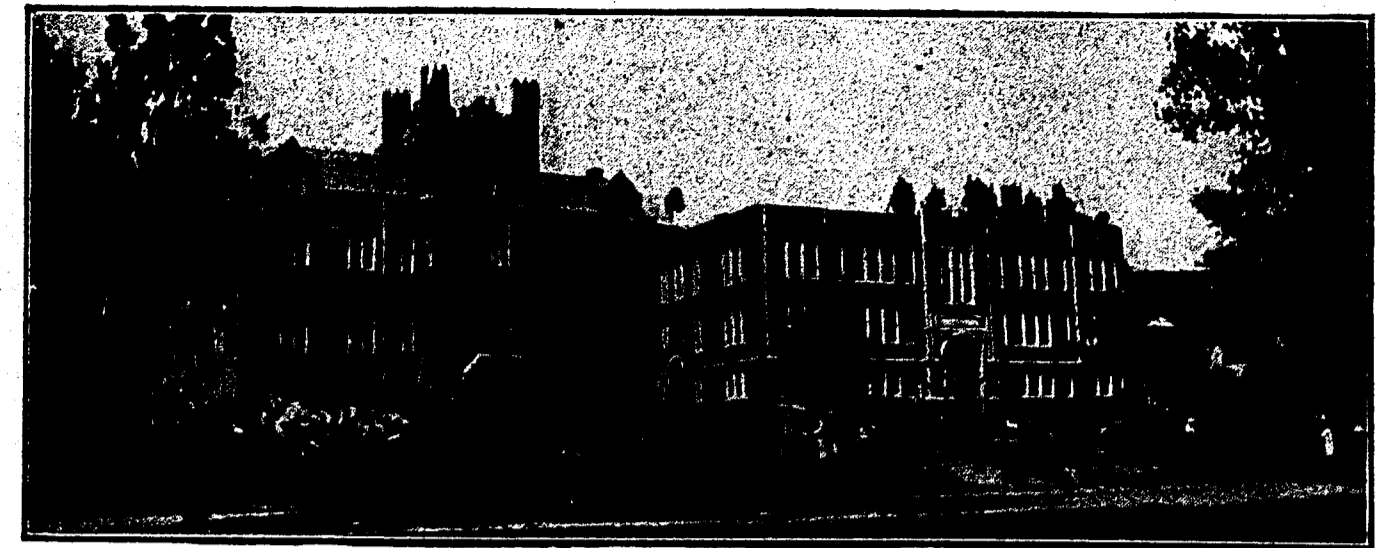
—John Bernard O'Sullivan.

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I WALKED ONE NIGHT IN THE SHEPHERD'S FIELD

I walked one night in The Shepherd's Field;
The stars in their wonted courses wheeled
And no new glory the skies revealed—
There was no peace on earth.
But as I climbed the Bethlehem hill
I saw one bend o'er one who was ill
And another bearing coals to fill
A neighbor's empty hearth,
—And I knew that the Christ was there.

I walked up the Mount a little space
And peered through the shadows for His face,
But found Him not in the pictured place
Beneath the olive trees;
Then turning toward Kidron in the night
I saw the men on their way to fight
In Jordan's hell for a thing called Right,
Nor hating their enemies,
—And I knew that the Christ was there.

Then I walked alone in Galilee
Where He fed the thousands by the sea
And taught and wrought His ministry
Of human brotherhood.
There did a Presence my way attend,
There did I hear the voice of a Friend
Say, "Lo I am with you to the end,"
And my heart understood,
—I knew that the Christ was there.
—John Finley.

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The Sabbath Recorder

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

VOL. 94, NO. 23

PLAINFIELD, N. J., JUNE 4, 1923

WHOLE NO. 4,083

Strengthening the Ties That Bind With thousands of miles of mountains and plains and deserts intervening between the friends on the Pacific Coast and those of the eastern States; with many years of time stretching away between the opportunities for social and religious culture; and with all-absorbing local interests increasing as the years go by; and as the fathers and mothers of the older generation pass from the earth-life leaving the children practically a generation of strangers, there is need of pains-taking to strengthen the ties that bind, and to help us all to see eye to eye in reference to our great work. Any weakening of interest in one another; any division of purposes must always result in weakness to the common cause.

Therefore we feel that every effort put forth by our boards to keep in sympathetic touch with lone Sabbath-keepers and remote and isolated churches is always a move in the right direction. It would be splendid if all the people, young and old, could once come together under convenient conditions and favorable circumstances for a whole week of communion and friendship, and for renewing old acquaintances and forming new ones. We wish all the dear Seventh Day Baptist people between the Atlantic and the Pacific could meet this summer at North Loup, the half-way point between the oceans. Oh! what a grand rally that would be!

But since this seems impossible, we are very glad for the strengthening of friendship's bonds through delegates sent now and then from one section to another with messages of love and good will and with encouraging words to strengthen faith and hope.

We have thought of these things many times since Brother A. J. C. Bond returned from his mission of love to the far-away friends in California. His good words regarding the work and the spirit of the people there have done our hearts good. The people in the East have been encouraged and

helped thereby. And we trust that our friends beyond the Rockies were also blessed and strengthened by his visit to them.

Yesterday the mail brought us two photographs taken at Riverside, Cal., during the association, which we have enjoyed so much that we desire to share them with our readers.



The one shows Brother Bond and Rev. H. Eugene Davis of our China mission, who met him there on his way home for rest. The other shows a fine group of the Pacific Association people, taken the first of April. Some of them we have known many years ago, and we see that they have grown gray with the years; some in the group are new comers among us and some are young people whom we have never seen. We wish we knew them all.

Here is the description of the cut as given by the young man who sent it. He is studying for the ministry and we bid him God speed.