

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.

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**Terms Expire in 1923**—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

**Terms Expire in 1924**—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

**Terms Expire in 1925**—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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**Vice-President**—William M. Stillman, Plainfield, N. J.

**Secretary**—W. C. Hubbard, Plainfield, N. J.

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

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

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

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(INCORPORATED, 1916)

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 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.



In the front row, reading from left to right, are Mr. Charles Maxson, Mrs. Maxson, Mrs. Ballenger, Pastor Ballenger, Director Bond holding my boy, Loren, J. T. Davis, president of the association, H. Eugene Davis, Rev. George W. Hills, pastor at Los Angeles, Mrs. Hills, Mrs. West and Dr. C. H. West. Mr. R. C. Brewer, superintendent of the Riverside Sabbath School is second from the right. In the center behind and between J. T. and H. Eugene Davis is Miss Alice Baker, the Pacific Coast associational secretary for the Young People's Board. Miss Ethelyn Davis, leader of the Riverside choir, is behind, and between Mrs. Ballenger and Mrs. Maxson. G. E. Osborn, moderator of the Riverside Church, is behind the lady who stands behind Elder Hills.

**Non-Partisan Association Favoring a League of Nations** A strong Non-partisan Association urging our churches and all religious forces of the nation to co-operate in forwarding the movement to make an end of war is doing a good work for the promotion of peace and good will among men.

This association has a strong council headed by George W. Wickersham; and a Committee on Churches composed of fifty-five prominent clergymen, headed by Rev. Charles S. Macfarland. They believe that governmental co-operation between nations is the only way yet proposed by which the end can be accomplished. Every year's experience with the existing League of more than fifty nations serves to strengthen the

belief that America could help secure the peace of the world in no other way so well as by joining whole-heartedly in a Permanent Court of International Justice, or in participating in the activities of the League of Nations.

They say:

"We believe, That in the providence of God our nation has been placed in a position of great moral influence and power in the world;

"That it is unworthy and unwise for our great nation to 'unofficially observe' and timidly participate in the conferences of the League without sharing in responsibility for its decisions;

"That permanent international peace and domestic prosperity can be secured only by dignified and responsible participation of our government as a member of the League;

"And that the other nations would welcome the United States into membership on any reasonable terms."

This is their appeal:

"We, therefore, putting aside all party or other differences, unite and invite other persons, and organizations, to unite with us, for the purpose of an independent, non-partisan cultivation of such a public opinion as will induce the present Administration, or if not this, the next one, to enter the League of Nations on such terms as to such Administration may seem wise, provided only that they be consistent with our Constitution and consonant with the dignity and honor, the moral responsibility and power of our Republic."

**An Appreciative Letter** A Christian mother in the South, a lone Sabbath-keeper, sends her subscription money expressing regret that she had overlooked the matter until payment was past due, and goes on to say: "I am very grateful that you have continued sending me the RECORDER, for indeed I feel that I could not be without it. Through it and the *Helping Hand* I must receive the spiritual refreshing and encouragement that the church services provide for many others.

"Being situated as we are so far from the Seventh Day Baptist people and churches, and with my little brood of five to rear, I do yearn for the privilege of being with the Sabbath-keeping people of God and feel so 'hungry' to hear the preaching of the Gospel of Truth. I pray that we may have more of the Seventh Day Baptist ministers visit us here in the South."

**An Excellent Sabbath Rally Day** We never witnessed a better Sabbath Rally Day program than the one presented in the church at Plainfield, N. J., Sabbath morning, May 26. Pastor James L. Skaggs for many weeks has been taking his young people of the Intermediate Christian Endeavor Society through a course of religious education, with Rev. A. J. C. Bond's *Sabbath History I* for a textbook.

There were eleven young people on the platform with their pastor, and each one had a brief article so that the combined articles covered the main points in *Sabbath History I*.

One of the boys read the Bible lesson composed of selected texts chosen by the pastor for the occasion. Then two young ladies read brief historical sketches of our own church in its early days. These were followed by the series of papers on the Sabbath question read by three boys and five girls who followed each other in order without being announced.

The songs, "God of the Sabbath," by the late President Daland, and "Faith of Our Fathers," sung by the congregation added much to the interest of the occasion.

The picture of our pastor with his class of boys and girls so faithfully helping, will not soon be forgotten by those who were there.

## AN APPEAL

In six weeks our church closes its books for this Conference year. Nearly one-half of our total budget is given to interests outside our local church. Among the objects assisted by this fund are the following: Sabbath promotion worker and Sabbath literature; home and foreign missionary work; our colleges for current expenses; young men preparing for the ministry; supplementing the salaries of those of our pastors who receive a minimum income; a fund for assisting needy retired ministers; the interests of our young people as represented by the Young People's Board; Vacation Bible Schools, etc.

We appeal to the members of this church who are responsible for the work which God has placed in our hands as an organized body, and to the members of our congregation who see here an opportunity for Christian service, to support the whole budget, according to the ability which the Heavenly Father has given you.—*From the Weekly Bulletin of the Battle Creek Church, May 19, 1923.*

## HISTORICAL SKETCH OF NORTH LOUP CHURCH

WALTER G. ROOD

### FORMING THE COLONY

The first settlement by Seventh Day Baptists was made in the spring of 1872 by those coming here from Dakota, Wis., Welton, Iowa, Humboldt, Neb., and from Minnesota.

At Dakota, Wis., in the sixties there was quite a Seventh Day Baptist settlement. The soil was poor, and the outlook was not very encouraging, so many of the younger men planned to go to other places following their discharge from the army. The feeling of unrest became so strong, and there were so many who planned to go to various places it seemed wise to perfect a colony organization and arrange for the dissatisfied ones to go together.

The organization was perfected with Rev. Oscar Babcock as president; George B. Rood, secretary. A committee was named to look for a location, and it was thought it



might be found in Kansas. The committee named was as follows: C. P. Rood, N. B. Prentice, C. H. Wellman and Amos Travis. The first three named were members of the Dakota Seventh Day Baptist Church. Mr. Travis was not a member but lived in the settlement.

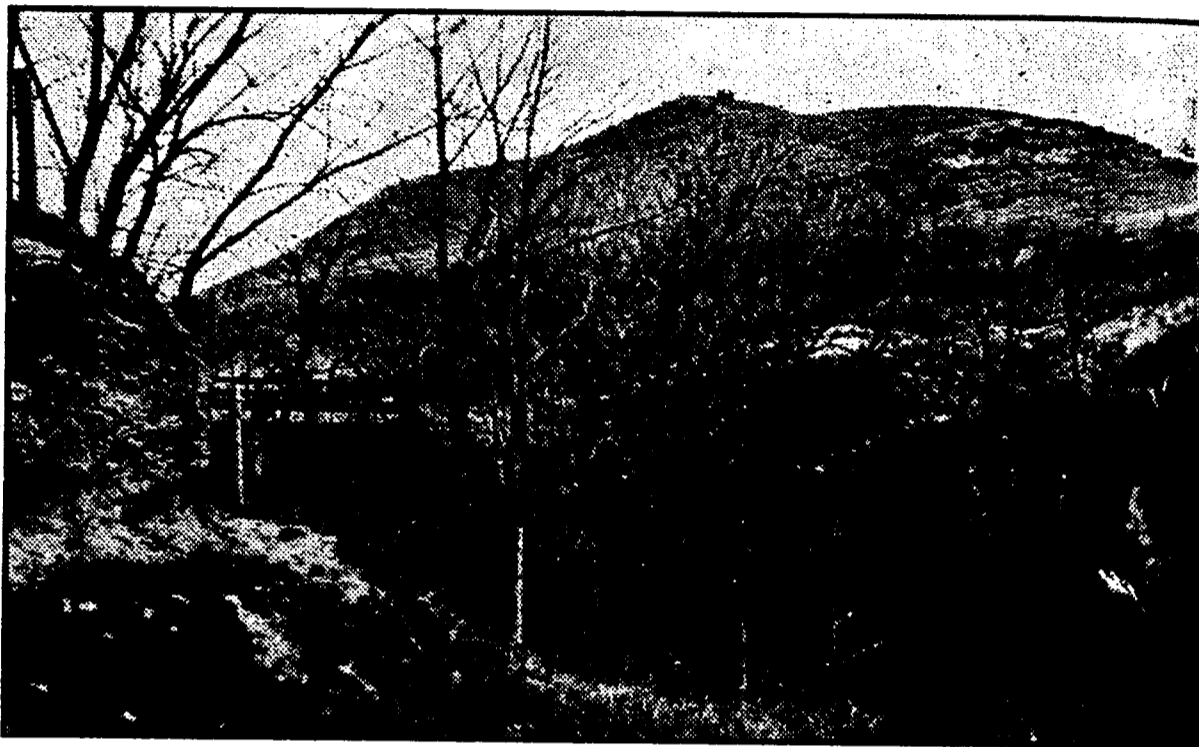
In the spring of 1871 the committee started overland for "the west," the team they drove belonging to Mr. Prentice. When they reached Omaha they met General Mansel-son, a f t e r w a r d United States senator from Nebraska. He was agent for railroad lands in the State and directed them to the Loup Valley.

They came up the valley as far as the mouth of Davis Creek, about ten miles south-east of the present village of North Loup and camped for dinner. Mr. Prentice, the owner of the team, was not satisfied with the country and said he had gone far enough, that after

a rest and a hunt—for wild game was plentiful—they would start on the return trip. At this place Mr. Rood crossed the river and going on up came to a point opposite the Chalk Hills, recrossed the river and climbed to the top of the highest hill and for the first time saw the beautiful valley which afterwards became his home. He hurried back to the camp and the trip home began. Mr. Prentice's report was not favorable; Mr. Wellman said he would go with the colony if it decided to go to the Loup Valley; Mr. Travis, not being a member of the church, was not especially interested and thought he would not go anyway. However, he did come later and homesteaded one of the best farms in Mira Valley. Mr. Rood was very enthusiastic—the view he had from the high hill made him believe that the country for which he sought was just a little to the north.

The colony organization ceased to exist with the report of the committee. However, that fall Mr. Rood, his son Herman, his son-

in-law Mansell Davis, and John Sheldon started for the Loup Valley planning to go on above the Chalk Hills and look over the country Mr. Rood had seen on July fourth of that year. The party spent several days looking over the country and Mr. Davis and Mr. Sheldon homesteaded. Both farms were in Greeley County, only a few miles from the present village of North Loup. Mr. Sheldon is the only living member of either of the two parties making the trip in 1871, and is in business now in our village.



Chalk Hills Overlooking the North Loup Country

The picture which accompanies this article shows the hill from which Mr. Rood saw the valley and from which he, like Moses, viewed the promised land. The picture does not do the hill justice as it appears to be round and flat on top, whereas it is very steep and the top comes to a sharp point.

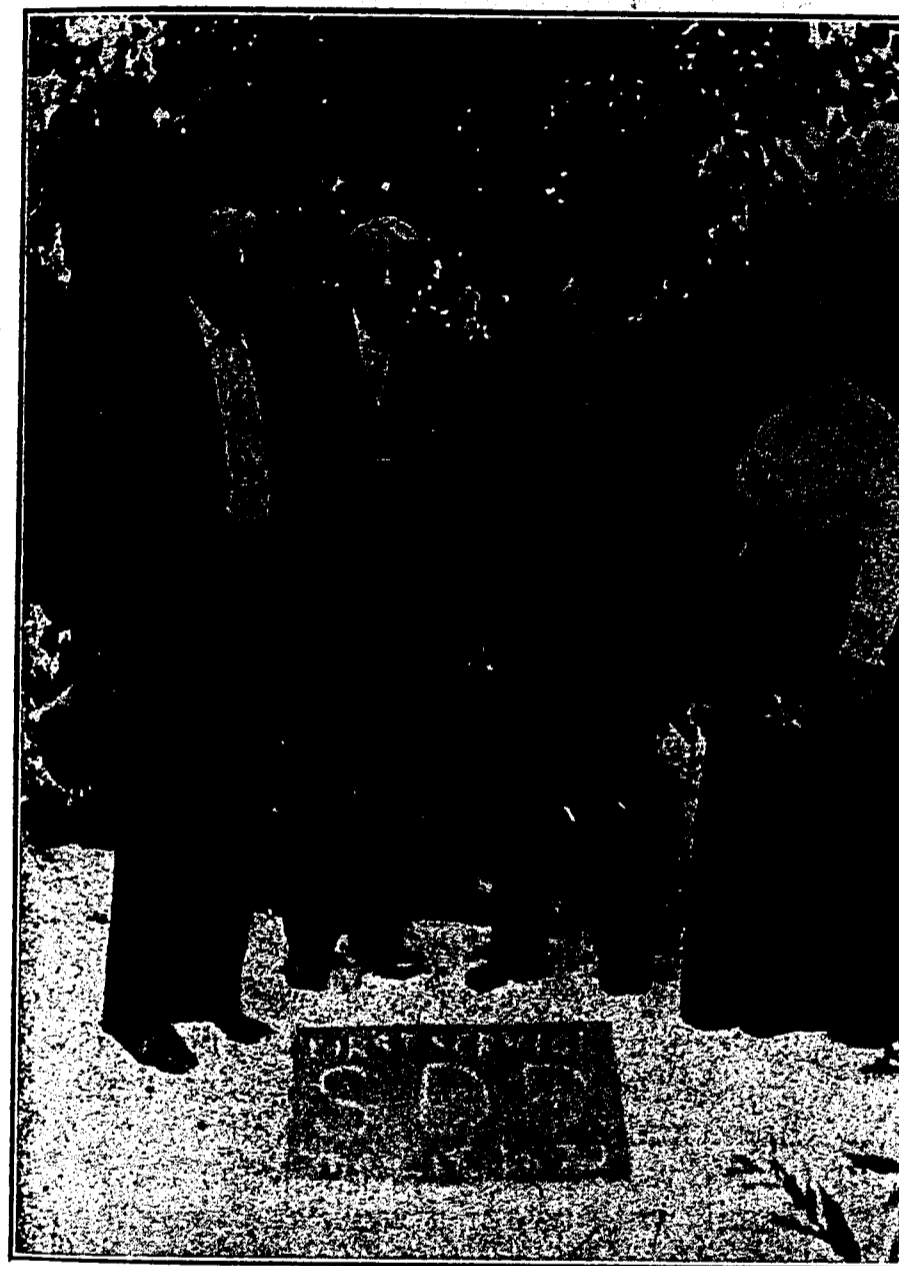
The children of this generation call the hill "Happy Jack" because a trapper called "Happy Jack" lived in a dugout a short distance from the hill when the first settler came into the valley. Mr. Rood's first acquaintance with him was startling to both. Mr. Rood was jumping down the hill over the "cat steps," and hearing a sound behind him turned quickly around only to find himself looking down the barrel of a gun in the hands of the trapper! The man had fallen asleep on the sunny side of the hill, and his first thought was for self-preservation. He thought Indians were after him.

#### ARRIVAL OF THE SETTLERS

As a result of the favorable report made by this second party going from Dakota,

Wis., to the Loup Valley, and the fact that Mansell Davis and John Sheldon had already homesteaded there, a large party planned to go to the new home in the spring.

Through correspondence and articles in the SABBATH RECORDER, others had come to learn of the effort to establish a Seventh Day Baptist colony in the Loup valleys and parties from Humboldt, Neb., and Welton, Iowa, joined in the movement. The first



Memorial Tablet Where First Service was Held

party to reach the new home was from Humboldt, and a few days later the Wisconsin and the Welton parties arrived. Two camps were made—one on the Deacon N. W. Babcock farm southeast of the present village of North Loup, the other nearly east of the village on the river bank.

The picture given here shows a tablet which marks the site of the upper camp and where the first religious service was held by our people in the valley, May 18, 1872. Those standing by the tablet are, reading

from the left: Charles G. Rood, who led the singing on that day; Elder Oscar Babcock, who preached the sermon; Mansell Davis and his wife, Mary Rood Davis. Mr. Davis is the man who located the first claim in the present settlement. All were constituent members of the church, but only Mrs. Davis and Mrs. Rood are still living.

"Aunt Deal" Shepard, whose husband had homesteaded the farm just across the river from the camp, says that on that Sabbath fifty-one years ago she heard a sound from across the river and thought it might be wolves or Indians and she was considerably frightened. But some one said to her, "No, it's neither wolves or Indians; it is the Seventh Day Baptists singing." Mrs. Shepard is not a member of our congregation, but is a close friend of our people because of the friendship formed in those early days. Many of you who come to Conference will meet her and she will tell you stories of pioneer days.

I have mentioned "homesteading" and it is just possible that some may not understand the meaning of the term. There were three ways by which settlers could acquire government lands. By homesteading is meant by living five years on the land, paying a filing fee of \$14.00 and an additional fee at the end of the period when title was given. The proving-up fee was usually about as much as the filing fee; so the cost of the land was not much. Then one might *pre-empt*. This meant one could acquire a title after two years' residence on the land by the payment of \$1.25 per acre. Then one could get a claim under the timber claim act. Under the first act, one had to set out forty acres of timber, but later only ten acres were required. One could take both a homestead and a timber claim, or a pre-emption and a timber claim, but he could not hold both a pre-emption and a homestead at the same time, because the law presumed he could not live on two pieces of land at the same time; one did not have to live on a timber claim.

One unfortunate situation which confronted the early settlers was the gift of lands to the Burlington railroad. The government had given to both it and the Union

Pacific Railroad every other section along their right of way for a distance of fifty miles on each side of the track if they would extend their lines through the State. In some parts of the State the lines were so close together the lands overlapped, so the Burlington was granted the right to select lands in any unoccupied part of the State. They made their selections in the territory round about North Loup, and that meant that less than half of the lands were open to entry. In our state sections 16 and 36 are school lands.

Visitors to Conference will pass through the Mansell Davis farm and near the site of the lower camp on the Deacon Babcock place.

It might be well for them to know that there are three Loups, the North, Middle and the South Loup. The name "Loup" means wolf, and has reference to the Pawnee Indians whose hunting grounds were on the Loup rivers. Here, too, is the scene of Cooper's book, "The Prairie." You will not recognize the country from his description.

When you come to Conference we will show you all these scenes and will tell you of pioneer days, blizzards, grasshoppers, leaky sod roofs, experiences in fording the river and of Indian scares, etc.

#### HOME NEWS

**NORTH LOUP, NEB., May 27, 1923.**—Readers of the RECORDER will be sorry to learn that Pastor Polan suffered a broken leg Friday while playing ball. The Seventh Day Baptist team was playing a matched game with the North Loup High School team. The first man up, a member of the high school team, attempted to steal third base, covered by Pastor Polan, when in some manner the two met with the result that both bones of the pastor's left leg was broken about midway between the knee and the ankle. He was taken to his home, the fracture was reduced, and he is getting along nicely, and is not suffering much pain. No blame for the accident is attached to Pastor Polan or the base-runner—it is one of the accidents which occur when there is no accounting for it.

The services Sabbath Day were in charge of Rev. Mr. Bennett, pastor of the United Brethren Midvale Church, a country church

about ten miles west of our village. He gave us a splendid sermon, taking for his text—The Faith. He said there is a faith of Creed, Conscience and of Character. Following the sermon he immersed two candidates from his church. Those from our church who were to be baptized felt they would rather wait until Pastor Polan is able to administer the ordinance.

During the week ending Friday night, April 25, we were given nearly seven inches of rain. A little over four inches fell Wednesday during the day.

We are hoping and planning for a large attendance at Conference, so don't disappoint us, friends in the east. Many of you have planned for many years to "go west." Now is an opportune time. The expense will not be great and if you come you will see the west in action. Don't come expecting to see cowboys and Indians for they are not here. However, we can tell you cowboy and Indian stories. And we can tell you truthfully, that we have shipped from our station in less than six months' time over 119 full cars of shelled pop corn. Oh, yes, we can tell you bigger stories than that and they will all be true.

Arrangements are nearly completed for the Vacation Day School. If we can get a supervisor from away we shall be glad, but if not we shall draft some of our many workers to do the supervising.

Slowly and steadily our young people are drifting homeward to spend the summer vacation. Over thirty of our young people have been away teaching or attending school. We shall rejoice when they are again at home and doing their bit in our church life.

We were glad to have Eugene Davis and family with us for a week and more. They left Thursday morning for Chicago, where they spent the Sabbath on their way east.

Rev. Leslie O. Green, who had been superintendent of schools at Hooper, a village to the east of us, has been employed as principal of our school for next year. He and his family will soon be with us and the probabilities are he will preach for us while Pastor Polan is unable to fill the pulpit.

W. G. ROOD.

Search thine own heart. What paineth thee  
In others, in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek.

—Whittier.

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### STOPS ON THE HOMEWARD JOURNEY

#### BOULDER

We timed our eastward journey so as to spend a Sabbath in Boulder, Colorado,— "Beautiful Boulder" as the late Dr. F. O. Burdick delighted to refer to it at Alfred in 1907, when recommending this little city in the heart of the Rockies as the place to hold the 1908 Conference. The Conference held in Boulder in that year was the only one the present writer has missed in nearly twenty years; and, therefore he had never visited the Boulder church before. We were there from Friday afternoon till Monday morning, and during that time spoke six times.

It was a very great privilege to meet with this group, to speak to them from the pulpit, and to visit with some of them in their homes. And they seemed to enjoy the visit from the Seventh Day Baptist minister. One mother told us that her daughter had said with some degree of pride, "Well, we have had one more Seventh Day Baptist minister in our home." It was a very special privilege to visit Elder Wheeler in his home, and to hear his voice in the public service at the church.

As we think of Boulder now, we can see friendly faces, expressive of loyal hearts, and our prayers become more personal and definite. They include some there whose faces we did not see.

#### PUEBLO

It was more than twenty years ago that the Salem College student evangelistic quartet spent two summers among the churches of West Virginia. Rev. Judson G. Burdick was the preacher during one summer, and Rev. Darwin C. Lippincott for the other campaign, both now of sainted memory.

The second tenor in that quartet was Harold C. Stillman, the son of Rev. M. G. Stillman at that time pastor of the churches at Lost Creek and Roanoke, from which two churches the other members of the quartet

came. We were glad to make it in our way to stop at Pueblo, Colorado, for a visit with Harold and his family. They will likely take their membership from the Milton and Farina churches soon and join at Boulder.

#### NORTONVILLE

The Nortonville Church is blessed with a large company of children and some splendid young people, which always gives a church a hopeful outlook.

This church had already, in ten months, given more money to the Forward Movement than it gave last Conference year, and was still going strong. Pastor and Mrs. Cottrell are faithful workers, thinking always in terms of church and parish life and interest, and manifesting the spirit that wins in Kingdom service. We were given the opportunity to speak here five times, and enjoyed it on every occasion because of the responsive spirit of the people.

#### COLUMBUS

We stopped at Columbus, Ohio, for a few hours' call on Rev. J. S. Haggard and wife. The latter is a Seventh Day Adventist. The husband has become convinced that the seventh day is the Sabbath, but is a Baptist and says he must remain one. "Daddy," as he is called, seems to have the confidence of every one. He is a barber, but preaches on Sunday to a Baptist church in which there are both white and colored people. The prospects seem good for the organization of a church among the colored people in this city.

#### SALEM

At the invitation of Pastor Shaw we occupied the prayer-meeting hour at Salem, W. Va., in telling about the work on the Pacific Coast. On Sabbath morning we occupied the pulpit from which we tried to preach the gospel for nearly eight years. The people were very loyal during those years, and they deserved better than they got. The outstanding feature of our visit in Salem was the meeting of the young people Sabbath afternoon, called by President Bond of Salem College, at his home. The president had the matter well thought out, and presented a well-arranged program, which included a talk by the writer.

There were some forty Seventh Day Baptist young people present, most of them college and high school students. Such a group



is indeed good to look upon, and no one can measure the power for good represented in that company.

## HOME

When the Sabbath was past we started on the last lap of the journey home. We were met at Bound Brook by a good Plainfield friend who came, not with an *empty* auto, to meet us.

One is not able to tell just when, or in what, he is doing the most good. Doubtless every honest effort to serve the Master accomplishes something in his great plan. It seems to us that nothing we have done in the last two and one-half years has evidenced greater immediate results than this six weeks' "swing around the circle." We spoke, in more or less formal address, something like thirty times, and visited in forty Seventh Day Baptist homes. In suggesting the superlative importance of these meetings and the personal contacts with the people, we are exalting the church, giving first place to the things directly religious, and banking on the spiritual influences as having most significance and potency.

We take the cordial reception which we received everywhere to indicate a hearty loyalty to the denomination, and an unwavering support of her program of service in the Kingdom of our Lord.

## LEST WE FORGET

This is "Sabbath Rally Day," the one Sabbath in the year when we are called upon to give a very special attention to that which distinguishes us as a people. The pastor has had a very delightful experience with the Intermediate Christian Endeavor Society in a study of Sabbath History. And it gives him a real pleasure to have the whole society—eleven members—participate in this Sabbath Rally Day program.

## SABBATH RALLY DAY PROGRAM

Scripture Lesson—Read by Donald Lewis "Our Church"

1. "History Leading to its Organization"—Read by Mary Bond
2. "Small Beginnings"—Read by Lammechina Bakker

A Series of Papers Prepared in the Study of "Sabbath History I"—By John Reed Spicer, Ruth Hunting, Elizabeth Bond, Frances Wells, Virginia Bond, Freder-

ick Bakker, Leonard Hunting, Evalyn Skaggs.

Hymn 479—"Faith of Our Fathers"—From the *Weekly Bulletin of the Plainfield Church*, May 26, 1923.

## ANOTHER EXPERIENCE ABOUT THE SABBATH

My people were Baptists. I suspect a large factor in my becoming a Sabbath-keeper was the fact that my parents noticed in my nature a tendency to dodge the truth when a small boy. So to offset this tendency I was made to learn Bible verses which had a bearing on the matter. "Buy the truth and sell it not." I think my parents did a pretty thorough job in respect to making a truthful person of me. So much so, that I have tried to impress my children with the importance of this trait in character building.

There were some other things that impressed me as a child also. We lived on the old Providence and New London pike, and my oldest memories were of seeing people going to Hopkinton City on Saturday. I found out who they were and where they were going. One man was an old aristocrat by the name of Langworthy. He wore an old-fashioned plug hat, and either rode in what we call a beach wagon or what I called a shed-roof buggy. He made a great impression on my small mind. Later I began asking mother questions about the people and it was not long before I knew that my mother was not keeping the right day, according to the Scripture. What is truth? Thy word is truth. "Remember the sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." In my talks with mother she told me she did not think it made much difference what day we kept if we kept one day right. But she had done the job when she had given me those thorough lessons to learn about the truth. I just knew I would never make any kind of a Christian if I tried to keep Sunday.

Finally there was a revival in the town where I lived, and mother was very anxious that I should join the First Baptist Church. Strange enough Elder John Huffman was the preacher. Mother persuaded me to go and hear him once or twice, but tucked away in the back of my mind was that Sabbath business, and there was not the least chance

of my joining the First Baptist Church. I never told mother why, and she died not many years after.

It is a combination of influences that are brought to bear on each individual that tends to mold him. I was very ambitious in some ways, yet on the other hand I had the same kind of longings that make a tramp. Ambitions helped me from becoming a tramp and also ambitions kept me from joining with the people with whom I should have joined. Ambition said to me, There is not so much chance for getting along in business if you keep the Sabbath, you are restricted. From my experience I wish that I might make every faint heart feel that everything good, *everything good*, hinges on letting go and seeking first the Kingdom of God and his righteousness; that is what is the matter with the world today—*letting go*. We do not let go of our money. We won't let go of our secret sins. But I forgot that I was not a minister—this is an experience. Well, ambition buzzed, There is not enough opportunity if you keep the Sabbath. For several years I went here and there. Finally I started work for a Seventh-day firm in Westerly. Strange, was it not? I became acquainted with the Seventh-day people, some of them were the finest people I had ever associated with, and once in awhile one who had gone to seed proved to be about as mean a person as I had ever had dealings with. But I still held off about joining the church, although William C. Daland thought I was a fit subject.

Finally in 1893-94 there came a business depression, and I was without a job. Things went from bad to worse with me. I got a few jobs. Winter came and I got a job driving a team and doing chores for my board with no pay, and not very good board at that. I worked out of doors, did not have proper food, was cold and hungry at times; and to add to the disagreeable things, the people for whom I worked used liquor, both the man and his wife. But that experience brought me to a decision. I made up my mind that if I ever had half of another opportunity offered me to join the Seventh Day Baptists, I would do it and stick. The time came a few months later. E. B. Saunders, F. E. Peterson, Willard Burdick and L. C. Randolph conducted an evangelistic campaign in Westerly, and I attended; went forward and offered myself for baptism and joined the Pawcatuck

Church. I did not know how long my job would last, and I only received \$10.75 per week, but I let go of the ambitions and the worldly worries, and went on faith and trust. That was in 1894 and I am with the old church yet.

No one can develop to the fullest and best that is within him if he has a knowledge tucked away in the recesses of the mind that he is following an untruth. Many a layman and also clergyman, have a growing conviction that Protestantism slipped a cog in the early days of the Reformation, on the question of the Sabbath. We can not help the broken people across the sea unless we bring the true Sabbath to them with the rest of the Good News, for they have had their taste to the bitter dregs of the emptiness of Sunday. Sunday is a day that has been associated with the heathen day of revelry, since the beginning of history. There can be only one end for Sunday, a holiday, (not a holy day), a day when people go out for a good time, play games,—every one has his own game, some good, some evil. The Sabbath is a day that at creation was set apart as a holy day. God blessed the seventh day and hallowed it. Sacred associations have always been with the Sabbath. There were gatherings around the altar, in the tabernacle, temples, synagogues, in the wilderness, and by the river side. The same God that we serve today blessed the Sabbath and hallowed it, not a god of wood or stone; but the living God!

Must the Sabbath be buried in chaos, when it is as near to our doors as it is now? Sometime in God's good time the Sabbath will be given its proper place in the world. It may be when the meek have received the earth for an inheritance. What will be the verdict of the people?

It is a joyful thing to have a purpose so big and so absorbing that it nearly fills the whole horizon of our thoughts. The bored and drooping people are not those whose desires and purposes are great and are pursued with a great persistence. They are the listless, the surrendering, the Laodiceans of the world. To have a purpose and pursue it is to be like a running stream that laughs and sings because it is going somewhere. To be listless and purposeless is to be like a standing pool.—*Boston Transcript*.

## MISSIONS

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

### THE ASSOCIATIONS

As has already been announced in the *Sabbath Recorder*, three associations, the Eastern, Central and Western, will hold their annual sessions in June, and the thoughts of many are turning toward these meetings. It is well that these meetings should be on our minds and hearts.

What is the purpose of these gatherings anyway? What do we want and hope to accomplish? The associations, like the General Conference, were formed not for the purpose of legislation and dictation, but for mutual counsel and inspiration on the part of the churches grouped together and for the promotion of the cause of Christ in their midst and throughout the world.

To be more definite, four great purposes stand out most prominent when we think of our associations, namely, (1) exalting Christ as supreme Lord and Master, (2) leading men to Christ as their Savior, (3) making better disciples of those who profess to be followers of the King of Kings, and (4) founding new churches and building up those already established. These include purposes of less importance, but these are the great all-absorbing objects of our associational gatherings.

Let as many attend the associations as possible, but whether we can attend or not let all pray fervently and work earnestly for the accomplishment of these ends in the coming sessions of the associations.

### NOTES FROM THE SOUTHWEST

Feeling that the people throughout the denomination might be interested in hearing about the Sabbath Rally program given by the Rock Creek Sabbath School, the missionary on this field takes this opportunity to tell you something concerning it.

Last year the Sabbath school arranged a fine program which was given at the regular Sabbath school hour. And while the service was quite widely advertised, there were scarcely any "outsiders" present. This year the school decided to make a special

feature of Rally Day; the young men built a brush arbor near the home of the Sabbath school superintendent, eight miles from Belzoni, and they advertised an all-day meeting with a picnic dinner.

A splendid program was rendered by the children and young people beginning at 10.30. Many of the numbers were of a nature to call attention to the true Sabbath. One young man read, "Why We are Seventh Day Baptists," another, "The Day of the Crucifixion." There were about thirty people present, besides the members of the Sabbath school. Some of them had never attended a Seventh Day Baptist meeting before. Had it not been for the threatening weather and a light shower in the morning there would have been many more at the meeting.

At the close of the afternoon service, which included a sermon by the missionary, the people from Belzoni district returned and we had our preaching service at the schoolhouse as usual. There were also two preaching appointments on Sunday, morning and at night. All these services were unusually well attended and altogether we feel encouraged over the prospects.

The writer is now on his way to Little Prairie where he expects to spend two weeks helping Brother C. C. Van Horn "strengthen the things which remain."

We beseech the prayers of God's people that his kingdom may be more firmly established in the hearts of the people on this great and needy field.

ROLLA J. SEVERANCE,

*Missionary for the Southwest.*

*Gentry, Ark.,*

*May 24, 1923.*

### RESPONSIBILITY OF LAYMEN FOR OUR DENOMINATIONAL PROGRAM

[In the *Watchman-Examiner* for January 18, 1923, appears an article on the duty of laymen to get back of the church and denominational programs. Though it was written for the laymen of the churches of the Northern Baptist Convention, almost every sentence of it applies with equal force to the duty of laymen toward the programs of our churches, boards and the General Conference; for this reason it is given below.—  
SECRETARY.]

In our scheme of church management, which we hold to be that which was revealed

by our Lord in the New Testament, it goes without saying that in all spiritual affairs of the church the pastor is unquestionably the leader. By the same token, it follows in a free and spiritual democracy that no man can be a leader without a group to lead.

In all practical affairs of a denominational program the most that the preacher can do is to inform and inspire his congregation. It is and will always be true that the measure of his success in such matters is limited by the response that he is able to get from the laymen of his congregation. Since a denominational program involves practical support in terms of money, it inevitably falls on the men of the congregation to set the standards of accomplishment in their particular church.

Many people have misquoted the text from the Old Testament to read, "Like priest, like people," when in fact it is, "Like people, like priest."

No man can honestly face his duty as a steward in the kingdom of God and leave the denominational program either to the ministers or the women of the congregation, or to the preachers and the women. No program of a denomination can succeed that does not enlist the intelligent and devoted approval and co-operation of the laymen in their respective churches.

The denominational life will be ultimately determined by the character and number of the laymen who participate in the making of the program and in putting over the program of their denomination. That is true, whether you think of the program in terms of the individual church, the local association of churches, the State convention or the Northern Baptist Convention. Any wise program among laymen will be based on the primary idea of all denominational programs from the local church out to the ends of the earth, and it is a misfortune if any man conceives himself to be discharging his duties as a layman if he identifies himself with some brotherhood or laymen's organization having to do with what is presumably men's work only. There is no "men's work" and "women's work" and "preacher's work" in the kingdom. We are all kings and priests unto God and responsible to the extent of our ability for the ongoing of the entire kingdom.

The greatest weakness in our present denominational program lies in the fact that so many of our laymen satisfy themselves as being fairly good members and supporters

of their local church, who know little and apparently care nothing for the denominational program as set up in our larger state and national organizations. The crying need is for men of affairs to take seriously the responsibility of stewardship for all the program of the denomination and put themselves in position to serve where their capacities and opportunities qualify them for service.

It is extremely desirable that an increasingly large number of our laymen take an interest in our general denominational meeting, which has never been more important than for the period lying just before us, because we are now approaching the close of the five-year period covered by the New World Movement. At our next Northern Convention we must look to the setting up of a denominational program that will take up the work where we find it at the end of the present program as designated by the New World Movement.

The experiences through which we have passed in this Movement ought to qualify us for making a great step forward in the realm of co-operation. We should retain every element of good that this period has revealed and developed, and also should be frank to acknowledge the weaknesses and mistakes that this experience has revealed and developed.

It is pre-eminently the time for men of responsibility in the churches to take their fair share in the responsibility of making a program, as well as supporting and making a success of it after it is made. Much of our misunderstanding and lost motion in the past has been due to the fact that there has been a much smaller number of builders of the program than was necessary to carry the program over to success after it was made up.

The genius of our Baptist thinking and practice is that the constituency as a whole must understand and approve the program before they will be greatly enthusiastic in the support of it. This fact, well known to all of us, constitutes the heart of the appeal for our great, strong, intelligent Baptist laymen to give the weight of their influence and a measure of their time and constructive ability to the reforming and extending of a program that must have consideration and decision within the next year.

If this can be done generally and fra-



ternally our denominational affairs ought to have a larger support than they have ever had from our constituents. The world's need is so great and our doors of opportunity are so wide and numerous as to constitute a call of inescapable responsibility and duty for our laymen.—*Fred W. Freeman, in the Watchman-Examiner.*

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 8, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Willard D. Burdick, Frank J. Hubbard, Esle F. Randolph, John B. Cottrell, Iseus F. Randolph, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Marcus L. Clawson, Harold R. Crandall, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. Ahva J. C. Bond, Mrs. Willard D. Burdick.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Supervisory Committee reported they had met each week since the last meeting, and have authorized the purchase of a Burroughs Calculating machine for use in the office, at an expense of \$152.88. The financial statement for February and March, show a profit for each month.

The Committee on Distribution of Literature reported the distribution during the month of 784 tracts, 75 periodicals and 5 books.

Voted, that a reprint of 5,000 of the Post Card prepared by George B. Shaw be authorized.

The Committee on Calendar reported that pursuant to the action of the Board at the last meeting about 700 calendars have been sent to the churches, on which there have been some financial returns.

The Treasurer presented his report for the third quarter, duly audited, which was adopted.

The following report was received:

#### SUMMARY OF REPORT OF WILLARD D. BURDICK, CORRESPONDING SECRETARY

Correspondence was received from R. B. St. Clair, R. G. Junkin, Samuel Newman, C. U. Parker.

Communication from Esle F. Randolph, President of Seventh Day Baptist General Conference, stating that "it has been decided to assign Sunday as 'Tract Board Day.'"

Communication from Eld. G. W. Hills: "Is the Tract Society planning to finance the trip again this year?... That trip has come to be a great necessity in the Pacific Coast work. If I were able I would finance it myself."

"I hope to leave home for that trip as soon after the fourth of July as I can get away reasonably."

Communication from the Sabbath School Board: "Resolved, First, that the Sabbath School Board approves the suggestion made by the Advisory Committee of the American Sabbath Tract Society that a series of one quarter's lessons on the Sabbath, be prepared and published; second, That because the budget of the Sabbath School Board does not provide for funds to cover the expense of such publication, the Tract Society be asked to co-operate in the work and finance the publication; third, That Rev. A. J. C. Bond be asked to prepare and edit such a series of lessons, and that Rev. W. C. Whitford, D. D., and Rev. W. D. Burdick, D. D., be asked to serve as consulting editors; fourth, That it is the judgment of the Sabbath School Board that this series of lessons should be printed in permanent book form, in a convenient pocket size, with lessons undated, so that they can be used by any class at any time during the year; and fifth, That the Sabbath School Board will put forth every effort to have these lessons introduced into all of our Sabbath schools and to have them used for intensive study by the members of the Home departments of all our schools."

Voted, that an appropriation of \$50.00 be made to Rev. George W. Hills for a trip on the Pacific Coast this summer as formerly.

Voted, that the communication from the Sabbath School Board be referred to the Committee on Distribution of Literature for consideration.

The following report was presented:

#### REPORT OF THE FIFTH MEETING OF THE COMMITTEE ON THE REVISION OF DENOMINATIONAL LITERATURE

To the Trustees of the American Sabbath Tract Society:

Your Committee on the Revision of Denominational Literature begs leave to submit its fifth report as follows:

The committee met in the Seminary Building of Alfred University on Washington's Birthday, February 22, 1923, with all five of the members present; viz., Arthur E. Main, Edwin Shaw, Willard D. Burdick, William L. Burdick, and Corliss F. Randolph. The first session was held at 2.30 o'clock on the afternoon of Thursday, the twenty-second, and the last on Sunday morning, the twenty-fifth of February. In all six sessions

were held, two on Thursday, one in the afternoon and one in the evening; two on Friday; one the evening after the Sabbath; and one on Sunday morning. On Sabbath eve, four members of the committee attended the prayer meeting of the First Alfred Church, and on Sabbath morning, W. D. Burdick and W. L. Burdick took part in the regular morning service, the former presenting the interests of the Tract Society and the latter those of the Missionary Society. Edwin Shaw preached, at the same time, for the church at Hartsville. On Sunday afternoon, four members of the committee attended a conference of the pastors of the churches of the Western Association, where the interests of those churches and of the Missionary and Tract societies were discussed.

Throughout all the sessions of the committee, all its members were present; and the action of the committee was unanimous throughout. In the nearly eight years which have elapsed since the committee was first constituted, there has been a steady growth toward a better mutual understanding of its work. This does not mean, in any sense, a loss of independence of thought and expression of opinion; but it does mean a steady growth on the part of all the members of the committee, toward a better conception of its functions and the scope of its work.

Not the least of the problems entering into the considerations of the committee is the change or changes involved in the aftermath of the World War. This condition demands a certain thoughtful conservatism that the committee recognizes as far as the limitations involved will permit. With this thought in view, the committee voted to recommend to the General Conference Committee on Faith and Order that a communication in the form of a "Memorial" be prepared and sent to the coming meeting of the World Conference on Faith and Order to be held in Washington, D. C., in the summer of 1924. Tentative plans were made by the committee to raise \$100.00 as a contribution of Seventh Day Baptists to the expense of the World Conference, to be paid in three installments; namely \$25.00 for 1922, \$25.00 for 1923; and \$50.00 for 1924, the year of the meeting of the World Conference.

It was also voted that the committee send a communication to our three colleges, Alfred, Milton and Salem, concerning the study of the English Bible as a part of the college curriculum.

The committee makes recommendations to this Board as follows:

1. The publication, after revision, of an edition of 2,000 copies of a sermon recently preached by Arthur E. Main at Daytona, Florida, on the Sabbath.

2. The publication in booklet form of the manuscript of a *Catechism* prepared by Mrs. Willard D. Burdick.

3. The publication, after editing, of the manuscript prepared by George A. Main, entitled, *A Catechism on the Sabbath*.

4. The publication, in tract form, for general distribution, of a manuscript entitled *The Light of The World*, by Rev. Willard D. Burdick.

5. The publication, in tract form, for general distribution of a manuscript by Arthur E. Main, on *The Holy Supper*.

6. The publication in the Helping Hand of a

manuscript by Rev. Willard D. Burdick, entitled, *The Time of the Resurrections: Has it any Bearing on The Sabbath Question?*

Further action was taken as follows:

1. Mrs. Willard D. Burdick was asked to prepare manuscripts for catechisms on denominational history, the Christian life, faith, baptism, the Lord's supper, church polity, etc., similar in form to the *Catechism* already prepared by her and herein recommended for publication.

2. William L. Burdick was asked to prepare copy for a tract on *Evangelism*, in addition to the tract he now has in preparation to be entitled *An Evangelistic Address*.

3. Rev. and Mrs. Willard D. Burdick were asked to collect and edit for publication a series of stories and historical sketches suitable for use in Vacation Religious Day School, Junior Christian Endeavor societies, Sabbath school classes, etc., and present the manuscript to the committee for consideration.

Much material presented to the committee was laid on the table until its next meeting, due in part to lack of time to give it suitable consideration, and partly because of lack of funds of the Tract Society for publication of new tracts at the present time.

Respectfully submitted,

CORLISS F. RANDOLPH, *Chairman,*

ARTHUR E. MAIN,

WILLARD D. BURDICK,

WILLIAM L. BURDICK,

EDWIN SHAW, *Secretary,*

*Committee.*

Report received and recommendations adopted, and the appreciation of the Board expressed for the work of the Committee, and the addition to our literature for distribution.

Luther S. Davis, Corresponding Secretary Eastern Association, sent a request for our program for Tract Society hour on Sunday afternoon of the coming association at Marlboro. By vote the program for this session was referred to the committee already appointed on program for General Conference.

Voted, that the action of the President in authorizing Editor Gardiner to take an extended vacation in Florida during his convalescence, be approved.

Voted that we appropriate \$75.00 toward the expenses of Forward Movement Director Bond's trip to the Pacific Coast.

Voted, that the consideration of our budget for next year and ensuing years be referred to the Advisory Committee for report and special action thereon at the June meeting of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

## 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

(Address at University Faculty Meeting.)

(Continued)

VI. The post-war curriculum is showing marked modification from its former content and is now receiving very serious and critical study. Social and economic sciences are now greatly predominating over classical and non-economic sciences. Greek and astronomy and geology have nearly disappeared from the curriculum, while Latin is greatly reduced in quantity. History and government, economics, sociology, now assume a major place, while English is almost universally the leading subject of the curriculum. In many colleges Bible subjects and religious education are increasingly important.

The pre-war elective system, so called, though it was not a system, is now largely replaced by a system of majors and minors, and groups, etc., that promote unity and yet furnish reasonable elasticity for student aptitudes and preferences.

The college curriculum is seeking to furnish a definite motive to the student; something like that which is furnished by the technical and professional schools. In order to do this it must awaken an inner life experience. It must relate itself to the life of the individual and to the life of society. It must function in experience and social activity. An amount of initiative and self direction must be sought which will crystallize into life choices, ideals, and efficiencies. Education must articulate with the problem of living, and being a reliant, self-supporting and contributing unit in society. The college must help the student to choose certain legitimate interests by which he will relate himself to society, and which will give him the maximum amount of voluntary effort toward desirable ends, under guidance.

How to accomplish this end is the supreme problem of the curriculum. It is perhaps the most delicate, the most critical task ever undertaken by the colleges.

It is being undertaken now with a greater regard for the individuality of the student, with a more sympathetic understanding of the necessity for self-expression, initiative, self-direction and personal responsibility than ever before. This spirit is one of the greatest contributions of modern times to liberal culture. But the spirit is to be followed by a more fully developed program of "unity with liberty" than we have yet seen.

VII. Standardization. Perhaps nothing has so stirred the educational mind of the country in the last four years, particularly among the smaller colleges, as the question of standardization. The movement has been much debated and much criticized, but it has without doubt been of very great advantage to college education.

It has been possible within a dozen years, and in certain States, for a group of four or five men to get a charter for a college, with no other equipment than a room in an office building, and to sit there around a table and vote diplomas and degrees to the men who would pay the fee of ten or twenty-five or fifty dollars for them. State legislation has been at work eliminating that possibility for several years. But there was no uniform or recognized standard as to what constituted a college until very recently. Particularly in the South and West great numbers of small struggling institutions were organized and chartered under the name of colleges. With almost no endowment or equipment and with a most meager and inefficient teaching staff, they offered courses and college degrees that were the equal in name only to those of the best colleges of the land. It seemed a most difficult task to correct these abuses. Furthermore, colleges which could have done better were frequently slack in their standards of admission and courses pursued, and often graduated students who lacked much of measuring up to an approved college course. There seemed to be no authority in the country that could cope with the problem.

Finally a few leading universities of the country organized as the Association of American Universities. One of the objects of the association was to regulate advanced degrees and to make them somewhat uni-

form as to requirements for admission, time required in graduate study, etc. One of the first things to be determined was: From what colleges shall graduates be received without question and admitted to courses leading to advanced degrees? European universities were also in need of a list of American colleges and universities whose graduates might freely be admitted for advanced degrees.

A small list was therefore prepared by the association of what they called "A" class colleges, whose students were recommended. There was also a "B" class, whose graduates might be admitted after one more year of work, and a "C" class which was considered far below standard.

Much criticism was felt by many colleges regarding this classification by the "Educational Trust." But it stimulated a classification by sectional groups in the different parts of the United States, such as the New England States Association, the Middle States and Maryland Association, the Southern States Association, the Western States Association, etc. Gradually each association became a standardizing agency for its own section and adopted very much the same standards as the Association of American Universities.

While this movement has driven out of business a number of small and inefficient colleges, it has stimulated many more to make heroic efforts to obtain favorable classification. The result which is most important, however, is that the movement has turned the search-light on the actual practices and performances of all the colleges in the country, and has established certain forms by which a college must be measured and its work evaluated. The rough outline of standardization which names a minimum teaching staff, minimum endowments, minimum equipments, is being supplemented by a careful analysis of the curriculum, and its results upon the student.

The meetings in Chicago this January laid especial emphasis on the results produced by the curriculum, defects, ideals, etc. More tangible evidence of power to relate education to life is sought. Ability to think constructively in terms of community welfare and of ethical and spiritual responsibility was stressed continually.

The topics of Religion, Religious Education, Philosophy, etc.,—not sectarian—were played up as capable of developing the big-

gest interest of the student in life, for himself and for his fellows. Together with these great motives, he must be guided in the selection of desirable fields in which he should voluntarily put forth the maximum voluntary effort toward the end of larger life for himself and for society.

I might add further special developments in education as for example, "College Architecture." A whole evening program was given to this very interesting and fruitful topic. Or "College Athletics" which shall be under faculty control, freed from commercialism, and all attendant vices. On the whole, the attitude is sympathetic toward athletics and a sane management is believed to be possible and gradually developing.

### ALFRED E. WHITFORD ACCEPTS MILTON COLLEGE PRESIDENCY

A college is not merely a campus adorned with fine buildings in which certain work can be done and certain facts learned. A college is rather a group of people associated together for common ends. Chief among these objects is the desire to learn the "best that has been thought and written in the world," to place this "best" in its proper relation to modern life, and to gain an adequate knowledge of the laws of nature. But how this is done is important. In a college there should be a kind of unity, a kind of atmosphere, a sort of common spirit. For it is people that count. We have to adjust ourselves to the group without losing the precious spark of individual initiative. In such a college group genuine leadership is of high dynamic service. Guidance and co-operation will achieve remarkable results.

In these respects Milton College has been fortunate, and all who contribute to her life are adding to the tradition which has been built up throughout years of intelligent labor.

The Board of Trustees of Milton College at a meeting held February 21, 1923, formally elected Prof. Alfred E. Whitford as President of the college.

After nearly eight weeks of consideration and after consultation with many friends and with many alumni of the institution Professor Whitford has made his answer to the Board of Trustees. The letter in which he announces his decision is in part as follows:



Milton, Wis.  
April 15, 1923.

Dr. A. L. Burdick,  
President, Board of Trustees,

DEAR DR. BURDICK:

I take this way of informing you that after much thought and prayerful consideration I have decided to accept the presidency and devote all my powers to the institution that is so dear to you and to me and to the wide circle of other alumni and old students. I do this with many misgivings, as you know, concerning my own ability. I do it much more from a sense of duty than from a desire to serve the college in the capacity of its president.

I greatly prefer the quieter and more studious life of a classroom instructor.

Very cordially yours,

A. E. WHITFORD.

On May 9, 1923, the Board of Trustees voted that President Whitford should officially commence his term of office on July 1, 1923, and that he should spend the major portion of his time during the coming year in heading a campaign for a large increase of Milton's endowment.

This action of our Trustees is significant, and will be endorsed with enthusiasm by the alumni and friends of the college.

President Whitford, as has been well said of him, has "high ideals for the development of those qualities which make for the promotion of a high type of Christian citizenship."

When our president goes out next year to represent the college in all parts of the country, he will be in a position to assure the many friends of our beloved institution that it is the policy of Milton to maintain a "steadfast adherence to the high ideals which have given Milton College rank and honor in the educational world."

Milton's alumni and friends have not forgotten President Whitford's long and successful career as an instructor.

They know his ability as an educator; they know his ability as an organizer; and above all, they know his devotion to the college. Under his leadership Milton's best days are yet to come.—*Milton College Review*.

Dare to be true: nothing can need a lie,  
A fault which needs it most, grows two thereby.  
—Herbert.

## COMBINING THE PROPHECIES WITH THE GOSPEL

C. A. HANSEN

Much is said in these days about the "Emphasis" in preaching. Some good men maintain that only the gospel needs to be told, while others see value in presenting the prophecies as well, and that by the latter method find more interested listeners.

The prophets were the eyes of the church; they were the seers, or watchmen on the walls of Zion. Said the evangelical prophet Isaiah, "If ye will inquire, inquire ye; the morning cometh and also the night." There never was a time when the prophecies were in such demand as now, and while much fanaticism prevails in the interpretation of them, yet there are many precious lines of truth upon which there is universal agreement. It may be said with truthfulness that there is a stream of light pouring over the sacred page as never before, and if we seek for light in true humility, the good Lord has promised to give us understanding.

### THE VALUE OF THE PROPHECIES

We have in the average mind two psychological factors that make any attempt to solve the unknown, or pierce the veil of the future, most interesting; these are curiosity, and foretelling the future. It is not strange that God who is the author of knowledge, and the creator of man, should have placed before us something to satisfy these traits, but also in a greater sense, to teach us the hand of God in the affairs of men. God's hand may be seen in history guiding the destinies of nations, placing their boundaries (Acts 17:26), and leading them on to fulfill his will or perchance holding them in check when some ambitious monarch was seeking to prevent God's plans.

### MAN'S ATTEMPT TO KNOW THE FUTURE

Go where you will and you will see the window cards of mediums, and fortune tellers, deceiving the poor passer-by to believe that they understand the future; but they are only fortune-guessers. What does the human mind know of the future? Absolutely nothing, and if possible, less than that, yet unbelievable as it may seem, it still remains a fact that the business men of our large cities are crowding the offices of the prognosticators day and night.

Why not go to these men with the pure words of Jehovah and get them interested

in this great source of truth? True, it may not tell what price wheat will be next May or July, but neither can any of those that claim such power. Better than any such selfish interest, men should be taught to lean on God for knowledge and comfort. Nothing can so compose the worried minds of men as to repose in the arms of all-knowing, all-powerful Creator, who ruleth the worlds, and who does care for his creatures here below.

It is the feverish, anxious mind of man, perplexed with fears of a coming storm that no one can stay; the collapse of business, the rule of lawlessness, that craves comfort. The writer knows personally of many men who, though they say but little, are getting gray, trying to think through the course of events. Everywhere they can see and hear of falling money values, of toppling crowns, and crumbling authority. A man can not be said to be a fool, who gives these things a serious thought. Look at the rulers of the nations; they are at their wits ends. By alliances, both open and secret, by flattery, and advantage, they are heading the ship of state into the fog of the future, not knowing what the morrow may bring forth.

What shall we do?

What shall the man of God do in this crisis? Shall we stand idly by, offering no balm for their sorrows? The other day a leading newspaper editor said: "This is indeed not a coming crisis, but many nations are already heading for destruction."

Others are saying that if we can give any comfort or suggest any remedies, our counsel will be greatly sought after, and it is a fact that those denominations that are pointing men to the word of God are having a large hearing on these subjects.

What can we tell them?

This is a paramount question. Here we need to be on our knees before God, that, like Elijah, we can give advice to flee before the coming storm. Perhaps the most assuring things we can begin with is to tell anxious minds that Jesus foretold the very conditions we now witness, in unmistakable language, and that if he could foretell it, he also can guide our ship to the desired haven. Read carefully his prophecy in Luke 21:25-27. "There shall be upon the earth distress of nations, with perplexity; the sea and

the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

How does this description fit the present issue? Can any one give a better picture of world conditions? Remember these words were spoken eighteen hundred years ago, and these conditions came unexpectedly upon a self-confident and boastful civilization, while they were prophesying an incoming millennium, and continued prosperity. The writer has often been called a pessimist for calling people's attention to these things, but if so all the prophets were pessimists, and Jesus himself heads the list.

A true optimist is not one that is continually crying peace and safety, but one, who though he may warn of coming danger, also points men and women to the Lamb of God as their refuge, and who can tell of a coming King, whose rule shall bring everlasting peace and joy to the hearts of those who love him.

From the foregoing it will be seen that there is a large field for the people of God at this time to quiet the troubled waters and bring confidence and assurance to the hearts of men, and then point them to his law of righteousness as a condition upon which all these blessings will follow.

## NINETY YEARS OF LIFE

DEAR RECORDER:

On the afternoon of May 22 the ninetieth birthday of Eliza Greenman Greene was very pleasantly celebrated by neighbors and friends at her home where she has lived for sixty-five years, reared her family, and grown old among us. About twenty guests whose ages ranged from three to ninety-three taking advantage of her temporary absence, assembled at this home, and on her return surprised her by their hearty greetings, congratulations and tokens of love. A social hour was enjoyed and bountiful refreshments served by her children.

Many will recall the early hospitality of this and other Berlin homes whose founders so enjoyed "the feast of reason and the flow of soul." And so will they live in memory

"Till with songs on our lips  
And with harps in our hands,  
We shall meet one another again."

E. L. G.

# WOMAN'S WORK

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

## HOW THE WOMAN'S BOARD USES ITS FUNDS

In response to the request of our director, A. J. C. Bond, we are glad to tell what the Woman's Board is doing with the money entrusted to it.

Our budget is as follows:

Salary of Miss Susie Burdick .....	\$ 800 00
Salary of Miss Anna West .....	800 00
Toward salary of Bessie Sinclair .....	100 00
Evangelistic work in Southwestern Association .....	250 00
Georgetown, British Guiana, Chapel .....	200 00
Fouke School .....	200 00
Boys' School, Shanghai, China .....	100 00
Girls' School, Shanghai, China .....	100 00
Twentieth Century Endowment Fund ..	300 00
Retired Ministers' Fund .....	250 00
Board expenses .....	200 00
Tract Society .....	900 00

\$4,200 00

Our receipts this year, so far, including the balance July 1, 1922, have been \$2,944.47.

We have paid toward our budget:

Salary Miss Burdick .....	\$600 00
Salary Miss West .....	600 00
Salary Miss Sinclair .....	100 00
Evangelistic work Southwestern Association ..	200 00
Tract Society .....	500 00
Fouke School .....	200 00
Retired Ministers' Fund .....	150 00
Board Expenses:	
Foreign Mission Conference Reports .....	\$ 2 94
Expenses, Mrs. T. J. Van Horn, Conference program ..	17 77
Program for Pageant, Conference .....	10 83
Reports China Educational Commission .....	5 00
Expenses (correspondence) officers and associational secretaries ..	35 00
Expenses of exhibit trunk .....	2 30
Letterheads .....	6 80
Two <i>Missionary Reviews</i> for China field .....	5 00
Missionary magazines for editor, Mrs. Crosley .....	6 50

104 44

\$2,454 44

Contributions to funds outside the budget \$35 00

Thinking that the women of the denomination would be interested in the expenses of the board I have given them in detail up to the present date.

We have now on hand nearly five hundred dollars, so you can see we must have about \$1,250.00 by June 30 to meet our budget. Whenever we make a plea for funds for some special work, such as screens for the Lieu-oo hospital or the work of Marie Jansz, money comes quickly and we usually get all we ask for. Why should we need a special plea for money for the *regular work of the boards?* The budgets have been studied—and much time spent in planning the work so as to ask for only what we really need.

We are sincerely hoping that the united efforts of *all*, these last two months of the Conference year may increase the gifts to the Forward Movement, so that the boards may be able to meet the great needs all over our fields of labor.

MRS. A. E. WHITFORD,  
*Treasurer.*

## A GOLDEN WEDDING

Mr. and Mrs. M. A. Campbell, former residents of New Auburn and well-known in McLeod and Sibley counties, Minnesota, celebrated their golden wedding at their home at Excelsior, Thursday, April 12, 1923. No social event had been planned for the occasion at that time, as it was impossible for all their children to be present, but, instead, a family reunion at some time during the summer months had been suggested to celebrate this significant event. All members of Mr. and Mrs. Campbell's family are grown up and have their own homes, and they are all looking forward with pleasant anticipation to the family reunion planned.

The happy day, however, did not pass off in the quiet manner in which Mr. and Mrs. Campbell had expected. They did not spend the hours alone enjoying again each other's companionship. Neighbors and friends had decided otherwise and assembled at their home in the evening to extend their congratulations and to give the venerable couple a delightful surprise.

There were about thirty present, several of whom were old-time friends who formerly lived at New Auburn.

Mr. and Mrs. Campbell received lovely gifts and also many letters of congratula-

tion. Their eldest daughter, Mrs. Gertrude Stewart, wrote them a very interesting poem which gave the history of Mr. and Mrs. Campbell from the time they were married until the present. Another very fitting poem received by the couple was the following, written by Mrs. Victor Campbell:

Fifty years of happiness,  
Fifty years of care,  
Fifty years with sorrows  
You helped each other bear;  
Fifty years of living  
Through all kinds of weather,  
Fifty years of loving,  
Fifty years together.

And now those years are ended,  
We hope that you will see,  
Many more to follow,  
All as happy as can be.

Mr. and Mrs. M. A. Campbell were married in the town of Penn, McLeod County,



Mr. and Mrs. Marcus A. Campbell

on April 12, 1873. They immediately made their home on a farm in that township where they lived for many years. They sold this farm and purchased another adjoining the village of New Auburn on which they lived unto the fall of 1919. Upon selling this farm they established a new home on Lake Minnetonka in Excelsior, where they decided to spend their declining years enjoying the fruits of their life's labors.

Mr. and Mrs. Campbell have always been held in highest esteem in the neighborhood of New Auburn, where they spent the majority of their years, and the wide circle of staunch and admiring friends formed in

this section congratulate them upon the happy event and hope they may live to celebrate many more anniversaries of happily wedded life.

Mr. and Mrs. Campbell have a family of eight, all of whom have left the family hearth and have homes of their own. They are Mrs. H. C. Stewart (Gertrude), Auburndale, Wis.; Mrs. J. E. Hutchins (Edith), Farina, Ill.; Riel Campbell, Grand Mound, Iowa; Margaret, Milwaukee, Wis.; Stanley, Prineville, Ore.; Ray, Hillyard, Wash.; Victor, Excelsior, and Mrs. Howard Gould (Florence), Buffalo Lake.

## "A BACKWARD LOOK AND FORWARD GLANCE"

On the twelfth of April in 1873,  
A man and a maid were wed, you see.  
I'll tell you about it, if you will hark,  
Her name was Selina and his was Mark.  
They were married at Crosby's by her brother  
James  
When Crosby became Campbell by a change of names.

The maid was nineteen and very fair,  
With large black eyes and curling hair;  
The man was handsome as are a few,  
And his age was a little past twenty-two.  
They weren't very large, neither very small,  
He was as high as she was tall;  
They tried the scales and, sure as fate,  
They tipped the balance at the very same weight.  
The bride went to work as she knew how,  
She could mix the bread or milk a cow,  
She could drive a horse or handle a rake,  
She could use a fork or bake a cake.  
The man, too, was not a shirk,  
He would get up at five and go to work;  
He sowed the grain and raked the hay,  
He did his best to make it pay.  
There was much hardship and much joy,  
Many things happened to annoy—  
There were prairie fires and 'hoppers, too,  
Which burned the grass or the grain did chew.  
In winter time when there was snow,  
With Colonel and Billy away he would go,  
And come back at night with a load of wood  
To keep the folks warm as any man should.  
For convenience' sake the house was moved,  
And a joy ride sure, it truly proved,  
For two long weeks it stood on the ice  
Before it was landed safe and nice.  
This homestead farm was a pleasant abode  
While the wheat was growing and the corn was hoed,

But one day came when it was sold  
For a few green backs and a bit of gold.  
Then they bought a farm by High Island Lake,  
Gathered their goods and pulled their stake,  
Took the family to their new home  
And there they lived until time to roam.  
Time had moved on at a rapid pace,  
Children had come to join the race,  
There were ten in all but now there are eight  
Who help to celebrate this eventful date.  
A little one came but she went away,



Then Gertrude came another day,  
Edith and Riel and Little Lem, too,  
A dear little boy with eyes so blue.  
The little boy left after two short years,  
And Margaret came and dried their tears;  
Then Stanley and Ray and Vic did appear  
And Florence, too, their hearts to cheer.  
The children now have all moved away  
And left the two as on the wedding day,  
But they like the quiet peaceful rest  
After a life so full of zest.  
The New Auburn home at last was sold  
And brought a large amount of gold;  
They chose a home on Tonka Lake  
As fine a home as one could make.  
They have a garden with fruit and flowers,  
And here they pass their happy hours,  
Or take a ride on Tonka Lake  
And bait their hooks for pickerel steak;  
But the bass and pickerel are so shy  
They seldom ever venture nigh,  
But the faithful fishers row about,  
Hoping always to pull some out.  
Lo! after awhile there are some ripples  
And sun fish take some little nibbles,  
They get some in the boat at last  
And at night they make a fine repast.  
Time has moved on for fifty years,  
With many joys and many tears,  
With much hard work and a little rest,  
And we hope their last days are the best.  
We hope they may live for many a year  
To bring to the children hearts of cheer,  
And may the children do what they can  
To cheer the hearts of the wife and man.

### HOW SHALL THE PEOPLE KNOW?

H. D. CLARKE

It is a sad thing that so much necessary for a perfected life and an obedient life, has to be learned by young people outside of the home. It is not so strange as many think, that multitudes of our people "leave the Sabbath" who seemingly have been brought up in "good Christian homes," when we consider that aside from a "nominal Christian life," the children have little instruction that is so needful to that knowledge of truth and its wonderful importance, its relation to their salvation. Does father or mother impress upon the mind of the impressionable child that his will must fit on to God's will if he would be safe and if he would stand true to the Sabbath of the Christ; that his will should allow a full passage to the will of God without any resistance? *Do parents talk about that?* And how closely related to all this is love. There is no obedience without love and there is no love without obedience. Trusting God requires love, and we can

trust if we love. If we love we will obey. Keeping God's commandments is never easy without love in the heart. That is the only thing that melts the stubbornness of our wills. "Faith works by love" and whom we love we obey. The real Sabbath-keeper has an operative faith which transforms and ennobles his life, making a submissive will. There is so much nonsense in talking about whether Sabbath-keeping saves us. Sabbath-breaking ruins us. Does God hold out promise of salvation to a man who *knows* about the Sabbath law and refuses to keep it? Never, without repentance.

Does Sabbath-breaking ever open a heart for the Spirit to come in, and can there be a love for the Master that does not prove itself by obedience? It is a dead faith that pays no attention to these things and does not work. In every Seventh Day Baptist community there are people who freely admit the truth we hold, and are wont to say, "Oh, yes, you have the Bible argument," but who have no more idea of obedience than one who never heard. They do not examine their faith in Christ of which they talk so glibly. Does their faith cause them to be like Christ, obedient to the Father? This is not judging wrongly. It is a general principle and it has to be applied to every life.

Thousands of people who admit an argument on the Sabbath question and know that they are not keeping the fourth commandment are like those fish living in the waters of a cavern, they lose their eyesight. They are living in the cavern of their own selfishness and lose their spiritual sight, they fear they will lose a job, or position of popularity, if they obey their Lord in this matter. They do not see the spiritual side of this Sabbath question. They see, or think they see, that Sabbath-keeping as society is now organized, cuts into some of their practices or interests (and it does) and they are blind, blind to the plain will of God, and they "will not see." They will not see as long as they harbor their suspicions that if they remain ignorant and do not investigate with a submissive will, they will not then have to change their tack.

Why do so many see adversaries that can not be overcome? Who has warned

(Continued on page 733)

## YOUNG PEOPLE'S WORK

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

### HOW WIN FRIENDS?

MARGARET M. DAVIS

Christian Endeavor Topic for Sabbath Day,  
June 23, 1923

#### DAILY READINGS

Sunday—By generosity (Gen. 13:1-13)

Monday—By love (Ruth 1:6-18)

Tuesday—By honesty (1 Sam. 18:1-4)

Wednesday—By understanding (John 11:1-5,  
35, 36)

Thursday—By mutual service (Rom. 16:1-7)

Friday—By attraction of character (Phil. 2:19-  
30)

Sabbath Day—Topic, How can we win friends  
and keep them? (Prov. 27:5, 6, 9, 10)

What a privilege a true friend is! How much comfort we always find in a friend who is true and good—a friend to whom we may go and talk over our sorrows and trials as well as our happy times, in whom we find a loving heart and a sympathetic ear—a friend whom we can trust, and know he will stand by us as does our kind and loving heavenly Father.

But the question is, How are we to win friends and keep them? The definition of "friend" as we find it in the dictionary is: One who entertains for another such sentiments of esteem, respect and affection that he seeks his society and welfare.

To quote Psalm 18:24: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

Here we find one important way of winning friends and keeping them. We must show ourselves friendly by our love and generosity. "A friend loveth at all times." But are we true friends if we do not return this love? In the friendship that existed between Jonathan and David we read that Jonathan loved David as his own soul, and they made a covenant because each loved the other as his own soul.

A friend serves us in every way possible. To win friends and keep them, then, can we do less than this? Emerson, in his essay on "Friendship," says: "The only money of God is God. He pays never with anything

less or anything else. The only reward of virtue, is virtue; the only way to have a friend is to be one."

Do not our own characters count for much? Are we worthy of friends? Are our ideals, motives and principles worthy of high esteem, respect and affection?

Again says Emerson: "I must feel pride in my friend's accomplishments as if they were mine,—wild, delicate, throbbing property in his virtues. I feel as warmly when he is praised, as the lover when he hears applause of his engaged maiden. We overestimate the conscience of our friend. His goodness seems better than our goodness, his nature finer, his temptations less. Everything that is his, his name, his form, his dress, books and instruments fancy enhances. Our own thought sounds new and larger from his mouth."

Often our friendships hurry to an end all too soon. What is the trouble? We have made them lightly instead of sincerely and of the tough fiber of the heart. "The laws of friendship are great, austere and eternal, of one web with the laws of nature and of morals." We are sometimes too selfish with our friends, and do not want to share them with others. We ask and expect too much of them. This should not be. We should not expect to own their time and all of their attention.

"Tis friends who make this desert world  
To blossom as the rose,  
Strew flowers o'er our rugged path,  
Pour sunshine o'er our woes."

Ashaway, R. I.,  
May 22, 1923.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I think we are too apt to withdraw our friendship from those who have gone astray. During the year I was in Fouke I had the privilege of visiting the state penitentiary at Little Rock one day. I have always remembered one remark made by the "trusty" who took me through the place, and who was serving a life sentence for murder. He said, "My mother is the only friend I have in the world." I felt sorry for the poor man as I thought of his condition. Christ was a friend to sinners such as he. He loved them, and he died to save them. Let us follow his example, and be a true friend to the sinner.

## ONE PASTOR'S RECORD

"Dr. Andrew Meldrum is the well-known pastor of the famous 'Old Stone' (Presbyterian) Church of Cleveland, a down-town church, which draws its audiences from all parts of the city. He says, 'I have been pastor of this church for twenty-one years, and except when ill or out of the city, I have never missed a single Christian Endeavor meeting.'

"No wonder he has always had a strong society. No wonder the young people love him. No wonder his society has raised up leaders who have blessed their own and other churches of Cleveland. He does not consider it a hardship to go to these meetings, or a waste of time.

"He claims that they often give him inspiration for his evening preaching-service. 'I never take an office in the society,' he says. 'I lay all such burdens on the young people themselves. I take my turn with the other members in leading the meetings, and I talk very briefly in them; but I am always present.'

"If any one would learn one great secret of a first class Christian Endeavor society, there it is."—*"Pilgrim," in the Christian Endeavor World.*

## C. E. NEWS NOTES

SALEM, W. VA.—The Salem Christian Endeavor Society was fortunate in having Pastor A. J. C. Bond present, May 5. President and Mrs. Bond invited the young people to their home in the afternoon. A program had been arranged which was of special interest to Seventh Day Baptists. President Bond stated the purpose of the meeting and a number of Bible verses were then read by different members. Dean Van Horn spoke of Seventh Day Baptists in West Virginia. Pastor Bond gave an encouraging talk on the forward view of the Sabbath. After a brief song service the meeting was dismissed with prayer by Pastor Shaw.

We are also glad to report that the district Christian Endeavor convention was held here May 11, and reports showed that our society has the highest efficiency rating, which is 253.

BELLE DAVIS,  
Recorder Correspondent.

## STUDY COURSES AND A FORWARD LOOK

MRS. COON RESIGNS

Mrs. Coon has resigned as superintendent of Study Courses and has gone to Boulder. The Young People's Board has placed me in her shoes to rattle around. Excuse me, this is no comment on the lady's understanding, either physical or intellectual. I mean I'll have to rattle around or tumble down on the job. I am sorry Mrs. Coon resigned and sorry she left Battle Creek, both for your sake and mine. But I congratulate the Boulder people in having her presence and help. You have been doing excellent Study Course work with Mrs. Coon superintending.

N. B.—I write "study" and "work" close together, for that is about the way you will find them.

WHO AM I?

Perhaps you will say, "The Board we know and Mrs. Coon we know, but who are you?" Who am I? Oh, I'm just the husband of the editor of the *YOUNG PEOPLE'S* page of the *SABBATH RECORDER*. But I may be of service to you at that. For if you have any pet products of your brain which you wish to see in print, I will be pleased to use my influence (?) with the editor to gratify your wish.

WHAT THE SOCIETIES ARE DOING

I believe you will be glad to know what your sister societies are doing all over old U. S. A.

Ashaway has studied "Enlisting for Christ and the Church," "Expert Endeavor," "India on the March," and has a Reading Circle.

Westerly—"Expert Endeavor."

Marlboro—The Sabbath Question.

Shiloh—"Expert Endeavor."

Milton Junction—"Building with India."

Hebron—"Playing Square with Tomorrow."

Alfred Station—"Building with India."

Battle Creek—Sabbath Question and a Mission Reading circle.

Riverside—Bible Study class, Personal Worker's class and a Reading circle.

DON'T FORGET THE REWARDS

Don't forget to write up the results of your Sabbath Study in a neat essay and send to the superintendent of Study Courses. The best essays will be published in the *SABBATH RECORDER*, and the writers of the published essays will receive a C. E. emblem. The

names of all who submit papers will be published. A pennant will be awarded at Conference to each society in which a number equal to one-half its active membership complete one or more study courses, provided one of the courses used is a Sabbath Study.

Push your studies to a successful conclusion. Send the results of your work to me, and appoint some one to see that you get your awards at Conference.

A LOOK AHEAD

Now about the work for next year. I have some plans forming in the back of my head, but without your help I will surely fail. It is an established fact that education is the greatest power in our command to develop ourselves into useful men and women. The Study Courses furnish an opportunity which if taken advantage of will give us a religious education that will help us to do the work which God has for us to do.

But we won't get far if we do not have definite aims. All right, help me to get the aims which we should have in mind in planning these Study Courses. Get yourselves in the best physical condition, your mind clear and your heart consecrated to God, then after doing the keenest thinking of which you are capable, write and tell me what aims you think we as Seventh Day Baptist young people should strive for if we are to fill the place God has for us. This is vastly more important than any baseball game any team ever trained for. So get busy. Put yourself in training. Get yourself in condition. Come on! Let's go!

L. E. BABCOCK.

R. 5, Box 94, Battle Creek, Mich.

(Besides the qualifications (?) he mentions Mr. Babcock has had quite a little experience in Christian Endeavor work, and has served as Mission Study superintendent on the board for one year.—R. C. B.)

## HOW GOD CALLS MEN

MARION COON

(Given at the Young People's Hour, at the Quarterly Meeting in Chicago, April 21.)

God calls men from all walks of life, so whatever we may be doing need not hinder us from accepting his call. His first great call to man is to live a Christian life. God seems to have different ways for calling different people, but the first essential is al-

ways—a knowledge of God—and perhaps only a slight perception of his power and the need of that power in one's life. I think he performs miracles today that prove his power. It often takes a miracle to persuade the unbelievers and doubters that there really is a God. Yet how often we hear people belittling God's power, saying that the miracle was brought about by fate or good luck.

After the first essential has been proven, a better knowledge of God is desired and God calls on some of us who know him better to impart that knowledge. Here would be two calls, one to seek and one to serve. But why can not all God's calls be put in these two classes, for do not sinners seek him and after becoming Christians desire to serve him?

Now coming down to us. Do we not become impatient thinking there is nothing in life for us to do for God's cause? But it is true we often overlook the little things right about us, thinking that only the big things count. The Christian training of a child is to my mind one of God's great calls. A child starts out in life with a clean slate, but we can not expect him to keep it clean without some help. A little time and thought spent on Christian training may save many trials for the child when older.

Then let us go out of our old ways for the little things in life and show by our Christian lives that we are trying to serve God.

Milton Junction, Wis.

## WILL CHRISTIANITY STAND THE TEST OF MODERN EDUCATION?

GLADYS HULETT

(Paper read at Young People's hour in Quarterly Meeting, Chicago, Ill.)

Many devout people complain against the colleges of today, because it is asserted that young people who were once earnest Christians, return to the home town after four years away entirely out of step with the church. It is indeed a sad and disastrous fact when such is the case, but allow me to ask the question: Is this true of the greater percentage of college and university students? The young people of today go to these colleges where they are trained in newer points of view and ways of thinking, and the average student is quite likely to accept these new points of view. It has been said that it is from the heart of man



that the new proceeds. Hence, the struggle, the strain, and hours of longing and hope when a young man or woman enters a university and finds himself in an inferno of uncertainty. It is at this time that wisdom, sympathy and tact are needed, and a complete understanding should exist between the student and the professor. This is one of the many problems which a large university has to settle, but which is more easily solved in the small college.

May I ask another question: Is it entirely the fault of the college that some of these students seem to lose their faith in Christianity? May not part of the fault lie with the local churches? A student may not go to church at all when away from home ties, or if he does he may hear preached some doctrine or theory which is so confusing that he does not know exactly what he does believe. I do not wish to lay any unnecessary blame on the church for it is one of our highest ideals, but it is evident that in many, many places, the church and the school do not work together. The ultimate conclusion is that in hundreds of smaller towns and cities today, the educated leadership of the community is out of co-operation with the local churches. What we need today is a unity, a greater co-operation, and a wider, more thorough understanding between the college and the church—the church which upholds for its standards the true principles of Jesus Christ.

The church has a tremendous problem to face and to answer, and the youth of the world may perhaps be able to answer that problem, because youth is that problem. Young people think more sometimes than people give them credit for doing, and it is true that the modern educated person is somewhat discontented with the world of today, for Jesus' way of life does not characterize it. Jesus was young when he accomplished his greatest life work, therefore we must act immediately. There is no time to wait. We must harness up all the functions of science, production, justice and liberty to the standards of Christ.

The kind of preaching and teaching which we need in our churches is a preaching which believes in our young people, which has the insight to discern behind their fantastic talk, the old wistful quest of God, and which knows how to interpret their eager, joyous, aspiring life in terms of the everlasting gospel. The voice of youth is speaking from

the college halls, and it must be answered.

Some one once made the statement that there is salvation by education. That simple statement implies so much that it is indeed difficult to grasp its full meaning at once.

Soon after the great war when the fires of hatred and jealousy had burned down, an Oxford scholar asked a question of England, France, Italy, Sweden, America, China and Japan: "What is the leading interest in your country?" "What do your people really believe in?" And the answer came back from all mankind, "Education!" From recent and past wars we have learned our need of education. The phrase "our need of religion" might be substituted for "education," but after all they mean about the same thing, for education is light, and God is light. The struggle for power must eventually give place to the struggle for light.

As Robert E. Speer defines it,—It is the business of education to define clearly to young men and women, who are to be the builders of tomorrow, the right ideals for their own lives and for human society, and to enable them to make their ideals actual realities. He further states that it is the duty of the colleges to train men and women to think of all men as Christ did.

The study of various kinds of sciences is often brought up as a subject, the laws and hypotheses of which can be discussed by people who try to find conflicts between science and religion. It is being learned more and more that some of the greatest things which science has learned, have been from the Bible. Should the question be asked, which of all types of modern men is the most hopeful of the future, the answer would be, the man of science, because he is in constant sparkling contact with incredible sources of power, and he has the vision of what the future may bring forth. Some of the greatest of the modern scientists acknowledge the fact that there is no conflict between science and religion. The spirit of God speaks to us in science, in its humility, and its love of truth.

There is a question of whether these sciences should be taught in our universities and colleges. I believe that they should be. We may or may not decide for ourselves whether the earth be round or flat, whether the evolutionary hypothesis be true or not, but we should be acquainted with the investigations and conclusions of the scientists.

For again, let me say, there is no conflict between the last found fact of science, and the old deep pieties of the heart. Such a dilemma simply does not exist.

I once heard this formula which we all might try to apply to our own lives: "Democracy is fellowship, science is knowledge, religion is love; and these three are friends."

In conclusion, may I leave this thought with you. "Think of God in the light of the highest truth your mind can know, and the purest ideal your heart can dream; learn to find him everywhere, in your own soul, and in all the shapes which life and love and duty take."

### THE BOOK OF BOOKS

ARTHUR E. MAIN

#### XVII

##### THE RELIGION OF ISRAEL

The reader or student should bear in mind that in these earlier articles we only aim to give an outline-introduction to the more detailed studies that, we hope, will follow. We here "give in mere outline the history of Hebrew religion as a living movement, which reveals to us one of the great threads of the Divine purpose, and prepares the way for the Christian faith." This movement had a historical development of which the life of a particular people and the words and deeds of its leaders were a part.

The Book of books tells the story of this people; its varying levels of thought and action; and its struggles to realize religious, moral, and social ideals. The best witness to the spiritual value of this story is that it records the response of lofty souls to the revelation of God, which was progressive because men could only apprehend it progressively.

This movement can not be explained by the qualities of people, of environments, or of teachers and leaders. The explanation is to be found in the redeeming purpose and power of the eternal God and Father of all men. This gracious intention and power were of course conditioned, in a measure, by the changing character and conduct of the "chosen people." The stream of religious history did not flow on steadily widening in its influence. Sometimes it was nearly hidden from view. But it kept reappearing; and

never more gloriously than in the Gospel of Jesus Christ.

Professor W. C. Jordan says:—"In Syria and Palestine today beliefs and customs may still be found similar to those of the pre-Mosaic times, while the Old Testament message, in its manifold forms, has made for itself a place in the highest life of the world. Similarly, such labels as nomadic religion, agricultural religion, pre-prophetic religion, prophetism, legalism, need to be watched lest they become hard and mechanical. They remind us that the spirit of religion, the spirit that responds to God's call and expresses man's hunger and aspiration, is influenced in its outward forms by changing circumstances, economic conditions, intellectual culture, but they must not be too sharply separated, or treated as final explanations of the great reality. In the most primitive observances there were glimmerings of great truths expressed in symbolic forms by men of prophetic vision, and in the days of hardest legalism there was much personal piety and tender devotion."

#### The Biblical Setting

Each division has religious, moral, and social significance, as will be evident in the course of our study.

1. The Prologue, or Beginnings of Human History. Gen. 1-11.
2. Beginnings of Hebrew History: or, Abraham to Joseph. Gen. 12-50.
3. From Egypt to the Jordan. Exo. 1:1—Deut. 34:12.
4. Joshua to Samuel. Josh. 1:1—1 Sam. 8:22.
5. Saul, David, and Solomon. 1 Sam. 9:1—1 Kings 11:34; 1 Chron. 1:1—2 Chron. 9:31.
6. Two Kingdoms,—Israel and Judah. 1 Kings 12:1—2 Kings 17:41; 2 Chron. 10:1—28:27.
7. One Kingdom,—Judah. 2 Kings 18:1—25:30; 2 Chron. 29:1—36:21.
8. Captivity and Return. 2 Chron. 36:22, 23—Esther 10:3.
9. The Prophets,—Isaiah to Malachi.
10. "Wisdom" Books,—Job, Proverbs, Ecclesiastes.
11. Lyric Poems,—Psalms, Song of Songs.

To the above should be added the *Apocrypha*, which is of real historical and religious value.

(To be continued)

## CHILDREN'S PAGE

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

### LESSONS FROM DAVID

ELISABETH KENYON

Junior Christian Endeavor Topic for Sabbath  
Day, June 16, 1923.

#### Daily Readings

Sunday—Trust in God (1 Sam. 17:45)  
Monday—Chosen of God (1 Sam. 16:11-13)  
Tuesday—David's tact (1 Sam. 18:30)  
Wednesday—David made friends. (1 Sam. 20:4)  
Thursday—David prayed (1 Sam. 23:2)  
Friday—David's generosity (1 Sam. 24:1-7)  
Sabbath Day—Topic, Lessons from the life of David (1 Sam. 17:41-50)

Again we have a splendid article on our topic by another of our superintendents, a superintendent from Welton, Iowa. How well acquainted our big family of boys and girls and superintendents is getting to be and how happy we are in our work, for we all have the same purpose, the only purpose and the greatest purpose in the whole world—that of following where Jesus leads us.

BY MRS. C. L. HILL

When we are giving the history of a person's life we usually divide it into periods. David lived to be seventy years old and there were five important periods in his life: his youth, his life at the court of Saul, his exile, king of the tribe of Judah, and king of all Israel. We will not try to tell all the important steps in each of these periods but look for some of the things that made his youth important.

Did you ever hear your parents say: "As the twig is inclined so the tree is bent?" Well, what you learn to be as a child is what you are most apt to be when grown. David began right as a child and grew to be a man after God's own heart.

How do we judge beauty? How does God? 1 Sam. 16:7. Name some of our beauty marks; some of God's. He likes us to be beautiful outside and inside.

Are you learning to work while at home where father and mother can teach and help you? David was learning many things while a boy that would help him in after life. No work we learn to do well ever comes

amiss. He spent much of his time in the open air and developed strong muscles wielding his shepherd's staff or club. Constant practice made him almost as good with his sling-shot as were the Benjaminites. How good were they? (Judges 20:16).

He had an abiding faith in God's power and willingness to help him. He first proved his faith and skill when he killed a lion and a bear that were stealing a lamb from the flock and later when he killed the giant Goliath.

The boy who learned to play his harp well was invited to play before the king and, when a man, organized orchestras and choirs for the worship of God, and wrote a book of songs. What do we call it? Can you repeat the one that compares the heavenly Father's care to his care for the sheep? Do you help with the Junior music? Your church is depending on you for her future pianists and choristers.

David must have kept his eyes open to the beauties of nature all about him for he wrote of the wings of the morning, and the darkness of night, of rocks, clouds, seas, the moon and the stars. Live close to nature, get acquainted with the birds and flowers. You may be able to express the beautiful thoughts they bring you in a poem or a song.

David was dependable. He was sent on an errand ten miles from home; carried it out and did his country and his God a good turn besides. Would you do as well?

He could appear well even in the king's court. It pays to be gentle, manly or lady-like at home and abroad.

But you want to go to war and kill a giant. Well there's always a war between right and wrong. For giants, try killing selfishness, bad words, and cigarets. Ephesians 6:13-19 tells us of an armor we can all use. With it you can withstand all the giants.

Do you know you are the child of a king? Get ready as David did to inherit the kingdom. Your whole life will be a warfare, there'll be giants all along the way but—(Rev. 2:10).

We can learn the following lessons from the life of David when he was a shepherd boy:

Beautiful (1 Sam. 16:12)  
Industrious (1 Sam. 16:11)  
Musical (1 Sam. 16:18)

Courageous (1 Sam. 17:34, 35)  
Dependable (1 Sam. 17:17, 18)  
Faithful (1 Sam. 17:34)  
Courteous (1 Sam. 18:5 and 16:21)

#### QUIET HOUR WORK

I am composed of 23 letters:

My 18-14-21-4-18 was a shepherd boy (1 Sam. 17:32).

My 1-2-18-16 is one of the books of the Bible.

My 17-5-14-8 was the man who built the ark (Gen. 8:20).

My 11-13-3 is what we all shun (Rom. 6:23).

My 23-10-7-8 means "not poor" (Prov. 18:23).

My 8-22-6-15-11 is a part of an animal (Gen. 22:13).

My whole is the name of an organization we all belong to.

#### "WATCH"

Our high-bred collie seems to feel,  
As each day dawns bright and new,  
That 'tis another day to show  
His devotion and fondness true.

He comes to the door with joyful bark,  
Frisking about in merry glee,  
Because another day has dawned  
And he with his loved ones may be.

His love is all of life, to him,  
He protects, defends and adores,  
And asks so little in return,—  
His joy is in the love he bestows.  
Original—A. S. M.

#### BECAUSE I LOVE HIM

It was Wednesday afternoon, and the half holiday that it brought to the boys belonging to the old school of Croftslands had been greatly appreciated by them. There remained, however, but ten minutes before the bell would summon them back to masters and lessons.

Just outside the Five-Court were three boys engaged in earnest conversation.

"Now, Hamilton," said one, the tallest of the group, "no one would ever have made me believe that you were a coward; yet if you stick to it that you won't go boating with us next Sunday, I shall believe you are. Ned Mills is the best boatman going; he says there will be lots of fish at the Point. His boat is as safe as a house, and the

doctor and Mr. Walter are going to Church town; so there's no fear of our being found out. Now, then, will you go?"

"No, Jack, I can not go. And, oh, I do wish—"

"No preaching," said the elder boy. "You must tell me why you say no. I say, and so does Arnot here, that you shall go."

"No, Jack, I will not go. I dare not."

"Coward! Baby!" cried out both boys at once. But they stopped rather suddenly. Somehow it seemed foolish to call the fine young lad who stood up before them a coward. So fearlessly he looked at them with bright brown eyes, so calmly he listened to their mocking words, though the flush on his cheeks showed that they had wounded him.

"Now don't be so obstinate," said the younger boy, persuasively. "For the sake of old times, when you and I had lots of forbidden sprees together, come with us. Do you forget those old days?"

"I wish I could undo a lot of things I did in those old days," answered the boy, earnestly. "I see now how wrong I was. No, Arnot, I am not afraid in the way you think I am. But I dare not any longer break the rules; I am serving the Lord Jesus, and I don't want to do things that would grieve him, because I love him."

"Oh! oh! So that is the way the wind blows, is it?" said the elder boy with a whistle. "Well, I think no worse of you for sticking to your colors. But if you mean to be a goody-goody you will have to give up cricket and football, and be as grave as old Solon."

"No, Jack," said Hamilton, "I shall try to show you that I can play football and cricket better than ever now. And you can not say I look very miserable, can you?" he added with a bright smile.

"Well, we'll give you three months to try it in," said Jack, as the bell called in the boys.

Neither Jack nor Arnot broke the rules by going out boating among the dangerous rocks on the Sunday afternoon. Hamilton noticed this with great pleasure, but he did not know that it was chiefly the influence of his own example and words that kept them from it. At the end of three months, Arnot had joined Hamilton in serving and loving the Lord, and daily they prayed that God



would bring Jack to know and love him, too.

One day, as Arnot and Hamilton were returning from the stroll together on the cliffs, Arnot paused by the Five-Court and said:

"It was just here that you and Jack and I talked that Wednesday afternoon. I could not forget your saying that you did not want to do wrong things that would grieve the Lord Jesus, because you loved him. That seemed to me such a splendid way of living, so much better than those dry old 'must not do this or that.'"

"So you tried it for yourself, didn't you, old boy?" said Hamilton. "And you are not disappointed, are you?"

"No, indeed, I am not," answered Arnot. "I love him now for myself, but not half as much as I want to."—*Children's Friend*.

### HOW SOME FLOWERS WERE NAMED

**Aster:** From the Latin aster, a star, because the shape of the bloom resembles a star.

**Cockscomb:** Because when in bloom it is red and shaped like a comb of a cock.

**Fuchsia:** Named after Leonhard Fuchs, a German botanist.

**Begonia:** After Michel Begon, a French promoter of botany.

**Bittersweet:** A poisonous plant, so named probably because at first taste the plant is sweet and then bitter.

**Camomile:** Means, literally, earth apple; so called from the scent of its flowers. The foliage is also very strongly scented.

**Chrysanthemum:** Comes from two Greek words meaning gold-flower.

**Dandelion:** Not named because it suggests dandyism, but because it comes from the French *dent de lion*, or the lion's tooth. It has a fancied resemblance to a lion's tooth.

**Dahlia:** Named after A. Dahl, a Swedish botanist.

**Zinnia:** Named after J. G. Zinn, a Gottingen professor of medicine.

**Daisy:** From the Anglo-Saxon, which means the "day's eye."

**Lady's slipper:** The pouch-shaped lip of the flower somewhat resembles a lady's slipper.

**Jonquil:** Comes from the Latin, *juncus* a rush, because its leaves are rush-like.—*The Girls' Circle*.

### MY SHADOW FRIEND

I have a funny friend  
That often walks with me.  
When days are very sunny,  
He's queer as he can be.

But if the day is cloudy,  
He doesn't come at all.  
Because it's just on sunny days  
That shadow friends will fall!  
—Dew Drops.

You can not be jailed for—  
Killing time.  
Hanging pictures.  
Stealing bases.  
Shooting the chutes.  
Running over a new song.  
Smothering a laugh.  
Setting fire to a heart.  
Murdering the English language.

### AN OLD FOLKS STORY

Once upon a time, there was an old woman who lived alone, for her own folks were dead and gone. One Christmas Day when lonely and dull, all these folks came at Memory's call and sat by her Yule Log's fitful gleam.

There were the fat folks and the lean folks,  
And the sort of in between folks;  
The queer folks and the dear folks;  
The gay folks and the sad folks.  
The good folks and the bad folks;  
The silly folks and the bright folks,  
The wrong folks and the right folks.  
The short folks and the tall folks,  
The big folks and the small folks;  
The false folks and the true folks,  
The old folks and the new folks  
And folks of every kind.  
But the folks she loved the best  
Were your folks and mine.

—Original, "The Old Lady."

### WHAT TO DO SABBATH AFTERNOON

"Get your very own Bibles and some pencils and come out onto the porch," mother said just as the dinner work was being finished.

"Oh, I am glad," cried Rose, "it is so warm today!"

When the children were seated outside, Mother told them to find the Psalm 119. "This is a very long Psalm," she began, "in fact, it is the longest one of all. It is a very remarkable Psalm in another way; as you read it carefully, you will notice that

175 of the verses contain the word 'law' or some synonym of that word. Read each verse thoughtfully and underline with your pencils each word meaning 'law' or 'commandment.'"

"But, mother," interrupted Jack, "there are 176 verses and you said 175."

"Yes, I said 175," replied mother. "I thought you could discover the odd verse."

"You bet I can!" and the children set eagerly to work.

There was once a bulldog namer Caesar,  
Saw a cat and thought he would taesar,  
But the cat was too spry  
And she scratched out an eye;  
Now Caesar just sees her and faesars!

### SELECTED SEED

A farmer who, mainly out of curiosity, had grown a crop of flax had a tablecloth made of the linen. Some time later he remarked to a city woman visitor at dinner, "I grew this tablecloth myself."

"Did you really?" she said, much astonished. "How did you manage it?"

It was plain that she had no idea how tablecloths came into existence, so the farmer lowered his voice mysteriously as he replied, "If you promise not to give the secret away I'll tell you."

The guest promised.

"Well," proceeded the farmer, still in the same mysterious tone, "I planted a napkin!"

A lighthouse-keeper near Honolulu saw what he thought was a "curious mass of white stuff," and picked it up to examine it. Thinking that it might be of value to somebody, he tried to sell it. Imagine his surprise when he was offered \$40,000 for the mass. It was ambergris, and weighed eighty pounds.

"Say, Jack, did you hear we had a daring holdup in our back yard last night?"

"Why, what happened?"

"Two clothespins held up a shirt."

As a steamer was leaving the harbor of Athens a well-dressed young passenger approached the captain and pointing to the distant hills inquired, "What is that white stuff on the hills, captain?" "That is snow, madam," replied the captain. "Well," remarked the lady, "I thought so myself, but a gentleman has just told me it was Greece."

—*Kind Words*.

### CAN NOT ESTOP DECISION

One thing an editor never lacks. He may be without money; he usually is. He may be without judgment and sense. He may suffer from want of other things—but he is never without advice.

It is a most hopeful sign that scores of people week by week take the time to write pages of advice. They tell us what we ought to say and ought not to say. They give minute directions as to what we should do and what we should refrain from doing.

At a first glance it would seem this interest upon the part of our friends should greatly simplify an editor's life. What man filled with the perplexities of life would not welcome dependable guidance? Aye, there's the rub—*dependable*. We find ourselves under the necessity of choosing between conflicting advice. It is a question which is the harder, to choose one's course from facts in his own possession or to choose between divergent courses pointed out by equally sincere editorial guides.—*The Baptist*.

### BOARD MEETING POSTPONED

Owing to the time of the next board meeting of the American Sabbath Tract Society occurring at the time of the Eastern Association, the board meeting is hereby postponed to June 17th next, at the usual time and place, per order

CORLISS F. RANDOLPH,  
President.

ARTHUR L. TITSWORTH,  
Secretary.

(Continued from page 724.)

them "In nothing terrified by your adversaries?" A horse with blinders is apt to shy. A man with spiritual blindness shies at Sabbath truth and obligations.

But who proclaims this in convincing tones? Any one in the home? Does the pastor often give the warnings? Does the evangelist make this plain when he has such a great opportunity to press the claims of God's holy Sabbath? In fact, does he press the claims at all? How many accounts of so-called revival meetings where the Sabbath is never once proclaimed! So how shall the people, especially our young people, be led to this important truth and see it and be able to defend it in later years? How?

## PROGRAM—CENTRAL ASSOCIATION

Held with the First Verona Seventh Day Baptist Church, Verona, N. Y., June 14-17, 1923

"For the Son of man is come to seek and to save that which was lost." "And ye are witnesses of these things."—Luke  
19: 10; 24: 48

## FIFTH DAY—MORNING

- 10.00 Opening Service, Rev. Loyal F. Hurley, Adams Center  
10.15 Address of Welcome, Rev. Theodore J. Van Horn, Verona  
10.30 Response, Pastor Robert W. Wing, Scott Church  
10.45 Report of—  
Treasurer, C. C. Williams, Adams Center  
Ordination Committee, Rev. Frank E. Peterson, Leonardsville  
Missionary Committee, Rev. T. J. Van Horn  
Obituary Committee, George W. Burdick, DeRuyter  
Reading of Church Letters.  
11.50 "At the Feet of the Master"

## AFTERNOON

- 2.00 Worship, Rev. F. E. Peterson  
2.15 Annual Sermon, Rev. John Fitz Randolph, DeRuyter  
2.45 Appointment of Standing Committees  
Messages From Sister Associations  
Reports of Delegates to Sister Associations

## EVENING

- 7.30 Bible Reading, Rev. William Clayton, Syracuse  
Special Music  
7.50 Ordination of Deacons, Verona Church—  
Ordination Sermon, Rev. R. R. Thorngate, Salemville, Pa., Delegate from Southeastern Association  
Consecrating Prayer, Dr. Theodore L. Gardiner, Plainfield, N. J.  
Address, "Welcome to a Larger Service," and Right Hand of Fellowship, Rev. Ahva J. C. Bond, Plainfield, N. J.

## SIXTH DAY—MORNING

- 10.00 Business  
10.20 Tract Society Interests, in charge of Rev. A. J. C. Bond  
11.50 "At the Feet of the Master"

## AFTERNOON

- 2.00 Missionary Society Work and Needs, in charge of Rev. William L. Burdick, Ashaway, R. I., Corresponding Secretary

## EVENING

- 7.30 Prayer in Song  
7.45—Scripture and Prayer, Rev. L. A. Wing, Manlius, N. Y.  
7.55 Sermon, Pastor Claude L. Hill, Welton, Ia., Delegate from Northwestern Association  
Music  
8.30 Conference Meeting, Rev. F. E. Peterson

## SABBATH DAY—MORNING

- 10.30 Divine Worship  
Music  
Sermon—Story, Rev. William M. Simpson, Alfred Station, followed by Simultaneous Service for Juniors  
Sermon, Rev. Alva L. Davis, Ashaway, R. I., Delegate from Eastern Association  
Offering for Tract, Missionary and Education Societies

## AFTERNOON

- 2.30 Prayer and Praise, Pastor Lena G. Crofoot, West Edmeston, N. Y.  
2.40 Woman's Board, in charge of Mrs. Adelaide C. Brown, Brookfield, Associational Secretary  
Offering for Woman's Board  
Pageant, Direction of Mrs. T. J. Van Horn

## EVENING

- 7.30 Sabbath Vespers  
7.30 Sermon, Rev. Elizabeth F. Randolph, Wellsville, Delegate from Western Association  
Special Music  
8.00 Young People's Board, in charge of Miss Hazel Langworthy, Adams Center, Associational Secretary

## SUNDAY—MORNING

- 10.00 Business  
10.30 Worship, Rev. John P. Klotzbach, Brookfield  
Music  
10.45 Sabbath School Board, represented by Claude L. Hill  
Offering for Young People's and Sabbath School Boards  
11.30 New Forward Movement, Rev. A. J. C. Bond, Forward Movement Director  
11.50 "At the Feet of the Master"

## AFTERNOON

- 2.00 Devotional, Rev. J. F. Randolph  
2.15 Education Society, represented by Rev. A. J. C. Bond  
Special Music  
3.00 Layman's Hour, in charge of E. A. Felton, West Edmeston  
"How a Layman Can Help the Pastor," Leslie Curtis, Leonardsville  
"How a Layman Can Help the Young People," C. C. Williams, Adams Center  
"Can a Layman Be an Evangelist, and If So, How and in What Way?" Dr. S. C. Maxson, Utica

## EVENING

- 7.30—Worship, Rev. T. J. Van Horn  
Special Music  
Corresponding Letter  
7.50 Sermon, Dr. T. L. Gardiner, Editor *Sabbath Recorder*, representing Southwestern Association  
8.30 Closing Consecration Service, Rev. L. F. Hurley

## DEATHS

FREET.—At her home near Garwin, Iowa, April 13, 1923, Nova M. Freet, aged 40 years, 4 months, 17 days.

The deceased was the daughter of Rev. D. C. Lippincott and wife and was born at Jackson Center, Ohio, November 27, 1882. At the age of thirteen years Nova made a profession of faith in Christ and was baptized by Rev. T. L. Gardiner and united with the Seventh Day Baptist Church at Salem, W. Va. Later she came with her parents to Garwin, Iowa, and, with the exception of a few years spent at Jackson Center, Ohio, the remainder of her life was spent at Garwin.

On February 10, 1922, she was united in marriage with Bennie A. Freet who is still living. This marriage resulted in the birth of two children,—Thelma, aged ten years, and Wayne aged eight years.

She is missed most of all in the home she has left, where she was a kind affectionate wife and mother, and she is sadly missed in the church and Sabbath school where she was a faithful worker.

She leaves to mourn their loss her husband, two children, two sisters, Mrs. Ida Ochs and Mrs. Stella Hess, both of Garwin, and two brothers, Ray, of Garwin, and Luen, of Milton, Wis., besides many other relatives and a very large number of friends.

Funeral services were conducted in the Garwin Seventh Day Baptist church on April 15, 1923, by Rev. E. H. Socwell, and were attended by an unusually large number of people. The church was crowded to its capacity with friends and neighbors, and a large number were unable to find room in the church and returned to their homes. A more sympathetic and tearful audience was never seen in the Garwin church, all of which bore testimony to the warm place which sister Nova occupied in the hearts of the public. The weary body was laid to rest in the Garwin Union cemetery, near the silent resting place of her father and mother, and the public are still cherishing the memory of this loved one who was loved by all.  
E. H. S.

LAWTON.—Marie Theresa Lawton, only daughter of Giles F. and Sarah Potter Lawton, was born in the village of Rutland, Wis., June 1848, and hence her life has been coincident with the statehood of Wisconsin. Soon after her birth, the family moved to Albion.

Her mother died when she was but a child and for a considerable period of her young life she was the recipient of the cordial hospitality of the home of her grandfather, the late Deacon Joseph Potter and his wife, of her uncle and aunt, Dr. C. R. Head and his wife, Seraphine Potter Head, as well as those of other of her uncles and aunts, in addition to the home which her father later re-established and maintained, a father whom she idolized and who died during her young womanhood.

She attended the Albion Academy, from which she was graduated in 1868. In this institution, and in the stimulating home of Dr. C. R. Head, she acquired an eager thirst for history and literature as well as skill in the use of her pen. She taught school for a number of terms, including one year in the Stoughton High School.

August 11, 1869, she was married to J. Q. Emery, who was then the principal of the Grand Rapids, Wis., Union Graded School. She taught with him there two years. It was in Grand Rapids that their only daughter, Daisy Mabel, was born, who died in infancy.

In 1873 she went with her husband to Fort Atkinson where he was employed for sixteen years as principal of the high school and public school of the city. It was there that their only son, Sidney Lawton Emery, now a dairy farmer of Albion, was born.

In 1889 she went with her husband to River Falls, Wis., where her husband had been elected president of the River Falls State Normal School.

In 1893 she went with her husband to their farm in Albion, Dane County, where their home was established and has ever since remained while her husband acted as State Superintendent and as Dairy and Food Commissioner.

In childhood she became a member of the Seventh Day Baptist Church of Albion. Later, with her husband, she joined the Congregational Church of Fort Atkinson and later that membership was transferred to the Congregational Church of Edgerton.

She ably assisted her husband in his labors and entered actively into the social life of the communities where they lived.

She was a firm believer in the Christian religion, and the Christian virtues found consistent expression in her everyday life. She was devoted to her family and family relationships and was always a loyal and courageous friend.

Funeral services were held at the Albion Seventh Day Baptist Church by her pastor, Rev. Charles Atkins, assisted by Pastor Seager and tributes by members of organizations of which she was a member.

The floral tributes were many and beautiful. She was laid to rest in the Evergreen Cemetery, Albion, beside her little daughter and where repose her father, mother and many dear relatives.  
L. D. S.

CLARKE.—Albert L. Clarke was born near Milton, Wis., September 26, 1848, and died in the Soldiers' Home near Sawtelle, Cal., February 19, 1923, aged 75 years, 4 months and 25 days.

March 28, 1868, he was baptized and became a member of the Milton Seventh Day Baptist Church. Later, after moving to Welton, Iowa, he became a member of the church at that place. While living in Welton, on April 8, 1871, he was united in marriage with Charlotte D. Babcock. A year later the young couple went to North Loup, Neb., where both became active in the work of the society and both became members of the church. In 1889 the family moved to Beauregard, Miss. Here they lived for several years, later moving to Boulder, Colo., and here was the family home until broken up by the death of Mrs. Clarke in October, 1914.



Because of his sterling qualities, his activities in church work, because of the confidence his fellow-members had in his Christian integrity, he was chosen deacon of the Boulder Church, holding this position at the time of his death. He had also served as Sabbath school superintendent and in many other official capacities, and in all of them he won and held the confidence of all with whom he had to do.

Following the death of his wife, the family being broken up, he spent much of his time in the Soldiers' Home in California, as he was a Civil War veteran. He enlisted early in 1865 and served until he received an honorable discharge late in the fall of the same year. He was active in G. A. R. circles, and held many offices of honor and trust in the organization.

The body was taken back to Boulder for burial beside that of his wife, funeral services being conducted by Rev. L. A. Wing, Sunday, February 25, 1923.

W. G. R.

**MORRIS.**—Arlonine Morris, daughter of E. P. and Dora Davis, was born November 7, 1882, and died April 20, 1923; aged 40 years, 5 months and 13 days.

January 1, 1900, she was united in marriage to Albert Morris. To this union there were born two sons, Lollard M., and Ora E.

At the age of thirteen she professed faith in Christ, was baptized by Rev. W. D. Burdick and united with the Jackson Center Seventh Day Baptist church, in which she retained her membership until called to join the church triumphant. She leaves the husband and one son, Ora E., Lollard M. having died in early childhood, her father, mother and three brothers, Orlis, Lester and Willis to mourn their loss.

Funeral services were held in the Seventh Day Baptist church, Sunday afternoon, April 22, Rev. W. D. Tickner officiating. The remains were laid to rest in the Seventh Day Baptist cemetery.

W. D. T.

We learn from the *Providence Journal* that the name of Polish President Wojciechowski is pronounced Voychewski. These things are perfectly simple when you know how.—*Cleveland Plain Dealer.*

### RESOLUTIONS OF RESPECT

WEREAS, We have been called to part with our dear sister Mrs. Louise Huntington, therefore be it

*Resolved,* That we, the members of the West Edmeston Seventh Day Baptist Aid Society, deeply mourn her departure, and while we feel the loss of a faithful and loyal member, we bow in submission to Him who doeth all things well.

*Resolved,* That a copy of these resolutions be sent to the bereaved family and published in the *SABBATH RECORDER* and *Brookfield Courier* and placed on the records of our society.

MRS. LENA G. CROFOOT,  
EDWINA C. LANGWORTHY,  
ZAMA C. FELTON.

## THE SABBATH RECORDER

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

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### RESOLUTIONS OF SYMPATHY

It is with sadness that we the members of the Woman's Benevolent Society of Leonardsville, N. Y., record the passing of our loved sister Mrs. Mary Babcock Burch. She had been a member of this society since its organization, and served as secretary very efficiently for twenty years.

*Resolved,* That we do not doubt God's wisdom, and we feel that our loss is her eternal gain. We hope to emulate her life of cheerful and willing service.

*Resolved,* That we express our heartfelt sympathy to the afflicted family, especially the bereaved husband and sister.

*Resolved,* That a copy of these resolutions be placed on our records, one sent to the family, and one sent to the *SABBATH RECORDER* for publication.

HARRIET T. GREENE,  
MATTIE A. COON,  
ADDIE R. PETERSON.

April 18, 1923.

It is a good thing to be rich  
And a good thing to be strong,  
But it is a better thing  
To be beloved by many friends.

—*Euripides.*

### Sabbath School. Lesson XII.—June 16, 1923

ESTHER, THE PATRIOT QUEEN. THE BOOK OF ESTHER

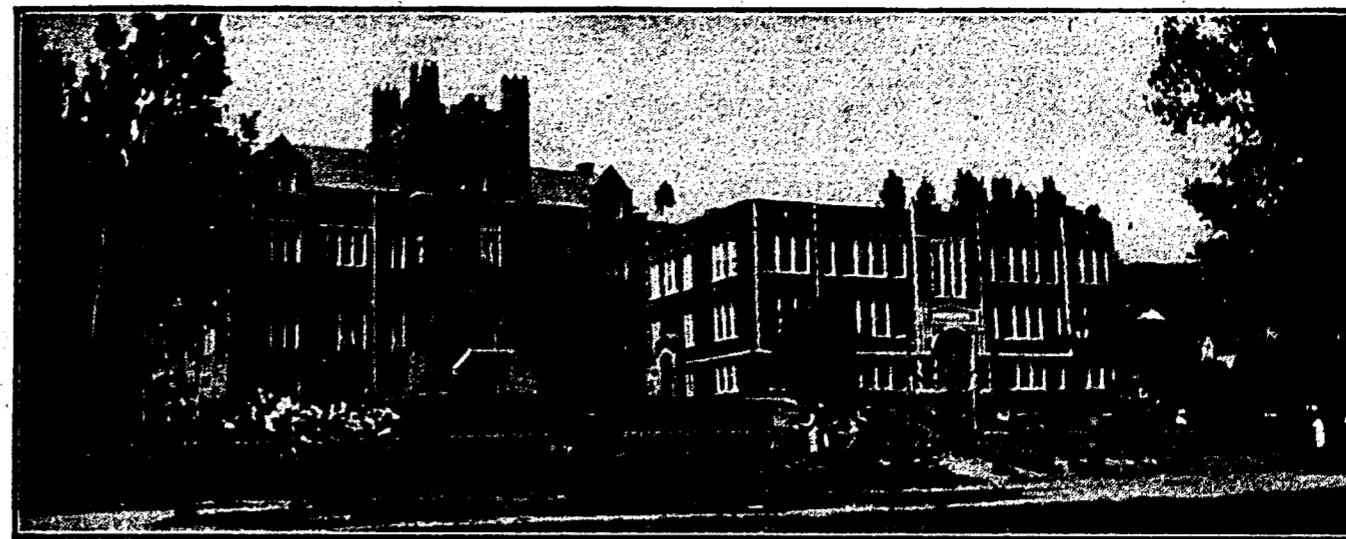
*Golden Text.*—"Who knoweth whether thou art not come to the kingdom for such a time as this?" Esther 4: 14.

#### DAILY READINGS

June 10—Esther 1: 13-22. Vashti Deposed.  
June 11—Esther 2: 15-18. Esther Chosen Queen.  
June 12—Esther 3: 8-13. Haman Plotting against the Jews.  
June 13—Esther 4: 13-5: 3. Esther's Heroism.  
June 14—Esther 7: 4-11. Mordecai Honored.  
June 15—Esther 8: 1-10. Haman Hanged.  
June 16—Psalm 124. Help in Jehovah.

(For Lesson Notes, see *Helping Hand*)

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# The Sabbath Recorder

EASTERN ASSOCIATION  
MARLBORO, N. J.  
JUNE 7-10

**T**HE happiest and most useful Christians are those whose outflow is spontaneous and commensurate with their intake, whose giving in substance and service is proportionate to their receiving. They are channels of blessing. Having received the Holy Spirit in fulness, out from within them there flow rivers of living water. Every blessing received makes a new opportunity to pass a blessing on. Increased ability calls for larger service. As riches increase, the opportunity to help spread the gospel increases. As one's contacts with people multiply and become more intimate, the opportunities to influence them in right directions, to help them to better lives and above all to point them to the Lamb of God who taketh away the sin of the world, multiply. He who socially, in the business world, or in any way, moves in a larger orbit in life, has the wider opportunity to let the light God has given him shine upon other lives to their eternal good. Using life's opportunities enlarges life's orbit.—Charles A. Cook.

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