

The Sabbath Recorder

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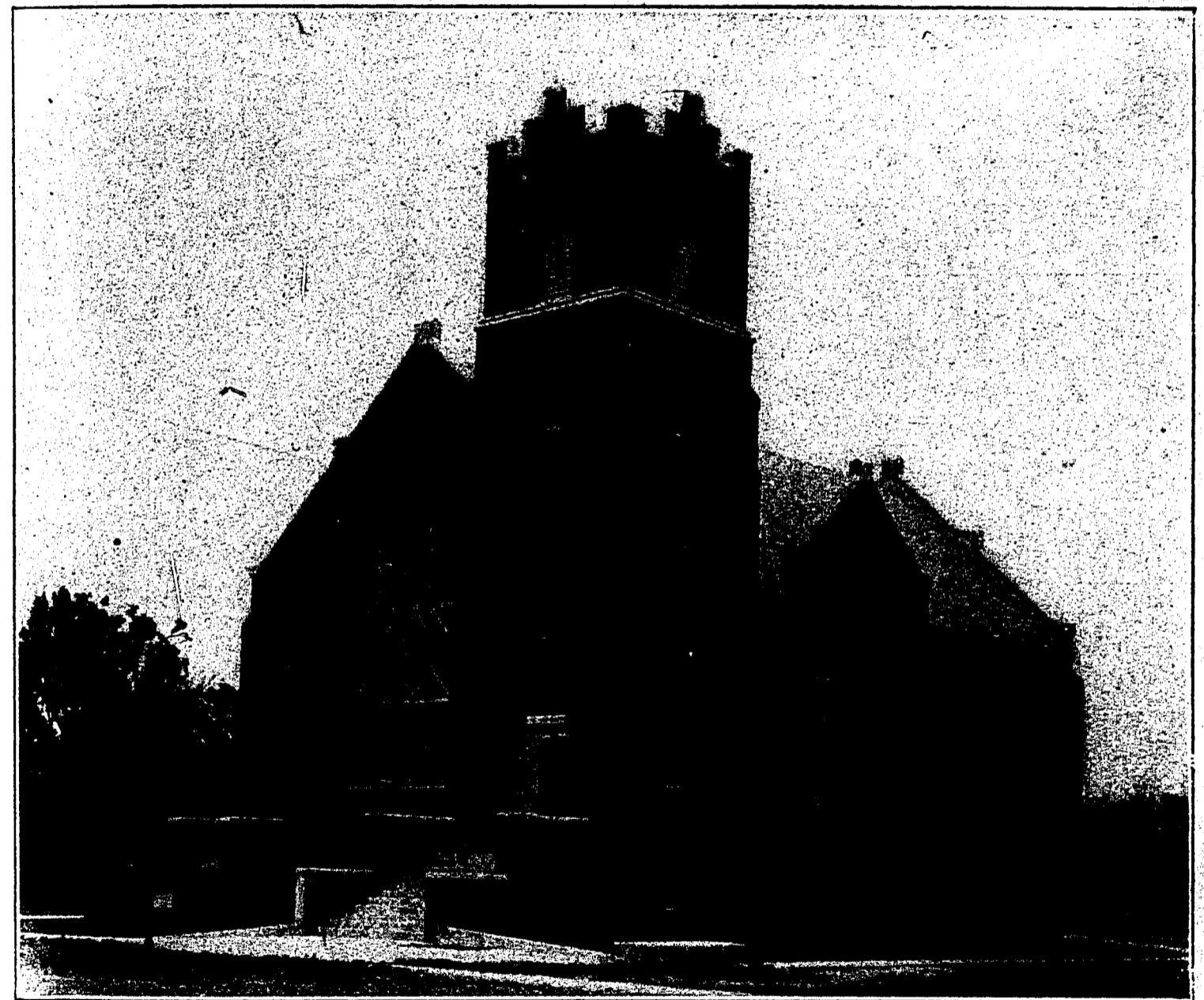
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American Sabbath Tract Society

Plainfield, New Jersey



NORTH LOUP SEVENTH DAY BAPTIST CHURCH

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SEVENTH DAY BAPTIST DIRECTORY

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

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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.

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VOL. 95, No. 18 PLAINFIELD, N. J., OCTOBER 29, 1923 WHOLE No. 4,104

Some Conference Snap Shots

In connection with President Randolph's address on the Historical Society's program and the address of Brother Edwin J. Babcock, giving a synopsis of the history of the North Loup Church, we are giving here a few additional snap-shots, taken by our little kodak, during the late General Conference.

These pictures here and those given in

went a1 through the new building. The photograph will give our readers a fair idea of its exterior. It is 40 feet by 64, with an airy basement extending under the entire building. In this is a banquet room capable of seating two hundred persons around the long dining-tables, a good-sized kitchen, a comfortable rest room where mothers who bring babies can rest and have

them cared for, and two well-equipped toilet rooms. The main audience room is nicely furnished with modern church pews on the principal floor, and with opera chairs in the fine large balcony. These chairs stand tier above tier some ten rows deep. The main floor of the audience room inclines toward the front, enabling all to see the speaker. Behind the pulpit is a



No. 1. Conference Tent, North Loup, Neb.

the address will serve to illustrate something of the transformations that have come since the first Sabbath services were held on the barren prairie by the riverside fifty years ago.

On the cover we give a cut of the present beautiful and commodious church building. My first view of the new church was obtained while on the way from the train with Pastor George B. Shaw, at the time of its dedication in 1915. As we came to a break in the trees that shaded the street, all at once the new building stood out under the lights and shadows of a lowering sun, in full view. For the writer to say he was delighted with it is putting it mildly, and he stopped for a moment to admire. On reaching the point where we should turn to go to the parsonage, Pastor Shaw said, "Probably you are too tired to cross over and look at it now." "No, indeed," was the reply. "that's just the thing to do." So we set down the baggage by the roadside and

choir loft capable of seating more than fifty people. Indeed, there are about fifty in the choir. We counted fifty chairs that had been filled on the Sabbath of the dedication. To the right of the pulpit is a baptistry. The front effect is fine as one looks toward the pulpit and choir. Four well-proportioned posts or pillars support the gables, and arch of the roof back of the pulpit.

The colors for walls and ceilings blend in a pleasing harmony, and when golden light from the stained glass windows fills the room it is a thing of beauty—a restful, pleasing retreat for worshipers. The wood-work is dark oak without varnish. The walls from base to window sills, about six feet high, are painted a "leather" brown, with buff above this to the ceiling, and the ceiling itself is in ivory coloring. The decorations are modest and tasteful. There is a fine steam-heating plant, with radiators all through the building. In the front entry, which extends the width of the building, are



No. 2. Group Caught in Front of the Church—Recess Time

hat-shelves and coat-hangers; and open window-places about five feet from the floor give those in the entry a chance to see the main room. Two wide outside doors in front and one in the back make easy getting in and out. Stairways from the front hall, and from the platform back of the baptistry go to the basement rooms and there is also a basement entrance to the kitchen

from outside at the rear of the house.

The floors of the audience room are light, like ash oiled, and carpets cover platform and aisles. The house is nicely lighted by electricity. The entire cost of the building and equipment is \$15,065.25.

The first picture here shows the Conference tent just across the street from the church.



No. 3. Group of Ministers at Conference

In cut number two is shown a group of the friends and delegates caught by our kodak in the noon hour while visitation ran high and old friends were glad to renew acquaintance.

The third picture here shows a group of ministers on the church steps who have come from homes scattered from the Atlantic to the Pacific, including one from Shanghai, China. Of course you can see that they are all fixed up for a picture in this group. The Conference has been like



No. 4. Caught Just After the Picture Was Taken

a real home-coming to them, and these scenes will long linger in memory as among the pleasant scenes of our lives.

In our fourth cut you see the group of ministers just breaking up from the picture-taking to enter again into their noon-time visiting. Each one went his own way, and our kodak took advantage of the occasion for a snap-shot of a social scene, such as might have been caught at any time during recess hours.

In number five we give an illustration of the crowd as seen twice each day headed for the commissary department. This snap-shot was taken in the afternoon as we

found the people responding to the call for dinner. The dining room was in the church parlors in the basement; and the picture shows the double file moving slowly toward the head of the stairs at the back corner of the church. Everybody enjoyed the social part of this slow march to dinner.

All too soon came the closing scenes of this great General Conference. The visitors had been entertained most generously. Many of them had visited the historic places of interest connected with the history of North Loup. Some were taken to the tablet by the river-side where the colony held its first religious meeting on the open prairie. Some had visited the famous Chalk Hills a few miles away; some had enjoyed a swim in the Loup River and others had attended the watermelon party and other pleasant recess entertainments of the week. The great farewell meeting had been held in the large tent on the last evening, and the next morning found those who had driven hundreds of miles in automobiles starting for their far-away homes. Those who went by railroad were seen hustling from their places of entertainment to the early morning train for Omaha and Chicago.

In cut number six we could not resist



No. 5. Dinner Time. Filing Down the Back Stairs to Cafeteria

the temptation to snap this group as they stood in the morning sun waiting for the train. Many were the good-bys and good wishes expressed by those who were going and those who were to remain in North Loup. And every moment was well improved until the whistle sounded, calling the travelers to cut short their visiting and "All aboard!"



No. 6. Waiting for the Train—Morning After Conference

"A Canvass Is Being Made" Among the interesting items of home news from Little Genesee, N. Y., in the *Alfred Sun*, is one of twelve words which is especially cheering to the editor of this magazine. It runs like this: "A canvass is being made in this place for the SABBATH RECORDER."

To a casual reader, this item of news would scarcely be noticed and would pass from mind without a second thought. But to one deeply interested in the welfare of the denomination which the SABBATH RECORDER represents; to one who realizes pretty fully the great value and imperative need of this paper to the widely scattered people it is designed to help, this little item will be so full of good cheer that it will be most welcome news.

It is welcome because it is so rare. When have our readers seen one like it before? It revives hope; for it is just the kind of work that should be done in every section of the denomination. It is not only surprising, but most discouraging to learn how many of our churches have no agent for the RECORDER, and in how few of them a thorough canvass is ever made.

In one church it was recently discovered that forty-one families belonging to it did not take the SABBATH RECORDER! and so far as we could learn, there had been no special movement there to secure new subscribers.

This is a matter of vital importance to the Seventh Day Baptist cause. It is also vitally important to the individual church. The church that does not try to promote the welfare of the denominational paper

can not expect its young people to grow up loyal to the causes we hold dear. The very atmosphere of *indifference* is suicidal to any church, to say nothing of the killing effects of open criticism and antagonism. For our churches to neglect the denominational paper is to ignore the tie that binds them together and to commit suicide by the installment plan.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(President Corliss F. Randolph's annual address, North Loup, Neb., August, 1923)

The Seventh Day Baptist Historical Society is the youngest of our denominational societies or boards, and it is with becoming modesty that it represents itself at the General Conference year by year. It offers no formal report, the report of the Committee on Denominational History including a brief resumé of its activities.

Rev. Dr. Bond, director of our New Forward Movement, spoke most earnestly last evening of the magnificent history of Seventh Day Baptists, especially in this country and in England, presenting that as a basis, or as we are wont to say these days, as a background for a fervent and urgent appeal for our activities for the future. And well he might. The Christian Church of today is possible only because of the two thousand years of its preceding history; and Christianity, in turn, was made possible in the providence of God by thousands of years of Jewish, and related history.

Nowhere in the Gospels is to be found any statement indicating that the attitude of our Lord and Master toward the ancient treasures of the Jewish church was otherwise than reverent. He denounced in no uncertain terms the hollow mockery of mere form, but the records and sacred things of the ancient house of Israel were holy and sacred to him, no less than to the Jews themselves. This is said by way of showing clearly that the preservation of the records of the church, if done from right motives is a part of the work committed to us. Nowhere does the importance of this appear more clearly than in the meagerness of the records of the first one hundred and fifty years of the life of the Church; and today, in a very literal sense, the sands of Asia Minor are poured through a sieve in the hope of recovering documents covering the early history of the Church.

Seventh Day Baptists are fortunate in having had preserved so much as we have of our history. And yet, no student of our history can fail to find his hands tied as here and there he sees that not only leaves, but whole chapters, are missing from our records. It is therefore to the preservation of existing records that this society addresses itself. To that end it, too, must appeal to your hearts for a cordial, sympathetic co-operation in gathering historic treasures and documents, and to your purses for funds to meet the necessary expenses incurred in this work.

Pursuant to its purpose, the society this year, as it did last year at Newport, and two years ago at Shiloh, is glad to make the historical interests of the locality in which the annual session of the General Conference is held, the special feature of its program. It is indeed, not only a pleasure, but an inspiration, to present the story of the achievements of the first half century of the history of this church and of this valley.

On the purely personal side, it is an added pleasure to present as the historian of this epoch an old friend whose acquaintance I made as a fellow student at Alfred University nearly four decades ago. Who, I am sure, yet enjoys the reputation he then sustained as a devoted, earnest student, and as an accurate scholar.

Not only in behalf of the Historical Society, but in behalf of the General Confer-

ence, as well, I beg to assure the good people of the church and village of North Loup and of this entire valley, that our hearts are rejoiced that you have made so magnificent a record as is yours; and that we rejoice with you in your prosperity of today, and stand shoulder to shoulder with you as you shall turn from this stirring record and view with the radiant confidence of hope the opening of a new half century, whose achievements, I am sure, will be as much greater than those of the past as your present and future resources and opportunities surpass these of the past year. And in so doing we bid you Godspeed and add our fervent prayers for your encouragement and success.

SYNOPSIS OF HISTORY OF SEVENTH DAY BAPTIST CHURCH AND FIFTY YEARS OF SEVENTH DAY BAPTISTS' ACTIVITIES IN NEBRASKA

E. J. BABCOCK

(Historical address given in Historical Society's Hour of Conference, North Loup, Neb.)

Fifty years and five calendar months ago today, the Seventh Day Baptist Church of North Loup, Nebraska, was organized at the dug-out home of Dr. Charles Badger. This dug-out was on the steep high bank, facing south toward Mira Creek, on the farm now so long the home of the Samuel McClellan family, very near the present site of their barn, about one hundred rods due west from our present church. It was considered almost a palace in those early days, with good windows in front, pine boards for floors in part of the rooms, a few squares of carpet, good chairs, a marble-top stand, a desk, lace curtains, and pictures on the wall.

I was one of the few gathered there on that early day, then only a bashful boy of twelve years of age.

The record of this organization meeting is simple, scholarly, and impressive; a gem in language and diction. I will read these minutes:

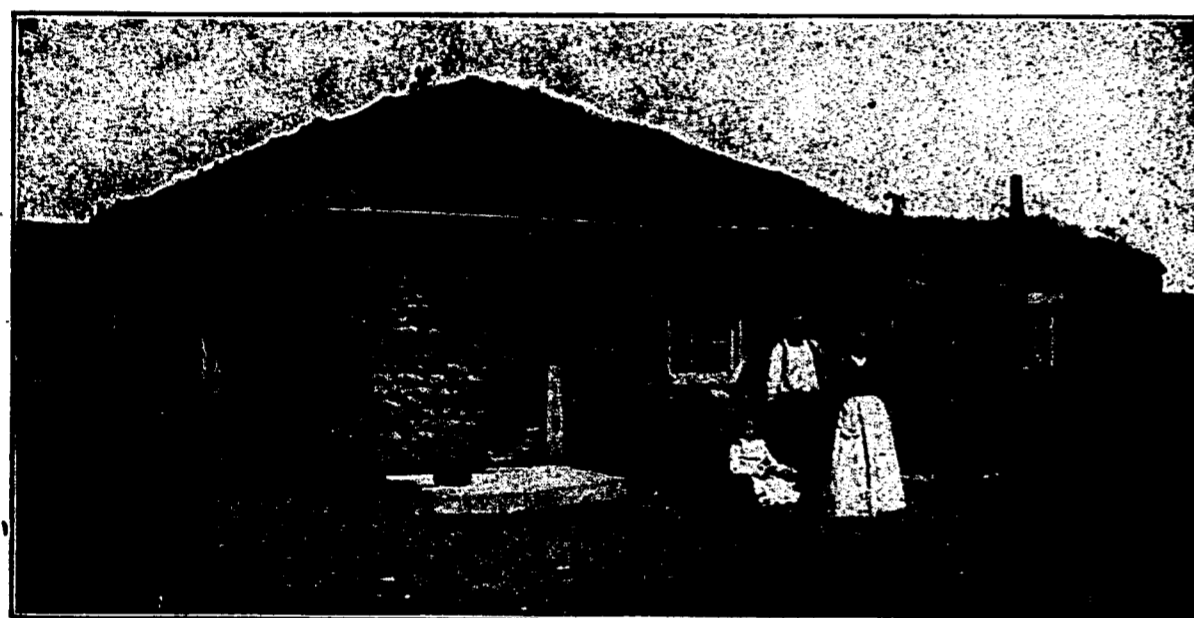
"Organization of the Seventh Day Baptist Church of North Loup, Nebraska, March, 1873. The Seventh Day Baptist Society of this place having met according to previous appointment at the residence of Dr. Charles Badger; a church to be known as the Seventh Day Baptist Church of North Loup, Nebraska, was organized in the following manner; to wit; after explanatory re-

marks concerning the object of the meeting, by Elder Babcock, reading the Scriptures, prayer and singing followed in the order named; when, as the committee appointed for the purpose, Elder Babcock read Articles of Faith, and Church Covenant which were adopted.

"After this all who wished to unite with the church were requested to rise, Brother N. W. Babcock was elected to receive the right-hand of fellowship in behalf of the church, which was given by Elder Babcock in behalf of the denomination, then followed the charge to the church.

"Elder Babcock was unanimously elected pastor of the church, N. W. Babcock, deacon, A. H. Terry, clerk, John Sheldon, treasurer, and Albert H. Davis, chorister. Then these impressive and solemn ceremonies were closed by singing and benediction.

L. C. JACOBS,
Clerk of the Meeting."



One of North Loup's Old Sod House Homes

There are thirteen of us still living so far as we know. Dea. N. W. Babcock, Mary M. Davis, Charles J. Rood, Rosa Furrow Rood, Rocelia C. Babcock, Virginia (Jennie) A. Rood and Eddie (E. J.) Babcock, present this afternoon; John Sheldon and Mary A. Wellman, are still residing here but prevented from being present on account of extreme disability; T. C. Davis, now of Florida; Sarah D. Maryott, now of the State of Washington, and Belva M. Davis, who was present either that day or a few weeks thereafter and with us here today, and Enoch D. Davis.

Note that in the church covenant, previously prepared by Elder Babcock, and that day adopted, no adherence to any minor creeds is required, while helping those in distress, and refraining from spirituous liquors, are absolutely required. I read this covenant:

"We covenant and agree to watch over each other for good; to submit to scriptural discipline of the church; to aid any brother

or sister who may be found in want or distress as we may be able; to regularly attend Sabbath services when practicable; to bear our proportion of all necessary expenses of the church as God shall give us means; to refrain from the use of spirituous liquors as a beverage, and to keep the commandments of God, and to abide in the faith of Jesus."

From this small beginning, the church has grown until today there are about 231 resident and 191 non-resident members, and many more resident members of our society.

Before taking up the main topic of this address, I am asked to give a brief synopsis of the history of the church and the earlier movements that led to it, compiled by the speaker, for this anniversary, to be filed with our denominational and our Nebraska State Historical Society, and to be soon published. In that history the movements leading up to the new settlement and church are treated largely by groups.

This was done to emphasize the great advantages of group action over, and as distinguished from, scateration, which has afflicted our beloved denomination, wiped out so many promising churches, and caused us more serious concern than any other one problem, unless it be our failure to hold our own young people to our church home and denomination while they take up what, they at least, deem to be necessary work and activities and calls of our twentieth century civilization. Largely as an illustration of what can be attained through group action, especial attention is given to that group from which the colony movement originated, and as to which much more authentic details have been available to the writer than in any of the other groups.

Some time prior to 1642, James Babcock migrated from Essex County, England, to Portsmouth, R. I. The very prominent part at once taken by him and his sons James and John Babcock in all civic, business, church, political and social affairs, in-

dicates that he must have been the leader of a group of Seventh Day people migrating from England to the new world. He was a member of the Seventh Day Baptist Church at Newport and later at Westerly. In 1660 we find James Babcock and his son John Babcock, then only sixteen years of age, members of a company to select and acquire lands and rights to colonize at Westerly, R. I., and going there with the first permanent settlers. They were both leaders in all business affairs, led the settlers against Indian attacks, held many official positions, John being a member of the Colonial Legislature. It seems clear that the Crandalls were members of this group even at this early period since Job Babcock, another son of James, married Jane Crandall. Captain John Babcock, a grandson of James, became even more prominent, was a member of the Rhode Island Assembly for eleven years and the group was strengthened by the marriage of his daughter Mary to Benjamin Crandall. At least when three generations later another John Babcock married Damarius Crandall and his daughter married Hosea Whitford and Allan Prentice married Eliza Babcock the group became certain and distinct.

About the year 1796, the group, under the leadership of this John Babcock started on another western migration seeking more room to expand, and a permanent location and settled at Brookfield, N. Y. Here they remained for many years taking a leading part in all affairs until about the year 1831, when the group, still under the leadership of this John Babcock, moved to and sought what they hoped to be a permanent location at Persia, N. Y., and organized a Seventh Day Baptist Church at that place. Elder Thomas E. Babcock, now joined, or perhaps rejoined the group, and was a pastor of the church, and Deacon Hosea Whitford is also found taking a prominent part.

At Persia, another family entered the group, that of George Thorngate. The family soon embraced the Seventh Day Sabbath, and joined the Persia Church. His sons Henry T., and George married daughters of William Crandall, and the entire family became a permanent member of the group. Here too, it was, that Charles P. Rood entered the group, and married Marianne Thorngate, soon embracing the Seventh Day Sabbath and joining the church.

We will later find him one of the prominent leaders in this group. The Thorngate boys, as they grow up also will be found always taking a very leading part in this group. John Babcock, the leader, was not only the leading farmer, but a contractor, teacher and general leader of affairs in that entire locality. Henry Thorngate, a son of this George Thorngate, was a boy at Persia, and has been a member of the group ever since; and now almost ninety-four years old, a deacon of the North Loup Church, and the honored patriarch of the group of the North Loup Church, said to the writer a few days ago:

"Uncle John, Uncle John Babcock! Everybody called him 'Uncle John.' Uncle John was the leader in all those times. He knew how to do everything."

But this location did not prove suitable for a permanent colony, most the land being taken up by First Day people before Seventh Day people could reach there, and about the year 1843 the group now under the leadership of his son, Elder George C. Babcock, started for Wisconsin in search of free land, new homes, and a permanent location, going first to Rock County, where Elder Daniel Babcock had located and had become very prominent. But here too, the best lands were already taken up, and learning of the beautiful Indian lands of Wausara County, Elder George C. Babcock, Allen Prentice, and Lewis Pierce, soon pushed on to Dakota, and there located the new Seventh Day Baptist colony. Very soon the rest of the group followed with many other Seventh Day people.

Among the others that came were Rev. Ira S. Bristol and family, not Seventh Day people, but so closely identified with them since that time as to be necessarily included in the group in this history, the Coons, the Witters, Varnum Hill, the gifted conversationalist and chum of Elder Babcock, and many others later finding their way by themselves or by members of their families to North Loup.

But the Dakota soil proved poor, and soon became exhausted, and upon the soldier boys coming home from war, it became evident that a new location must be had, and soon the two leaders, Elder George C. Babcock, and Elder Ira S. Bristol, Frank Babcock, and H. A. Chase, followed a little later by Heman A. Babcock, Henry and

George Thorngate, Port and Devillo Crandall and others, moved to Brookfield, Missouri, while many others went to Minnesota, seeking a new location. But none of these locations proved suitable. Oscar Babcock, who had now been ordained, and C. P. Rood remaining at Dakota, became leaders of the Dakota group, and in 1871 a colony was organized with Oscar Babcock as president and corresponding secretary, and N. B. Prentice, as recording secretary, and a committee of four, consisting of Captain N. B. Prentice, Charles P. Rood, C. H. Wellman, and Amos Travis, the latter a First Day man, were appointed to go west and look up locations. They proceeded to Omaha, Neb., where C. L. Bristol, one of the leaders of the old Dakota young people, had located, was city clerk and had become prominent. Charles Thorngate, another of the leaders of the young people, had also gone to Nebraska. Mr. Bristol took them to General Charles F. Manderson, interested in railroad lands in the North Loup country, and upon their advice, the committee proceeded up the Platte, and North Loup rivers, to the mouth of Davis Creek. Mr. Wellman and Charles P. Rood waded the river and explored the country beyond, climbing the Chalk Hills, and viewing the fine expanse of valley about the present towns of Scotia and North Loup. Mr. Rood, in particular, surveying it from the top of the Sugar Loaf, was greatly impressed with its beauty and apparent fertility.

The committee returned, and made a favorable report, Mr. Rood being strong in its favor. It was soon decided to send back at once a party of settlers to start actual settlement before other settlers might forestall them, if the location still appeared satisfactory. Elder Babcock offered to help his confidential clerk and associate, John Sheldon, to go, and Mr. Rood offered to furnish a team and take a party back. This plan was followed, and the party under the leadership of Mr. Rood, together with John Sheldon, Herman Rood and Mansell Davis drove through to a point a few miles north of the Chalk Hills, and being greatly pleased with the valley, John Sheldon and Mansell Davis entered claims, and Sheldon selected a claim for C. H. Wellman, who had been a member of the first committee, and the party returned for the winter.

Elder Babcock, as president and corresponding secretary, spent much of the following winter in correspondence, first with his brother Heman at Brookfield, who at once joined the movement, with the two Johnson boys, Byron and Gib., and other Minnesota people, with the Humboldt people, a large party of whom agreed to join the movement early the next spring, with people at Welton, Iowa, at Milton, and other Wisconsin points, and with very many others all over the denomination, sending them samples of the North Loup soil brought back by John Sheldon and writing copiously for the public press upon the movement. So thoroughly did the colony function and the movement materialize, that on almost the same day in early May, 1872, settlers gathered in two camps at the new settlement.

From Dakota came Elder Babcock, John Sheldon, C. H. Wellman, George B., and Charles J. Rood, Mansell Davis, and Mrs. Sarah Janes, and families; from Humboldt though most of them very recently from Welton came Albert H. Davis, A. J. Davis, Jr., Austin H. Terry, Albert L. Clark, T. C. Davis, John Furrow, Martin Elliott and Gerritt Maxson; from Welton, direct came Wilson (N. W.) Babcock and L. H. Babcock and families and others; from Brookfield, Mo., came Heman A. Babcock, Ira S. Bristol, George W. Larkin, and families, S. P. Horr and Frank Larkin and a very little later the Horr family; and from Milton came Dr. Charles Badger, Amos R. Burdick and families; and from various points came D. C. Maryott and family, L. C. Jacobs and family, Albert C. Green and family, and several others.

Early the next spring, also came from Dakota, William A. Prentice, C. W. Hill and others; and from Berlin and other Wisconsin points soon came Henry T. East, A. F. Payne, William B. and Morris T. Green, the Cottrels and a little later Thomas O. Barker, T. P. Weed, Alonzo Collins, Taylor Young, D. A. Stewart, Solon C. Terry, Mary T. Babcock, all settling in Mira Valley; and Frank Watts and Alpha L. Crandall from Illinois; and a further strong contingent from Welton, Iowa, consisting of Jud (A. J.) Davis, William Stewart, Jesse Worth, George (N. G.) Clement and families, Peter O. Babcock and a little later John Hill Babcock and family and

others; and soon also Herman (W. H.) Rood returned to the settlement and in 1875 Charles P. Rood and Elder M. B. True and families came and settled in Mira Valley.

A little later most of the rest of the Brookfield, Mo., group, the aged, Elder George C. Babcock, Henry A. Chase, Henry and George Thorngate, John Larkin, John Martuel, Ezra Brace, P. W. Crandall and families and Frank Larkin came.

THE HUMBOLDT AND FARNAM, NEBRASKA, CHURCHES AND GROUP

In July, 1863, a Seventh Day Baptist Church was organized at Humboldt, Neb., probably by Elder Thomas E. Babcock, already mentioned as an early pastor at Persia, N. Y., who became its first pastor. Most of the early members of this church came from Jackson Center, Ohio. Among the first members were William Furrow and wife, Jacob Furrow and wife, Joel Babcock and wife, Joshua Babcock and wife, Smalley Babcock and wife, Dennis Ayers and wife, Luther Davis and family, Calvin Davis and wife, George Hurley and wife, Lewis Van Horn and family, Leander Judson, and Lydia Ann Davis.

It has already been shown how the three last mentioned, and others, came to North Loup in May, 1872, and several of those coming direct from Humboldt to North Loup have already been mentioned in the Welton group, having previously moved from Welton to Humboldt. The pastors of this church, after Elder Thomas E. Babcock, who served the church, were Benjamin Clement, later of Davis Creek and North Loup, John T. Davis, D. K. Davis, E. S. Eyerly and U. M. Babcock; and the deacons of the church were Gilbert Hurley, Horace Maxson, Dennis Ayers, Joshua Babcock and Lewis Van Horn. Clerk, Madelia Babcock.

Cheap land was becoming scarce, and many of the later settlers from Welton and elsewhere were unable to get permanent homes, and with the migration to North Loup and other points, that church began to decline.

In addition to these Humboldt settlers who came to North Loup in May, 1872, and already mentioned, various others came from time to time. Among these were Elder Benjamin Clement and his very large family of married and unmarried children,

Newton Davis, Thomas H. Hamer, Moses Sayre and others; and a little later, when Dr. W. J. Hemphill located at North Loup, there came with him his wife, Cora Hurley Hemphill, born and raised at Humboldt.

Later another migration took place, a large part of the remaining Seventh Day people moving to Farnam, Neb. Among these were Robert Van Horn, Jay Davis, Fidello Davis, Ai Babcock, Ed. (F. E.) Hurley, Charles Hurley, and William Van Horn, with their wives and other members of their families, with a large contingent of grown, or nearly grown young people, and still more younger children, and a Seventh Day Baptist Church was organized there.

But it soon became evident that a strong and permanent Seventh Day Baptist group could not well be built up and maintained there, and a few years ago this group as above mentioned, removed to North Loup, and were soon all located here.

In this way it has transpired that both the Humboldt and Farnam churches have ceased to function, and have practically become amalgamated with and a part of the North Loup Church.

Commencing about the year 1887, the North Loup Church was greatly augmented and strengthened by an aggressive and active group from Carlton, Trenton, and other points in Minnesota.

The first to come were Henry S. Davis, Sam (S. S.) Webb, Lee (W. L.) Green, Nehemiah Bee and A. B. Hutchins and their families. About the same time or a little later came Harrison (H. E.) Davis, Frank B. Robbins, Willet Green, Maxson Crandall, Lucian L. Maxson and their families and William Maxson. And perhaps a little later came Flora Davis, Hiram Sweet and their families and others.

On June 12, 1880, a Seventh Day Baptist Church was organized at Harvard, Neb., with sixteen members, by Elder G. J. Crandall who became its pastor. The church grew for a period, but in the spring of 1886, Elder Crandall having been called to the pastorate of the North Loup Church, and it becoming evident that it would be difficult to maintain the church and society at Harvard, a general migration movement set in for North Loup. Soon there had settled here Elmer C. Hibbard, Willard L. Hibbard, Dea. J. B. Williams, Mary Mattison

and their families and Flora and Zilla David. When Elmer C. Hibbard came he brought the church records with him.

About the year 1870, Leonard Woo worth went from Albion, Wis., in search of a western home, locating at Orleans, Neb., and was known as the father of this Orleans society. In 1877 or 1878, a church was organized by Elder Herbert E. Babcock, of New York. In 1885 Clinton R. Lewis and family moved to North Loup from Orleans. In 1887, Elder H. E. Babcock moved away from Orleans and the same year Lee Williams with his family also moved to North Loup. In 1889 L. H. Lawton and family moved to North Loup from the same place.

These three migrations from Carlton, Harvard and Orleans brought nearly the entire membership of these societies to North Loup and these societies ceased to function and became merged with the North Loup Church.

In very early days, also, Philo J. Green and Elijah S. Crandall, from Adams Center, N. Y., settled near Wood River, Neb., and later with John J. Goodrich and Jason D. Green and their four families, moved to North Loup.

In yet the very early days two churches were organized from the North Loup Church and territory, one at Calamus largely from old Dakota people who had first moved to Minnesota. Among these were James Boaz, Jonathan Coon, Charles Hutchins, Zibe Ferguson, Silas, Ed and Esther Main, D. P. Davis and others. The second was the Davis Creek Church largely through the labors of Elder Benjamin Clement and Levi Pierce, the latter an old Dakota man, and Elder M. B. True. This church was largely made up of Welton and Humboldt people, the large family of Elder Clement, his relatives and associates forming a goodly part. All these churches of Dakota, Brookfield, Humboldt, Farnam, Carlton, Harvard, Orleans, Calamus and Davis Creek have ceased to function and have become amalgamated with and a part of the North Loup Church.

Two religious services were held at the camps in May, 1872, Elder Babcock preaching and Charles J. Rood leading the singing



Left to right—Charles Rood, son of C. P. Rood, Rev. Oscar Babcock, Mansell Davis, Mrs. Davis, a sister of Mr. Rood.

at one and probably Albert H. Davis at the other.

[This picture shows some friends standing around the stone tablet marking the spot by the river side where, on Sabbath, May 18, 1872, the first religious meeting was held in the North Loup Valley. The wagons of the colonists were corralled there and Rev. Oscar Babcock preached, with a rocking chair for a pulpit. Many times during the editor's pastorate there was reference made, by the fathers and mothers, to that precious meeting and how they sang there: "Shall we gather at the river."—T. L. G.]

In 1872 a Sabbath school was organized with Elder Babcock as superintendent. This Sabbath school has grown from the small beginning till today we have an enrollment of 227 members, a cradle roll of 84 members, a home department of 73 members and a fully and efficiently organized graded department of 12 grades, using the graded lessons.

LITERARY SOCIETY

Next to our church and schools, our early Literary Society was perhaps the most important in molding character. I can not stop to tell of the seed planted at old Brookfield, and at Persia, N. Y., where Uncle John Babcock, as he was called in the community, their leader, his two older sons, George and Oliver, and Hosea Whitford, Allen Prentice, and others, organized such a society. I must not even dwell upon the Literary Society promoted at Dakota, by Elder George C. Babcock and Elder Ira S. Bristol, the Prentices, Thorngates, Witters, C. P. Rood and others, which drew from neighboring towns and country, and grew to almost the importance of an institution of higher education, sending out several members of the legislature, state officers, a Supreme Judge, several leading attorneys, educators, and divines, among our Seventh Day people.

Upon the group becoming settled at North Loup, on January 19, 1874, a similar Literary Society was organized. George B. Rood was elected temporary chairman, and thereupon the following permanent officers were elected: Elder Babcock, president; Kate Badger (later Holladay), vice president; C. J. Rood, secretary; Byron Johnson, marshal; Retta Babcock, critic. A program was had, Dr. Charles Badger making remarks.

Nearly all the old Wisconsin group, and other early settlers took part in the activities of the society. Soon it drew attendance from Mira and Davis Creek, and we find the Weeks and others from Scotia, the Scotts, Kelloggs, and Shepards from across the river, and others from outlying districts, taking part. Nearly all of us very young people received our first inspiration for literary and public affairs from this society.

Returning to the church proper, Elder Babcock continued to be the pastor, with slight interruptions due to more pressing public duties, until Elder George J. Crandall assumed the pastorate. However, upon the arrival of Elder Benjamin Clement, Charles P. Rood and Elder M. B. True, much help was rendered him by these able men, Elder True acting at one time at least, as pastor. In addition to his pastoral duties, Elder Babcock held the position of postmaster and of the county immigration agent, found time for the duties of county justice

of the peace, then county judge, county superintendent of schools, county commissioner, member of the Nebraska legislature, most of his life moderator of the school district, and for very many years chairman of the village board. As pastor and only minister in all this Loup country, he performed nearly all of the early marriages and conducted nearly all of the funerals, and was called upon to address nearly all public gatherings, such as Fourth of July celebrations, conventions and other gatherings, and continued until his death to be the first and leading citizen of the county, and perhaps of this part of the State, and our Seventh Day Baptist church and society has grown and increased in power and influence to the present day.

I can only pause to mention a very few more of the prominent early leaders of the church and society. Among these is our venerable first deacon, N. W. Babcock, revered and loved by all and still with us; Deacon George B. Rood, holding many local positions, and church clerk for very many years; Albert H. Davis our first chorister, through whose early services as such, and in conducting singing schools, initiated our musical leadership and renown, through many counties round about, and still maintained by us; Frank Watts, taking a leading part in the locating and building of early roads, in all school matters, and often holding the position of superintendent in our Sabbath school; Mansell Davis, holding many important positions in our church, in school matters during nearly all of his life, holding the office of county commissioner, county superintendent of schools, and various other public places; of the later work and prominence of Charles P. Rood in church, in business, and in the cause of temperance; of Henry A. Chase, and our venerable patriarch, Deacon Henry Thorngate, still with us, both prominent in church, in schools, and society, and holding many positions of honor in local and county affairs; of Henry S. Davis, Nehemiah Bee, Lee (W. L.) Green, Harrison E. Davis and Alonzo Hutchins, coming from Minnesota, and prominent in all affairs; of the scholarship and piety of Elder M. B. True; of the very important pastorate of Elder George J. Crandall and of his work among our young people and in the public schools, and who in so large a measure com-



The First Meetinghouse and Schoolhouse

pleted the church and society organization commenced by the early pioneers.

In education, our Seventh Day people have always taken a leading part locally, and in the county, and to some extent in state institutions. The first school in Valley County was held in the fall of 1873, in the Elder Babcock dug-out, just back of the present parsonage, with Kate M. Badger (later Holladay), a graduate of Milton College, as teacher, and about thirteen pupils. Of that number, the speaker, his brother, A. H. Babcock and E. J. Brace, still live here and E. C. Babcock and T. M. and Haw'ey Janes still live in the State.

It was at a church meeting, not a school meeting, that the first steps were taken to organize a school district and build a schoolhouse for school, church, Literary Society and other public purposes. Upon organization of the district, Oscar Babcock was elected moderator, holding the position on the school board nearly all of his life, and George B. Rood was elected director.

[The editor ventures to break in once more on Brother Babcock's interesting story with a cut of that old schoolhouse. It is still standing in the village, with some additions, and is used as a home. It was built of red cedar logs hewn square. The timber was hauled several miles by twenty teamsters who volunteered to do the work. The entire structure was put up by volunteers. It is now covered with clapboards.

Photographs of the little house were very hard to find, but Miss Belle East loaned the editor one fifteen years ago, from which this cut was made. The original house was 20 by 26 feet square.—T. L. G.]

Most of the early teachers were from our people, such as Kate Badger, Esther Main, C. J. Rood, T. C. Davis, and others. Later after the school was graded, we find Elder Babcock, Frank Hill, E. J. Babcock, Mrs. S. R. Hall, Nellie Chase (later Black), Pearl Morrison, B. F. Davis and perhaps others at its head. When the high school was organized, M. B. C. True, connected in many ways with our people, was superintendent and George I. Babcock, son of Elder Babcock, the first graduate. Among our people, Dr. Charles Badger and Oscar Babcock have held the position of county superintendent of schools in Valley County, and Mansel Davis several terms in Greeley County.

North Loup has this year from our society about fifteen young people engaged in teaching, and this last year about twenty away attending college and other institutions of learning.

TEMPERANCE WORK AND ACTIVITIES

When Elder Babcock drew the colony articles, a strong temperance clause was inserted by him including a provision that a limiting clause be inserted in all deeds conveying town lots, forfeiting title if prem-

ises were used for the sale of liquor. Under Nebraska laws this could not however be followed. I have already called attention to the clause in the church covenant against the use of intoxicating liquors as a beverage. Upon his election to the Nebraska legislature he became one of the leaders in drafting and enactment of the most practical and stringent liquor control law ever enacted in any of the States and the pattern for nearly all subsequent enactments of a like nature in other States. M. B. C. True already mentioned and later of North Loup, was one of his principal associates in this legislative temperance work.

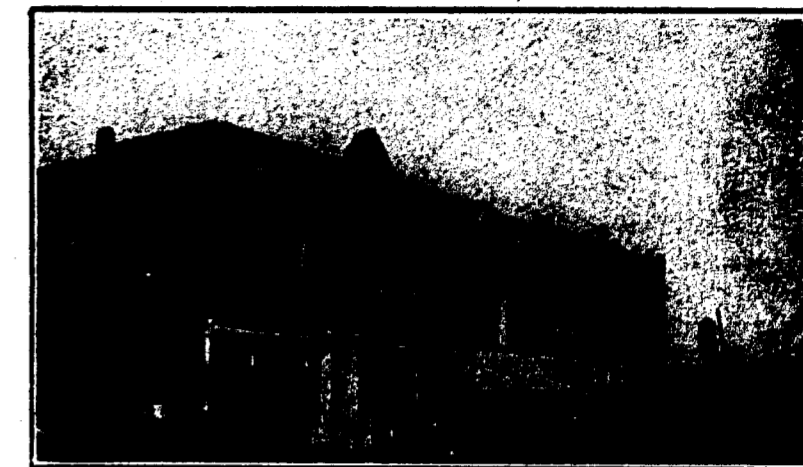
Upon the railroad reaching North Loup, bringing in the wild cowboy, the shooting, drinking and gambling element, saloons were started in town. Then it was that Elder Babcock and E. S. Sears, the two temperance members of the board, started and carried through under the same law he had helped enact, one of the first test cases under the new law and the most stirring and spectacular anti-saloon fight ever known in all central Nebraska, which soon drove the saloons from town never to return again. W. A. Prentice, a member of the old Persia and Dakota group, was their leading helper, assuming the odium of complaint, and Thomas L. Redlon, also a Wisconsin man, was their attorney.

In the very early days one or more Good Templar Lodges were organized in the new settlement, largely under the leadership of Charles P. Rood in the interest of general temperance. Later our people were leaders in the first fight for state prohibition and still later under the leadership of Rev. George B. Shaw and again under Rev. A. L. Davis during two similar campaigns, Seventh Day speakers and singers led the temperance movement in this part of the State.

BUSINESS ACTIVITIES

In all business matters our people have always taken an active part. I mention only a small part. Elder Babcock was the first postmaster, appointed in 1873, holding the position for about twenty-seven years. Later W. H. Rood and now A. H. Babcock have also held it. The first store was started by Capt. W. J. Holladay. Then William Billins, John Sheldon, here and at Scotia, Mrs. M. A. Wellman, who is still in business, O. S. Potter, Babcock and Gowen,

W. E. Gowen, and Hemphill and Burdick have followed in general merchandise, in most cases being the leading stores in this line. Until the railroad came our people controlled practically all of the business interests of the town.



Street Scene, North Loup, Babcock Building

From the early days of Dr. Charles Badger, down to our present Dr. W. J. Hemphill, our physicians have held the leading practice in town and community. From George Clement in 1873 to T. L. Hamer today, the Elder Benjamin Clement family have been most of the time the leading carpenters and contractors. For many years William A. Prentice was also a leading contractor and builder. For the last thirty-five years members of our society have been engaged in the practice of law here and the only attorneys in the village.

The *Loyalist*, still one of the leading newspapers in the county, under the able management of W. G. Rood, was started in very early days by Mr. E. W. Black. Although Mr. Black enjoyed but a few months of school, he was then, and is yet perhaps the most versatile and highly educated man in this whole Loup country. It was Mr. Black, who through the *Loyalist* started the movement for irrigation, and another one of our people who promoted and organized the company, acting as its manager for several years.

It was also one of our Seventh Day people who promoted and organized the North Loup Building and Loan Association, and who has been the secretary, and as such the active manager of this association down to the present time. Another institution of state-wide notoriety, the Festival of Pop Corn Days, celebrated at North Loup each fall, was first suggested and urged by one of our people, was then taken up by the

Loyalist and others, and our people have always taken a prominent part in it.

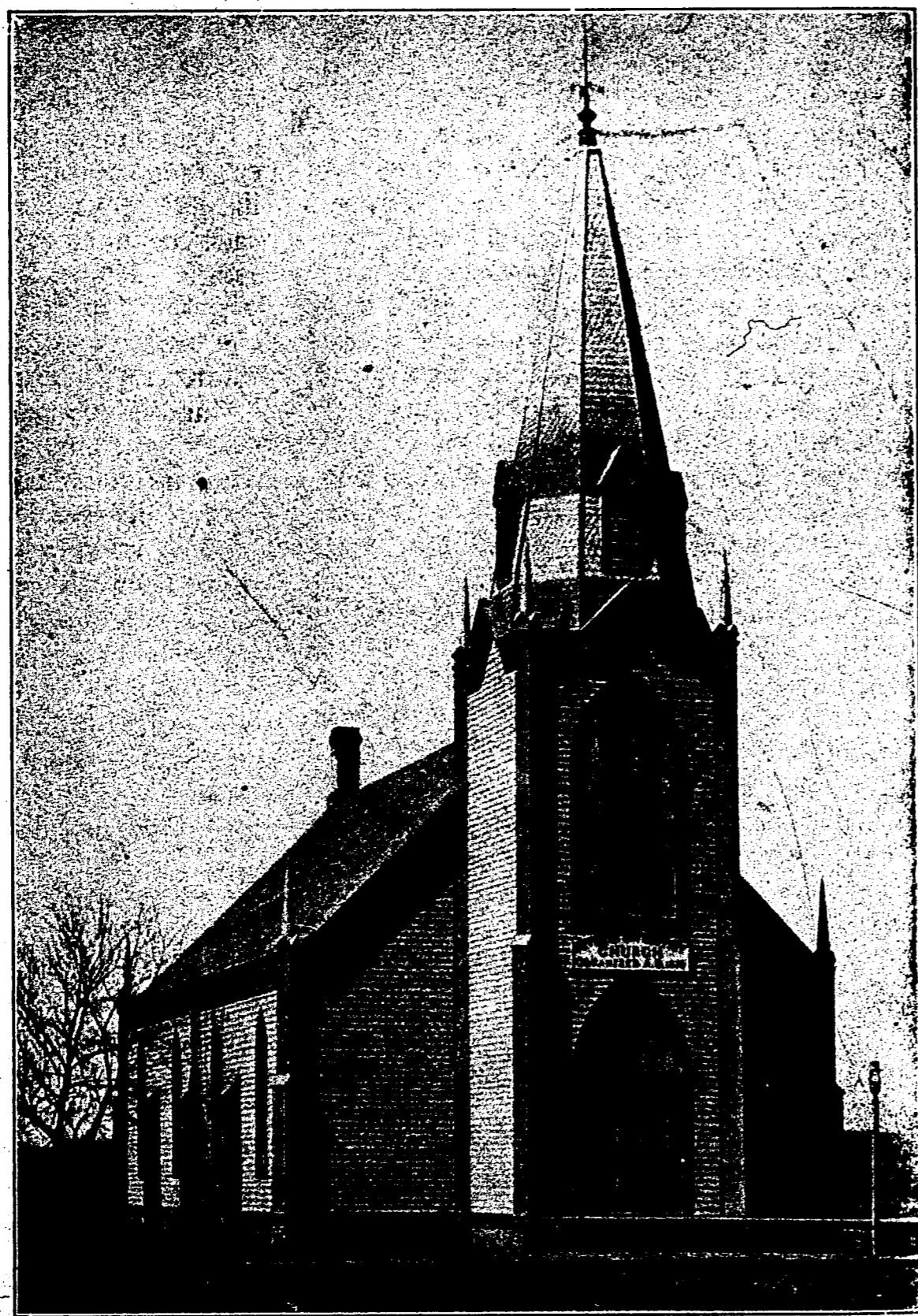
The purchase of a town site, the organization of the original village, the plotting and surveying of all the additions, and the bringing of the railroad from its original survey to the two towns of North Loup and Ord, were all brought about by Elder Babcock and three intimate associates, his sister-in-law, Kate M. Pope, T. C. Davis and A. J. Davis. This A. J. Davis was for many years, first one of our leading farmers, then a promoter of the new town, probably the closest friend of Elder Babcock, in the entire community, and a leader in very many early activities.

While our North Loup Church was in name and general affiliation always a Seventh Day Baptist Church, it was broader than that. It was in fact, in practice, and in the personnel of its congregations, the church home of the entire North Loup settlement, for First Day people as well as Seventh Day people, the only church in the valley for many years.

It has for instance always been the practice and custom of the church to extend nearly all the privileges of the church to all members of the society whether members of the church or not, even to the extent of voting at church meetings. In other words, it has in a broad sense, also been a church of all the people in the society, rather than of its mere members.

Even our own Seventh Day people came from all parts of the United States, north

and south, east and west, open and close communionists, liberal—loose, some even say—and strict constructionists. Unanimity in minor creeds, beliefs, church discipline or practices, or even as to proper Sabbath observance could not be, and never has been attempted. This liberal policy was necessary if a harmonious working body was to be built up and maintained in this new society. That Elder Babcock, Deacon N. W. Babcock, Deacon Rood, Austin Terry, clerk, Albert Davis, chorister, and other co-workers of those first two or perhaps three years could harmonize all those discordant views, traits, characteristics, habits and practices, seems to the speaker almost a



North Loup Church Built in 1884

miracle, and I urge our own North Loup people, individually and collectively, to cling fast to this long established policy.

However that may be, the general influence of our Seventh Day Baptist people for the last fifty years, for the general uplift of society has been very great and marked, and we hope and trust permanent. In all of our church activities, we have tried to be neither narrow nor loose. We believe that the Ten Commandments including the Fourth, constitute the one great Constitutional, moral code of the world. If it is possible to differentiate between a moral and a religious code, the decalogue, in that sense, is a moral rather than a religious enactment, to be construed by the law of reason, and the circumstances, and necessities of different people in all the different climes and conditions of life.

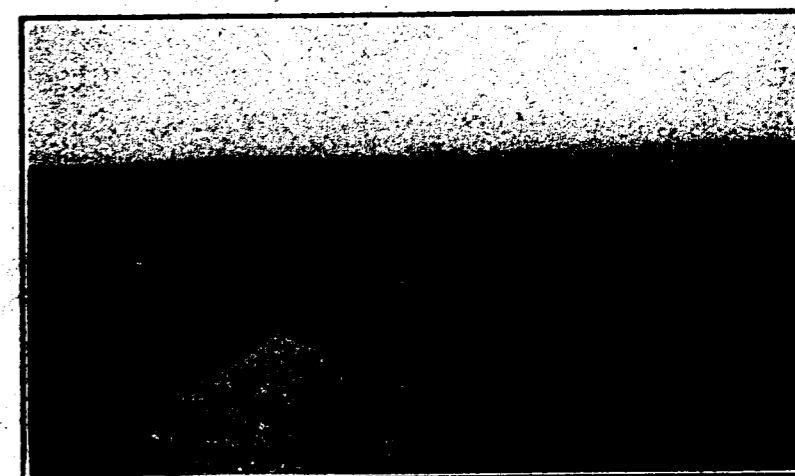
Personally, I come from a long line of Sabbath-keepers, abounding in Seventh Day Baptist ministers, teachers and leaders. My father and my grandfather were both Seventh Day Baptist ministers. And my maternal grandfather was a First Day minister, for very many years closely affiliated with our people and our work. Personally I can not, and my father could not think that the limited growth of our beloved denomination is due, in any material degree, to the mere method of the Sabbath observance of our people.

My brethren, I appeal to you, let us not haggle or quibble over just how much, or how little work should be done on the Sabbath; as to what is necessary, and reasonable, and what is not. The Sabbath principle is spiritual even more than material. To be sure, the command recites that God rested, but it was only as to his new creations. All the activities of his great universe continued. The planets revolve in their ceaseless courses, plants grow, animals and children are born into the world, die and pass away; the rain falls and the sun shines on the Sabbath as on other days. The Sabbath was made for man, not man for the Sabbath.

North Loup has made its mistakes in this respect as have the rest. At one time in the far past, when it was very essential that a strong temperance man should be elected to the legislator and our own, Byron H. Johnson, a brother-in-law of our revered Dr. A. H. Lewis, received the Republican

nomination, he was defeated by a few of our own Seventh Day Baptist people who feared that in some emergency he might be required to appear in the legislative halls to answer roll call on the Sabbath.

Every year we are losing and mourning lest we may lose able and conscientious members of our society because they can not look upon the details of Sabbath observance as their fathers did; who believe that the calls of our twentieth century civilization and a part of their chosen life-work and opportunities constitute necessary serv-



View From Top of Spire, North Loup Tent in the Foreground

ices and work on the Sabbath Day in their individual cases. Many of these are even more sincere and conscientious and self-sacrificing than many of us who more closely adhere to orthodox Sabbath observance. I think I could name twenty-five such in our audience today. It is the problem of Alfred, of Milton and of Salem, of your church and of our North Loup Church, of your home and of my home. I want to urge upon this Conference with all the earnestness of my being, to beg of you to take some positive step, before this great Conference concludes its labors, toward some earnest and aggressive action to keep in touch with and hold this growing class of our young people. They feel that they are ostracized, that we question their motives, that we do not longer consider them as worthy of our church fellowship. Let us judge not that we be not judged.

Of all these Nebraska churches, our North Loup Church has allowed the greatest freedom as to individual beliefs and doctrines and as to all details of Sabbath observance. When such differences threatened discord and disruption, our pioneer leaders dropped them and went to work. Sometimes it was better organization, some-

times evangelistic work, then temperance work, then a reorganization of our Sabbath school, building a schoolhouse, or building public roads, organizing a band, or baseball team or a community singing school. When Elder Babcock ran out of all higher activities he would take us boys and all our neighbors and go to planting trees and the bare treeless plain about North Loup has become today one of the bird paradises of the United States. Ceaseless work is the great panacea for most ills and differences.

Neither can we feel that liberal views have in any marked degree tended to keep our young people from taking up religious and semi-religious work. I merely cite a few of the fruits of our labor: Edwin L. Stewart, minister, son of William Stewart; Herbert Van Horn, minister, son of H. C. Van Horn; Sumner Clement, religious leader and teacher, son of Elder Benjamin Clement; H. Eugene Davis, minister and missionary, son of H. E. Davis; J. E. Hutchins, minister, son of Alonzo B. Hutchins; R. R. Thorngate, minister, son of Deacon Henry Thorngate; C. B. Loofbourrow, minister, a convert to our faith, son of W. W. Loofbourrow; Eva Hill, evangelistic singer, daughter of A. J. Davis; Dr. Grace I. Crandall, medical missionary, daughter of Elder G. J. Crandall; George I. Babcock, one of the five general secretaries of the International Y. M. C. A., second only to John R. Mott, and the representative of this great association in the Federal Council of Churches, son of Elder Oscar Babcock; Charles W. Thorngate, preacher and pastor, son of George Thorngate; Angeline Abbey, minister, daughter of W. A. Prentice; Leslie O. Green, minister, son of H. I. Green; Claud L. Hill, minister, son of C. W. Hill; Dr. George Thorngate, volunteer as medical missionary, son of Charles W. Thorngate.

By our fruits ye shall know us.

THE LONE SABBATH-KEEPER

REV. R. S. WILSON

(A talk given at the Southwestern Association, Attalla, Ala., September 16, 1923.)

Brethren and friends, if there is anyone on earth that I am in sympathy with it is the lone Sabbath-keeper. All true Sabbath-keepers desire the company and the association of other Sabbath-keepers, and it is right that they should.

If one has the conscience to keep the Sabbath alone, that one is apt to keep the other nine commandments. And while it is not always so he can have others of like precious faith to visit with or to enjoy the keeping of the Sabbath with, yet he is not alone. Every heart should be a fit temple for the indwelling of the Holy Spirit. "I will not leave you comfortless, I will come to you." Then we are not alone, Jesus our best friend, is with us. And because Jesus lives we shall live also. Jesus lives in us because we are builded together for an habitation of God through the Spirit. We are the temple of God, for we read: "If any man defile the temple of God him shall God destroy, for the temple of God is holy, which temple ye are." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." Then if God be in us, God is for us. If God be for us, who can be against us. And where God is there is safety. And where there is safety there is peace, and where there is peace there is joy. Then righteousness, peace and joy in the Holy Ghost is the kingdom of God.

"Luke says, 'The kingdom of God is in you.'" This brings us into very close relationship with God. Then again I say, we are not alone for God is with us.

It seems almost providential that some of us are separated from other Sabbath-keepers. But if such is the case we must not forget that God is with us, and we are his witnesses. As we walk among men let us so walk that they will have to say of a truth, that God is with us. And every lone Sabbath-keeper can make his influence felt. He can be a light, and can let that light shine so that others can see something of the Christ spirit in him. He can be a good mixer. Show others that you love them, and they will love you. And I would say right here, keep in touch with some good live church. Read the SABBATH RECORDER. Take the *Helping Hand*, and keep the denominational calendar in your house and you will have lots of company, for these things will be a source of comfort to you.

May God wonderfully bless all lone Sabbath-keepers.

Tale-bearers have done more mischief in the world than the poisoned bowl or the assassin's dagger.—*Schiller*.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

THE PASTOR'S LETTER

Having broken the rule last week of publishing only one letter from a pastor to his people at the time of the regular annual canvass, it becomes an easy matter to go one step further. The letter which we present below was not offered for these columns. It came into our hands rather incidentally, but we like its spirit so much that we are giving it place here.

Doubtless these letters from Pastors Hills, Simpson, and Hurley fairly represent the character of the letters that Seventh Day Baptists are receiving at this time throughout the denomination. The pastor's letter is but one of the ties that bind the people to the home church; and such letters as these help to create a spirit of denominational loyalty.

ADAMS CENTER PASTOR'S LETTER

DEAR FRIENDS:

It is a joyous task to send greetings from the old home Church to the members and friends scattered here and there over the land. It does not seem possible that nearly a year has passed since the last message was sent, but so it is.

The regular activities of the church have been maintained during the year much as in the past. Attendance at the morning worship continues good, though there is always room for more to hear the gospel preached. To write regarding the prayer meetings is a pleasure. Our attendance is usually from twenty-five to thirty-five with more out occasionally. We have been doing intensive study on individual books of the Bible which has proved both interesting and profitable in a high degree. Six months were devoted to Paul's letter to the Romans and we have already spent two months on the book of Job and are not yet one-third finished. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Let us all strive to know God's Word better.

For several weeks the Christian Endeavor Society has been conducting meetings at Rice's school house on Sunday nights. We trust that some in that vicinity have been helped. We are sure that all the young people who have assisted in telling the story of Jesus' love have received a blessing.

You would be interested in knowing that more

than eighty folks from Adams Center attended the meetings of the Central Association held at Verona this year, nearly all of the number being members of our church. So the pastor felt as though he was still among his own people. It is planned that an evangelistic campaign shall be begun at Verona October 20, in which your pastor expects to assist. Pray for the work.

On November 10th we expect to have Brother Eugene Davis with us. I wish you could all enjoy the blessing with us. No doubt he will bring us much information about the work both at home and abroad, and that will increase our interest in the Master's cause. We are interested only in those things we know about. God help us to know more about the Kingdom.

This is the last year of our Forward Movement. It has accomplished much. With a little heartier support this year we can bring to completion much that is only partially finished. Let us all pray a little more, sacrifice a little more, serve a little more, and love a little more. If you have never tithed, just try it this year.

Do not forget our Annual Roll Call and Communion service on January 5th, followed by the usual bounteous dinner and business meeting on the next day. If you cannot be with us send at least your love by letter. We enjoy every message we receive. And may God bless you, every one!

Cordially your pastor,

L. F. HURLEY.

THE YEAR BOOK

At the date of this writing, Wednesday evening, October 24, the printer has informed me by telephone that the prospects are bright for completing printing the *Year Book*, all except the last sheet, containing the index, which can not be completed until all but the last sheet are printed. The index has largely been made up from the page proofs, so that it is well under way. A few page proofs, that have just come to hand, are being returned tonight by "special delivery" to the printer. It is our hope that at this time next week, the entire *Year Book*, including index, illustrations, covers, all, will be ready to send to the binder.

CORLISS F. RANDOLPH,

Committee on Engrossing the Minutes
of the General Conference.

Newark, N. J.,

October 24, 1923.

"The Lord hath need of thee another year,
Worker beloved;

There are spots in his vineyard yet untilled;
There are hearts aching, longing, yet unfilled;
There are spirits well nigh crushed, almost
killed,

Waiting for thee."

MISSIONS

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

AN EXPLANATION

Have you missed the Missionary department a week or two lately? If you have it was neither the fault of Doctor Gardiner nor the secretary. Neither did the secretary fail to send in material, nor did the editor refuse to print what was sent.

The SABBATH RECORDER has a number of departments, each of which has its appropriate heading. These departments add much to the labor of making up the RECORDER. Sometimes those providing material for these departments send in much more material than can be used and there is nothing to be done but to leave out some of it.

To help the editor solve the problem the secretary told him that it will be all right if he leaves out the Missionary department entirely sometimes. It can be made up in another issue.

NO DANGER

Several times the last few months young men considering the ministry have raised the question whether there would be a place for them when they were ready for life's work. This fear was based on the supposition that more men were preparing for the ministry than the denomination will need. Some public speakers have also expressed the same fear.

There is no occasion for any fear of this kind. Thirty years ago there were fifteen or twenty of us who were preparing for the ministry and the same fear was then expressed. "What are we going to do with so many ministers when these young men are ready?" A few years after, the question was answered. Every one of that group of men found a field awaiting him when he was ready. It will be so when those now preparing are ready. The work today is demanding twice the men we have. Then too some of us who have been in the work thirty years or so will soon be called home. Men must be ready to fill the places made vacant by death, and men must be ready to

occupy the fields constantly opening to us. There should be two or three times as many men preparing for the ministry as we now have.

ANSWERING THE JAMAICA CALLS

At the meeting of the Board of Directors of the American Sabbath Tract Society held October 14th a letter from Jamaica addressed to the society was read, and also extracts from letters received by Elder R. B. St. Clair, explaining religious conditions on the island, and urging that Seventh Day Baptists send some one there. The board took favorable action, unanimously passing the following: "Voted, that we endorse the movement for sending two men to Jamaica to look after the interests of Seventh Day Baptists there, the Missionary Society concurring, we agreeing to share the expenses of the trip."

This action was considered in the meeting of the Missionary Society October 17, and the society voted to join the Tract Society in sending Secretary William L. Burdick and Elder C. A. Hansen.

Ask your pastor for information concerning these interests in Jamaica, for we are planning to send pastors more complete information than can be given in this short article.

Because of the great interest shown, at the Northwestern Association and elsewhere, in this field and in the proposition to send denominational representatives to Jamaica the corresponding secretaries of the Missionary and Tract societies have agreed to ask through the SABBATH RECORDER that those who wish to aid financially in paying the expenses of the visit of these two men to Jamaica, shall send their contribution to either the treasurer of the Missionary Society, S. H. Davis, Westerly, R. I., or to the treasurer of the Tract Society, F. J. Hubbard, Plainfield, N. J.

Concerning these and other calls that are coming to Seventh Day Baptists, Evangelist C. A. Crichlow recently wrote, "We trust the hearts of many Seventh Day Baptists who have the forward vision, and who carry in their hearts the inspiration of an historical past, replete with fine accomplishments, will be touched with these calls that are coming so thick and fast from all points of the compass."

WILLARD D. BURDICK,
Corresponding Secretary
American Sabbath Tract Society.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

"The man who can convince Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the church will be a benefactor of the race."—*Timothy Dwight.*

MILTON COLLEGE MATTERS

FROM THE REVIEW

REV. EUGENE DAVIS TALKS AT CHAPEL

Friday morning, October 5, the students of Milton College had the privilege of listening to Rev. Eugene Davis at the usual chapel service.

Mr. Davis has been a missionary in China and told some of his experiences while there. He spoke of the Student Movement of China and how it had grown out of the desire of the students and educated class for a better China. He emphasized the fact that the students of America should look upon the problems of the world from a Christian attitude.

Y. W. C. A. GIRLS HOLD FALL RETREAT

Late Friday afternoon, October 5, about thirty of the girls of the Y. W. C. A. and of the freshman class, went to Charley Bluff on Lake Koshkonong, for the annual Y. W. C. A. retreat. Miss Doris Curran, the sectional secretary, came from Chicago to assist in the meetings. At supper time, pork chops sizzled merrily in the dark, and the vast appetites which the out-of-doors inspires, were finally satisfied. The evening meeting was held around the campfire, where the girls sang many familiar hymns, and Miss Curran led a discussion based upon the need of Y. W. C. A. in college life. Two cottages had been rented for sleeping quarters, but many girls found that oak-leaf beds under the stars were far superior to any others. Early morning found most of the camp up to enjoy the sunrise on the quiet lake, disturbing its clear surface with their morning ablutions, hanging off the end of the pier. From seven to

seven-thirty was spent in a quiet time when each girl went where she pleased. Some spent the time alone with the rocks and placid water, and the chorus of birds. This was the most profitable part of the Retreat. At seven-thirty breakfast was served and the cabinet held a meeting with the advisory board members, Mrs. George E. Crosley, Mrs. Lou Babcock, and Mrs. A. E. Whitford, president. Problems of the organization, and plans for the year were discussed with Miss Curran. At nine, the girls all assembled on the lake shore, and after a service of songs and devotions, Miss Curran outlined the work of the great organization of which the college associations are a very small part. Then she led in a discussion of race problems and the problems of peace and war, in which the difficulty of applying Christ's principles was studied. This meeting was followed by another cabinet meeting. After dinner two groups met. The freshmen, led by Iraß Remer, talked over problems and questions alone, while the upper-classmen with Miss Curran decided on definite aims and plans for the coming year.

Before five o'clock all had returned to town, loath to leave the bluff. They had had an excellent time—as they had expected, but more important, a worthwhile time which had been helpful to all and had formed a good start in the year's work of the association. Much credit for the success of this happy week-end was due to the presence of Miss Curran, representing the Y. W. outside of the college, and Miss Doris Randolph, who planned the meetings. Aletha Thorngate filled her accustomed place as chef. She was assisted by Elva Clement and Pauline Davis. Frances Buss and Hattie Stewart had charge of the cottages and transportation.

THE ART OF SILENCE

Not long ago, during a pipe-organ recital, while the artist was lifting the spirits of his audience heavenward on the wings of reverential melody, a woman arose ostentatiously in the front of the auditorium and, indifferent to time, place and occasion, walked heavily and noisily from the place. For many of the listeners the spell of music snapped off short. Nor was the organist again able to induce that fine response to

his work which constitutes an artist's greatest recompense and the most beautiful service that any art—music, poetry, painting, human speech—can render attentive humanity.

Last August I attended a recital given to the public by the city of Denver every noon on its \$30,000 pipe organ. The program ran the gamut of human feeling, the organist producing the grave and the gay, the playful and the sublime, the wistful, the yearning, the sad, and music that expressed the most tumultuous passion. Again and again "sh" came from the listeners and once the performer stopped short in his playing and looked around because of the whimpering and whining of three near-babies, who, probably tired and hungry, wanted to go home to dinner, whose attendants appeared not to sense the reproaches of the large audience.

No artist can win against such competition. An impressive passage, broken into by the strident talk of a child, the whispering of a grown-up, the sotto voice comments of some "smart Alec" who sits just behind you, resembles a beautiful vase smashed to smithereens, and leaves with you a sense of angry regret.

Once in a church which I attended for a short while, the leader of the choir—a most estimable man, large-hearted, a mainstay of the pastor—usually saw fit, during the prayer to hold a whispered consultation with some of his fellow-singers about the music or to tip-toe on squeaky shoes down the aisle to open a window.

Those who live in glass houses should throw no stones. Well do I recall sundry occasions when I have been called sharply to account for creating, carelessly, minor disturbances on impressive occasions. I remember these times with a poignant sense of shame and here register my testimony to the justice of the rebukes administered.

As I grow older and realize more and more by what apparent trifles a concert, an address, a sermon may be spoiled, I come to believe that there is such a thing as the art of silence.

Many a person has had the finest point in his sermon blunted by, let us say, an avoidable cough, or sneeze, or some other apparently trifling matter. A wise performer, be he singer, organist, lecturer, or preacher, leads his listeners up to a climax—I am

not speaking of an artificial kind of peak of impressiveness. If the delicate train of feeling leading up to the supreme impression is disturbed, then many listeners go away, either annoyed at the source of disturbance, or feeling that the occasion was flat, stale or unprofitable. I more than half suspect that many a member of a congregation has gone from church dissatisfied with a sermon because he could not or would not listen properly. Perhaps he has left disgruntled because the congregation—or some members of it—did not practice the art of silence.

If you are sensitive to such matters, you know almost at once, when you enter a church, whether or not you are coming into an atmosphere of worship. The interior of the building itself, the bearing of the choir, the manner of the preacher, the attitude of the congregation—a score of minor impressions too small to be directly sensed—make or mar a service for you.

I know this world is often a rough one which gives us rude and unexpected jolts and we should avoid being finicky. We must possess considerable ability to remain unmoved by unpleasant sensations. Yet one reason for going to a concert, a lecture, or to church is to have our souls restored, to regain our moral and spiritual balance. Perhaps we feel ourselves worn threadbare by the work of life, or unnerved temporarily by its shocks, or exhausted by its continued strain, we need spiritual renewing. Then, when we go to the place of such possible restoration, we find, instead of re-invigoration, continued irritation. Under such circumstances, we go away with a sense of being cheated.

An appealing song, or poem, or address, or sermon is an art. And the purpose of art is to invigorate the spirit of man by stirring noble emotions. If the art of music, or poetry, or speech, is to work its spell upon us, it must be linked up with the art of silence on the part of the listener. For this spell of the great arts, which so vitally affects our happiness, welfare, and advancement, is dependent upon a delicate yet vital moment of appeal, which is as potent as the moment of contact between the electric spark and the stream of vaporized gasoline which moves huge engines and does much of the world's work and is as easily and radically disturbed.

WOMAN'S WORK

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

"If a bird in a cage can sing, my dear,
As tho' the days of the Spring were here;
If a bird, forgetting the time o' year,

Can sing in a room that is dark and dim,
As tho' he sat on a greening limb,—
Yea, sing for those who imprison him;

If a bird, when all that he knows are gone
To the lovely south or the crimson dawn,
Can sit alone, and can still sing on—

Surely then you and I can sing,
Whatever shadows around us cling,
Or what the moment may chance to bring.

Surely then you and I can be—
Tho' bound in body, in spirit free—
Can sing a little as well as he.

For few shall find what they most desire:
We are all shut in with our strands of wire,
Till hearts grow heavy and bodies tire;

We may not labor at what we dream:—
But the whistling fow has the willing team;—
And a little song makes a shorter seam.

We lose some loves as we pass along,
There are some go far, there are some go wrong,
But still there is joy enough for a song.

No night so dark but the dawn is near—
Oh, we can find some thought to cheer.
If a bird in a cage can sing, my dear!"
—Douglas Malloch.

THE WOMAN'S EXECUTIVE BOARD

To the Women of the Local Societies of
the Seventh Day Baptist General Conference
and Lone Sabbath-Keepers:

DEAR SISTERS IN LOCAL ORGANIZATION OR
ISOLATED:

No annual letter was sent out last year. Did you miss it? We hope you did, for although different members of the board sent messages through the columns of Woman's page in the RECORDER, we do desire that this letter shall be a personal communication of real help to each one of you this year in the work you are undertaking in your way for our common cause.

The theme of the recent Conference, "Striving to attain to the Faith of our

Fathers," will continue to give us inspiration of practical value if we strive to walk worthy of the faith that is exalting, and enduring. "This is the victory that overcometh the world, even your faith."

Since the work of the denomination can not make progress without funds we will first present our regular budget as adopted by the committee, and as it was recommended to Conference for approval.

It may not be necessary to speak of each item separately as they are practically the same as last year's. But more than ever before they all need our generous support, and earnest prayers.

Salary of Miss Susie Burdick	\$ 800
Salary of Miss Anna West	800
Evangelistic work in Southwestern Association	250
Georgetown, British Guiana Chapel	200
Fouke, Ark., School	200
Toward Building Fund, Boy's School, Shanghai, China	100
Toward Building Fund, Girl's School, Shanghai, China	100
Twentieth Century Endowment Fund	300
Retired Ministers' Fund	250
Board Expense	200
Tract Society	900
Emergency Fund	200
Total	\$4,300

We are hearing much about an extra effort being made to raise the Forward Movement pledge to the extent that all of the boards may be cleared from debts, and the pledge fully met at the expiration of the five-year Forward Movement program, July 1, 1924. Perhaps this call may be considered of first importance.

Then as a parallel program for the churches four objects are brought forward for accomplishment this year—for the building fund for Girls' School; for the building fund for Boys' School, Shanghai, China. Toward the building of the Georgetown, British Guiana, chapel, and the fund for the Publishing House in Plainfield, N. J.

When we, as a denomination, do these things, then enlargement and support can come to our work in Lieu-oo, China, by the sending of Dr. and Mrs. George Thorngate to help sustain the noble work our doctors there are doing.

It is a beautiful illustration the apostle Paul gives when he says, "So we, being many, are one body in Christ, and every one members one of another," so if there are

churches where there are no organized woman's societies for active service, we trust an unusual effort will be made this year to bring all our women into this circle of Christian fellowship, and remember the lone Sabbath-keepers of your church membership, making such women associate members of your society. They are all needed for our strong and earnest work together. We have not suggested in what way you shall raise money for these many appealing objects. That rests largely with your individual organization.

Social affairs are enjoyable, and much is brought into the treasury in that way, but we wish we might inspire all of you with the blessedness of tithing for the Lord's work.

In order to create and stimulate interest in missionary undertakings we recommend a systematic study of some form of religious or missionary literature.

The *Mission Studies* published by the Central Committee on the United Study of Foreign Missions has issued for this year's study for women's societies, "*Creative Forces in Japan*," by Gaylon M. Fisher; "*The Woman and the Leaven in Japan*," by Miss Charlotte DeForest; and for children's study, "*The Honorable Japanese Fan*." These textbooks are fifty cents each, and may be had of Miss M. H. Leavis, West Medford, Mass. The one for children is said to be especially interesting; or you may continue the study of our denominational interests, its early or more recent history as learned from *Conference Year Books*, *SABBATH RECORDERS*, and other sources that appeal to you.

The pageant, "The Light Hath Shined," is a touching illustration of the spirit of missions. Mrs. Van Horn tells us that any society can produce its presentation with no more than fifteen women and children. Every society that has not already given it should do so at some time during the year.

Mrs. West has charge of the slides showing people and scenes of China. These may be had from her at the cost of transportation. Use them at some entertainment if you can.

Just now when we daily see the alarming extent of lawlessness, and consequent disorder the Woman's National Committee for Law Enforcement has put out a small

book entitled "*Save America*." Women are urged to distribute copies of this book and secure if possible, its study in meetings and lecture courses throughout the country. Twenty-five cents per copy including postage. Address 302 Ford Building, Boston, Mass.

And now we hope we have not sidetracked your interest in the raising of funds for the items of the budget. "These ought ye to have done, and not to leave the other undone."

This letter is already quite long, without adding a postscript—woman's prerogative—we will ask if we may come again at some suitable time.

Please read this letter in the meetings of your society, not once only, but bear with us while you have it read several times, not because it comes from the Woman's Board, but because our work as women of the denomination has become a vital factor toward the production of constructive results.

At one time Miss Susie Burdick asked special prayers for some of the girls in Grace School for Girls in Shanghai, for whom she was very anxious. She writes she can now see definite answers to those prayers. So let us be encouraged to pray more faithfully for our missionaries and their charges, and for all Christian workers in the home land that all service may be done in love guided by the wisdom that is God-given.

In behalf of the Woman's Board,
METTA P. BABCOCK,
Corresponding Secretary.

*Milton, Wis.,
October 4, 1923.*

EXTRACTS FROM LETTER FROM CHINA

We are still having just as good a time here as ever. The weather is delightful most of the time. A severe storm Sabbath Day and all day Sunday made us appreciate our blessings more and more. Miss Burdick writes that Shanghai, too, has been suffering from storms. Three or more typhoons have struck the city in the past ten days. Our house has suffered some, and the sad part of it is that some of the damage is to places that had just recently been repaired. But Miss Burdick says that it is not so badly damaged as it has sometimes been.

We certainly had a grand time at Peking and are very thankful we made the trip, though when we left here we begrudged the time we would have to be away. Since our return we have been quite busy. The girls have made out a daily schedule of study, letter writing, etc. For the last three days Anna and I have walked to Rocky Point to attend a Conference being held there, and today there is to be a sale of hand work done by different missions. Mabel has been twice, and we both are walking in again this evening when an especially interesting program is to be given. The general subject for the week is "Evangelism," which is presented in many different phases. Tomorrow afternoon a gentleman who has worked in some capacity in General Feng's army as a teacher, I think, is to give an address on this Christian general. General Feng is a wonderful man. He has a strong personality, is sympathetic with his soldiers under him, and is greatly beloved by them. He has an army of 30,000 soldiers and every officer is a Christian, and about one-third of the soldiers. He will not tolerate any smoking, drinking, or card playing. Those of his men who can not read are taught, and he has a school for the children of his soldiers. Many of the men live with their families near the camp. All are taught trades. The men in the camp are so divided that every man is given an opportunity to attend a preaching service every Sunday conducted, I think, by his own workers. Some one has said of his men that they might as well all be Christians for they all had to act like them. We visited General Feng's camp when we were in Peking and so, of course, are very much interested.

Miss Burdick has had a very busy month through August looking after the Daily Vacation Bible schools—our two and the one at Lieu-oo, the school repairing, etc. She and Anna had hoped to have a septic tank put in for the school during the vacation. But after spending a lot of time and energy over it, between the contractor, the Health department, and a school where one has recently been put in, they have been obliged to give it up; very much to their disappointment, because of the great expense. They were told at first that the tank could be put in for 1,000 taels. Then finally it was more than doubled, the contractor get-

ting out of it by saying he thought the capacity of the tank was for six instead of sixty. There seems to be more red tape in the Health department of the French Concession than efficiency, so, between the two, nothing can be done.

An aeroplane service has been established between Peking and Peitaiho. It was in operation last year and was to have been resumed two or three weeks ago but storms came on and it was not until last Friday night that the first one flew into Peitaiho. Though quite a distance from the landing field we saw it come in and light just on the spot, apparently. The schedule time for leaving Peking is three o'clock in the afternoon. I think it was about seven when it reached here. It is about 200 miles, I believe. There is a special tariff on all mail matter for the aeroplane service, fifteen cents additional to the regular rates and more accordingly if the mail is over one rate. Not having extensive correspondence with Peking we have not patronized this air service.

There is a difference in the money used here and in this vicinity from that used in Shanghai. Money is discounted at two per cent here, that is, the paper money. The Yuan Shih Kai silver coins pass at par, so Mabel loaded up with them when she came; but she vowed she would not do it again for they are too heavy to carry about. The decimal system prevails here, that is, ten dimes to the dollar, but anywhere from 175 to nearly 200 coppers, depending on the value of the copper, which varies some times from day to day. It seems to be only money changers who keep up on the values. The double coppers are nearly as large as silver dollars and the single ones a little smaller. In Shanghai it takes eleven dimes to make a dollar, and sometimes a few coppers extra. It is very brain racking to figure out money in China.

*Peitaiho,
August 15, 1923.*

The future can not be entrusted to the children unless their education includes their spiritual development.—*Warren G. Harding.*

Honor is the recompense of those who do right without seeking recompense.—*Eutropius.*

YOUNG PEOPLE'S WORK

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

MISSIONARY ADVANCE

REV. WILLIAM L. BURDICK

*Christian Endeavor Topic for Sabbath Day,
November 10, 1923*

DAILY READINGS

Sunday—Advance by prayer (Matt. 9: 35-38)
Monday—By information (Acts 11: 1-18)
Tuesday—By visitation (Acts 8: 14-25)
Wednesday—By opening new fields (2 Cor. 10: 13-18)
Thursday—By personal sacrifice (2 Cor. 11: 23-33)
Friday—By generous giving (Phil. 4: 10-19)
Sabbath Day—Topic, How Obtain a Great Missionary Advance? (Acts 13: 1-12)

CONFERENCE ECHOES

DEAR "COULDN'T GOS":

I have intended ever since Conference to write to you, passing on some of the good things you missed. But after it was over we traveled and visited for three weeks; then came the getting settled in our new home and starting the seminary work. Now the steady grind has begun in dead earnest, and I decided that I had better just drop everything and write tonight.

You see, I haven't been to Conference since Milton in 1908 or 1909, and then I was too young to really enjoy it. And besides, there weren't any Daily Children's services in charge of Leta Lanphere and her assistants. And that is one thing I want to tell you about. It gave the children something to do, and at the same time it gave them something to take away with them. Sabbath afternoon the North Loup Juniors gave a demonstration of the sort of thing they learned. You should have seen Noah and his family and the birds and animals going into the ark, and Jacob deceiving Isaac and getting Esau's blessing. But I am ahead of my story.

We arrived in Grand Island about noon Tuesday and there were already several there waiting for the North Loup train. Most of the time we spent in meeting old friends and making new. Well, say! by

the time the North Loup train was ready to pull out it was fairly swarming with Seventh Day Baptists, almost two cars full, and of all the shouts of greeting and shaking of hands you ever heard and saw! It was just like a family reunion. The train waited a few minutes for the California Limited, for three more Californians were coming on it. And they came, and of course as soon as they got their breath after the train started the air rang with, "I Love You California," and other California songs and yells. If you know A. J. C. Bond you know how long he could stand that and soon in reply came "The West Virginia Hills." Everybody was happy and talking as fast as their tongues could wag.

When we arrived in North Loup it seemed as though the whole town was there to meet us. And more greetings and handshakes were in order. Of course there were autos to take everyone to his or her "Billet." If everyone has as fine a place to stay as we did there was nothing to want.

I wish I had time to tell you all about every session, but I haven't. The theme of Conference was: "Striving to attain the faith of our fathers." Read the addresses and papers in the SABBATH RECORDER and you will see how well it was developed. There was good "meat" in every one. All I can do is to give you some of the "highlights" as I saw them. First the way that North Loup fairly outdid herself to minister to our comfort; with post office, check room, nursery for the small children, writing tables, everything right at hand. And the meals and service at the cafeteria were fine.

To me it was a great inspiration to meet so many of our denominational leaders and to talk with them. I think I enjoyed the business sessions about as much as any of the meetings. That is where we heard of the practical work now being done, and of the fields that are crying for workers.

But of course the Christian Endeavor fellowship breakfast on Friday morning out in the country was the best of all. It was there that the Endeavorers got together with good "eats," "pep" songs, and a closer fellowship than anywhere else. A few short talks, right to the point, a prayer service in God's own wonderful out of doors, and what a climax came in the testimony of a man who heard the call of Jesus when he

was young, but who said, "No," until later in life, after he had wasted his best years that should have been spent in working for the Master. Oh, fellow Endeavorers, Jesus is calling to every one of us, "Follow me, and I will make you fishers of men." Let us "straightway leave our nets" and follow.

And the Christian Endeavor meeting Sabbath afternoon! I have heard Christian Endeavorers sing—and California is noted for her "peppy" singing—but I have never listened to such a praise service before. How good it seemed to be in a group of Christian Endeavorers with whom I could feel in entire sympathy, and not remember that I was different on account of my Sabbath. You see, I was not used to seeing more than twenty-five or thirty Seventh Day Baptist young people together at once. And the talks and prayers were so earnest. I think we all felt sorry when the time was up.

The program of the Young People's Board, evening after the Sabbath, was a good practical demonstration of Christian Endeavor training. The prophecy in the song, "C. E. will shine tonight" was fulfilled. I believe the pageant was the best I ever saw, and why not, it was the work of Seventh Day Baptists. If you don't know our Rally Song, get it and learn it.

"We young folks are Seventh Day Baptists,
And proud we are of the name" etc.

written for us by a Seventh Day Baptist. The board has a fine program planned for this year. Let's get behind President Johanson with a will, and, as the Riverside Society's song says, "We will tackle, we will conquer, every task we find to do." Let's show the world that we are "pep-to-mists."

I can't begin to tell you all the good things. I was impressed that our denomination is now wide awake, and is well on the way to "Better." Do you know that a movement has been started to raise the Forward Movement deficit this year so we can complete the full five year program as originally planned? And it will succeed too. H. Eugene Davis, our much loved missionary, is helping to present it to the churches now. And the Endeavorers are ready to do what they can to help.

And I have saved the best news till the last. Next year in connection with Conference, there is to be a Christian Endeavor Conference. Every day will be real Chris-

tian Endeavor addresses, song services, demonstrations, round tables, workers' exchanges, schools of method, etc. I expect the board would be glad to hear any suggestions you may have to make, anything that you would like to see done. The exhibit will be bigger and better than this year. I haven't told about that yet. But it was fine. The Young People's board had their pennants and banners, books, pictures, etc. The Junior superintendent had samples of work done. Several societies had exhibits of their work. Can't we have something from every society next year?

This is rather a rambling tale, but I have put things down as they came to my mind. Anyway it was a fine conference, and I am sorry you had to miss it.

Well, solong! I'll see you in Milton at Conference next year.

Yours for the Master's work,
I. WAS THERE.

Alfred. N. Y., October 9, 1923.

RECORDER READING CONTEST

DEAR MRS. BABCOCK:

I presented the RECORDER Reading contest plan to the Milton Junction Senior Society last Sabbath and it was received with enthusiasm. Miss Miriam Shaw was appointed superintendent of the contest, and a new subscription was offered by one of the members on the spot to start the count. Look out for Milton Junction as a winner.

Respectfully,
EDWARD M. HOLSTON.

*Milton Junction, Wis.,
October 15, 1923.*

A LETTER FROM THE EFFICIENCY SUPERINTENDENT

DEAR CHRISTIAN ENDEAVORERS:

We are launching out on the program for a new year. It is the plan of the Young People's Board to encourage the societies in the use of the Efficiency chart. Several societies this past year gained very high ratings, which were gratifying to the board as well as to themselves.

There are two banners to be awarded at Conference next year in the efficiency work—one for the highest efficiency rating and the other for the greatest gain in efficiency. The banner for highest efficiency rating has

been won by Ashaway the past two years. The one for greatest gain in efficiency rating was won by Nortonville.

The efficiency ratings are to be divided into three classes. The first class includes all gold seal societies, the second the silver seal societies, and the third the red seal societies. The award for the gold seal society having the second highest rating in the silver seal class will be given a silver pennant, while the society having the highest rating in the red seal class will receive a red pennant.

The board is very glad indeed that one society has become a 100 per cent Christian Endeavor Expert society and we are anxious that each society hold an expert class this coming year. The board has decided to give each society 5 per cent on the Efficiency chart, under "study classes," for holding such a class.

We would suggest that each society having an Efficiency chart work it up, and that those who have not as yet had any experience with a chart, try it and watch the society grow. Miniature charts may be obtained from the United Society (Chicago or Boston) for a cent apiece—these are nice for the work of committee chairmen and may also be used for the society. A sample of a miniature chart is enclosed. It would be a good plan to keep such a chart and then we would ask that you prepare a big chart to send to Conference this coming year.

I will be glad to answer any questions and give any information desired.

Yours for efficiency,
FRANCES ELLEN BABCOCK,
113 Oneida Street,
Battle Creek, Mich.

P. S.—Please read this at your next Christian Endeavor meeting. Credit will be given on the Efficiency chart for the work done on the RECORDER Reading contest.
F. E. B.

C. E. NEWS NOTES

BATTLE CREEK, MICH.—Tuesday evening, September 25, the Christian Endeavor society met on the college lawn of the Sanitarium, waiting for transportation to carry them twelve miles out of the city, to a watermelon social at the home of Mr. Fred Davis.

Several members of the society furnished their own cars, and we also obtained the Sanitarium bus to convey the people there. On the way they sang some Christian Endeavor songs. As the cars pulled in, their occupants were singing "C. E. Will Shine Tonight." Games were started by one of the members of the Social Committee, as soon as we arrived. An important business meeting was called to order, in which Rev. E. M. Holston gave a short talk concerning privilege of helping ourselves to all the the RECORDER Reading contest. Several members have joined this contest.

After the business we were given all the watermelons and canteloupes we wished. Eighty-two people were present.

At the suggestion of Mrs. Georgia Howard, the Christian Endeavor society held a lawn fete October 1 at her tea shop, for the purpose of raising some money for the new Girls' School in China. A well planned luncheon, and refreshments were served by members of the society. Forty-five dollars was gained and forwarded for the above purpose.

MARY RESSER,
Recorder Correspondent.
October 17, 1923.

A LETTER TO JUNIOR SUPERINTENDENTS

DEAR JUNIOR SUPERINTENDENTS:
We have started another Conference year and what are we going to accomplish for our Lord and Master? Last year's reports showed that the Juniors are being trained to carry on the work of their societies and also being taught to memorize the worthwhile things. This year we can and must do better than we have before. We superintendents are responsible for the salvation of every one of the nearly five hundred boys and girls in our Junior societies and sooner or later we will have to give account of our work and labor with them to the One who loves them and called them unto Him. What will our answer be? Have we done our best? Will our Savior be pleased with our results? Yes, if we know, teach and live the truth, so that the Juniors will want to love, know, trust and obey Him.

Our duty is two-fold—to be an example, a teacher and a friend to the boys and girls, and to train others to help carry on the work of a Junior superintendent or Junior workers.

This year we are to have the same goal as last year. Only four out of the twenty-four societies went over 100 points. Let's hitch our wagon to a star, or in other words, aim to have our societies go over 100, or better yet, 150 points, this year. We can if we will. Your superintendent is ready and willing to help you in every way possible if you will only make your wants and wishes known. The more work you give her to do, the happier she will be.

Along with the goal this year we will emphasize the Quiet Hour, devotional periods in our meetings, business meetings and socials, mission study and mission giving.

Will you please answer the following questions and mail at once to me so that I will know a little better what you want me to do this year?

- What ages does your society include?
- What is your principal difficulty?
- What special helps would you like in the RECORDER?
- What special plan will you carry out this year?

Do you use the Junior Efficiency chart?
Yours for better 1923-1924 Junior work,

ELISABETH KENYON,
Junior Christian Endeavor
Superintendent.
Box 19, Canonchet, R. I.,
October, 1923.

JUNIOR GOAL FOR 1923-24

- Society Organization
1—At least four officers and 4 committees 10 points
2—At least six business meetings a year conducted by the Juniors. 10 "
3—Junior devotional meetings conducted by Juniors 10 "
Individual Training
1—Every active member leading at least one meeting a year . . . 5 "
2—Every active member an officer or on some committee 5 "
3—Every officer and committee accomplishing definite duties (one point each duty) ? "
4—Secretary and Treasurer keeping accurate reports 3 "
5—Committee chairmen regularly handing in written reports at business meetings 3 "
6—At least three-fourths active members attending church regularly 5 "
7—At least one-half active members keeping children's Quiet Hour and members of Tenth Legion 10 "

- 8—Regular memory done ? "
9—Regular attendance and participation by at least three-fourths active members in every Junior meeting 10 "
10—One-fifth increase in active membership 3 "
11—Definite giving for missions amounting to at least 25c. per active member 5 "
12—At least one mission or Junior Text book study class 10 "

ELISABETH KENYON,
Junior Supt.

SEMIANNUAL MEETING, SEVENTH DAY BAPTIST WESTERN ASSOCIATION

Alfred Station, N. Y., November 2-3, 1923

Prof. J. Nelson Norwood, president
Dea. Silas Whitford, vice-president
Mrs. Amelia R. Simpson, secretary-treasurer

SABBATH EVE

- 7.30 Praise Service led by Lynn Langworthy
Sermon by Rev. Wm. L. Burdick
Testimony Meeting led by Lester G. Osborn

SABBATH MORNING

- 10.30 Worship led by Pastor Wm. M. Simpson
Offering for Missionary Work in the Western Association
11.00 Sermon: "The Present Day Challenge" by Rev. H. Eugene Davis
11.00 Children's Worship, led by Marion Carpenter and Elizabeth Randolph

SABBATH AFTERNOON

- 2.15 Praise Service led by Dea. Silas Whitford
2.30 My Message: "Strengthen the Ties that Bind" by Editor T. L. Gardiner
3.00 My Message: "Facing Right, and Going" by Director A. J. C. Bond
3.20 Vocal solo, by Miss Prentice
3.30 My Message (to be announced) by Rev. Wm. L. Burdick
3.50 My Message: "Privilege and Responsibility" by Missionary H. Eugene Davis
4.10 Music
4.20 My Message: "A Program of Religious Education" by Superintendent W. L. Greene

- 3.00 Junior Society of Christian Endeavor led by Ruth Claire

EVENING AFTER THE SABBATH

- 7.15 Praise Service
7.30 Business
7.40 Sermon: "The Measuring Lines of the Ampler Life" by Rev. A. J. C. Bond
Expressional meeting, a general conference on the work of our denomination, led by Director A. J. C. Bond.
Meals at 25c.

For the noblest man that lives there still remains a conflict.—James A. Garfield.

CHILDREN'S PAGE

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

HALLOWE'EN

ELLA M. JOHNSTON

As I walked in the fields one October night,
I heard a soft rustling behin' me;
'Twas old Mrs. Pumpkin,—I'm sure I'm right,
Saying, "Now children, all mind me!"

"It is growing quite near now to gay Hallowe'en,
All the boys will be coming around
To find some fat pumpkins all orange and green,
And to pick them as soon as they're found.

"Hold your chins up! Look pleasant! Ah, now,
that is fine!

They'll be sure to take pumpkins so sweet,—
You do not all want to be left on the vine
For Thanksgiving pies boys will eat."
—Normal Instructor and Primary Plans.

LESSONS FROM NEHEMIAH

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
November 10, 1923

DAILY READINGS

Sunday—Love of country (Neh. 1: 3, 4)
Monday—Humility in prayer (Neh. 1: 5-11)
Tuesday—How to inspire others (Neh. 2: 17)
Wednesday—How to organize work (Neh. 3: 1, 2)
Thursday—How to stand sneers (Neh. 4: 3)
Friday—How to rebuke evil (Neh. 5: 6-10)
Sabbath Day—Topic, What can we learn from
Nehemiah? (Neh. 4: 6; 6: 11)

Juniors, one and all, be sure to read the articles here on the topics to help you with your Junior meetings, besides helping you on your testimonies they can be used by the leader in giving her talk at the meeting. From now on the greater number of these articles will be written by Junior superintendents and workers and friends of the boys and girls. So don't miss a single one.

"WHAT CAN WE LEARN FROM NEHEMIAH?"

Once upon a time King Nebuchadnezzar and Queen Esther lived in Babylon. One day when the cupbearer was waiting on the king, the king said to him, "Why does your face look so sad today? Surely you have some trouble in your heart that you have not told me. What is it that you want me to do for you?" Then the cupbearer, whose

name was Nehemiah, answered that he wanted the king to let him go far away to the city of Jerusalem, where he was born, that he might build up its walls, for although the Jews had gone back there they had not been able to make the city as it was before. Its walls had been burned and broken down by enemies. And the king said he might go. The king sent soldiers and horsemen to guard him on his way to Jerusalem. Nehemiah became governor of the city for the king said he should be. Nehemiah went out in the night and looked at the walls of the city where they had been broken down and burned. All the men in the city, and even some of the women there worked at the walls. Some carried swords by their sides and some blew trumpets. What does this mean? It means that some bad men who did not want a wall built were coming to stop them. They could be seen on a hill a good way off. They had spears and swords and bows and arrows. But the men who were building the walls watched them and the bad men were afraid to come nearer. Finally the walls were completed so that no bad men or robbers could come into the city and do the people harm.

"May we watch and work and pray,
Ever faithful day by day.
Christ is with us, never fear,
Though our enemies are near."

ELLA J. TOMLINSON.

TRUST GOD

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
November 3, 1923

DAILY READINGS

Sunday—For salvation (1 Pet. 1: 9)
Monday—For protection (Heb. 13: 5, 6)
Tuesday—For heaven (John 14: 1-3)
Wednesday—For strength (2 Cor. 12: 9)
Thursday—For victory (Isa. 41: 10-14)
Friday—In trouble (Rom. 8: 28)
Sabbath Day—Topic, Trust God: For What, and Why? (Ps. 37: 3—Consecration meeting).

To trust means to believe in, to have faith in. There is not a one of us who doesn't know what it means to trust, for we all trust father and mother. Even as early as when we learned to walk we knew that when we took hold of mother's hand that she would not let us fall, that when we went to the woods with father that he would

take care of us and protect us from harm. Then as we grew o'der and we wanted to do something very much, and mother or father said, "No," we knew that for some reason there was something about it that was not good for us or in other words we trusted in the judgment of our parents.

Now if we have so much faith in father and mother shouldn't we have even more trust in God? He knows far more than our parents and can see a long way ahead and knows what is best for us and what isn't. Yet when we ask God for something and he doesn't answer our prayers or answers them in a different way than we think he ought we sometimes forget that we are to trust in him and let him lead us through our life. Our daily readings this week tell us that we should trust God for salvation, for protection, for a home in heaven, for strength, for victory and for help in the time of trouble. We could go on and add a long string to those but we can put it in fewer words than that, we should trust God for *everything*.

Why should we trust God? Jesus tells us in the sixth chapter of Matthew that we should not be anxious for our lives, what we shall eat, or what we shall drink nor what we shall wear. Why? Because God so takes care of the birds that they have all these things without sowing and reaping. God himself when he created this world planted the seed that the birds would have things to eat and planted the trees for them to build their homes in. He gave them a fine coat of feathers to keep them warm and make them beautiful. The flowers have their beautiful gowns without working for them and they have feed and drink and sunshine and warmth with which to grow. So if God is so particular to see that their every need is supplied how much more will he take care of us for we are far more important than the birds and the flowers for he gave us a soul and they have none. Then the last part of the chapter is the most important, here it tells us that God will supply all the things we have been talking about even before we ask him and yet there is just one thing that he asks us to do and that is to try to find out what he wants us to do, and then to do it and leave everything else with him. He will look out for our bodies and see that they grow but he wants us to train our souls that they will grow

at the same time. He has given us the Bible and power to talk with him through prayer to help us train our souls and then if we trust him for everything some day he will take us up to live with him. Boys and girls start today by giving your hearts and your lives to Jesus, trusting him for all things and trying to find out his will and then following it as best you know how. It would help us to learn Frances R. Havergal's little poem:

TRUST

Sadly bends the flowers
In the heavy rain;
After beating showers,
Sunbeams come again.
Little birds are silent
All the dark night through;
When the morning dawneth,
Their songs are sweet and new.

When a sudden sorrow
Comes like cloud and night,
Wait for God's tomorrow;
All will then be bright.
Only wait and trust Him
Just a little while:
After evening tear-drops
Shall come the morning smile.

—Frances R. Havergal.

The Junior society in Verona has thirteen members. They take turns in leading the meetings and give original sentence prayers. They enjoy blackboard talks and have done considerable memory work.

ABOUT A DOG HOTEL

There is in New York at the present time a dog hotel. It is for the purpose of taking care of dogs whose owners wish to go off on a vacation or go to Europe. The owner just takes his or her pet there, and the willing clerk checks the dog and registers it and gives it a private kennel and a private place to play and exercise, and he goes feeling that his dog friend will be happy and well when he returns.

In connection with this strange hotel, there is a doctor who is always ready to look after stomach aches and all sorts of dog troubles. Special food is provided for the dogs according to their needs. They may even be sent to school while their owners are away so that they will have learned to be more polite and agreeable.

The man who owns and runs this hotel says that the bulldog is the best guest of his hostelry and that the chow is the worst.
—The Target.

THE FENCE POST JOKE

"Mary and Opal are coming over to visit me this evening," cried Polly. "Won't we have a lot of fun?"

"Huh!" grunted Bobby. "It'll not be fun for me. I don't like girls; they are afraid to play like boys." Bobby was Polly's twin.

Just before supper Bobby thought of a plan by which he could have some fun. He took a sheet from his bed and slipped out along the path down which the two visitors would come. Hanging the sheet on a fence post, he ran back home so that he would not be late for supper.

While he was eating supper, he could hardly keep from laughing as he thought about the joke. But after supper he saw that it was getting dusk, and thought how badly frightened the two girls would be. He hated to think of not playing the joke on them, but perhaps he had better go down the road to meet them so they would not be afraid. Of course, he'd pretend that he was surprised when he and the girls beheld the strange white thing. But he would bravely walk up and see what it was. And wouldn't the girls think him brave? "Why," exclaimed Bobby to himself, "that is better than just frightening them."

The boy ran down the road toward the place where he had hung the sheet. Suddenly he saw something white coming toward him. It looked like the sheet, but it was moving straight toward him. Bobby stood still for just a moment, and then, since the white thing moved steadily on in his direction, he turned and ran back home.

Before he had gone far his courage came back. He stopped and waited for the queer thing to appear. There it came! Slowly down the road it moved, and this time Bobby was more frightened than ever. He ran as hard as he could run, and he didn't stop until he reached home.

"Quick, Polly!" he cried. "Come here and see what this is coming down the road."

"What is it?" asked Polly, when she reached his side.

"I don't know. Let's stand here and see." said Bobby, somewhat braver since Polly was with him.

The white thing drew nearer and nearer. When it came very near, Polly and Bobby heard voices. "Oh!" laughed Polly, "it's only Mary and Opal, but what have they over their heads?"

Bobby did not answer, but just then he knew.

"Look what we found on a post along the road," cried the two girls, when they saw Polly.

"Why!" said Polly. "it is one of mother's sheets. I know it from the mark in the corner. I wonder how it got there?"

"Oh, look at Bobby!" cried Opal. "He looks as if he knew something about it."

And indeed he did! Bobby hung his head and looked very much ashamed of having played a mean joke and then having been afraid of it himself. And right then he changed his mind about girls being afraid.

—*Dew Drops.*

"I believe," said the impatient man, as he put aside the telephone, "that I'll go fishing."

"Didn't know you cared for fishing."

"I don't, ordinarily, but it's the only chance I have of finding myself at the end of a line that isn't busy."—*The Baptist.*

THE TEST

Johnny—Huh! I bet you didn't have a good time at your birthday party yesterday.

Willie—That's all you know about it.

Johnny—Then, why ain't you sick today?

HOME NEWS

SECOND ALFRED CHURCH.—At the roll call last Sabbath 256 names were called. One hundred eighty-two were resident members. Sixty-three were present to answer to their names; 8 responded by letter; and 7 by proxy. More than 100 resident members made no response.

There was a good attendance at Intermediate Christian Endeavor last Sabbath; you see there was an Intermediate social in the evening. The superintendent is looking for more members like those who have been regular in attendance and the society's work since they joined.

Duane Ogden, a student in Alfred Theological Seminary, is Intermediate Superintendent of the Seventh Day Baptist Young People's Board, and found a hearty welcome at the Intermediate Christian Endeavor social at the parsonage the evening of October 13.

MARRIAGES

ORMSBY-WILCOX.—At the home of the bride's parents in Hornell, N. Y., on August 31, 1923, by Rev. Wm. Wallace McCall, Miss Guinevere Wilcox, and Mr. Rowland Ormsby of Alfred Station.

WELLS-SOLDNER.—Glenn C. Wells and Esther L. Soldner both of Farina, Ill., were united in marriage at the home of the bride's parents, Mr. and Mrs. George Soldner, Aug. 15, 1923. The ceremony was performed by the Rev. Mr. Baltzer of the Evangelical church.

DEATHS

BOND.—At the home of her parents in Salem, W. Va., on Oct. 14, 1923, Iva Bond aged twenty-eight years.

Iva Thelma Bond was the daughter of Lee S. and Delia Bond. She was born near Quiet Dell, Harrison Co., West Virginia, on Sept. 20, 1895. Most of her life has been spent in Salem.

When about fifteen years of age she accepted Jesus Christ as her personal Savior. She was baptized by Pastor Geo. W. Hills and became a member of the Salem Seventh Day Baptist Church.

At about the same time she met with an accident that was the beginning of a physical decline that has been gradual but continued to the time of her death. For seven years she has been unable to walk.

During these years of helplessness and suffering Iva Bond developed characteristics that made it especially appropriate that her pastor should use as a text for her funeral service Rom. 12: 12. "Rejoicing in hope, Patient in tribulation, continuing instant in Prayer." G. B. S.

GARTHWAITE.—Hattie Julia Hull was born at Walworth, Wis., December 8, 1875, and after six weeks of critical illness died at Mercy Hospital in Janesville, August 5, 1923.

She was the eldest of the children born to Richard E. and Jennie Buirley Hull. Her brothers and sisters are: Mrs. Grace Oakley, Loyal W. and Mrs. Glenberta Coon of Milton; Frank

C. of Johnstown; Lester W. of Milton Junction; and Mark H. of Janesville.

On November 8, 1894, she was married to Perry Fred Garthwaite of Milton Junction, the ceremony being performed at her father's home in Lima by the Rev. George W. Burdick. At various times they have made their home at Milton Junction, Janesville and, more recently, at Rockford, Ill. Three children were born to them, Harlow B. of Chicago, Bernard of Clinton, Ind., and Byron of Rockford.

Mrs. Garthwaite was a devoted Christian woman and actively interested in the work of the church. During evangelistic meetings held in the Rock River Seventh Day Baptist church and conducted by Rev. George B. Shaw and the late Rev. E. B. Saunders, she became a Christian believer and on July 26, 1890, she was baptized by Rev. Simeon H. Babcock and united with the church. On June 13, 1896 her membership was transferred to the church at Milton Junction. She was an active member of the ladies' aid society and, whenever possible, gave freely of her time and means.

Mrs. Garthwaite is survived by her husband and sons, her aged parents, her brothers and sisters and a little grandson, Robert. Many friends deeply sympathize with the immediate family in the loss of this Christian woman. 'I N H

SEVERANCE.—Myrtle Violet Fox was a daughter of Frank Sherman and Ella Franklin Fox and was born in Milton, September 25, 1896, and after a few weeks of illness suddenly passed away at her home in Milton, July 25, 1923.

On June 23, 1922 she was united in marriage to Lyle Burton Severance, the occasion being memorable because of a double wedding when her brother Stanley Fox was married to Myrtle's husband's sister Belva. For a time after their marriage Myrtle and her husband lived in Milwaukee. Then they returned to Milton to make their home.

When Myrtle was eleven years old she made a profession of Christian faith and became a member of the Seventh Day Baptist church at Milton. She was baptized by her pastor, Dr. L. A. Platts.

Practically all her life has been spent in Milton. Hence the greater of her friends, of whom there are many, have been those of this vicinity. Their sorrow is joined with that of the young husband who after a brief year of happy married life is left in loneliness. She leaves a mother and two brothers, Howard V., and D. Stanley.

H. N. J.



SEMIANNUAL MEETING

The semiannual meeting of the Minnesota and northern Wisconsin churches convened with the church at New Auburn, Wis., October 5-7.

The first service, held on sixth day evening was opened by the moderator, Mrs. Rosa Williams. The recording secretary was Mrs. Buena Bowers. After a short welcoming address by Pastor Loofbourrow, the sermon was preached by Rev. H. E. Socwell. At the close of the Sabbath morning Young People's Hour, under the capable service communion service was held.

Sabbath afternoon was given to the leadership of Miss Clara Loofboro. A poem was read by Miss Beatrice Burdick, of Minneapolis, at the close of the Christian Endeavor hour. The Sabbath night service was conducted by Rev. Charles Thorngate.

Sunday morning was the regular business meeting. Reports were received from all the churches, from the Iowa annual meeting and from China, by Rev. H. Eugene Davis. Following the business meeting, Rev. H. Eugene Davis preached a very interesting sermon. Sunday afternoon Mr. Davis presented his China educational exhibit. The church was packed and Mr. Davis held his audience tense with interest as only he knows how.

Several of the delegates left for home by autos before the Sunday evening meeting, yet it was one of the best of the series, with Rev. John Babcock, of Exeland, in the pulpit. Every meeting was full of life and all felt that God was with us. Two collections, one for the semiannual and one for missions was taken, amounting to \$22.00. The Ladies' Aid very ably furnished dinners in the parsonage to about 180 persons. We are very grateful to our good pastor and his wife for opening their home for this purpose. The weather was splendid and the roads good. There were thirty delegates, coming from Dodge Center and Minneapolis, from Exeland and from far away China. The next place of meeting will be with the Exeland Church next June.

MRS. RACHEL DAVIS,
Corresponding Secretary.

"If some folks would start in helping to work out Christ's program instead of trying to hold him to their program, the world would grow better faster."

THE SABBATH RECORDER

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

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Sabbath School, Lesson VI.—Nov. 10, 1923

SOME MISSIONARY TEACHINGS OF THE PSALMS.
Psalms 47: 1-9; 67: 1-7; 100: 1-5.

Golden Text.—"Let the peoples praise thee, O God;

Let all the peoples praise thee." Psalm 67: 3.

DAILY READINGS

- Nov. 4—Psalm 47: 1-9. The King of All the Earth.
Nov. 5—Psalm 67: 1-7. The Extension of the Kingdom.
Nov. 6—Psalm 100: 1-5. Serving God with Gladness.
Nov. 7—Psalm 96: 1-13. The Greatness of his Kingdom.
Nov. 8—Psalm 97: 1-9. The Glory and Majesty of his Kingdom.
Nov. 9—Psalm 99: 1-9. The Lord God Omnipotent Reigneth.
Nov. 10—Psalm 98: 1-9. The Triumph of the King.

(For Lesson Notes, see *Helping Hand*)

S. D. B. YEAR BOOK, 1923

First copy received September 12.

First form went to press October 16.

All printed but thirty-two pages and illustrations on October 26.

We often do more good by our sympathy than by our labors.—*Canon Farrar*.

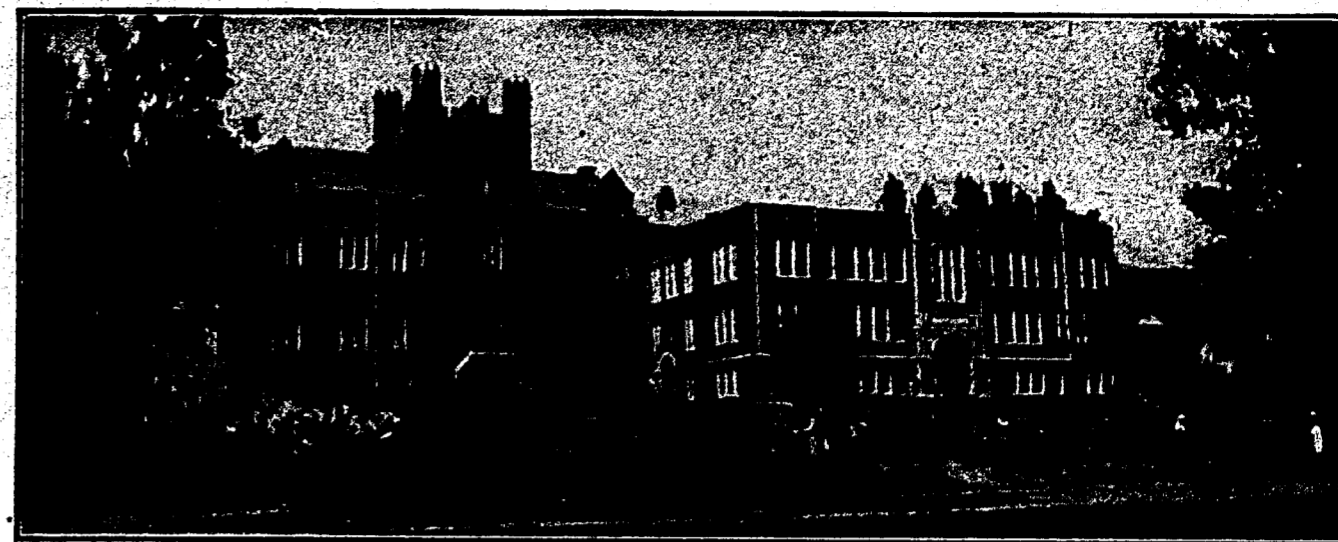
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I will not fail today.
I will not cry, "My burden is unfair,"
Cast it aside and leave it lying there.
I will not say
Soft words of pity to myself, and whine
That others have an easier task than mine.

I will not fail today.
I will not mar this record white and new
By failing to do all that I can do.
Let come what may,
I'll do my best with what my hands shall find,
And passing, leave no vain regrets behind.

I will not fail today.
I will not play the shirk or play the cheat;
I will not stain my duty with deceit.
Though rough the way
And heavy seem the burden I must bear,
I'll not begrudge to life these hours of care.

I will not fail today.
I may not come to dusk by glory crowned,
But I shall fight my battle, round by round,
But hope shall stay,
And night shall find me, as the day began,
Though not a victor, still no less a man.
—Author Unknown

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