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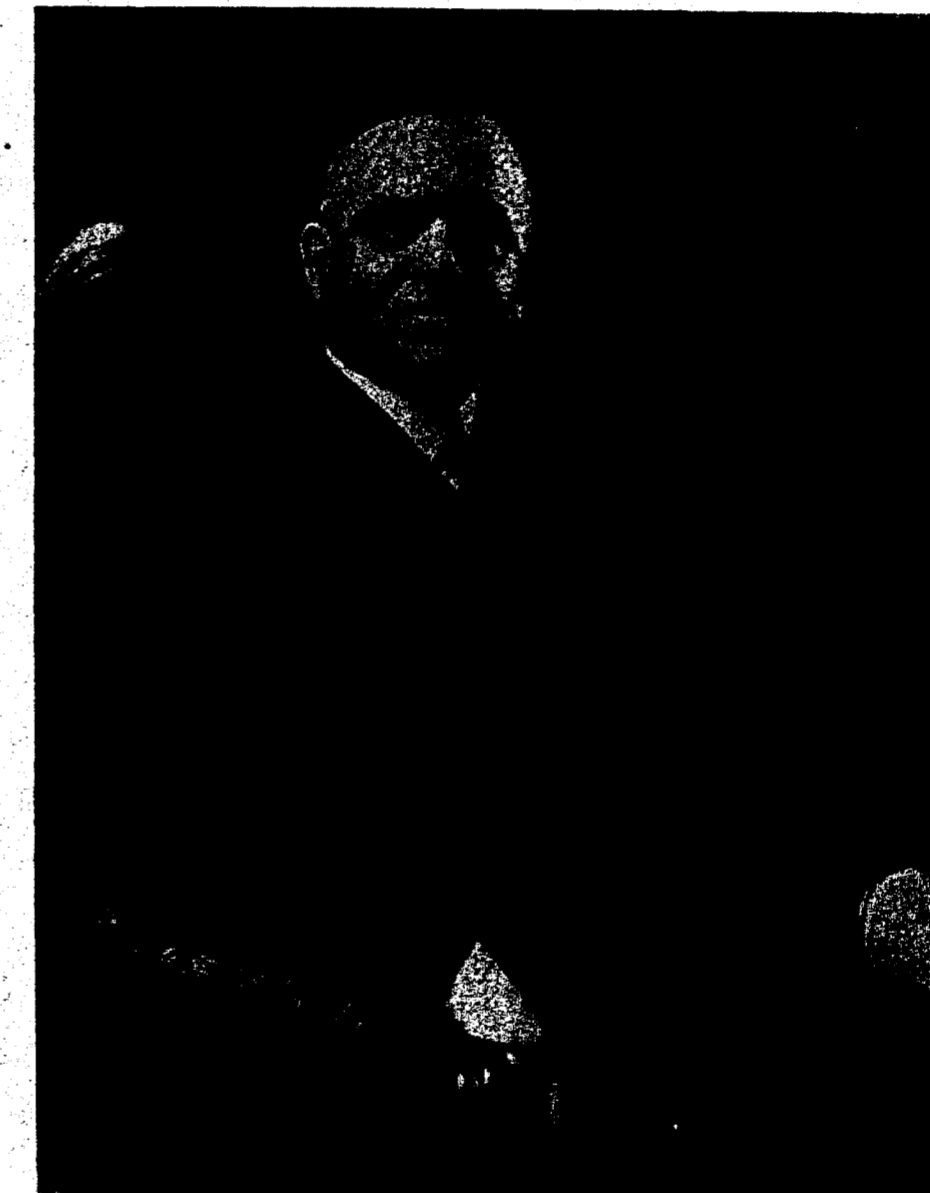
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American Sabbath Tract Society

Plainfield, New Jersey

The Sabbath Recorder



PRESIDENT ALFRED EDWARD WHITFORD
Milton College

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.
President—Esle F. Randolph, Great Kills, Staten Island.

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

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

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

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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Central—Hazel Langworthy, Adams Center, N. Y.

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Northwestern—Doris Holston, Milton Junction, Wis.

Southeastern—Mrs. Isabella Allen, North Loup, Neb.
Southwestern—Alberta Davis, Salem, W. Va.

Pacific Coast—Alice Baker, Riverside, Cal.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

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Chairman—Paul E. Titsworth, Alfred, N. Y.; Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 95, No. 5

PLAINFIELD, N. J., JULY 30, 1923

WHOLE No. 4,091

We, Too, Have an "Army of the Dawn" Among the many of these passing years, we notice the splendid company of young people to be found in enthusiastic service at all our associations and Conference. The great Baptist denomination regards its young people as, "The Army of the Dawn." In the *Baptist*, this army is compared with the army of vigorous enthusiastic Americans that went to the aid of the worn and desperate forces of Europe, in the World War. By them the day was saved and hopes for the future of Europe were revived.

The army of the dawn, with us, stands for a better day to come. It is composed of the loyal young people now emphasizing the thought of stewardship, who are increasingly pressing to the front in our denominational life as a strong re-enforcement for the veterans who have hitherto held the battle line, and whose comrades have fallen until help is desperately needed. We pray that this army of the dawn may be so loyal and true,—may so revive and keep alive the Sabbath conscience, which the world seems to be losing—that the dawning day may find Seventh Day Baptists in a forward movement far in advance of anything known to us.

The church of tomorrow exists in embryo in the young people of today. The sooner our young people realize that their society is indeed an *important part of the church*, the better for the new day that is coming. If our army of the dawn gets a soul-burden for the welfare of the church, we need have no fears for the kingdom of God in the new day.

Let Me Feel His Presence And Hear His Voice in Nature

Much of our Bible was written out of doors during the tent life of Israel. Its scenes were cast in field or forest, among the hills and by running streams, along the shores of the sea, and under the shadows of mountains; in places where shepherds tended their flocks, where husbandmen sowed their seed, and where vine dressers cared for their vineyards.

Many a message from God to men was made clear by the myriad voices of the earth and the heavens. And we, today, love to listen to these soothing, restful voices in God's out-of-doors, speaking to us as clearly and as helpfully as they spoke to prophet and Psalmist of old.

We, too, may see the glory of God in the heavens, and commune with him who "sitteth upon the circle of the earth . . . , who stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in."

The Mighty One who "covereth himself with light as a garment; who layeth the beams of his chambers in the waters; who walketh upon the wings of the wind, and who laid the foundations of the earth, that it should not be moved forever," is exalted in his Book of books as the one who "shall feed his flock like a shepherd and gather the lambs with his arms and carry them in his bosom."

Why should not men study well the pages of Nature and treasure the lessons God has stowed away in rocks and mountains and sky? Did he not mean for his children to search for earth's story in this way, and to keep eyes and ears open for the lessons he has spread out before them?

As for me, let me go out from pent-up, heated towns,—out into God's open country; out among the farms and through the forests—and there I will feel the glow of the morning as the sun brings healing to body and mind. There let me walk the earth hand in hand with God, breathe deeply of his life-giving air, feel the kiss of his soothing breezes when they are sweet with the perfume of clover blossoms and the smell of new-mown hay; and once again let me enjoy the "sense of freedom that is born of the sod."

Once more I would listen to the music of forest leaves stirred by winds that bend the branches; and again, walking by the brook-side with rod in hand, would I love the laughter of waters rippling over rocks. As the day fades into night, I would with

eyes that see even farther than in days of old, learn more from the distant hills, and understand better the messages of the stars as one by one they peep through the heavenly dome.

It seems to me that there would come a childlike joy from everything in sight, could men learn better how to find God's messages of peace and strength, and of rest for the mind which he has scattered over land and sea in his wonderful out-of-doors.

Since the words above were written, these four stanzas, "Call of the North Woods," by May Stanley, have come to hand; and they are so expressive of my own feelings in these scorching summer days, that I am sure others will appreciate them.

I'm hungering in the city for the smell of rain-wet timber,

For the valleys where the birchbark smoke goes curling through the trees.

For the lazy miles of lakeshore, where the blue waves kiss the pebbles,

In the land of skyblue water, up beyond the inland seas.

Where the wood things whisper magic, and old memories come to stir you,

When the twilight lowers her purple veil that city folks call night,

But, oh, the miles of weary streets that shut me from the northland,

From the leagues of solemn pine trees, in my woods of lost delight.

It's there my heart goes straying, to the peace of woods and river,

Where the pike leap in the shadows and you hear the partridge drum,

Where I'll vision all the folly, all the noise and pain and tumult,

As a fevered dream that's vanished, never more—please God—to come!

For the night winds murmur comfort to the hearts that know their music.

In the great, green, silent places where the quiet sets one free

From the gold-greed of the city, from its sin and strife and clamor,

And the pure wind of the northland washes clean the soul of me.

Is He Playing The Game Straight? "By their fruits ye shall know them," said our Lord and Master when he was here in the flesh. He applied the Golden Rule in a most practical way. In his picture of the judgment day, instead of making the decision turn upon some certain form of creed, or upon the wording of

beliefs and forms of prayer, the whole matter was determined by what he had done to his fellow-men. The active fruits of a man's life are the best evidences of the genuineness of his faith.

Some man may state his beliefs in different terms from the ones I would use to express mine; but if I can see that he reveres the God I love and trusts my Savior according to his light and understanding, while at the same time he plays the game of life straight with his fellow-men, it is not for me to condemn him. His fruits may be as good or better than mine. He may excell in the spirit of charity, and beat me in actual practical kindness toward neighbors; and who am I, that I should accuse him of heresy and condemn him as a candidate for the lost world?

If he is bearing the *fruits* of the Spirit, it becomes me to recognize the fact, and leave him to his God for judgment. By so doing I will greatly strengthen my chances to win him from any error he may hold.

We Will All Be Losers If the Forward Movement Fails The all important question at our coming General Conference will have to do with our New Forward Movement. The five years will soon be gone, and new plans must be made. Shall the movement be continued, or modified, or allowed to go by default? Clear headed, far-visioned men and women will be needed to formulate wise, practical plans for our near future.

Failure in the Forward Movement would mean failure in some measure for every cause we love. Every field will suffer, and, I fear, every church will suffer loss. Failure in the Forward Movement will mean an inevitable set-back in our churches that will be very hard to overcome. What could bring greater courage and prosperity to the local churches than the successful realization of our hopes for the great cause at large? The movement has tended to make the denomination a unit, and defeat of the whole means defeat of its parts. Every board, every church, every school, every home will lose if the movement loses out.

The Passing of Alonzo T. Jones In the death of Alonzo T. Jones, who was called: "The apostle of religious liberty," the Sabbath cause loses one of its strongest and most uncompromising advocates.

He was recognized as the strongest opponent of the famous Sunday Rest Bill with whom congressional committees and legislative bodies ever had to contend.

He was a "non-denominational, non-sectarian" free lance for religious liberty; the editor of magazines and books upholding the Bible Sabbath, and at the time of his death in May, he was connected with the *American Sentinel* of Religious Liberty in Washington, D. C.

His funeral address was delivered by Rev. George E. Fifield, of Battle Creek, Mich. Many tributes to his memory appear in the *Sentinel* of July, 1923.

Two Conference Notices Elsewhere in this issue will be found two notices from committees at North Loup regarding General Conference matters. One is from the Entertainment Committee, and the other is from the chairman of the general committee, Mr. Edwin J. Babcock. The fact that a little repetition occurs in them will only emphasize the matter.

Please take careful notice of everything that comes from North Loup in these pre-Conference weeks—*especially so with requests from the committees*. And, most important of all, be sure to respond to these requests. Much depends upon your cooperation.

Milton College Number The friends of Milton College both East and West will welcome the Milton College number and read its contents with interest. As in the case of the Alfred number it may be necessary to omit some things from the departments; but we are trying to get in everything that seems very *essential* to the current interests regarding Conference and Forward Movement matters.

Some good things will lose nothing by a little delay.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—*Revelation*.

A MODERN FALLACY

C. A. HANSEN

A modern fallacy in theology, is the teaching that Sunday-keeping commemorates the resurrection of Jesus Christ, and many faithful people have been so taught from their youth. Volumes have been written to hold up this error of the centuries, and the probabilities are that it will be accepted by the masses for some time to come, yet where is the evidence?

I have studied my Bible from cover to cover, and have done a considerable amount of reading of the early church history, yet nowhere do we find anything to substantiate this claim.

I believe it is perfectly natural that we should desire something to commemorate the death and resurrection of our blessed Lord, such a magnanimous sacrifice should not readily be forgotten on our part, but why not take the rites that God has given us, that is baptism and the Lord's supper. Paul says that we are baptized into his (Christ's) death, that like as Christ was raised from the dead, even so we should rise to walk in the newness of life. Baptism is a burial of the candidate out of sight, to represent our death to sin, and our being brought back is a reminder of the glorious resurrection, when the saints shall be gathered at the coming of Christ. Rom. 6: 3-5.

But sprinkling could never commemorate anything of the kind; we nowhere find the statement that we are sprinkled into Christ. What this world needs is not a mere sprinkling, but a genuine burial of self and unrighteousness, and this is accomplished through conversion, which should be followed by an actual baptism (immersion) of the individual.

Sunday is a counterfeit Sabbath. Men even presume to say that it should be kept as obedience to the Fourth Commandment, but let it ever be remembered that the Fourth Commandment calls for Saturday, the seventh day, and that Sunday has no part as a sacred day in the commandment whatsoever. Shall we not jealously guard the day that God has sanctified and kept, and also observe the true Christian ceremonies that commemorate Christ's death and resurrection?

COMMENCEMENT WEEK AT MILTON COLLEGE

Milton College held its fifty-sixth annual commencement from June eighth to June fourteenth under auspicious circumstances. The weather was very propitious throughout the entire week. A goodly number of old students and friends came from away to attend the exercises, especially the Shakespearean play and the graduating and the alumni exercises.

The following account of the various exercises is in part condensed from the reports published in the Milton College *Review*.

ANNUAL SERMON

On Friday evening, June 8, the Christian Associations met in the Seventh Day Baptist church for the last joint meeting of the year. There was an unusually large attendance, and those in charge were well pleased by the interest shown. Gladys Hulett led the song service. Beulah Coon, vice-president of the Y. W. C. A., and Carroll Hill, president of the Y. M. C. A., had charge of the devotionals. After the Scripture reading by Beulah Coon and a prayer by Carroll Hill, a quartet from the Y. W. C. A. gave a very pleasing selection.

Rev. George B. Shaw, of Salem, W. Va., gave the sermon, using for his text the words, "Therefore show thyself a man." His sermon was given especially to the young people and was an inspiration to better service. He talked about the qualities of a "man," bringing out the attributes of manly manhood. He defined the manhood to be striven for as having physical and mental strength, courage, gentleness, independence, ambition and initiative, honorableness, honesty, cleanliness, a sense of the value of religion, and reverence for God. Mr. Shaw has the good will and best wishes of many Milton friends, and they, as well as the young people, derived much pleasure and profit from this opportunity of hearing him.

LYCEUM NIGHT

A large and interested audience of townspeople, students and alumni attended the joint session of the four Lyceums on the evening after the Sabbath. Each society marched into the gymnasium in a body, singing its own particular songs. The Miltonians wore pasteboard bluebirds on their hair, while the Idunas were decorated by their symbol of the apple. The Philos wore purple and yellow sashes. Each Lyceum gave yells and sang songs until Mr. Mikkelsen, chairman of the joint committee of the lyceums, took charge and acted as master of ceremonies.

The first number given was by a male quartet, the members being Mikkelsen, C. Hill, M. D. Davis and Seager. Immediately following this delightful number the tennis trophy given by Alexander Daland and Charles Kneeland to the college to promote enthusiasm for tennis, was presented by the president of the student body, M. D. Davis, to A. G. Sayre, the tennis champion of Milton College.

Donna Schlagenhauf gave a speech on "Edgar Allen Guest." She recited several of his best poems to illustrate the talk. The speech was very well given and showed careful preparation.

Third on the program came the Miltonian String Trio composed of Constance and Ardis Bennett and Vivian Hill. These young ladies showed great talent and their selections were very much enjoyed by the audience.

A very interesting debate followed, the subject was: "Resolved, that it would be an advantage to advertise Milton College as a matrimonial bureau." The affirmative was upheld by C. L. Hill and Kennedy, the negative by Messrs. Samuelson and Sutton. Clever and humorous arguments were brought up by both sides.

A string quartet of fretted instruments was composed of M. D. Davis, Van Horn, Ewing and Keesey. The music wafted the sympathetic audience to the far off shores of Hawaii.

A one act farce by Booth Tarkington, directed by Miss Zea Zinn was cleverly presented. Those who took part were: Mrs. Curtis, Hattie Stuart; Launcelot Briggs, Ted Fetherston; Mrs. Briggs, Helen Garbatt; Jessie Briggs, Doris Holston; Rupert Smith, O. Keesey; Mr. In-

gelsby, S. Kenyon; owner of the mysterious voice, L. Hulett.

The closing number on the program was a very fine octet in which three lyceums were represented. The octet consisted of: sopranos, Audrey Babcock, Dorothy Larkin; altos, Doris Randolph, Elma Mills; tenors, C. Arrington, G. Terwilliger; basses, C. Baker, L. Hulett. Miss Arlyne Stockman accompanied on the piano.

BACCALAUREATE SERMON

The baccalaureate sermon before the senior class was preached by Dr. Edwin Shaw at the Seventh Day Baptist church, Sunday evening.

At the processional and doxology Dr. Shaw recited the Beatitudes. Pastor Sheard of the Milton Junction Methodist Episcopal Church led in prayer. An anthem was sung by the Seventh Day Baptist choir.

The theme of the sermon was "The Method of Religious Education," and the Scripture text was the reply of Jesus to one who was seeking information, "Come and See," an invitation to investigate, to explore, to discover, to learn and know by experience. This is the method of the open-mind, the teachable attitude, the honest intellect, the reverent spirit. Attention was directed to the great need in the world of a sane and sound religious education, and to the significance of the revival of interest in such education in our schools and colleges in recent years. A brief outline was given of the ways and means by which Milton College is attempting to meet these situations. Counsel was given to the members of the graduating class to follow rigorously the high ideals which they already cherished.

The benediction was pronounced by Pastor H. N. Jordan.

SCHOOL OF MUSIC RECITAL

Monday night, June 11, marked the close of another year for the School of Music of Milton College, when it held its annual recital in the college auditorium.

The recital was opened by a few remarks by President Whitford telling of the program. The first number was a piano solo by Willard F. Shadel. This piece was very well given and shows much hard work on the part of Mr.

Shadel who has a natural tendency for music.

The second number was by Robert Rogers. Although "Bobbie" had to climb onto the piano bench, he did not do his piece that way. Following this was a violin duet played by Dorothy Larkin and Mrs. Place, accompanied by Miss Crandall.

The first of the vocal numbers was a solo by Gladys Hulett who sang, "My Heart at Thy Sweet Voice" from Samson and Delila by Saint Saens. She was accompanied on the piano by Miss Crandall.

The "Cradle Song" played by Catherine Persons was very well given. Although the violin was nearly as big as she, this did not make any difference to the quality of the tone produced.

The vocal solo by William Burdick was the surprise of the evening. He sang, "Thank God for a Garden," in a very pleasing manner.

Space will not permit the printing of a detailed account of the program but below it can be found as it was given.

The last two numbers were given by the two graduates of the School of Music this year, Katherine E. Maxson and Arlyne B. Stockman, who are graduating in pianoforte.

At the close of the program, President Whitford spoke of the work of the School of Music, and presented to Katherine E. Maxson and Arlyne B. Stockman diplomas of graduation.

PROGRAM

The Spark—(Piano)—Rive-King; Willard F. Shadel.

In Happy Youth—(Piano)—Rohde; The Dancing Lesson—Dutton; Robert B. Rogers.

Au bord d'um Ruisseau—(Violin Duet)—Boisdeffre; Dorothy E. Larkin, Mrs. Place.

My Heart at Thy Sweet Voice—From Samson and Delila—Saint Saens; Gladys Hulett.

Capricante—(Piano)—Wachs; Glee L. Ellis. Cradle Song—(Violin)—Brahams-Kramer; Catherine G. Persons.

Serenade—(Piano)—Jeffery; Esther C. Mayer. Thank God for a Garden—(Song)—Del Riego; William Burdick.

The Dandies—(Piano)—Wachs; Ruth E. Paul. Rondino—(Violin)—Kreisler; Genevieve A. Ayres.

Witches' Dance, op. 17, No. 2—(Piano)—MacDowell; Wanda Olsted.

The Cave—(Songs)—Schneider; The Wreck of the Julie Plante—O'Hara; Richard Sheard.

6me Air Varie, op. 12,—(Violin)—DeBériot; Lilian B. Babcock.

Cantique d'Amour—(Piano)—Liszt; Katherine E. Maxson.

The Spirit of the Woods—(Piano)—Fiml; Arlyne B. Stockman.

"AS YOU LIKE IT" PLEASURES AUDIENCE

The general public regards the annual Shakespearean play as the most important evening event of commencement week. This came Tuesday evening, June 12, and was the nineteenth annual play of Shakespeare to be given in Milton College. The play was "As You Like It," and was presented before a large audience. The work of the cast was excellent, and a great deal of credit is due Prof. L. H. Stringer, who directed its production.

Aurel Denson, playing the part of Rosalind, was the outstanding star. She easily adapted herself to the change of mood and feeling required in playing her part. E. W. Vincent played opposite her in a very able manner, carrying the part of Orlando in fine style. Jaques and Touchstone, played by L. D. Seager and Milton Davis, respectively, kept the crowd in a continuous titter. Mention must not be omitted of the clever work of E. C. Samuelson, playing the part of William, who brought down the house with his comical acting.

The stage was very beautifully decorated with evergreen and other boughs. This part of the work was supervised by George Hutchins. The electric lighting made some trouble, as fuses burned out several times, leaving only blue lights burning. Following is the cast:

The Duke—H. W. Mikkelsen.
Frederick, his brother—C. Hinkley.
Amiens—Carroll Hill.
Jaques—Lloyd Seager.
Le Beau—Simon Kenyon.
Charles Charles, the wrestler—Raymond Pierce.
Oliver—Elmer Bingham.
Jaques de Boise—Simon Kenyon.
Orlando—E. Wayne Vincent.
Adam—Wilbur Glover.
Touchstone—Milton Davis.
Corin—L. S. Summers.
Sylvius—Merton Sayre.
William—Emil Samuelson.
First Lord—Corliss Baker.
Rosalind—Aurel Denson.
Celia—Clara Lippincott.
Phebe—Frances Buss.
Audrey—Miriam Shaw.

TRUSTEE LUNCHEON

Following the custom inaugurated one year ago the trustees held their annual luncheon on Wednesday evening in the

social rooms of the Seventh Day Baptist church. About seventy-five invited guests and trustees partook of the supper served by Circle No. 3 of the church. A review of the finances of the college was presented by the treasurer, C. E. Crandall.

The principal business was the report of the committee appointed to devise plans for increasing the endowment and equipment of the college. This report appears in full in the annual statement of the president. In substance it provided for the raising in the next five years of \$500,000 of which \$300,000 will be for endowment and \$200,000 will be for buildings and equipment.

There were many responses from the guests of the evening. Among them was a rousing speech from Dr. H. L. Hulett, of Bolivar, N. Y., who with Mrs. Hulett was spending the week in Milton.

COMMENCEMENT EXERCISES

Commencement day was a beautiful June day. The formal graduating exercises were held in the gymnasium at 10 o'clock in the forenoon on Thursday. The procession was formed on the sidewalk near the library building, and consisted of the college chorus, the faculty, the trustees, Rev. George B. Shaw, of Salem, W. Va., and the speaker of the morning, Dr. Silas Evans, president of Ripon College. As the procession passed to the platform the chorus and audience sang the college processional hymn, "O God, Our Help in Ages Past." The invocation was offered by Rev. George B. Shaw. The chorus music of the program was unusual and beautiful. It was in choral style and was sung without accompaniment. The selections were arranged by F. Melius Christiansen of St. Olaf's College, and were rendered after the manner of the music sung by the celebrated St. Olaf's Choir.

President Evans of Ripon College with his own happy manner,—a combination of humor and force, then delivered his message, "Say Yes." There is in these days so much doubt, so much hesitation, such a free use of destructive criticism, and all this makes for loss of energy, loss of happiness. A small tool and a small brain can tear a building to pieces. What is needed to wreck things? A little effort, a little malice will do it. But to build the

building, to lay stone on stone, beam with beam,—what skill, patience, intelligence, what vision is required! To build, to construct, to create,—this is man's true function. Let us be upholders, not destroyers; let us be affirmative, not negative; let us say "yes," not "no."

In the practical realm this principle is necessary for success. Is it less applicable in the spiritual sphere? Who is big enough to assert a negative? "God does not exist," the narrow mind says. What have you done, sir, but to assert what you can not prove and to shut the door on progress? Better far assume that God is in his heaven, better far be courageous and rise to the plane of constructive action,—"do great things for God; expect great things from God."

At this point in the program Dr. A. L. Burdick, president of the Board of Trustees, made the following statement:

"On behalf of the Board of Trustees of Milton College I desire to make a brief but formal announcement.

"Ever since the death of our beloved leader, the late President Daland, the administrative work of the college has been carried on under the direction of an acting president, and while the affairs of the school have prospered in this way, there came a time when the trustees became convinced that the best interests of the college could no longer be served by this arrangement, but demanded that it should give place to some more stable form of management.

"Accordingly at a regular meeting of the trustees held in February, 1923, the problem of selecting a permanent president of the college was taken up, and by a vote of the trustees, which was made unanimous, Prof. Alfred Edward Whitford, who had been serving as acting president for the last two years, was called to become the president of Milton College.

"After careful and prayerful consideration, Professor Whitford has accepted this call; and so it becomes my very pleasant privilege to announce publicly that at the beginning of the next college year Professor Whitford becomes the actual president of the college. In the name of the trustees who have taken this action, I call upon you,—the members of the faculty, and upon you,—the alumni association, and upon you,—the members of the student body, upon you,—that larger body of true friends and supporters of Milton College, to stand loyally and enthusiastically behind President Whitford in this new relationship, to the end that the future history of this institution may be a worthy successor to its most honorable past, and that its position in the educational world may be permanent and secure."

President Whitford responded as follows:

"My friends, I am deeply sensible of the honor and the responsibilities which this great office has put upon me. I have accepted it in good faith, firmly believing in the permanent future of Milton College. It shall be my constant aim to uphold the high standard of instruction maintained by the late President Daland and to do my utmost to secure adequate endowment, buildings and equipment to meet the growing needs of our college. I ask for your loyal support and cooperation."

President Whitford read the annual statement which is given in full on another page.

The gold medal, now known as the Rolland M. Sayre Athletic Medal, was awarded to Otto O. Dillner, '25. This is given to the male athlete of Milton College who has maintained during the year the highest qualities of good sportsmanship in athletics and consistent scholarship in his studies.

The degree of bachelor of arts was conferred on eleven young people. Following is the list of their names and their respective theses:

Albert Henry Babcock
Thesis—The Determination of Carbon in Coal

Jessie Sarah Burnett
Thesis—The Immortality of Latin Literature

Howard Victor Fox
Thesis—Chemistry and Sanitation

Amie Catherine Greene
Thesis—The Life of John Milton as Revealed in His Poetry

Gerald Deane Hargis
Thesis—A Religion for Present Day Problems

Leo Lu Lamphere
Thesis—The Fauna of Storrs' Lake

Arthur Maxson Mills
Thesis—A Study of American Life and Character as Depicted in the Fiction of Realism

Elma Corinne Mills
Thesis—A Study of the Heroines of Thomas Hardy

Albert Gerald Sayre
Thesis—A Contour Survey of the Main Portion of Milton Village

Leona Iola Sayre
Thesis—An Eugenic Study of the Graduates of Milton College

Raymond H. Sholtz
Thesis—A study in the Preparation of Furfuraldehyde

The honorary degree of doctor of divinity was conferred on Rev. George B. Shaw of the class of 1891. In conferring the degree, President Whitford said:

"George Bly Shaw, honored friend, for thirty years minister of the gospel, successful pastor of churches east and west, always a wise guide

and sympathetic counselor of young people, preacher of the Word, whose dignity and power are only exceeded by your modesty and absolute integrity, courageous leader, touched with the spirit of evangelism and devoted to the truth, exemplar of the Christian virtues,—in recognition of your achievements and of the services which you have rendered and will still continue to render to humanity, and by virtue of the power vested in me by the Board of Trustees, I hereby confer upon you the degree of doctor of divinity."

The benediction was pronounced by Rev. Dr. Edwin Shaw.

CLASS HONORS

The names of students who received the highest grades in their respective classes are announced at the commencement exercises. Usually the first and second honor is announced for each college class. The first honor in the three lower classes carries with it a scholarship for the next year.

Freshman Class—First honor tied between Orville C. Keesey and Albert E. Whitford. Second honor, Clarence H. Hinkley. Third honor, Paul L. Ewing.

Sophomore Class—First honor, Elmer M. Bingham. Second honor, Frances M. Buss.

Junior Class—First honor, Myrl N. Davis. Second honor, Catharine Shaw.

Senior Class—First honor, Elma C. Mills. Second honor, Albert H. Babcock.

PRESIDENT'S ANNUAL STATEMENT

These commencement exercises mark the end of another school year. For years it has been customary for the president of the college at this point in the program to present a summary of the year's work. The past year has been one of growth. While we have not succeeded in breaking any of the records of previous years either in scholarship or in student activities, nevertheless the year is marked by growth in every activity of the college.

The enrolment has been the largest in the college department in the history of the institution. Years ago when we had a large number of students taking work in the preparatory department, the total enrolment was larger. But now when excellent high schools in nearly every community furnish preparatory work, it is no longer necessary nor desirable for us to maintain classes for students preparing for college. Our efforts are directed

strictly to the maintenance of a college of liberal arts and of a School of Music which in many respects is an integral part of the college proper. The last three years have shown a steady increase in number of students enrolled in the four college classes. Three years ago we had just 100 students and during the present year 144 students have attended our classes, an increase of 44 per cent in three years. Our freshman class during the year numbered 58 students. The prospects are bright for a new class as large next fall.

The usual standard of excellence in all the departments of instruction has been maintained. Dr. Edwin Shaw who came back to us last fall as professor of philosophy and religious education after an absence from the institution of fourteen years, is putting all the enthusiasm and experience of his life into the building up of the department of religious education. In this way we hope that Milton College, which is confessedly a Christian college, may better fulfill its mission in training young people for Christian leadership.

The scope of the work done by the department of physics has been enlarged under the direction of Mr. Carroll F. Oakley who took up active charge of that work last fall. Through the management of Mr. Oakley, and by the generosity of his class, the class of 1922, an excellent motion picture machine has been added to our equipment. This machine has been used frequently by the department of biology, physics and athletics.

The increased enrolment in classes in biology this past year necessitated considerable addition to the equipment. The biology department has been ably conducted by Miss Ruth Stillman under the general supervision of Professor Hall who is just completing the course of his doctor's degree at the University of Wisconsin.

In oratory and debating, our students have made a creditable record this year. For the first time in years we had a representative, Mr. Richard Sheard, in the annual contest of the Wisconsin Oratorical League. We engaged in intercollegiate debating with four colleges and we propose to put forth greater efforts next year into this important activity.

In all departments of music the usual

high standard has been maintained. Those of you who were privileged to listen to the excellent program of the School of Music last Monday night had ample evidence of that statement. The fact is we have a strong corps of teachers of music in piano, violin, voice and organ. These people under the able direction of Miss Alberta Crandall, the principal of the School of Music, are contributing much to the steady growth of Milton College. Mention should be made of the Choral Union in rendering Handel's Messiah last December, of the fine quality of work done by the Symphony orchestra, of the Glee Club who have had the most successful season in their history—all of these under the leadership of Professor Stringer—and the successful work of the Treble Clef under the direction of Miss Crandall.

The work of the department of athletics has been continued as begun last year under the financial management of the Alumni Board of Physical Education. The coach, Mr. George H. Crandall, has conducted the work in an able manner. While the past year was not unusually successful in the matter of games won and lost, nevertheless the name of Milton has gained noticeably in prestige among other schools both within and without the State. Of more importance, however, has been the increased spirit of loyalty and co-operation among the students, as evidenced not only in athletics but in other student activities as well, particularly during the semester just past. Financially, the year has been a trying one for the department. The larger program has meant larger expenditures. To meet this and to permit of greater gate receipts, the plan was successfully undertaken last fall of playing the home games in Janesville. Adverse weather conditions during the year, and especially at the time of the annual high school basketball tournament, reduced the probable receipts several hundred dollars. With a small balance in the treasury at the close of the basketball season, the student body approved of a program of spring athletics to include a short baseball schedule, one track meet and no intercollegiate tennis. The students also conducted a series of four motion picture shows that netted the department a good profit. The year closed with the total expendi-

tures for athletics of approximately twenty-six hundred dollars and the receipts slightly less.

I am glad to call attention to the growing interest in and widening influence of the two student Christian organizations known as the Y. M. C. A. and the Y. W. C. A. They have been increasingly active during the past year and their influence is felt in producing among a large number of students a deeper purpose and a more serious response to the calls for Christian service. At the State Student Conference held in LaCrosse last November, Mr. Otto Dillner, who was then president of our Y. M. C. A., was elected to the presidency of the conference for the coming year. Mr. Carroll Hill, the new president of our Y. M. C. A., is a member of the State Council which directs the Christian work among the students of the State.

The two publications of the student body, the Milton College *Review* and the *Fides*, deserve the earnest support of all loyal friends of the college. The editor of the *Review*, Mr. Myrl N. Davis, has done much to make the paper of real worth in keeping our friends informed at regular intervals concerning various activities of the college. The paper needs larger financial support. This can be secured if many more old students become regular subscribers. Our friends will find very interesting the new volume of the *Fides* which is now being distributed. The editor-in-chief, Mr. Charles F. Sutton, and his staff have given much time and effort to its preparation.

Reference has been made to the high quality of work done by our biology classes. I am glad to announce that after an absence of three years from active teaching in his department, Professor Frank Gregory Hall will resume his work next September as professor of biology. While at the University of Wisconsin he has been a popular instructor and has accomplished much research work of value. In Milton College Professor Hall will continue his research, especially on problems which relate to the physiology of respiration, and will offer the opportunity to his students to work on independent lines or to become associated with him in his own investigations. It is a matter of great gratification to all connected with Milton College that professor Hall has chosen to

return to his alma mater and have a part in building up the institution when larger and more lucrative fields are open to him. Not only will he fill a place as a most valuable teacher, but as a true friend and comrade to his students.

During the past year the courses in Education have been carried on by Professor Daland and Principal Buell of the Union High School. I wish at this time to extend the thanks of the college to Mr. Buell for his fine spirit of helpfulness and for the strong courses in education which he has given to our seniors, and to the faculty and Board of Education of Union High School for their co-operation in providing practice teaching to our students in education. The opportunities which our graduates have in this respect are unusual for a small college and are in part responsible for the successful record which our graduates have made in high school teaching. In accordance with the announcement made one year ago, Supt. J. F. Whitford, of Orchard Park, N. Y., will take up his work next September as professor of psychology and education. By his training and wide experience as a teacher and school administrator he is well prepared to offer our students excellent courses in pedagogy, both theoretical and practical.

We regret that Miss Zea Zinn, who has been for three years a very efficient instructor in English, is leaving our faculty at the close of this year. Since Dr. Daland's death she has taught the classes in freshman English and sophomore composition and has maintained well the high standards of requirements set up by him. She will enter the University of Wisconsin next year for graduate study.

In all the information that I have set before you I have had in mind evidences of growth. In one other important respect has Milton College grown, and that is in the favorable attitude of the people of the communities surrounding Milton toward the work of the college. This is as it should be, and is in many respects the most hopeful sign of our growth and permanence: for every college must ultimately look to the local constituency for the majority of its students. Evidence of the growing regard for Milton College as a good place to seek a college education is seen in the increasing number of high

school graduates that are coming to us from nearby towns and cities.

Milton College has certain definite ideals and traditions. We are striving to uphold them. One of our ideals is to maintain a college where all students may have the benefit of instruction given by mature teachers and where close personal contacts are possible between teachers and students. Therefore we do not aspire to be a large small college, but rather an efficient small college where strong work is done. The present equipment of the institution in buildings, recitation rooms and laboratories, and the number of our teaching force will not permit us to accommodate many more students than we now have. We propose to intensify our efforts in making the training which we provide more valuable for the limited number of students whom we can accommodate. While the scholastic and moral atmosphere at Milton is wholesome and the ideals of the institution are high we do not wish our friends to imagine that we are maintaining a reform school. We greatly desire a body of students whose aims and purposes are serious and earnest, and who have habits of self control. For these reasons as we approach the limit of our capacity, we shall strive to select those students entering Milton College who will contribute something wholesome and constructive to our student life.

The financial condition of the college is very satisfactory. In the two years just preceding the present year the institution closed its books without a deficit in its income and expense account. In fact during those years the accumulated indebtedness was reduced from \$10,000 to about \$6,000. It is probable that with an extra effort in securing the payment of pledges on our Sustaining Fund before July 1, we shall close this present year with a surplus. All of this has been done in the face of a rapidly growing budget due to necessary increases in salaries and higher cost of supplies.

Since the report made one year ago more than \$7,500 have been added to our endowment funds. This sum has come principally through bequests and our share in the funds of the Wisconsin Colleges Associated. Our total endowments at the present time are about \$264,000.

For several years it has been an obvious

fact that very soon the college must make a supreme effort to increase very materially its endowment funds. These surpluses in the income and expense account for three years have been possible only because donations for the expenses of the college have been made by a large number of people. Out of a total expense in 1921-1922 of \$33,000, over \$9,000 came from gifts of churches and individuals for current expenses. The bills have been paid, but this is not a safe way to insure the permanence of an educational institution. The demands of modern education and the minimum requirements set up by standardizing agencies make it necessary for us to have an income from invested funds of \$25,000 a year. This represents a principal sum of \$500,000.

In attempting to meet this situation the Alumni Association at its mid-winter meeting discussed enthusiastically plans for raising funds for endowment and buildings. A committee was appointed to study ways and means. At a subsequent meeting the Board of Trustees unanimously approved of the movement and appointed the same individuals as their committee. After careful consideration the committee presented a report to the trustees at their meeting last evening. The recommendations of the committee were adopted unanimously by the board and are in substance as follows:

"Owing to the growing needs and opportunities of the college, it is necessary that a large increase in endowment buildings and equipment shall be provided in order to insure a continuance of the high standard of educational work which is done here. It is therefore recommended that the sum of \$500,000 be the minimum amount considered to fill this requirement and that it be divided as follows:

"(a) The sum of \$300,000 for permanent endowment.

"(b) The sum of \$200,000 for buildings, improvements and new equipment.

"It is recommended that the above named sum be raised by a concerted campaign within a period of five years. Owing to the fact that endowment is the greatest need of the college it is further recommended that this item be given pre-eminence throughout the campaign."

The committee who have charge of this campaign are the president of the college, Dr. A. L. Burdick, Dr. George W. Post, Jr., Mrs. Alida H. Morse, and the president of the Alumni Association (Dr. B. F. Johanson).

Inasmuch as I have been asked by the Board of Trustees to give the major portion of my time, as president of the college, to work outside of the walls of the college during the next year in helping to organize the campaign for raising funds and to work in other lines, it has seemed an appropriate time to appoint a dean of the college whose work in addition to his teaching shall be to supervise the student life within and without the classroom and in the absence of the president to act in his place as the head of the school. In response to this need I take pleasure in announcing that the Board of Trustees have appointed Prof. John Norton Daland dean of Milton College, and that he will take up the duties of this office next year.

Now, my friends, let us face the future with faith and confident hope that all the plans that are herein outlined will be carried to successful completion, and let us as loyal sons and daughters of Milton set about it to accomplish this much desired result.

ANNUAL MEETINGS

The afternoon and evening of Thursday were given over to the Alumni Association for their meetings. Dr. George W. Post, Jr., the president of the association, presided. After the business of the association was transacted, the afternoon session was devoted largely to reminiscences related by the older alumni. Among those who spoke were, W. P. Clarke, '61; Mrs. Emma T. Platts, '64; Dr. O. E. Larkin, '78; J. N. Humphrey, '79; Rev. J. W. McGowan, '83, and Rev. George B. Shaw, '91.

In the evening at seven o'clock the regular alumni dinner was served in the gymnasium by the ladies of the Woman's Village Improvement Club. About 170 people sat down together. After the dinner under the skillful leadership of Dr. Post, as toastmaster, many interesting reminiscences were given. An interesting feature was the presentation by the latest addition to the alumni ranks, the class of '23, of \$600 in notes payable in two years toward a fund for the William C. Daland Memorial Library. Above all it was a time for good fellowship when once a year a large number of old students meet together for a common purpose.

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

SAVED BY GRACE—JUDGED BY WORKS

LESTER G. OSBORNE

Fred and Ernest were walking together from a union church service. Both were honest Christians. Fred being Lookout chairman of the Seventh Day Baptist Christian Endeavor society, and Ernest the president of the Presbyterian society. Their conversation was a continuation of a former one.

"Fred," said Ernest, "you have shown me that the seventh day of the week is the Bible Sabbath, and that it has never been changed. I'm sure of that."

"You couldn't help but see that, having studied it out as you have," replied Fred, "Are you ready to begin keeping God's Sabbath now?"

"No," answered Ernest, "I talked to our pastor last night and he said that the old dispensation of law is past, and that we are saved by grace, and not by what we do."

"I can't argue with you on that point, old man, for the Bible teaches that very plainly. But don't you think that a fellow ought to try to live as closely to the teachings of the Bible as he can, even though his sins are forgiven?"

"Why, yes, but—"

"Listen, Ernie, did you ever study the judgments?"

"I've heard of them, but I never studied them."

"Well, the Bible teaches three judgments of the individual. The first of course is the judgment of our sins on Calvary, when Christ died for us. The second is the judgment of self in the believer. The third is the judgment of the works of the believer. Of course you know about the first."

"Sure, 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.' That's in 1 Pet. 3: 18. And there is another about 're-

deeming from the curse of the law' somewhere."

"That is Gal. 3: 13, I think," said Fred. "Then Rom. 8: 1 says, 'There is therefore now no condemnation to them which are in Christ Jesus.' The result of that first judgment was death for Christ and justification for the believer."

"Uh-huh, salvation is the gift of grace, it comes when one accepts Jesus as his Savior."

"Now here is where the third judgment comes in," said Fred, "It makes a fellow think hard when he realizes that even though his sins are no longer held against him, he has to 'stand before the judgment seat of Christ' as it says in Rom. 14: 10. God offers salvation to the lost, and for the faithful service of the saved he offers rewards. Here," pulling out his pocket Bible, "read 1 Cor. 3: 11-15."

Opening the Bible Ernest read, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

"That seems to sum up the whole thing," said Fred. "We have the foundation. Jesus. It is up to us what we build. Somebody said that works don't save anyone, *but they are a sure sign that he is saved.* The result of this judgment the Bible says is reward or loss. 1 Thess. 4: 16-17 tells us that this judgment is to be 'in the air,' and Matt. 16: 27 shows that it will be when Jesus comes in the glory of his Father with the angels. Don't you see that even though we are 'saved by grace' we still have a duty in Christian conduct."

"You sure make that clear, old chap, but what has all that to do with the Sabbath?"

By this time the boys had come to Fred's house. "Come on up to my room, and we will finish this," said Fred. So they went up.

"Well, how far did we get?"

"I just asked you what all this had to do with the Sabbath?" answered Ernest.

"Just this," said Fred earnestly. "The moral teaching of the whole Bible is summed up in the Ten Commandments, isn't it? I mean any moral teaching in the whole Bible will come under one of those ten broad principles."

"That's right. Jesus summed them all up in the words 'Love to God and love to man,' in Mark 12: 30-31."

"Just what I was going to say. Now here. You said that the Sabbath is taught in the Bible, and that there has been no change recorded or hinted at, didn't you?"

"Uh-huh."

"And it was sanctified by God. Do you know Schofield's definition of sanctify? He says it means 'set apart for the service of God.' You know it is always called God's holy day (Isa. 58: 13-14), and it is to me a continual reminder of God (Ezek. 20: 12, 20), and his creative power (Ex. 20: 11). And read Mark 2: 28, will you?"

"The Son of man is Lord also of the sabbath," read Ernest.

"Exactly. Say, Ernest, when God puts his unvarying yardstick, those ten imperishable principles, alongside your works at the time of the third judgment, will it spell 'loss' or 'reward' to you?"

"Fred, I see it so clearly now, and I thank you for showing me," said Ernest brokenly. "I really believed I should keep the Sabbath all along, but I was trying to find an excuse. From now on I will keep the Sabbath of the Lord my God, because I love him and want to do his will."

Berkeley, Cal., June 16, 1923.

GENERAL CONFERENCE NOTICE NO. 2

The General Conference will convene at North Loup on August 22, 1923. Our North Loup church and society earnestly urge a full attendance. You can reach here over the great Union Pacific Railroad, the finest natural railroad bed and route in the world, with three trains a day each way from Grand Island. Or you can come by automobile through Grand Island over the Lincoln Highway, which the *Pathfinder* says in a late issue is now the longest street in the world. A federal highway also runs from Grand Island and through North Loup, only fifty miles distant.

The North Loup valley is one of the most beautiful and fertile valleys in the United States, and is very often so mentioned by travelers, tourists, and in books and periodicals. Our altitude is about two thousand feet, and our nights are usually cool and comfortable. Why not take your vacation at this time and attend Conference?

For information as to routes write W. G. Rood, chairman of transportation.

Mrs. W. J. Hemphill, chairman of the Entertainment Committee, desires that all delegates as far as possible report to her in advance, since lodging and breakfast are being provided for all.

All young people desiring to serve as waiters should inform Mrs. R. O. Babcock or Mrs. W. G. Johnson, joint chairmen of the commissary department, at an early date.

Mrs. Esther E. Babcock, director of music, asks to have it announced that she desires all visiting delegates to help in the music and that she will call upon them freely to furnish music and to lead in the praise services if she can know who are coming prepared to so help. All persons having charge of any programs are asked to feel free to arrange with or call upon visiting delegates to furnish special music. However, any so arranging, and all who may come prepared to help in or to render special music are urged to notify Mrs. Babcock, and to bring their music with them.

Elderly people or any others needing special rooms, or rooms and entertainment close to the church, or any persons desiring camping grounds, or other special accommodations, are invited and urged to notify the local committee.

Persons desiring information on any of these subjects or upon other subjects relating to Conference may also write to W. G. Rood, secretary of the local Conference committee, or to Pastor H. L. Polan, or to the undersigned.

E. J. BABCOCK,
Chairman, Local Conference Committee.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15: 58).

MISSIONS

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

A FORMER CORRESPONDING SECRETARY

REV. GEORGE E. TOMLINSON

Below is given the conclusion of the annual report of the Board of Managers of the Missionary Society fifty years ago. The report was prepared by Rev. George E. Tomlinson, who was then pastor of our church in Westerly, R. I., and corresponding secretary of the society.

Mr. Tomlinson was one of the most scholarly, eloquent and farsighted ministers among Seventh Day Baptists in his day or any day. He was born in Shiloh, N. J., eighty-five years ago. His departure for college, at the age of eighteen, was made memorable by the assembling of the neighbors to pray for God's blessing upon him as he started out over the sea of life. His entire life was characterized by the same spirit. Many positions opened themselves to him, particularly in the teaching professions, and he did spend a considerable time in teaching in various academies and Alfred University; but the ministry was his delight and he served several churches with marked ability. His death came in middle life and suddenly. His son, Rev. Everett T. Tomlinson, is one of the foremost ministers among the Baptists and the author of many books.

He was corresponding secretary of the Missionary Board seven years and the extract given below is not only a specimen of his style and spirit, but it sets forth the true position of missions in denominational life.

CONCLUSION

The mission of Christ to the world, is the mission of his people in the world, to seek and save the lost. This is the missionary spirit. It is radical in its nature, demands, results. Just so surely, and so far, as a vigorous spiritual life exists in a person or a church, is there the manifestation of this missionary spirit. When the *Metis* was wrecked off Watch Hill, a lit-

tle girl about ten years of age was brought by the breakers within reach of the man, who, with the rope around his body and the end held by those on shore, had gone out into the surf to reach any who might come within the power of rescue; the very instant the child grasped with one hand that outstretched arm and knew she was saved, the other hand reached out instinctively and laid hold of another behind her, who was struggling in the waves, and who was thus brought safely to shore. So, when, in the darkness of storm and night, with death impending, a man or child grasps with one hand the rescuing arm of Jesus and learns what salvation means, that very moment, with spontaneous desire and eager effort, the other arm goes forth to grasp those who are still floundering in the waves of sin and death. Or, we may change the illustration, and say that the missionary is the one who goes forth into the waves to rescue those whom sin has wrecked and cast into the breakers of death; and that he can only succeed in the attempt, as he is united to Christians, who remain upon the shore, by the three-fold cord of similar interest, co-operation and support. If we do not go into the waves, it is ours to furnish the ropes, and maintain the needful connection and render the necessary aid. The missionary is the special work of the church—a work, to which we are called by the impulses of our own Christian life from within, by the cries of the perishing without, by the ringing command of God from above. Let our watchword henceforth be, "Christ for all the world and all the world for Christ."

We have said that the missionary is our special work. It is so by virtue of our own Christian life. No Christian, no people, can have any mission of God that shall take precedence of the work of saving men. If the inquiry be raised, what relation does our missionary work sustain to other departments of Christian labor among us, we answer, its position is fundamental to them all, and in it all other interests meet and mingle. We need in our churches, in our missions, everywhere, to cultivate and rearouse the old evangelical spirit. This is our life. It thrills, develops and energizes, as nothing else can. "Immediate salvation in Christ for the perishing"—let this cry come up

all along our lines from hearts full of love of Christ and that must see the salvation of God, and we should become a new people at once, and should witness an immediate and marvelous growth, such as never can be gained by the mere presentation of denominational truths, however sacred, or however important. Far distant be the day when we shall be ready to accept, as a people, the idea, that we have, or can have, any mission above that of bringing men to Christ. Let Christ the crucified and living Savior, be so lifted up by us before our fellow-men, that he may himself, as he surely will, and in his own way, draw them unto himself and his truth in love and obedience. Life and growth are surely before us in the direction of evangelical or missionary labor, at home and abroad. And it would be a most profitable arrangement, if, in addition to our foreign and our home work in its various departments, the board could support a number of judicious evangelists, men adapted to that special form of labor, to send them at once to churches that might desire their aid for a time, and when not thus employed, to set them at work anywhere, within or without our bounds, where a door of usefulness might open.

The connection of our missionary work with the extension of Sabbath truth and practice is too evident to need more than a passing mention. Most effective opportunities for enforcing the truth are constantly presenting themselves to our missionaries. And all experience shows, that just as they have been faithful and successful in presenting a genuine gospel, have they also been successful in turning men to truth and duty. Although not having much faith in the religion of figures, special pains were taken last year to gather up, so far as they could be learned and expressed numerically, the visible results of the missionary labors for the year, and it was found that while two hundred or more had been baptized and fifty at least had been reclaimed, not less than fifty had been converted to the Sabbath. The proportion of converts to the Sabbath to the whole number brought within converting and reclaiming influence, is not, we think, greater than usual, nor greater than might be generally ex-

pected, nor so great as would finally be realized. And even in reference to our foreign mission, who shall say that as Seventh Day Baptists, anxious to disseminate the truth in reference to God's long-neglected law, we can afford to lose the influence of a growing and well supported church of our own in such a commercial center and in a place of such international importance as the city of Shanghai?

It were easy to show, were not this report already becoming too lengthy, the similarly vital relation of our missionary work, to our educational, publishing and all our denominational interests. But it is not necessary. And although the fact of the relation might be easily shown, the extent of it would be determined with difficulty. How could we estimate, for instance, the effect originally of the establishment of the China Mission upon us as a people? Who shall be bold enough with prophetic eye to pierce the future and foretell the influence of its present re-establishment? Who shall say that it would not vastly strengthen us in every way to make arrangements at once for establishing a mission in Japan, that land so recently shut up against the tread of the foreigner, but now opening so wonderfully to receive the influence of Christianity and civilization? Shall we have no share in this great work? Demand sacrifices, would it? Shall science send her devotees at whatever cost of life or treasure, to the uttermost parts of the earth, and shall there be no room in Christianity for chivalry and heroism? In the divine economy nothing is lost, and that which at the time seems profitless or venturesome, often proves a grand investment. Some one has well said, "When the early church proposed missions to Saxony and the British Isles, doubtless there were those who said it was wasteful and visionary. Were there not multitudes in Greece and Italy who had not received Christ? Why leave the shores of the midland sea, the seat of mighty empires, the center of the world's civilization, for distant islands, and storm-swept seacoasts, the homes of skin-clad rovers of the sea? Why send men of learning and culture into German forests, made horrid by the shrieks of human victims

offered in sacrifice to sanguinary gods? Yet those fierce pagans were our ancestors. From them have come England and America with more evangelizing power than in all the world beside. We do not know what part in the grand march of human events, the nations, now obscure, are to take." China containing one-third of the population of the world, is not always to be walled off by itself in stolid self-sufficiency. He who knows the end from the beginning, and has chosen means adapted to the end, however great the disparity may appear, has directed us to go into all the world with his gospel. In this glorious work, it is certainly our privilege, as a people, to share. If we are few in numbers, the early Christians were fewer still. Yet they revolutionized the world. Confidence in the gospel as the power of God unto salvation is itself victory. Evermore, whether in personal attainments as Christians, or in victory for the truth, the formula of Christ holds good, "According to thy faith, be it unto thee!" May God grant us the faith to attempt greater things, and then we may look for greater results. Meanwhile let us cherish that spirit of gratitude for the results already accomplished, which shall best prepare our hearts to undertake, and our hands to execute, whatever God has for us to do, as the opportunities of the future shall unfold before us.

In behalf of the board.

GEORGE E. TOMLINSON,
Corresponding Secretary.

CONFERENCE NOTICE

Only a few weeks until time for our General Conference.

We hope many are making plans to be at North Loup. That we may make your stay with us very pleasant and profitable, we are asking you to send us your names as soon as possible. We wish the pastors of our churches would bring this before their people at once, and send names of all who expect to attend.

Lone Sabbath-keepers, send us your names.

Names may be sent to any member of the Entertainment Committee,—Mrs. W. J. Hemphill, Pastor H. L. Polan, Mrs. C. W. Barber, Mr. W. T. Hutchins, Miss Marcia Rood, Mr. H. L. Johnson.

PERSONAL EXPERIENCES AND REMINISCENCES OF EARLY LIFE IN NORTH LOUP, NEB.

IV

EDWIN J. BABCOCK

INDIANS, INDIAN SCARES, AND INCIDENTALLY, COYOTES

The North Loup settlement was made just after the frightful Indian massacre in Minnesota, where many of our people had lived. This North Loup settlement was the hunting, fishing and trapping ground of the Pawnees, whose reservation was about fifty miles southeast of us. The bloody and treacherous Sioux were northwest of us, and continuous horse stealing, raids and warfare were carried on between the two. These Sioux on their expeditions never failed to steal the horses of the white settlers nor to commit any other depredations when there was any chance of their escape, and woe to the poor settler whom they caught away from home and unprotected.

They, too, however had real grievances against unprincipled trappers, hunters and other whites. An Indian swing in a tree top, used as a grave, and another grave, probably of a chief, on the top of a high hill, had been violated and robbed by white ghouls, and many a lone Indian had been picked off by a hunter with his new long range needle gun. An unprincipled horse dealer at Grand Island had even penetrated the Bad Lands, and had run off an entire drove of several hundred Indian ponies, and many fights were had between Indians and settlers and between the Indians and the soldiers.

It was fifty miles to the nearest railroad, and twenty-five miles to the nearest small camp of soldiers to the southeast, and no protection for thousands of miles to the north and west. The settlement was on its nerves all the time over Indians. Any untoward noise or light at night meant an Indian scare.

I remember during the summer of 1873, some one saw a flaming beacon light on the hills or bluffs away to the north; then they saw, or thought they saw, another one miles to the west. By noon next day, scores of settlers imagined, or thought they had seen similar ones in other directions, and had heard strange noises or calls. Soon all had

gathered at father's (Elder Babcock's) log house, for a grand council. Many were in favor of abandoning the new settlement for good and all. Others wanted to withdraw down the valley toward the older settlements and wait for soldiers. But to do either and leave their homes and crops would be suicidal to the new colony. When this latter course seemed likely to prevail, Elder Babcock proposed that a sod fort be built on his farm. The clearer headed ones at once fell in with the plan. The hot heads reluctantly acquiesced, but insisted that all other work should be entirely dropped, and that work on the fort should commence early the next morning. But father and these clearer headed ones, soon devised ways to postpone the building from day to day till the excitement died down, and it was never built. Father always thought that had they yielded to the moving plan, the new Seventh Day Society would have been irretrievably crippled if not entirely lost.

My first Indian (?) scare was the same fall. Cold weather and several light snows had come upon us, and I had no shoes and was still going barefooted. Thomas McDowall had started the first shoe shop, over on the corner of Dr. Badger's claim, and was making me a pair of boots. With my brother Art, and my cousins Ernie, Evie and Laudie, we started a little after dark across the prairie to the shoe shop, about half a mile away toward the hills. It was snowing again, and I wanted and needed my new boots. We were about half way over, when through the still night air, there came a blood-curdling, hair-raising yell, and a quick succession of war whoops from just over behind the hill, such as we had never heard before. It was as though ten thousand demons were gloating over some victim in their wild orgies. An Indian war dance, we were sure. To our heels, to our heels, and back we raced, wild with fright and fear. Father too, had heard it, and with Myra and little George had rushed out of doors, and they were listening with drawn and anxious faces. There came another wild and continuing yell, and howls of rage, and our fear was unspeakable. But suddenly father's face relaxed, a twinkle showed in his eyes, and he commenced to smile, as we crowded about, with the smaller children clinging to him. Why this

change in his demeanor? Coyotes, only coyotes, he told us, and tried to quiet our fears. We could not believe it, and even were it coyotes, there were at least ten thousand in the pack, we tried to tell him, and they would soon be upon us.

Later, during the winter months, we became used to them and their yells and howls, and learned that a half dozen coyotes in a clear night could make the noise of several hundred men, and that one lone coyote on a hill top the noise of twenty-five or thirty people. It seems unbelievable, but such is the fact.

My next personal scare was not due to coyotes, nor to any freak of the imagination, but was a real, live, honest-to-goodness Indian experience.

George Larkin needed a new house. He had outgrown the old dugout where the first election in Valley County was held, and wanted to build a log house. The government gave the early settlers permission to cut timber in the cedar canyons, not only for their own use, but to sell at Grand Island and other settlements for a little ready money, or in trade for their supplies. One can scarcely tell what this meant to the new settlement in the Loup valley. Few if any of the early settlers had the money to buy lumber, and even if they had the money, it must be brought from Grand Island, fifty miles away, through sand, mud and streams, and over the Chalk Hills, with no regular road and but one bridge. Sod houses were comfortable in many ways, but they had their drawbacks, and so the aristocracy of the valley sought to build log houses of oak, cottonwood and cedar, preferably cedar, and for strength, durability and beauty, the red cedar of the Loup valley vies with the famous cedars of Lebanon.

Mr. Larkin's team had been stolen some time before by a noted outlaw band. So he arranged to go ahead on foot and cut his logs, and in about a week my uncle H. A. Babcock and myself were to drive up with two teams and haul the logs down for him. Mr. Larkin was one of the best hunters in the settlement, and had found a new canyon, about fifty miles up the river and about thirty above the farthest settler, filled with the very finest cedar trees. So, taking his two guns, a rifle and a shot gun, his ammunition, a blanket, an axe, a butcher

knife, a little flour, a skillet, some salt, and matches, he started on foot to find and cut his logs. Like most hunters he could walk with such a load all day with a long and well-remembered stride.

At the appointed time, uncle Heman and I, a boy of fourteen, started with our two good teams, and the running gears of our wagons, carrying our lunch boxes, blankets, guns, lariat ropes, and other accouterments, tied and strapped onto the back axles and hounds of our wagons, we sitting on top. We camped at noon at the last dugout in the settlement but no one had occupied it for many weeks. Beyond, there were no more settlers and not a sign of civilization, only bare prairie. As we went further up the valley, even green grass disappeared, and we could see nothing but ashes for our horses to eat, except close to the river. Upon reaching the mouth of the canyon, we left the valley and drove up it for several miles. We reached the Larkin camp a little before dark and found that he had his logs cut, trimmed and piled, ready for hauling but we could not well camp for the night, since there was no grass or water for the horses. So, although we had already driven over fifty miles and were tired and hungry, we loaded up and drove down the canyon to the valley, and on to the low river bottom, where we found a little green grass and could get water, and camped under the high banks of the second bench, picketing our horses. I never was so hungry in my life. Mr. Larkin had shot a deer and a young elk and had jerked the meat, which he had cut in strips. For a part, he had dug a narrow trench in the ground, built a fire in it, raked out the ashes, put in strips of venison, and then covering them all over, had allowed them to cure. The rest, he had likewise cut into strips and hung up high in the trees, curing them in the air. As we started down the canyon with our loads, he gave each of us chunks of this dried or jerked venison, which we sliced and ate. I thought I had never tasted anything so good in my life, and I have ever since remembered that jerked venison as the best meal I ever ate. One who has never tasted dried venison, jerked and cured in this manner can not appreciate its juicy and fine flavor.

After making camp, we built a fire, ate our further supper of bread and more ven-

ison, spread our blankets upon the ground, and being very tired and weary, were soon sound asleep.

I don't know when it was that I woke up in the night. Everything was still, so still it seemed uncanny. Even the horses had finished cropping the witch grass, and were quiet. But I had suddenly awakened, and had a strange feeling that something special had roused me. I lay there for what seemed half an hour wondering about it, when I noticed one of the others moving, and we soon discovered that we had all awakened in the same way, and at about the same time. We lay there awhile longer, discussing the strange occurrence, when there was gradually borne in on our consciousness, a faint rhythmic throbbing of the earth. This throbbing gradually became heavier, and soon we began to hear, as well as feel a faint beat, beat, beat, like the hoofs of a galloping horse. We put our ears to the bare ground, and then to the wagon wheel, and listened. The sound grew gradually louder and nearer, beat, beat, beat, till we felt sure that it was either wild elk or horses. They were coming from the direction of the settlement. What could it be? There were no settlers nearer than our own, thirty to fifty miles away. No soldiers were known to be in that part of the country. We soon concluded that this must be a band of Sioux Indians returning from a hunt or from a raid upon the settlement. Would they discover us? Would our horses whinny or keep still? Would the Indians attack us? There we were, two men and a boy alone, and many miles from the nearest settlement, with a band of Indians between us and the settlement, bearing down upon us. The very least they would do would be to run off our horses, but that was more than enough. We got our guns ready, crouched under our wagons, and prepared to defend ourselves and our horses if necessary. The Indians seemed to be coming directly at us, but there was nothing more we could do. There was no timber we could hide in. To get on our heavy farm horses and try to ride away would be suicidal in the bright starlight. Finally we saw a faint blot down the valley, that resolved into dots, that grew into forms, while the steady thud, thud, thud, became louder and closer until they

(Continued on page 158)

WOMAN'S WORK

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

WORKERS' EXCHANGE

In Worker's Exchange this week we have the splendid reports of the societies of the Central Association, presented at the recent meeting of that association. One report, that from Leonardsville, has already been printed.

A letter from Berlin, N. Y., Eastern Association, tells of the observance of Rally Day, but states that because of sickness and death in the community their plans for the observance of the day were very much simplified.

ADAMS CENTER, N. Y.—The Ladies' Aid society of the Seventh Day Baptist church at Adams Center, N. Y., to the Central Association held at Verona, N. Y., June 14-17.

We would report that our work has been very much like previous years. We have had thimble socials, also during the winter months day socials where the gentlemen were invited. At our socials besides a short program, the birthdays of those whose birthdays have occurred in the month have been celebrated. They have been seated at a decorated table, place cards and birthday cake have also been features of the table. It has been work for the Social Committee, but each one has enjoyed celebrating his birthday and giving his offering. At Thanksgiving time the social was on Thanksgiving and a special offering was given. Envelopes attached to paper turkeys had been given out previously. The envelope contained a verse asking for a nickle for each of our blessings.

Our society is made up of all ladies and young women in the church and society. We still have the \$1.00 pledge. Sewing has been done for the Jefferson County Orphanage at Watertown, N. Y. A drama, "An Old Fashioned Mother," was presented in March by our young people. Our annual dinner was given in the church parlors on Election Day and was well patronized as in years past.

One hundred dollars has been sent to the Forward Movement treasurer for the Woman's Board. We also gave \$50.00 toward the Denominational Building. We have a collection at each meeting and a tea, the proceeds from which are used for mission work. Clothing was contributed and sent to the Near East.

Our Mission Circle has held six regular meetings—subject, "Our Denominational Work."

Through the county W. C. T. U. a prize was offered to the high school student who wrote the best essay on the effects of tobacco on the student. One of our boys, Lyle Langworthy, received the prize.

As a society we feel we have been wonderfully blest.

Respectfully submitted,
MRS. MAY JONES,
Secretary.

BROOKFIELD, N. Y.—The annual meeting of our Ladies' Aid society occurred July 5. A delicious supper was served to over sixty people and all seemed to enjoy the occasion. We have been busy during the year trying to do our part in the Lord's harvest field.

There has been much sickness here during the year, especially throughout the winter. In some of our homes there were six or seven ill at one time and we tried to help the sick mothers by sewing and mending for the children and also by sending sunshine boxes and fruit, and helping some in the homes.

We have less than thirty members but our treasurer's report shows that we have raised during the year ending June 30, about \$330.00. Of this sum we have laid by \$100.00 to be used in painting our church when our Baptist friends get ready with their part, as we own the church together. We have paid \$130.00 to the New Forward Movement and have helped our church with various other expenses. We raise our money by dinners, socials, making quilts and other sewing. Last fall we had a booth at the fair. All this means much hard work but we enjoy it and feel that we are doing a little something to keep things alive in the good old Brookfield Church.

A MEMBER.

DERUYTER, N. Y.—To the Ladies' societies of the Seventh Day Baptist Central Association, Greetings.

Our society would report that while the attendance at our meetings is not large, we have much cause for encouragement, and we have been blessed by our heavenly Father in many ways.

Our meetings have been held regularly, with few exceptions, during the past year. Several all-day meetings have been held which were not only enjoyed socially, but much work was accomplished in the way of piecing and tying quilts. We are now engaged in sewing carpet rags for rugs, from which we hope to obtain a goodly sum. Food sales have also been given and just preceding the holidays, a sale of food, candy, fancy work, aprons and quilts was held, from which a good amount was received.

The society has already paid in its apportionment of \$60.00 to the Forward Movement for this year. Some money is still on hand for other purposes. A five-cent collection is taken at each meeting for what is known as "The Sunshine Fund," the purpose of which is to buy flowers and dainties for the sick and shut-ins.

In all we feel we are gaining in interest and attendance, and are hoping and praying that we may still be of greater use in our Master's cause.

Respectfully submitted,
MRS. R. W. WING, *Secretary.*

VERONA, N. Y.—The Ladies' Aid of the First Verona Church would report that only ten regular and three special meetings have been held the past year.

The interest in the society has been increased this year by dividing the society into two divisions. We have held socials and entertainments and have raised money by selling candy, stain remover, taking Larkin orders, and making and selling aprons.

We packed two boxes of clothing valued at \$60.00 which were sent to Little Prairie and Gentry, Ark. We have made two quilts and have another nearly completed. We have paid \$25.00 toward the Forward Movement and have raised about one hundred dollars for local purposes.

MRS. G. HOWARD DAVIS,
Secretary.

WEST EDMESTON, N. Y.—To the Central Association held at Verona, N. Y., Greetings.

The Aid society of the West Edmeston Seventh Day Baptist Church would report a prosperous year. While our membership is small, only sixteen active and one honorary member, we have held thirteen regular sessions at which the collections have averaged over five dollars.

In July we held an ice cream and candy sale from which we realized \$23.75. The society has raised \$98.83 the past year; that with the \$13.00 on hand enabled us to do the following to help the Master's work. We have given \$55.00 to the Forward Movement and \$25.00 to the church. The society pieced two quilts, made a pair of sheets and two pairs of pillow slips for the Fouke School. We furnished a sunshine bag for one member who was sick, and in various ways have tried to "let our light shine" in our community.

Respectfully submitted,
MRS. FRED C. LANGWORTHY,
Secretary.

Let us get rid of the notion to which not a few preachers have given currency that many people have forsaken the churches because they have found something better. Their choice is not between the God whom Christ has revealed and a greater deity. It is not even a choice between God and Darwinism, or God and Marxism. In the majority of instances the choice is between the loftiest, noblest and most glorious religion known to earth, and the material profits, pleasures and advantages of temporal life. We care not how ignorant and degraded certain presentations of Christianity may be, nor how much its truths are discolored or demoralized by superstition. At its worst, so long as it retains the sacrificial Christ, it is infinitely superior to any modern cults which teach that sacrifice is superfluous or that pain is an imaginary evil, or that man's success in sex conquests or his acquirement of possessions are the most desirable things he can covet.—*S. Parks Cadman.*

Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt.—*Shakespeare.*

YOUNG PEOPLE'S WORK

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

GETTING ON IN LIFE

WALTON H. INGHAM

Christian Endeavor Topic for Sabbath Day,
August 18, 1923

DAILY READINGS

Sunday—By industry (Prov. 28: 19-22)
Monday—By integrity (Jer. 7: 5-7)
Tuesday—By honesty (Ps. 15: 1-5)
Wednesday—By religion (1 Kings 3: 6-15)
Thursday—First things first (Matt. 6: 33)
Friday—By generosity (Luke 6: 37, 38)
Sabbath Day—Topic, How to get on in life
(Deut. 8: 1-18)

Mr Nathan Strauss, the eminent Jewish philanthropist, in response to a question of a similar nature affirms there are two qualities without the possession of which no young man may expect to succeed and with which he is reasonably sure of success, and these qualities are industry and thrift.

These are the virtues that early are instilled into the life of every Jewish boy. The proverbial success of men of this faith proves the soundness of the advice.

Other qualities, of course, go to make young men successful in life and need to be cultivated: good schooling that develops vision, civility, courtesy always, economy, tact and self-confidence. Most of these qualities may be the possession of young people unless possibly the latter.

I am assuming that the topic, Getting on in Life, has particular reference to the business acceptance to the term, namely: How to make sufficient money to enjoy the comforts and pleasures of life and be well thought of in the community?

This definition is not the highest meaning of the question by any means but it is the commonly accepted one.

In what lines of trade or profession shall a young man engage to be thus successful? The particular line of occupation is not so all important as might seem at first, but the tenacity of purpose and unyielding determination to accomplish the task one has set out to do is all important.

In any undertaking he must be altogether

solid on his particular work, must believe in its worth and love the task.

It matters little what another may say or think of his work, it's his job of which he is not ashamed.

The Jewish junk dealer's trade appeals to few as a desirable one. He however is not in the business by reason of its inviting atmosphere but because it's his job and there is money in it for him. His zeal makes the trade almost a profession.

There are no special lines that of themselves guarantee success or presage failure. Results are so largely personal and variable. Intense, well-directed application however is absolutely essential in any industry.

I shall not presume to advise any young man just how to get on in life. That's his problem. There are countless editions of pamphlets which presume to answer these questions sufficiently to satisfy any young man's vanity.

A few thoughts may possibly be suggestive. Work, hard intensive work is the foundation on which every success is established. The work may not be apparent but it's there. The larger the sphere of activity the more strenuous the labor. There's no such street as Easy Way. That broad highway, traveled so generally years ago, has been converted into an avenue of rapid transit. The business world invites young men to join its ranks and receive the reward of their industry. To be successful above the average they must be bigger than their job.

It was a frequent comment of E. B. Saunders, that dear soul of years ago who gave up banking to lead men and women to Christ, that what was so much needed now was a religion that would make young men not only good but good for something,—good carpenters, good farmers, good masons, good blacksmiths, any of the ordinary everyday trades.

Opportunities for large success and great service await young men now even more than in the past. Applied industry is the tool that does the business whether its particular field of activity be in the country, in some line of trade or in the professions.

It was long continued labor that finally enabled the gardner to propogate a new variety of strawberry that brought him \$50,000.00. It was a clever business man that conceived the idea of a vest pocket razor

that was actually safe and became the companion of every man who travels. Its success has made him a millionaire.

It was research work long and patiently continued, with years of experimentation by a Toronto physician who discovered a serum for diabetes that adds years to the life of the impaired. This discovery brought no wealth to this research worker. It is merely another instance of professional skill and industry consecrated to utilitarian uses. This field is inviting and limitless in its possibilities for professional young men.

THRIFT AN IMPORTANT FACTOR

Thrift, the second necessary quality mentioned by Mr. Strauss, is the handmaid of success. The well-to-do are such by the personal application of this principle.

Thrift is not niggardliness by any means, rather the saving grace between wastefulness and parsimony. Every young person who looks forward to a successful life, with competency for old age, needs to practice this virtue continuously. It is the thrift habit that makes benevolence possible, and benevolence is becoming the most popular pastime of rich men.

To the average person of limited means, one aspect of saving deserves consideration. Saving must be practiced at the source of income when the pay check or the sales funds are received. Saving must precede spending. It must come first, for in this day and age in most families there is nothing left when the needs and wants are satisfied, not even the core.

I appeal to young people who expect to make their lives worthy ones to make this saving habit a fixed trait and to do it early. Be assured of this other fact that increased incomes do not, as a rule, signify increased savings, not unless the practice of setting aside a certain per cent has become the absolute rule.

A LIFE MORE THAN A LIVING

There is one distinction that demands consideration in this matter of making a living, this getting on in the world, and that is the difference between a living and a life. There are vast numbers of people who are marvels at making a living, but rank failures at making a life.

Mere living is material, what we can see and count and possess, while life is what we are, what we do, what we give—that's spiritual.

It is not such a wonderful accomplishment, this piling up of a good sized bank account, if one is reasonably successful, surely not if one resorts to devious ways and is willing to pay the price and comply with the terms—selfish indifference to another's needs, questionable ethics in business life, golden (?) offerings in fake propositions, cleverness as a cloak for deception. Some or all of these practices may make a large fortune, but they are far from making a life, that is the Christian idea of a life. And that idea is becoming more generally accepted than many people realize.

Paul had the right understanding of this difference. In his stirring appeal to the people at Rome, from his own experiences he tells how to transform living into real life. "Not slothful in business"—that's industry; "fervent in spirit"—that's personal consecration; "serving the Lord"—that's life, the life abundant.

Industry, thrift, and the Golden Rule in business with Christ as our King make common living a glorious life.

Fort Wayne, Ind.

THE LITTLE PATHS OF HOME

I have seen the shining streets
Where for mile on mile
Run the serried gleaming lights
In a golden file;
Down those streets of gold and gleam
Once I loved to roam;
Now I know what ways are best—
The little paths of home!

I have walked the avenues
Lined with stately trees
Where day and night the tides of men
Move like restless seas;
But my thoughts went ever back
To little paths I knew,
Close-bordered by the flowers' rows
Sweet with the evening dew.

Along those sounding streets men go
To homes they love, I know;
And friendship strolls with friendship true
And love with love aglow:
Give me the little path that runs
From gate to waiting door,
Beside which home lights cheery shine,
And I would ask no more!

The streets of earth are many-miled,
Some lead to wealth and fame,
Some lure the careless feet along
The shadowed way of shame;
But ever wait from dawn to dusk,
For feet that stray and roam,
The paths that guide to love and hope—
The little path of home!
Napoleon Hill's Magazine.

CHILDREN'S PAGE

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

JESUS' EXAMPLE

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 4, 1923

DAILY READINGS

Sunday—Example in self-control (John 19: 8-11)
Monday—In humility (John 13: 5, 13-15)
Tuesday—In prayer (Mark 1: 35)
Wednesday—In obedience (Heb. 5: 7, 8)
Thursday—In service (Mark 10: 45)
Friday—In pity (Matt. 15: 32-39)
Sabbath Day—Topic, The example Jesus set us
(Luke 2: 40, 52) (Consecration meeting)

My Juniors, aren't we always glad to have the articles on our topics written by one of our superintendents? We surely want to thank them for all they do for us, the kind words, the loving smile, the wonderful patience, the time and the work they spend not only to give us a good time but to inspire us with greater love and devotion for our heavenly Father. So today we have another fine article, this time from the superintendent of the Nortonville society (look in last week's RECORDER and you will find out something about this society—or did you read it last week? That's fine!)

THE EXAMPLE JESUS SET US

Jesus Christ was once a child. We forget that until near Christmas time, then we think about it again. What a dear little baby he must have been. As he grew older he learned so many things that every one said, "What a nice child is Mary's little boy." His mother Mary taught him verses of Scripture and told him about the loving Father, God. He grew to understand that God was calling him for a special work.

Every year people went to Jerusalem to the feast of the passover. When Jesus was twelve years old he went with his parents to this feast. They took him to the temple, and he became so interested that he went back again to talk to the lawyers in the temple. He asked them questions and they were surprised at his understanding and questions. When his parents found him there he said to them, "Did you not know

that I must be about my Father's business?" We are not too young to be thinking about what our Father wants us to do and be.

We have heard much of Jesus' teaching and of his great sermon on the mount, also of his popularity among the common people. But we have heard more about the many acts of kindness that he was never too busy to perform. Matt. 4: 23. So I believe he loved to show kindness even when he was a boy.

QUESTIONS

Was Jesus an obedient child? Luke 2: 51; Eph. 6: 1-3.

What did Jesus do on the Sabbath? Luke 4: 16.

Was Jesus Christ ever tempted to do wrong? Heb. 2: 18; Heb. 4: 15.

Did Jesus pray? Matt. 11: 25; Matt. 6: 9-13.

Did Jesus love? Matt. 6: 44, 45.

Did Jesus forgive? Matt. 6: 14, 15; Luke 23: 34.

If we want to be the kind of man Jesus Christ was, we must be the kind of a child he was.

Here is part of a short poem you will find in the *Junior Christian Endeavor World* for June, entitled, "What Daddy Says to Me?" Some one may learn this poem to repeat at the meeting.

When I get old I've planned to be just like my Grandpa Howe,
But daddy only laughs and says, "You'd best begin right now."
I ask him why he talks that way, and daddy says to me,
"The kind of boy you are today, that kind of man you'll be."
MRS. SADIE L. WEST.

The Carlton Junior society have fifteen members and they use the SABBATH RECORDER and the *Junior Christian Endeavor World* for help in preparing their topics from week to week.

TONGUES AND TROUBLE

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
August 11, 1923

DAILY READINGS

Sunday—Idle words (Matt. 12: 36, 37)
Monday—Hasty words (Prov. 29: 20)
Tuesday—Tittle-tattle (Prov. 18: 8)
Wednesday—Words of hatred (1 Pet. 3: 9, 10)
Thursday—Lying Words (Eph. 4: 25, 29)

Friday—Loose tongues (Prov. 13: 3)
Sabbath Day—Topic, How our tongues get us
into trouble (Jas. 3: 7, 8)

There once lived a king who wanted to help every one live better lives. There was in his kingdom a certain man that he had tried many, many times to help, but it seemed to do no good. So one day he sent for two bags of feathers, one all white ones and the other all black ones. Then he sent for the young man and commanded him to take the bag with the black feathers and walk all around the city and even out into the country scattering the feathers as he went. The next day the king told him to again go around the city and into the country and gather all the feathers and put them in the bag again, but the young man replied that this would be impossible, as the wind had blown them everywhere. On the following day the king again commanded the young man to scatter the white feathers around the city and into the country and after that to go out and gather them. And again the young man replied that it was impossible to find them. Then the king told him why he had ordered him to do all this work. The words the king said to him were something like this, "That is just the way it is with the harsh, unkind words that you speak, after they have once gone you can never get them back and you never know where they have gone or what they have done. But, cheer up, the same thing happened to the white feathers, you couldn't gather them up again either. And so it is with your kind, cheerful, loving words, they fly far and near, but oh, the good they do, the people they make happy. Then how much happier you, yourself, are when you realize you have made others happy. And always remember that 'A soft answer turneth away wrath, but grievous words stir up anger'."

God gave us our tongues, not to make trouble for ourselves and others, but to make those around us happy and cheerful.

A LITTLE BIRD TELLS

Now, isn't it strange that our mothers
Can find out all that we do?
If a body does anything naughty,
Or says anything that's not true,
They'll look at you just a moment,
Till your heart in your bosom swells,

And then they know all about it,
For a little bird tells.

Now, where that little bird comes from,
Or where that little bird goes,
If he's covered with beautiful plumage
Or black as the king of crows,
If his voice is as hoarse as a raven's
Or as clear as the ringing of bells,
I know not; but this I am sure of—
A little bird tells.

You may be in the depth of a closet,
Where nobody sees but a mouse;
You may be all alone in the cellar,
You may be on top of the house;
You may be in the dark and the silence,
Or out in the woods and the dells;
No matter—wherever it happens,
The little bird tells.

And the only way you may stop him
Is just to be sure what you say—
Sure of your words and your actions,
Sure of your work and your play;
Be honest, be brave, and be kindly,
Be gentle and loving as well,
And then you can laugh at the stories
All the birds in the country tell.
—Amos R. Wells.

The Milton Junior superintendent says that the memory work is the most worthwhile plan her society has taken up this year. One class nearly completed the first year's work and a number of the older girls have finished the String of Pearls.

BAGGING A POLAR BEAR

To be frozen in for a winter at Cape Bathurst, on the Antarctic Ocean, is an experience described by an American much given to wandering in the northern regions. He was a member of the crew of a ship on a whaling cruise. There were carried about sixty dogs, and the crew had secured several carcasses of walrus, and cached them on the ice as food for the dogs.

One morning the captain's Indian boy, Ponack, came running up the plank, shouting at the top of his voice that there was a bear near the ship.

The captain was not much of a hunter, but he objected to being run over by game; so he always kept a rifle and belt of cartridges within reach. He grabbed them, and with the American, started to look for the bear.

As they drew near the meat cache they saw a big polar bear, with his head down in the barrel, helping himself vigorously.

The whole pack of sixty dogs were leaping, barking and howling about him. The bear paid no attention to them, and they all seemed afraid to take hold of him. The captain walked up to within a hundred yards and took a shot at old *Ursus Arcticus*.

When the bullet struck him he leaped into the air, and as he came down on the ice the entire pack of dogs "lit into him."

The bear let out in all directions with his great paws and at every blow some poor dog was sent shrieking and spinning across the ice.

As soon as the bear had thinned out the pack sufficiently to escape, he struck out across the ice-floe for a bit of open water half a mile away.

At that stage of the proceedings there were but three dogs in the whole pack that wanted bear. The others had had more than they cared for. But in a few seconds the race was reversed, and the dogs were coming for the ship as if they had been shot out of a gun, and the bear was after them. This was the American's chance, and he fired, his shot finishing the bear.

By this time the whole crew had come out to see the fun. They put a line round the bear's neck and dragged him on board, where he was skinned.—*Boy's Comrade*.

MOTHER'S LITTLEST GIRL

I'm just a tiny little girl,
I can't do much you know,
Like milk the cow and make the bread
And sweep and bake and sew.

But when my mother says to me,
"I hear the baby cry,"
I run right quick and shake his crib
And sing him "Hush-a-by."

I hand grandma her knitting bag,
And pick up grandpa's crutch—
Just little things like that you know,
That don't amount to much.

And so I do the little things,
Cause I'm so awful small,
But mother says that just somehow,
I'm the biggest of them all.

—*Girls' Companion*.

BEN FRANKLIN'S LIGHTNING ROD

In Portsmouth, New Hampshire, there is an old mansion which retains the lightning rod put up by Benjamin Franklin in person, says the *Dearborn Independent*.

On the same street is an old church, St. John's, from which ring out pleasant peals from the bell made by Paul Revere.

I wish that every horse could have
A master just like mine;
He gives me water when I'm dry,
He grooms me till I shine,
I never draw too big a load,
I'm never overdriven;
A warm and comfortable stall
To rest in, I am given
My shoes and harness fit me well,
I surely do feel fine.
Oh, how I wish for every horse
A master just like mine!

—*Junior World*.

WHAT TO DO SABBATH AFTERNOON

"The fun this afternoon is a memory stunt," began mother as usual. "You are not to help each other. Get several sheets of scrap paper and your pencils. Cut your paper into strips like your spelling papers at school. Have thirteen of these strips and head them with the letters of the first half of the alphabet—A, B, C, etc., up to M.

"On each paper write as many Biblical proper nouns as you can think of beginning with the letter on each sheet. A proper noun, you know, is any noun which begins with a capital letter. Do you understand what I mean?"

"Yes, mother," replied Rose, "and are we to see who can make the longest lists?"

"Exactly."

The study was unusually quiet that Sabbath afternoon. R. M. C.

AS OTHERS SAW HIM

A rather pompous-looking deacon was endeavoring to impress upon the young minds of a class of boys the importance of living a Christian life.

"Why do people call me a Christian, children?" the worthy dignitary asked, standing very erect and smiling down upon them.

A moment's pause—then a shrill little voice was heard to say: "Because they don't know you."

"What kind of leather makes the best shoes?"

"Don't know; but banana peelings make the best slippers."

SABBATH SCHOOL

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

MINUTES OF SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held in the Davis Room of Milton College, Milton, Wis., Sunday afternoon, June 3, 1923, at 2.30 o'clock. The President, A. E. Whitford, presided and the following members of the Board were present: A. E. Whitford, D. N. Inglis, J. N. Daland, H. N. Jordan, Mrs. J. H. Babcock, Mrs. L. A. Babcock, G. M. Ellis, G. E. Crosley, L. A. Babcock and A. L. Burdick. Field Representative E. M. Holston and Rev. Edwin Shaw, member of the committee on Sabbath School publications of the Tract Society, were also present. Visitor, Mr. J. Calvitt Clarke of the Near East Relief.

Prayer was offered by Rev. E. M. Holston. The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been sent to all members of the Board.

The report of the Committee on Field Work, including the quarterly report of the Field Representative, was presented and adopted.

Mr. J. Calvitt Clarke of the Near East Relief was present and addressed the Board on the interests of that organization, following which the following resolution was presented and adopted.

The Sabbath School Board of the Seventh Day Baptist General Conference records with appreciation the splendid co-operation of our Sabbath-school leaders in presenting the Near East Relief to the Sabbath schools and also the generous response which the schools have made to this worthy cause. We recognize that the need for a support fund of large proportions still continues since more than 100,000 orphan children are dependent upon Near East Relief for their support, and that the training for future leadership of this great body of dependent children is not only a responsibility but an opportunity for constructive work never before offered to the American churches. We therefore hope that our people will continue their support undiminished, and will co-operate with the Near East Relief in presenting the cause to their Sabbath schools during the coming year.

The Treasurer's quarterly report was presented as follows. The report was accepted and ordered placed on file.

TREASURER'S REPORT

L. A. BABCOCK, *Treasurer*,
In account with
THE SABBATH SCHOOL BOARD

<i>Dr.</i>	
To balance	\$282 48
April 2—William C. Whitford, Forward Movement	65 16
May 3—William C. Whitford, Forward Movement	86 03
May 3—Interest on \$300 Bond	6 36
May 16—Interest on \$500 Bond	10 63
	<u>\$450 66</u>

<i>Cr.</i>	
March 25—Mrs. Harriett C. Van Horn, salary	\$ 70 00
March 25—Rev. J. E. Hutchins, salary ..	25 00
March 25—Rev. William C. Whitford, expenses to International Lesson Committee	16 00
March 25—American Sabbath Tract Society, printing annual reports ..	29 44
April 4—Rev. E. M. Holston, salary	100 00
April 4—Rev. E. M. Holston, expenses..	75 00
May 4—Rev. E. M. Holston, salary	100 00
Balance on hand	35 22
	<u>\$450 66</u>

<i>Dr.</i>	
May 15—Herbert G. Whipple as executor of estate of Henrietta V. P. Babcock, income from accrued interest	\$ 36 87
From cancellation War Savings stamps, Höcker Fund	41 00
The two placed in Certificate of Deposit in Bank of Milton.	

Voted that the disposal of the accrued interest from the permanent funds be referred to the Committee on Finance, with power.

Correspondence was read from the president of General Conference regarding the Conference program. It was voted that the arranging of the Sabbath School Board's program at the General Conference be referred to a committee composed of Rev. E. M. Holston, Dr. A. L. Burdick and Pres. A. E. Whitford.

Rev. E. M. Holston presented his resignation as Field Representative, the same to take effect August 1, 1923, thus completing four years of service in this capacity. Upon motion it was voted that the consideration of this resignation be taken up at an adjourned meeting to be called in July.

The President was instructed to correspond with the president of the Young People's Board regarding the advisability of retaining the services of the Field Representative (both Boards uniting in this work).

The minutes were read and approved. Adjourned.

A. L. BURDICK, *Secretary*.

MINUTES OF ADJOURNED MEETING OF THE SABBATH SCHOOL BOARD

An adjourned meeting of the Sabbath School Board was held in the Davis Room of Milton College Sunday afternoon, July 15, 1923, at 2.30 o'clock.

The meeting was called by the President, A. E. Whitford, and the following members were present: A. E. Whitford, J. N. Daland, D. N. Inglis, Mrs. L. A. Babcock, Mrs. J. H. Babcock, G. M. Ellis, L. A. Babcock, G. E. Crosley, A. L. Burdick and Field Representative E. M. Holston.

Prayer was offered by Rev. E. M. Holston. The minutes of the last meeting were read. A report of the Committee on Finance was made by the chairman, G. M. Ellis. The report was adopted.

A communication from Rev. J. E. Hutchins asking to be relieved from editorial work on the *Helping Hand*, was read. On motion it was voted that the matter of arranging for editorial work of the Sabbath-school publications be referred to the Committee on Publications, with power.

The annual report of the Treasurer was presented and adopted upon approval of the Auditing Committee.

An outline of the Secretary's annual report was presented and approved. A report of the committee on Conference program was presented and adopted as a report of progress.

Correspondence was read from Rev. W. D. Burdick, Corresponding Secretary of the Tract Society, relative to the publication of the proposed series of Sabbath lessons. It was voted that we assure the Tract Society of our willingness to assist in the promotion of the acceptance of these lessons by the schools and stand ready to assist them in any way they may wish.

Bills were allowed and ordered paid to Davis Printing Company for printing statistic cards and circular letters, \$6.00, and to the Secretary for postage, \$9.00.

It was voted that Rev. E. M. Holston be asked to continue in his present relationship as Field Representative until January 1, 1924, or until some other adjustment can be made.

The budget for next year was presented and adopted.

It was voted that the Field Representative be asked to attend the coming session of the General Conference under the usual conditions.

The minutes were read and approved. Adjourned.

A. L. BURDICK, *Secretary*.

Lesson VII.—Aug. 11, 1923

MARTHA AND MARY. Luke 10: 38-42; John 11: 1-12: 8; Mark 14: 3-9.

Golden Text.—"Mary hath chosen the good part which shall not be taken away from her." Luke 10: 42.

DAILY READINGS

Aug. 5—Luke 10: 38-42. Martha and Mary.
Aug. 6—John 11: 1-16. Lazarus the Brother.
Aug. 7—John 11: 17-30. Jesus, Martha and Mary.
Aug. 8—John 11: 31-46. Jesus Raises Lazarus.
Aug. 9—John 12: 1-8. A Token of Love.
Aug. 10—Prov. 31: 10-31. A Godly Woman.
Aug. 11—Psalm 116: 1-8. Thanksgiving for Deliverance.

(For Lesson Notes, see *Helping Hand*)

TRACT SOCIETY—TREASURER'S REPORT For Quarter ending June 30, 1923.

F. J. HUBBARD, *Treasurer*,
In account with the
AMERICAN SABBATH TRACT SOCIETY.

<i>Dr.</i>	
To balance on hand April 1, 1923:	
Cash, General Fund	\$1,044 66
Cash, Denominational Building Fund	1,447 50
Cash, Equipment Account	43 38
Cash, Maintenance Account	839 01
	<u>\$3,374 55</u>
To cash received since as follows:	
Contributions to General Fund:	
April	\$250 22
May	297 94
June	2,345 37
Contributed toward debt	5 00
	<u>2,898 53</u>
Collections:	
June	20 35
Income from Invested Funds:	
April	\$565 26
May	1,319 73
June	43 00
	<u>1,927 99</u>
Publishing House Receipts:	
RECORDER	\$690 33
<i>Helping Hand</i>	412 16
Intermediate Graded Lessons	55 95
Junior Graded Lessons	53 20
Outside Sabbath School Board Publications	12 50
Visitor	3 16
Tracts	41 40
Calendars	30 60
S. D. B. Manual	15 00
A. J. C. Bond's "S. D. B. History, No. 1"	14 55
A. J. C. Bond's "Reconstruction	

Messages	75	
B. C. Davis, "Country Life Leadership"	1 20	1,330 80
S. H. Davis, Treasurer:		
One-half taxes on Minneapolis lot, 1923	27 27	
City National Bank, loan	2,000 00	
Cancellation Harriet Burdick Annuity income check, July 1, 1922	12 00	
Denominational Building Fund:		
Contributions:		
April	\$296 59	
May	436 61	
June	2,622 85	
Income:		
April	14 74	3,370 79
Maintenance Account:		
Rent, Printing Plant	\$600 00	
Income, Denominational Building Endowment	1 33	601 33
Permanent Fund:		
Denominational Building Fund, payment on account of loan	\$3,000 00	
Transfer of funds from Savings account, for investment	4,000 00	7,000 00
Contributions to Near East Relief:		
April	\$10 00	
May	5 00	
June	5 00	20 00
		<u>\$22,583 61</u>
Cr.		
By cash paid out as follows:		
Sabbath Reform Work:		
G. Velthuysen, Holland, appropriation	\$150 00	
T. L. M. Spencer, Georgetown, British Guiana, appropriation	25 00	
Mill Yard Church, London, England, appropriation	25 00	
A. J. C. Bond, Special Sabbath Reform Worker:		
Salary	\$275 00	
On account expenses to Pacific Coast	75 00	
Stationery, postage, etc.	21 95	
Stenographic work	5 46	
Pacific Coast Association, appropriation account expenses, Rev. George W. Hills, 1922-23	50 00	627 41
Publishing House Expenses:		
RECORDER	3,295 83	
Helping Hand	950 88	
Intermediate Graded Lessons	321 29	
Junior Graded Lessons	353 59	
Outside Sabbath School Board Publications	33 02	
Tract Depository	293 66	
Year Book, proportionate share, less refund of overcharge	132 31	5,380 58
Miscellaneous Expenses:		
President:		
Traveling expenses to Eastern Association and to German S. D. B. Annual Meeting	\$51 60	
Stenographic work	39 41	91 01
Secretary:		
Salary	\$93 75	
Stationery, postage, etc.	14 69	108 44
Treasurer:		
Stationery, postage, etc.	\$12 15	
Typewriting quarterly and annual reports and clerical work	125 00	137 15
40 00		40 00
Annuity payment		
Henry Voegeli, County Treasurer, 1923 taxes, Minneapolis lot	54 53	
W. C. Whitford, Alfred, N. Y. Proportionate share, insurance on property, Cyrenus P. Ormsby Estate	4 00	
City National Bank, payment of loan	2,000 00	
Marcus I. Burdick, East Orange, N. J., on account of loan	100 00	
Interest on Equipment Notes	301 62	
Interest on loans, General Fund	95 59	

Denominational Building Fund:		
Mobus Brothers, grading and seeding lawn	\$74 90	
Plainfield Nursery, shrubbery	11 00	
Spicer Manufacturing Company, painting	97 50	
General Fund, interest on loan	480 00	
Permanent Fund, payment on account of loan	3,000 00	3,663 40
Maintenance Fund:		
Robert L. Cline, coal	\$36 00	
Care of furnace, etc.	42 80	
W. E. Van Court, coal	420 00	
Boice-Runyon Company, coal	484 85	983 65
Equipment Account:		
On account, interest on Equipment Notes		43 38
Permanent Fund:		
Samuel Wilson, first two payments on account of loan on bond and mortgage	2,000 00	
Alvah T. Lindabury and Norman R. Barnes, first payment on account of loan on bond and mortgage	750 00	
Catherine A. Trippe, additional loan on bond and mortgage	1,000 00	3,750 00
Near East Relief, contributions for current quarter		20 00
		<u>\$17,400 76</u>
By balance on hand:		
Cash, General Fund	\$321 27	
Cash, Denominational Building Fund	1,154 89	
Cash, Maintenance Fund	456 69	
Cash, Permanent Fund	3,250 00	5,182 85
		<u>\$22,583 61</u>
E. & O. E.		
Plainfield, N. J., July 2, 1923.		
F. J. HUBBARD, Treasurer.		
Total indebtedness (loans) General Fund... \$4,400 00		
Examined and compared with books and vouchers, and found correct. July 8, 1923.		
C. P. TITSWORTH, O. B. WHITFORD, Auditors.		

DENOMINATIONAL BUILDING FUND		
June 30, 1923.		
Dr.		
To total contributions and income to April 1, 1923	\$46,964 37	
To contributions and income, fourth quarter	3,370 79	
	<u>\$50,335 16</u>	
Less net loss on sale of Liberty Bonds	424 86	\$49,910 30
To loan from Permanent Fund	\$18,500 00	
Less amount repaid to date	6,500 00	12,000 00
		<u>\$61,910 30</u>
Cr.		
By expenses to date account building:		
Site	\$18,500 00	
Architects' plans and specifications, and test pit	524 66	
Survey, map, staking lot, grades	87 00	
Legal services and expenses in re title to site	114 11	
Amount paid contractor	36,866 87	
Miscellaneous building expenses, floor hardener, paint, etc.	1,030 70	
Installation of electric power, less refund of one-fifth (\$55.00)	220 00	
Elevator	460 00	
Grading, walks, shrubbery, etc.	818 37	
Insurance	119 33	

Interest on loan	1,589 70
Taxes and paving assessment	309 42
Storm vestibule	115 25
	<u>\$60,755 41</u>
By balance, cash on hand	1,154 89
	<u>\$61,910 30</u>

DENOMINATIONAL BUILDING—EQUIPMENT ACCOUNT
June 30, 1923.

Dr.	
To sale Five Year Equipment Notes	\$11,500 00
Transferred from Sinking Fund	1,500 00
Sale of old machinery	170 00
Rebate account hardware bill	2 85
Interest on bank balance	12 06
	<u>\$13,184 91</u>

Cr.	
By cash paid out as follows:	
Moving expenses	\$1,002 19
Equipment—Shop	980 63
Equipment—Offices	160 80
General Building Equipment	1,029 06
Equipment—Printing Plant	9,677 56
Printing of Equipment Notes	9 12
Interest on Equipment Notes	325 55
	<u>\$13,184 91</u>

DENOMINATIONAL BUILDING—MAINTENANCE ACCOUNT
June 30, 1923.

Dr.	
To balance on hand, April 1, 1923	\$839 01
To rent from Printing Plant	600 00
To income from Denominational Building Endowment	1 33
	<u>\$1,440 34</u>

Cr.	
By care of furnace, etc.	\$42 80
By coal	940 85
By balance on hand	\$983 65
	<u>\$1,440 34</u>

HOME NEWS

LITTLE PRAIRIE, ARK.—In our report for the year closing June 30 the average attendance was reported as twenty-one. During the winter and early spring there was a great deal of sickness and the roads were impassable for a part of the time. In view of these hindrances we think twenty-one for the year is a good average attendance. One family, five in number, living twelve miles away are not able to make the trip every week and when they do we all are glad.

Brother Severance, the missionary in the Southwest, has visited us twice during the year. His visits are looked forward to with great anticipation and his messages always bring courage and cheer. The community at large is glad when he comes and we all are grateful indeed to the Missionary Society for making these times of refreshing possible.

Our Christmas exercises were held this year in the pastor's home. A good pro-

gram was given by the children and dinner was spread on tables in the yard. Children's Day was observed during Pastor Severance's visit. He and others pronounced it the best effort made by the children since he came on the field. At the closing session of the meetings there were more than one hundred present.

We gave our third patriotic program on July 11. In this exercise the Menard Sunday school joined for the first time in three years. The results were very gratifying. Prejudices and jealousies were thrown aside, differences were ignored and every one seemed to have a good time.

By special request of some of our members the Sixth-day night prayer meetings were resumed some weeks ago. Attendance and interest have been very satisfactory. Average attendance twenty-two. Some of the topics discussed at these meetings were—the report of the spies that were sent to explore the promised land and the result of the report; Galatians 6:7, "And woe to them that are at ease in Zion."

This week, July 16, Mrs. Van Horn and son Marion took the car and carried a load of boys and girls to Monticello to attend a Boys' and Girls' Club meeting. The entire week will be spent in lectures and demonstrations on all phases of club work.

We have some very efficient and successful teachers in our country schools. Three of such are well known by us, who are capable of graduating students out of the twelfth grade. They make no hesitancy in taking a school of from thirty to forty pupils ranging from first to eighth grade and handling it successfully. For this service from \$100.00 to \$150.00 per month is paid.

Our Sabbath services are well attended and the interest is growing. At our last election one of our young men was elected superintendent of the Sabbath school. This we regard as a step in advance. The financial outlook is by no means encouraging.

Some from here are planning to attend the association at Attalla in September.

I will try to come sooner next time and not stay so long.

Pray for the interests here.

C. C. V.

ALBION, WIS.—Albion remains on the Seventh Day Baptist map. It is still a center of interest for people from Milton and Milton Junction, Walworth and Chicago and elsewhere, who motor here for a good time. A Congregational choir from Bloomington, Ill., camped here and gave a concert on the porch of Rev. C. S. Sayre's residence, the audience gathering on the sidewalks and under the stately elms of Elder Sayre's lawn. It is a place where the ex-pastor makes over automobiles and does all kinds of auto repairing from near-by and distant towns. It has a church with a pastor who preaches with power and interest the pure gospel. He is too modest to ever write up any Home News or other items for the RECORDER. He recently baptized eight promising young people into the church. The church had a Children's Day service recently and it was excellent. It would have "done your soul good" to have seen and heard those beautiful and talented boys and girls on that occasion. The church still has the presence and encouragement of Elder Simeon H. Babcock, a man who has done a good and great work in our denomination. It still has under the direction of Mrs. Mabel Sayre one of the finest choirs in Wisconsin or the Seventh Day Baptist Denomination. Its women do not lose their ability to sing after they are married, but they "feel like singing all the time" "the wondrous story of the Lamb." Their ex-pastor and wife go here and there very often to sing for funerals and social occasions and dedicatory services, and the two ministers and sons make a quartet that is pleasant to hear on various occasions. There's music in the air at Albion. But it is not Albion that is doing this bragging. While they sing so nicely they do not "blow their own horns."

The old academy campus is still beautiful and clean. On a recent occasion over five hundred automobiles were parked around its square. It would be an ideal place for an orphanage or a home for shelved Seventh Day Baptist ministers provided they did not interfere with the pastor's work. It is on the main traveled State road for automobiles from the cities east of us to Madison and the Dells. If you want a quiet, beautiful, romantic, healthful spot to camp drive this way and

stop awhile. If you want a rich farm, come and buy in this vicinity providing you don't raise tobacco.

VISITOR.

PERSONAL EXPERIENCES

(Continued from page 146)

were almost on us. We held our breath for fear the horses would whinny to their passing brothers on the bank above. The whole band swept by so close to us we could almost count them, could see the starlight glint on their rifles, could hear their voices and almost see their eyes. Had their course been only a few rods closer to the river they would have noticed the black bulk of our wagons and our horses below the bank. Some instinct of danger must have kept the horses quiet and not a whinny or noise escaped them. Soon the band had swept by and finally disappeared in the west. We lay down again and listened to the thud, thud, thud fade into a beat, beat, beat, and that into a throb, throb, throb, till silence reigned again.

We found it hard to sleep again that night. We reached home next day and soon Mr. Larkin's fine log house replaced his little old dugout. The dugout fell into disuse and disappeared, and so what might have been one of the land marks of the county went "down into the vile dust from whence it sprung, unwept, unhonored" but not entirely "unsung," and our Indian fright becomes only another pleasant memory. But nevertheless our danger had been real and our escape and safe return home a great relief at the time.

FAITH, HOPE, LOVE

Faith says there are good things prepared; hope says they are prepared for me; love says I will endeavor to walk worthy of them, not only for the glory of God, but for the good of others. Faith and hope are both of the taking kind, but love gives. Therefore, love is more noble, for it is better to give than to receive. Then, too, love is the greatest, for it includes the others. One may have faith and hope without love, but one can not have love without faith and hope.—*Alexander Lewis.*

That which shares the life of God,
With him surviveth all.—*Whittier.*

DEATHS

SAUNDERS.—Charles Henry Saunders was born June 17, 1837, and died at Rockville, R. I., May 26, 1923.

He was the son of Pardon Saunders and Rebekah Tenant, and lived most of his life in the vicinity of Rockville, R. I., and Voluntown, Conn. He married Sally Brown, and to them were born Charles A., of Providence, and Eugene, Nathaniel Seth, Irving E. and Byron A., of Rockville and Hope Valley. Five other children and his wife have preceded him in death.

Mr. Saunders was baptized by Rev. James R. Irish and united with the Rockville Seventh Day Baptist Church October 18, 1873, during a series of evangelistic meetings held by Charles M. Lewis. At that time about seventy persons united with the church. He was a firm believer in the Sabbath, and tried to do his duty as a Christian should. To the very last he was interested in helping those in need.

The funeral was held at the home of his son Eugene, at Rockville, and burial took place at Voluntown, in the family plot, May 29. Rev. Paul S. Burdick officiated. P. S. B.

BOSS.—Charles Henry Boss was born October 24, 1859, in the town of Hopkinton, and died at Rockville, R. I., June 24, 1923, aged 63 years, 8 months.

His parents were William A. and Julia R. Boss. In November, 1880, he married Jennie Boss, and to them were born Howard C. and Bessie M. Boss. He was baptized at Rockville, October 11, 1873, by Rev. James R. Irish. A part of his life was spent at North Providence and Westerly, R. I.

As a church member, he was anxious to do his part so far as he was able. He was a student of the Bible, and much concerned over the spiritual welfare of himself and his friends. As a neighbor, he was well liked, and will be missed by many. A bad fall about three years ago brought injuries from which he never fully recovered.

The funeral services were held at the home. Rev. Paul S. Burdick officiated, assisted by Rev. James Struthers, of Hope Valley. Burial took place at Hope Valley. P. S. B.

SAUNDERS.—Ora Saunders, the eldest son of H. A. and Hattie Babcock Saunders, was born at Grand Junction, Iowa, May 16, 1890, and came to his death as the result of an automobile accident upon a railway crossing in Garwin, Iowa, July 3, 1923, at the age of 33 years, 1 month, 17 days.

During his youth his parents moved to Gentry, Ark., where Ora spent his boyhood days. Later in life, he with his parents located at Garwin, Iowa.

On December 11, 1917, he enlisted in the United States Army and was assigned to the Eleventh Company of the Fourth Motor Mechanic Regiment and entered the World War in France. He

was one of four sons of Mr. and Mrs. Saunders who were in the United States service in France at the same time. He was a faithful soldier till July 12, 1919, when he was returned to the homeland and honorably discharged.

December 31, 1920, he was married to Miss Margaret Quiett, of Colorado, with whom he had been acquainted in boyhood days. For the past three years Ora and his wife have made their home at Lake View, Iowa, where he was surrounded by a wide circle of friends who speak highly of him as a man, as a neighbor and as a Legion comrade.

He was preceded in death by his brother William who died in the United States service in France and after whom the Legion in Garwin is named.

Mr. and Mrs. Saunders had arrived in Garwin only two days prior to the accident, for a visit with relatives and friends. His death was a distressing shock to the entire community. He is survived by his parents, his maternal grandmother, four brothers, two of whom, like himself are ex-service men, and a large number of other relatives and a host of friends.

His funeral was conducted in the village park in Garwin, Iowa, on July 5 by Rev. E. H. Sowell, of Dodge Center, Minn., an intimate family friend, who called to his assistance Rev. Mr. Fillmore, pastor of the Christian Church of Garwin.

The business houses of Garwin were closed during the funeral services and the public tried in every way to show the respect in which they held the fallen soldier. The flowers, coming from various sources, were profuse and beautiful and the funeral was attended by an unusually large concourse of people.

The services were under the auspices of the American Legion of Garwin and were participated in at the cemetery by the Masonic fraternity of which Mr. Saunders was a member.

Mr. Saunders' mother was in the automobile at the time of the accident and was severely injured, having both legs broken and otherwise injured and is in a hospital slowly recovering. The family have the sympathy of the entire community.

"Soldier, rest, thy warfare's o'er,
Sleep the sleep that knows no breaking,
Dream of battle-fields no more,
Days of danger, nights of waking,
Soldier, rest, thy warfare's o'er."

E. H. S.

DUNN.—Mrs. Mary D. Dunn, daughter of Dr. Hiram S. Crandall and Frances Abigail Sisson Crandall, was born at Leonardville, N. Y., May 6, 1845, and died on July 6, 1923, from the effects of a stroke of paralysis that she suffered about three weeks previously.

Mrs. Dunn was the second of five brothers and sisters, and was the first of them to die. Those now living are Stephen A. Crandall, Unadilla Forks, N. Y., Lucius A. Crandall, Frankfort, N. Y., Mrs. L. Adelle Ainslie, Burlington Flats, N. Y., and Dr. Charles S. Crandall, Utica, N. Y.

On April 15, 1861, she came to Plainfield, N. J., and learned the dressmaking trade. She was married to Ellis J. Dunn May 28, 1872,

and with her husband began their married life in his new home in New Market, N. J., where they lived almost all of the time till Mr. Dunn died in 1917.

In early life Mrs. Dunn accepted Christ and united with the Leonardsville Seventh Day Baptist Church. She united with the Seventh Day Baptist Church at New Market, N. J., and remained in its membership till her death.

In 1905 Mrs. Isabella Granger came to live with Mrs. Dunn. Five years later Mrs. Granger injured her hip, and for nine years was unable to go down stairs. During those years when she was so nearly helpless, and without near relatives and without money, she was cared for by Mrs. Dunn.

Besides the brothers and sister mentioned Mrs. Dunn is survived by a daughter, Mrs. Clayton T. Coon, of New York City, with whom Mrs. Dunn has spent the winter in recent years.

The funeral was held from the late home of the deceased conducted by her pastor, Rev. Willard D. Burdick.

W. D. B.

SHAW.—Edwin Shaw was born at the Shaw homestead in East Valley near Alfred Station, N. Y., July 17, 1854, and died at his home in Alfred Station, July 13, 1923.

Mr. Shaw was the son of John R. Shaw and Mary Williams Shaw. His brothers and sisters were Walter I. Shaw, Ella May Conover, Hattie Cook and Frank A. Shaw. There were also five half-brothers and three half-sisters.

In early life Mr. Shaw was baptized and united with the Second Alfred Seventh Day Baptist Church, of which he was a member at the time of his death.

January 8, 1881, he was united in marriage to Miss Carrie Cook, Rev. Ira Lee Cottrell officiating. They have three children—Archie, of Hornell; Glen, of Alfred Station; and Hazel, wife of Archie Ellbridge, of Olean. There are six grandchildren.

All his life Mr. Shaw's home has been in the town of Alfred. He was a farmer, taking an active interest in the affairs of his town. For several years he has been in poor health.

Memorial services were held at his late home the Monday after his death, and burial was made in Alfred Rural Cemetery.

W. M. S.

FERREN.—Mrs. Julia Cook Ferren was born at Kendall Mills, N. Y., October 24, 1846, and died at the home of her son William, Davenport, Iowa, July 14, 1923, aged 76 years, 8 months and 24 days.

She was united in marriage to William H. Ferren September 28, 1865, at Calamus, Iowa. To this union nine children were born, six of them together with the husband have preceded her to the Great Beyond. Three children, Mr. William H. Ferren, Davenport, Iowa, Mrs. Florence White, Calamus, Iowa, Mrs. Nina Bloom, Weatherwood, Minn.; one brother, Emery D. Cook, Acron, Mich.; seven grandchildren, eight great-grandchildren survive her, and with a host of friends mourn her loss.

Mrs. Ferren was by nature deeply religious and while quite young united with the Methodist Church at Kendall Mills, N. Y. Later in life she

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became convinced that the Seventh Day was the Sabbath of Jehovah, the Sabbath upon which he finished his work and rested and he sanctified, and began to observe it as the Sabbath.

December 4, 1897, she became a member of the Welton Seventh Day Baptist Church and until her death was a faithful member. The writer was never privileged to meet her, but through correspondence which came to his attention he knew her for a consecrated Christian. He well remembers reading at a church service, a letter in which was received the second substantial donation for the year, her humble confession of sin, love for the brethren, hope in the Savior and a simple prayer for the success of the kingdom.

Services were held at the M. E. Church, Calamus, Iowa, on the afternoon of July 17, conducted by her pastor, C. L. Hill, and a quartet of singers from the Welton Church furnished the music.

"Come ye blessed of my Father, inherit the kingdom prepared for you . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

C. L. H.

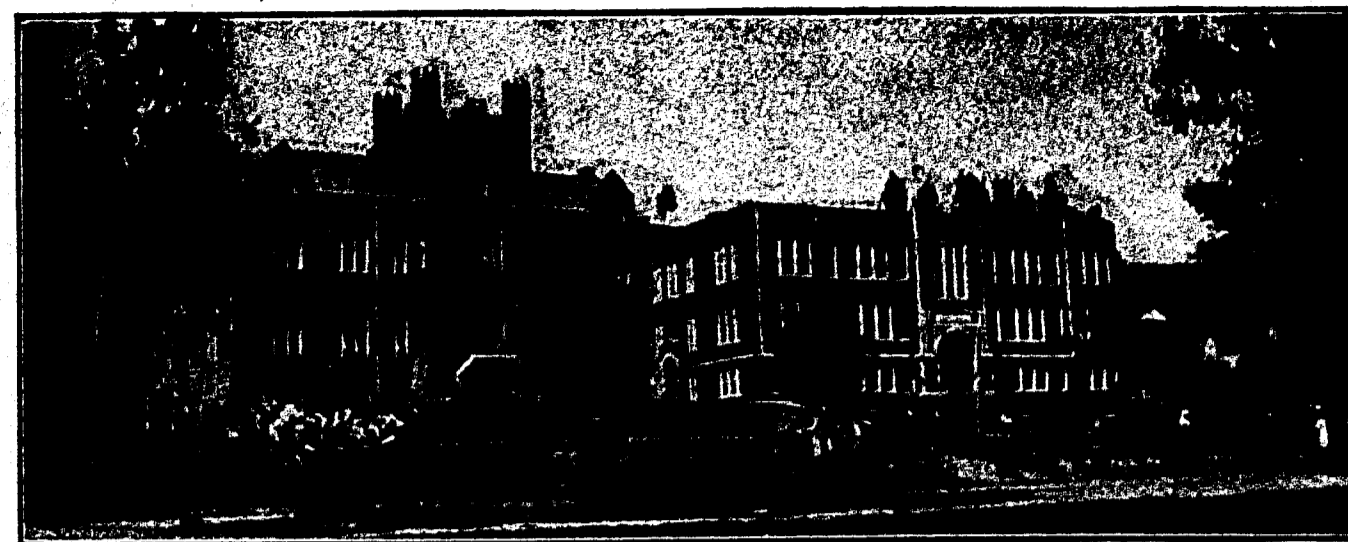
If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small

That helped some soul and nothing cost—
Then count that day as worse than lost.

—George Eliot.

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Let us be better men!
Let us find things to do
Saner and sweeter than any yet,
Higher and nobler and true!

Let us be better men!
Let us begin again,
Trying all over the best we know
To climb and develop and grow.

Let us be better men!
Whether with pick or pen,
The labor we do is work worth while
If our hearts are clean and our spirits smile,
And out of the ruck and rust and stain
We make some growth and we mark some gain.

Let us be better men!
In a world that needs so much .
The loftier spirit's touch,
Let us grow upward toward the light
Wedded to wanting to do the right
Rather than wedded to human might.

—Author Unknown.

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