

The Sabbath Recorder

THE COMMISSION
OF THE
SEVENTH DAY BAPTIST
GENERAL CONFERENCE
MEETS AT
NORTONVILLE, KANSAS
AUGUST 16-19, 1923



MISS ELSIE B. BOND
Oldest Teacher in Salem College
1923 Year Book Dedicated to Her

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PLAINFIELD, N. J., AUGUST 13, 1923

WHOLE No. 4,093

All Flags at Half Mast Again the nation **A Nation in Mourning** mourns the loss of an honored and beloved President. Just before starting for Island Heights, a quiet but beautiful place on Tom's River, near the bay, for two or three days of rest, the sad news came to our Plainfield home. The entire country, indeed the whole world, was greatly shocked, for everybody had relied upon the very cheering and hopeful reports from the sick room of the previous evening which had relieved the tension and given assurance that the President was well on the way to recovery.

All along the journey we were impressed with the subdued spirit of sorrow manifested on every hand. The very atmosphere of grief prevailed. All flags were at half mast, and the sad faces of the people in stations and on trains showed how deeply they were taking to heart the calamity that had befallen the nation.

Every scene along the way brought memories of other days when the shadow of sorrow's cross hovered over the whole land. Six times now, America has been called to mourn the loss of a President by death. Five of these I remember well. Three of them came by the hand of an assassin.

When but a little boy six years old, our folks had put me through the catechism so common with children in those days, until I had learned well to answer all the questions, such as: "Who was the first man? Who was the first woman, who was the meekest, the oldest, the wisest man, etc.?" Among these questions were some about our own land, one of which was: "Who is the President?" I had learned to say Zachary Taylor. But one day a spirit of sadness came over the neighbors, and our folks told me that the President was dead and I must now say Millard Filmore instead of Zachary Taylor! The scenes of those days, the very place where I stood in grandmother's kitchen, the group of loved ones moving around and talking about the President's death, were photographed on memory's film so vividly that they have never faded.

It was on the morning of my twenty-first birthday, in the closing days of the Civil War, that the nation was shocked by the fearful news of Abraham Lincoln's tragic death. Most of the people now living have no idea of the horror that filled all hearts, when, just as victory had come, the hand of an assassin struck down our noble chieftain who had led, for more than four years, through the terrible Civil War.

Then the death of President Garfield caused by the bullet of a murderer. For some years the memorial star in the floor of the old Pennsylvania depot in Washington marked the spot where he fell. The country was again plunged into grief over the death of an ideal President. Many were the prayers put up by a sorrowing people for his recovery as he made his brave fight for life week after week until the end came.

Vivid is the memory of one Sabbath afternoon in Shiloh, as we were coming out of Sabbath school, when the news came that Garfield was dead. The scene of that hour, under the lowering afternoon sun, in front of Shiloh church, with a sad-faced group of people standing by, will abide with me while life shall last. I can still see the man who told us; hear his voice; remember just where he stood; and the expression of sorrow in that hour will ever ring in my ears.

Only a little while before the tragedy on the day when President McKinley was shot, my daughter and I had mingled with the throngs in that music hall at Buffalo, and the terrible news was caught on the train in our homeward journey.

And now again, all over the land, flags are at half mast and a great nation is bowed down with grief over the sudden death of President Harding! Thank God it was not caused by the murderer's bullet this time. Still the shock is very great owing to the suddenness of his going. His was truly another life sacrificed to his country.

Today, as I passed town after town with flags floating at half mast, and surrounded by the sorrowing people, I could not avoid

making some comparisons of the effects among the people regarding these tragic deaths.

While they all have been sad, and while in every case the nation has been deeply stirred, I think the public sentiment of the country has never reached so high a pitch of wild excitement, as in the case of Lincoln's assassination.

Three of these deaths, if not four, have come by assassination. The eyes of this nation should be opened to see the undercurrents of anarchism bringing in a type of villiany that plots treason and murders presidents.

But there is another kind of president-killers in America, against whom the moral sense of the nation should be thoroughly aroused. There are *moral assassins*, who, though they carry no murderous gun, *deliberately*, for political purposes, *dog to the very death* presidents of broad vision and of loyal hearts who will not be turned away from their duties by the intrigues of scheming politicians and of treasonable plotters against our fundamental law.

Conditions of Successful Seeking The Bible has much to say on the subject of seeking the Lord; and great promises are made to all who seek him aright. It may be that these lines may come to some dear soul who is anxious about his relation to his God, and who longs for the peace which the heavenly Father offers freely to all who seek him in sincerity.

The Savior who came to seek and to save the lost, says, in his matchless sermon on the mount, "Seek and ye shall find." I love the Savior's "shalls"; for no other person is so well able to make them sure. The best of men may promise good things in all sincerity, but matters beyond human control may make it impossible for him to fulfil his promise. But not so with the Savior. Nothing can prevent him from making good all his promises when a child of God complies with his conditions.

These conditions are easy, and the Bible makes them very plain: "Seek ye the Lord while he may be found, and call ye upon him while he is near," says the prophet Isaiah.

Do you say, *how* shall I seek? The same prophet tells you: "Let the wicked forsake

his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Another prophet puts it this way: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart."

The Psalmist said: "Blessed are they that keep his testimonies, and that seek him with the whole heart."

These are but few of the many precious promises and clear directions as to how the one who feels the burden of sins, and longs to be at peace with God, may surely find God's favor and the peace that passeth knowledge. Without God's favor and the witness of his Spirit with ours we can not be happy in life, in death, or in eternity. Without finding our Savior we must go through life self-condemned and miserable; and we are so thankful that the way of peace is made so easy for whosoever will seek in sincerity. Every good thing of an earthly nature is involved in uncertainty; but this blessing of God's favor is placed beyond the reach of time or chance, with no possibility of failure for the loyal and true child of God.

It is also made perfectly practical; so that one can go deliberately about the matter and plan for it with full assurance of success. I never saw any one seeking God aright who did not find him. If you can find a single person in good bodily health, with normal mental conditions, and with fixed purpose of heart, who has given up his own will, become perfectly teachable and willing to follow Christ, and who has failed to find him and the peace he offers, then I could never again preach the gospel with the full assurance that I now have.

I plead the veracity of our Lord and Savior, and of the Father who so loved the world that he could give the dearest treasure of heaven to make our salvation sure, when I say in Christ's name: "Seek and ye shall find." His shalls are sure. God's promises can not fail. He is calling to you in these pathetic words: "Come now, and let us reason together, saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Why Some Seekers Fail After what we have just written, it may seem strange to see an admission that some who seek, or think they seek the favor of God may fail to find. But you must not forget the conditions upon which the blessing is promised. "With all your heart" means a good deal. Two men once sought the Savior. One of them "went on his way rejoicing," but the other "went away sorrowing."

Probably both those men were honest seekers, but there was evidently a great difference in the spirit of their seeking. The Ethiopian after having learned something about the kingdom while attending church at Jerusalem, was on his way home carefully studying the Scriptures. He was eager to learn the right way; made the surrender and requested baptism. Having whole-heartedly embraced the truth and gone forward in the way of obedience, he *went on his way rejoicing*.

The young man who asked what he must do was rich and so wedded to his riches that he was not willing to yield to the Savior's instruction. Jesus knew his weakest point, and made the test right there. Had the young man sought with all his heart, consecrating himself and his property to the Master's service, there is no doubt but that he too would have gone on his way rejoicing, a happy man indeed. Instead of doing that he went away sorrowful.

A half-hearted seeker has an anchor holding him to the world. It is usually some habit, or treasure, or pleasure, or idol that he is not yet ready to give up for Christ and eternal life. A divided heart can find no rest. But great peace have they that love God's law.

Teach as Well As Preach The new move in the line of religious education is a good one, because it stresses the neglected part of the Savior's great commission, "Go preach and teach."

The church must do more than denounce sin and exhort to repentance. It must educate the children to hate sin, and to discern between truth and error. An awakened conscience left uneducated is a poor guide; quite as likely to lead astray as to lead to loyal practical service.

The church should be something more than a high-class culture club holding en-

tertainments for cultured ears; it should be a genuine school of religious education, not merely for one hour a week in its Bible classes, but also in its main service and elsewhere. Its preacher should be an excellent teacher as well. This is especially true with a people holding a fundamental truth which is overlooked and neglected by all other peoples. It is a poor commentary upon the work of Seventh Day Baptists that so many grown up young people seem utterly unable to give a good and clear reason for their Sabbath-keeping.

Christian Training The Hope of China Dr. Sidney L. Gulick, who has spent years in Japan and China, makes a strong plea for Christian education as the only hope for a satisfactory solution of international problems. Christian peoples of the world that support mission schools in China are doing the very best thing for human betterment in that land.

The anti-Christian movement that prevailed there a year or so ago is dying down, and Christian missions are exercising an increasing influence in the national life of China. As the young men who have been educated in America and in the mission schools of China gradually secure charge of affairs the chances for the better government of that nation grow brighter.

Stop Glorifying War Magnify the Spirit Of Peace More and more the great leaders of thought are pleading for the enthronement of the principles of peace among the nations.

We quote here the words of Agustin Edwards, the Ambassador from Chile to Great Britain, written in London, Eng., which puts the matter in a clear light.

Glorification of war has been for centuries the very foundation of the education of mankind. Battles won or lost have been the landmarks of history and victory or defeat in the battlefield the very essence of the teaching of patriotism. The pivot of the world's very life has been war.

The horrors of the Great War and moreover the unspeakable and terrifying developments of aerial, chemical and submarine war have opened the eyes of humanity and no one fails to see that nothing short of the wholesale destruction of civilization is in store for us unless we stop glorifying war and start with all our might glorifying peace.

Mr. Edwards says that no country can have a greater influence in the destinies of the world for peace than America.

We deeply regret the slowness of our nation to see this great truth; and we long for the day to hasten when America shall cease its attitude of aloofness, and begin to co-operate with all its mighty influences in efforts to aid war-distracted Europe to settle its difficulties.

There seems to be much heart searching among church people today with regard to the attitude of the church toward war. This is well; for we can not see how the churches can go on preaching the gospel of peace and the brotherhood of man, and at the same time acquiesce in the prevailing war system which is utterly contrary to the principle of human brotherhood.

Whoever has experienced the genuine grace of the gospel of Christ in his own heart, must know, if he stops to think, that this gospel is the only hope for the heart-life of the whole world.

Only as the nations of the world turn to the Christ and embrace his teachings as their rule of living, can we hope for a worldwide reign of brotherhood. Again we say: It is a hopeful sign when great church leaders center their thoughts upon the one remedy for a war-cursed world.

SALVATION FREE

DEAN ARTHUR E. MAIN

Our Lord's story of the Prodigal Son (Luke 15:11-24) shows the nature and depths of sin, and the freeness and fullness of the salvation which our heavenly Father has for all who will turn from sin and go to him.

The young man went down step by step; let us see how.

First step.—He felt restless under the restraints of home, and allowed this feeling to grow. He did not like to obey and serve his father; but wished to have his own way and do his own will. The first step downward in all sin is this inward restlessness; we rebel in our hearts against obeying the commandments of God; and want to do our will, not our Father's.

Second step.—His father let him have his own way. The boy thought he would be happier as his own master, away from

home; and he was allowed to go and see. God will not compel any of us to obey him and prepare for heaven. He warns and pleads, in the Bible, by the preaching of the gospel, through Christian parents and friends, and by his Spirit in our consciences, and then lets us choose between eternal life and death, between joy and misery forever.

Third step.—He went to a far country. Hundreds of years ago a great preacher, who had once been a wicked young man, said that this far country is the land where men forget God. Do we forget our Maker, Benefactor, and Judge? Then we, too, are in the far country.

Fourth step.—He wasted his substance in sinful living. Our substance is our money, time, bodies, minds and influence. To so use these as to lift ourselves and others up to greater goodness, usefulness and happiness, is to save them unto eternal glory. To abuse or misuse them, as men and women do in the far country, so as to pull ourselves and others down into greater selfishness and forgetfulness of God, and into deeper sins, is to waste our substance unto everlasting shame.

Fifth step.—He came to want. His money, goodness, and peace, and his friends in sin, had gone. Sin likes to gratify our appetites, if it can leave us hungrier still. Sin is willing to send its own delights, if it can make us more unsatisfied than before. Anything, everything, to bring us into want.

Sixth step.—The end was great wretchedness. He who turned from father and home became servant to a citizen of that country where God is forgotten. He who was unwilling to obey his father was sent to feed swine, a business despised by those who heard this story from the lips of Christ. And there is enough of selfishness and sin in all our hearts to bring us just as low, unless we are stopped in our downward course.

But our story has a bright side. The young man went home, leaving the far country; let us see how.

First step.—He came to himself. He felt, for the first time, so deceived had he been, his own ingratitude and folly. The first step out from a life of sin toward righteousness and heaven, is this coming to one's self. Our eyes must be opened

to see ourselves as we are, with all the dreadful work of sin in and upon us.

Second step.—He resolved to go to his father with an honest confession of his wrong-doing. Nothing great or good can ever be done, in the way of reformation of conduct, or in the accomplishment of any right endeavor; no success can ever be won, until a person, aware of the difficulties, rises in the strength of a true purpose and says, "I will."

Third step.—He did what he had resolved to do—arose and came to his father. Good resolutions are necessary; but to stop with them is to fail. The good resolve must change to good action; the right purpose and will to right doing; the "I will arise and go," to "He arose and came."

Fourth step.—The father's compassion. His father saw him when he was yet a great way off and had compassion, and ran and fell on his neck and kissed him. This matchless parable was told to show forth the infinite love of God our Father. O boundless compassion! How it ought to soften every heart, and draw us away from sin!

Fifth step.—Complete restoration through a full and free salvation. The father said to his servants, "Bring forth the best robe and put it on him." "Put a ring on his hand, and shoes on his feet." "Bring hither the fatted calf and kill it; and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found." *My son!* He did not say, "See the ungrateful fellow; I warned him of all this; good enough for him." No, no. But "This *my son.*" So great is the mercy that blots out our transgressions, and remembers them against us no more forever.

GREAT GAINS

The young man gained a home. He had no true home in the far country where men do not remember God.

He gained plenty. He had been reduced to the food of swine; but now eats from the well-loaded home table. Our higher and true life starves in sin. Jesus Christ freely offers the bread and water of life. Blessed are they that hunger for righteousness.

He gained freedom. Once he thought he was not free at home, and that freedom

would come to him in the land where God is forgotten. He lived to see his folly, and to learn by sad experience that sin is a bondage and right-doing freedom; and only he is free whom Christ saves from sin.

He gained blessedness and glory, exchanging for these the misery and shame of sin. He had been lost and dead unto father, home, happiness, and his better self; found at last by the saving power of love that never dies, he now lives, unto them all. "For this my son was dead and is alive again; he was lost and is found."

GREAT LESSONS

We are warned against taking the first step downward. The first drink, the first impurity, the first profanity, the first deception, the first game at cards, the first little gambling, the first little sin, so-called, to what trouble and sorrow these have brought many a life!

How thankful we ought to be if we are at home, and not in the far country. How thankful, if, instead of the want, bondage, and misery of a God-forgetting life, we enjoy the plenty, the freedom, the blessedness and glory, the life and salvation so freely given us by our heavenly Father, in whose love is our refuge. Every one who wants to come may come home. The welcome received by the Prodigal Son proves forever that no one can get so low in sin, so far away, as to be beyond the Father's love. It does not offer any premium upon sin, but it does say that no matter how degraded you may have become, no matter how proud, selfish, and unbelieving you may have been, if you will penitently arise and come away from the far country, the Father will meet you even while yet a great way off, and the blessings of a free salvation will come to you as the gift of boundless grace.

Come home! Come home!
There is bread and to spare;
And a warm welcome there.

The Gospel Herald.

Elizabeth Barrett Browning speaks in one of her poems of "an angel *white* with gazing at His throne." It is nearness to Christ, daily prayer and trust in him which will give us the white blossom of a blameless life.

SALEM COLLEGE COMMENCEMENT

Report Prepared by Jennings Randolph

The thirty-fifth annual commencement of Salem College, ending the year 1923, was held from June the second to June the seventh, inclusive. The year just closed has been the most successful in the history of the West Virginia college and has shown that the service rendered has become more important with the passing years.

The registration in all departments was 1,008, 710 of these taking college work, 102 being in the Music department and 196 taking Academic courses. This number less the duplicates of 171, leaves a net total of 837. The largest enrolment previous to this year was but 632, showing an increase in the number of students of 205. The increase in the number of students at the summer sessions of the college has increased accordingly, and this summer there are 430 students taking the work.

The college faculty during the past year has been one of the best, and under the leadership of President S. Orestes Bond, and Dean M. H. Van Horn, rapid strides have been made. One of the latest advancements was the appointment a few days ago of Edward Davis, of Lost Creek, as graduate manager of athletics, for next year.

LYCEUM CONTEST AND SERMONS

Commencement week opened with the Dr. Cecil Post Inter-Lyceum Contest between the Excelsior and Salemathean lyceums, the night after the Sabbath, with the latter winning. The thirteenth annual sermon before the Christian Associations was delivered Sunday morning in the college auditorium before a large audience. The sermon was given by Dr. John H. Howard, of Baltimore, Md. His address was given in a forceful manner and was listened to with interest by students and townspeople. The baccalaureate sermon was delivered Sunday evening, in the college auditorium, by Dr. W. E. Lowther, of Morgantown, W. Va. His address was one of the best of commencement week.

ACADEMY SENIOR CLASS NIGHT

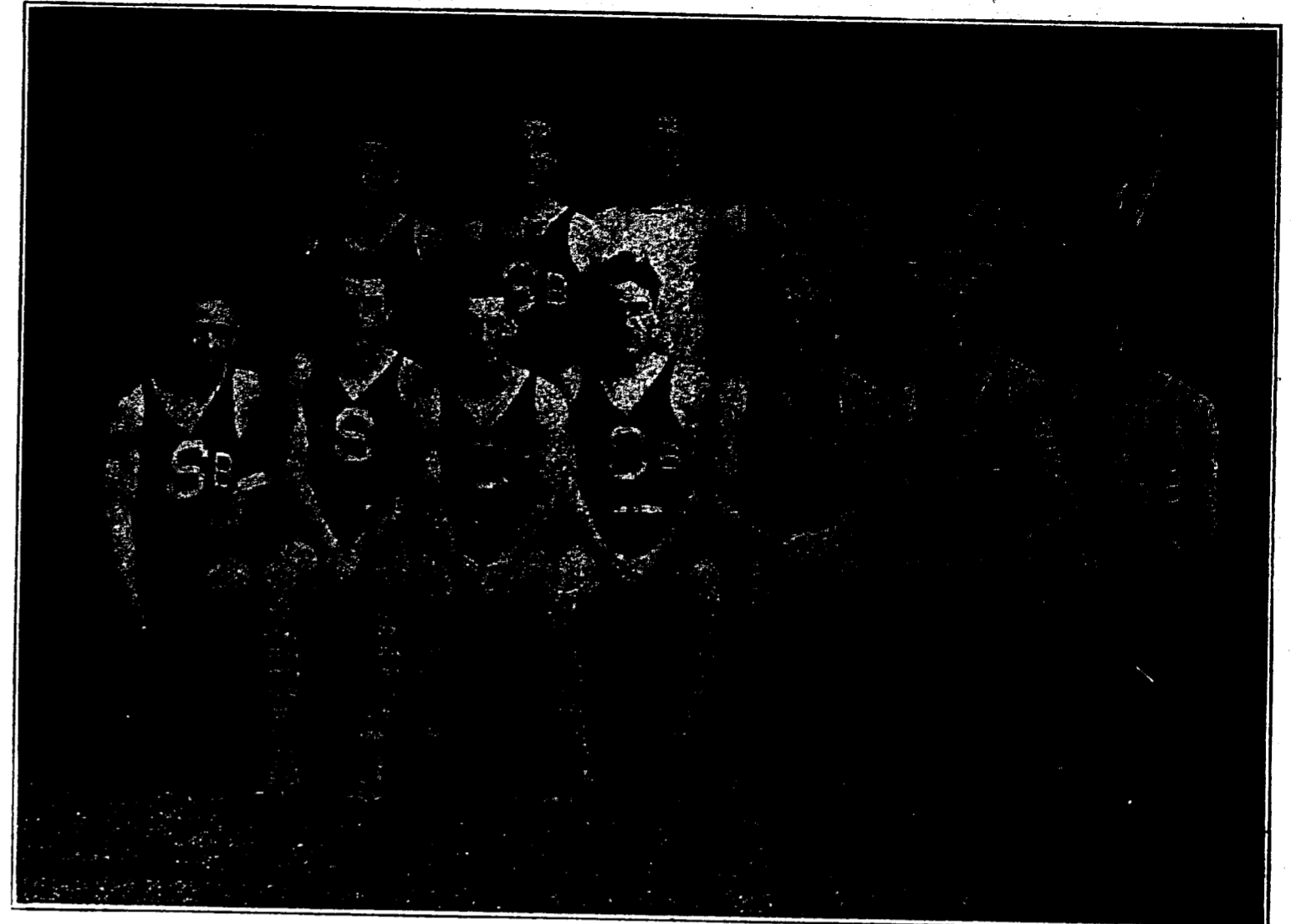
The Academy class night was held in the college auditorium, Monday evening. The class members presented a three act comedy, "The Charm School." The play was under the direction of Miss Hazel V. Davis, director of dramatics in the institution. It was declared by the large audience that saw it, to be one of the best ever given here.

GRADUATING EXERCISE OF ACADEMY

The graduation exercises of the Academy were held Tuesday morning, at ten o'clock, in the college auditorium. The program opened with the processional, played by Miss Ethelyn Hope Brett, head of the Voice department at the institution, followed by a piano trio, by the Misses Vera Spurgeon, Belva Saddler and Wanda Davis. Prayer was offered by Elder J. Franklin Browne, oldest student on the Salem College campus. This was followed by a violin solo, by Miss Anita Davis. The address of the morning was delivered by Superintendent H. E. Odgers, of the Parkersburg schools. His challenging words to the graduates were spoken in a spirit of helpfulness and the audience listened with rapt attention. The address was followed with a vocal solo, by William Van Horn. The presentation of the class of thirty-six members was made by Principal Orla A. Davis, head of the Academy. The conferring of the diplomas was made by President S. Orestes Bond, and he expressed the wish that the majority of the graduates should return to the college in the fall to continue further their education. Following the conferring of diplomas a piano solo was played by Miss Gertrude Pratt, and the benediction was given by Rev. E. J. Woofter.

NORMAL CLASS NIGHT

Tuesday evening was Normal class night, and the auditorium of the administration building was packed to witness the two plays, "The Triplet" and "The Six Who Pass While the Lentils Boil." Both plays were of exceptionally high merit. The class song was given, and a reading by Miss Zeppah Lynch; a vocal solo, by Miss Nelle Randolph; a reading by Miss Anna Black; a piano solo by Miss Louise Moore, and a vocal solo by Miss Anita Davis rounded out the evening's entertainment.



ATHLETIC CLUB, SALEM COLLEGE

THE SENIOR CLASS GIFT AND FAREWELL CEREMONIES

Each year this program is especially interesting and this beautiful June morning the class of 1923 presented the college with a marble flower box, which resides in front of the Administration building. The presentation of the gift was made by the class president, Edward Davis, and the gift was accepted by the president of the college board, the Honorable Charles A. F. Randolph. Members of the class planted flowers and the Alma Mater song was given by the twenty-five seniors. This program was given on the campus in front of the Administration building, Wednesday morning, at nine-thirty.

ANNUAL CONCERT OF THE MUSIC DEPARTMENT

Immediately following the exercises on the campus, the annual concert of the Music department and the graduation exercises were held in the college auditorium. The entire program consisting of piano, violin and voice selections, by students of the department was one of the best ever given, and reflected much credit upon those taking part and Mrs. Fred Diddle and Miss Ethelyn

Hope Brett, the instructors of music. President S. Orestes Bond presented a diploma in voice to Miss Audra Randolph; a diploma in piano to Miss Maybelle Sutton and piano certificates to the Misses Mary Broadwater, Miriam Davis, Maudella Randolph and Vera Spurgeon.

TENNIS MATCH

Wednesday afternoon on the courts in front of the college, the Salem College varsity tennis team met the Clarksburg Country Club players. In the two matches that were played Salem's net artists were victorious. Rain halted the remaining matches.

SENIOR CLASS NIGHT

Wednesday evening at eight o'clock, in the college auditorium, the class of 1923 presented "A Mid-Summer Night's Dream," by William Shakespeare. This was the first Shakespearean play ever given by a graduating class and the auditorium was crowded with over seven hundred persons. All those taking part were excellent and all the characters portrayed were worthy of the most enthusiastic applause. The settings were most realistic. Much credit is due Miss Mary Lou Ogden and Miss Hazel V. Davis,

the directors of the production. A Shakespearean play will be given each commencement in the future.

COMMENCEMENT

Commencement day brought to a fitting climax the most successful commencement week in the history of Salem College. The commencement, Thursday morning, was a fitting and triumphant close for the year,



THEODORE EDWARD DAVIS
Graduate Manager of Athletics

the largest graduating class receiving degrees and the college having as its guest and commencement speaker, the Honorable Napoleon Hill, of New York City.

The program opened with the processional played by Miss Mary Broadwater, the invocation, by Rev. D. W. Cunningham, of the United Brethren Church, and the hymn, "Holy, Holy, Holy," was joined in by the entire audience. A piano trio by the Misses Maudella Randolph, Maybelle Sutton, and Mary Fittro, was given. Prayer was offered by Dr. E. J. Woofter, pastor of the local First Baptist church. A vocal solo, "The Star," was given by Miss Ethelyn Hope Brett.

This was followed by the address of Napoleon Hill. His address, "The Magic Ladder to Success," was one of the greatest inspirational speeches ever given here. With excellent word pictures he described the Magic Ladder consisting of fifteen rungs, which every person should use in his or her march to success. They follow in order: (1) Definite aim; (2) Self confidence;

(3) Initiative; (4) Imagination; (5) Action; (6) Enthusiasm; (7) Self control; (8) Habit of performing more service and better service than you are paid to perform; (9) Attractive personality; (10) Accurate thought; (11) Concentration; (12) Persistence; (13) Failures; (14) Tolerance and sympathy; (15) The Golden Rule. Mr. Hill is the editor of *Napoleon Hill's Magazine*, preaching the doctrine of the Golden Rule Philosophy in business. The graduating class of '23 was indeed fortunate in having him as its speaker. Following the commencement speech the senior class quartet, composed of Edward Davis, Harley Bond, Duane Ogden and Ian Bond, sang, "Carry Me Back to Ole Virginny." This was followed by the president's annual statement, which is given in part in this number of the RECORDER. The conferring of degrees and diplomas was made by President Bond. Following a hymn the benediction was pronounced by the Rev. G. H. Fitz Randolph, pastor of the Middle Island Seventh Day Baptist Church.

ALUMNI LUNCHEON

Thursday afternoon immediately following the commencement program the annual alumni luncheon was given in the dining rooms of the Administration building, with more than two hundred alumni and friends of the college present. The luncheon was served by the College Aid with the help of the college junior class. Roy C. Keys, president of the alumni, acted as toastmaster and short talks were given by E. A. Luzador, O. B. Bond, Francis L. Casey, Dr. V. A. Selby, L. D. Lowther, President S. O. Bond and Napoleon Hill.

THE PRESIDENT'S ANNUAL STATEMENT

Before recounting to you the success and problems of the year just closing, the president wishes to make grateful acknowledgment of the foundation work wrought by his most worthy predecessors. Each succeeding year brings out in clearer relief the excellencies of their plans, and the singleness of the devotion with which they prosecuted their labors. No future, however glorious, will fail to give them a large share of the credit. Probably the college could not have lived had it been founded sooner. Probably it would not have grown had it



EDITORIAL STAFF OF THE GREEN AND WHITE

been constituted later. Truly it was born in the fullness of time.

GENERAL STATEMENT

The year now closing has brought many things for which we should thank God and take courage. The usual activities of the school have been prosecuted with more than common zeal. Some new things have been attempted which show growth and progress. The year passes into history with much to commend and little to disapprove.

PHYSICAL IMPROVEMENTS

The physical improvements have been small. No building projects have been attempted, though a bridge from the auditorium to the second story of Huffman Hall is hoped for in the near future. This would add to fire protection and to the convenience of students in changing classes. All laboratories have had additions to their equipment to keep them to date. The crowded conditions of this year will be greatly relieved in the next, since all, or at least part of the rooms now used by the Training School will be available for college

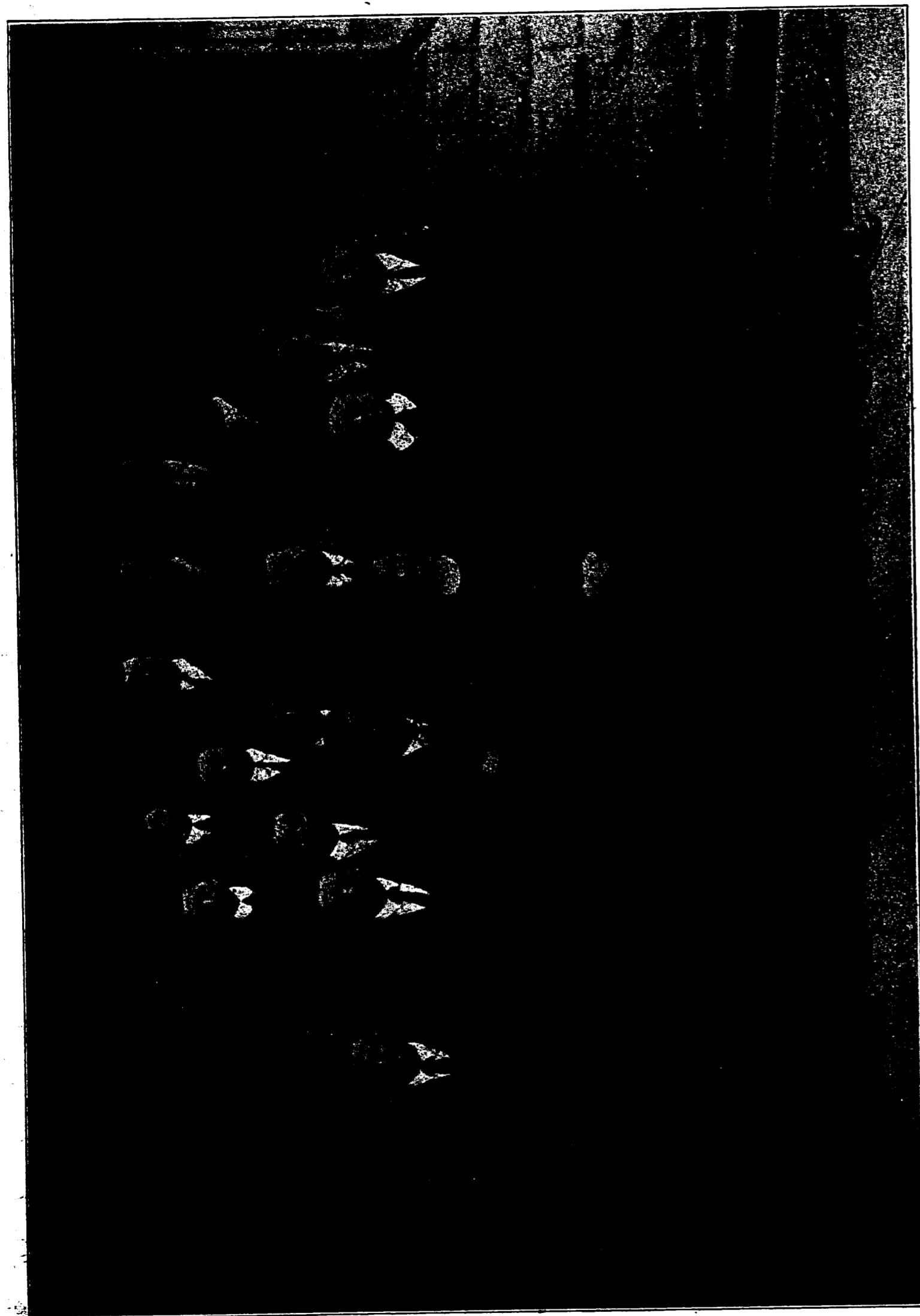
classes when the new Grade Building is completed.

The beautiful new stage curtain which hangs before you is the joint gift of the Dramatic Club and the College Aid Society. This handsome hand-made piano bench for the stage was presented by Mr. O. W. Ford. Doubtless, you noticed the fine marble flower-box at the front entrance. It is the gift of the senior class.

SCHOLASTIC IMPROVEMENTS

Each year sees a few important courses added in the various departments. In some cases the weight of the work for the professor in charge has compelled omission of less important courses. Such facts show the spirit of progress that prevails throughout the school.

The faculty recommends, for the first time, that degree graduates of special merit in scholarship and of proficiency in the various voluntary activities be graduated "with honor" and "with great honor," this to be designated by the customary Latin phrases *cum laude* and *magna cum laude*. Since only a very high scholastic record during



SALEM COLLEGE DEBATING CLUB

the four years of college work secures such special honor, it is believed that this custom will considerably raise the standard of scholarship. Although these honors are competitive, still any one whose work is exceptional in quality may reasonably expect such distinction.

Two distinct advances have recently been made in recognition of the standing of the college: First, the Southern Association of Colleges and Secondary Schools, one of two of the largest organizations of its kind in America, lately sent us a communication stating that our graduates would be accepted as meeting the requirements for standard classification in all schools of that association. Our lack of endowment is probably the only point in which we are inferior to other colleges and universities of this organization. Second, Columbia University, one of the largest and most exclusive scholastic institutions in the world, recently checked up our work, and now admits our graduates to its graduate schools without condition. These assurances of high scholastic ranking give the members of the faculty and the students a feeling of confidence not experienced before.

SUMMER SCHOOL

Since the summer school of a year ago is part of this scholastic year, it should be mentioned here. The attendance at that session was nearly one hundred per cent larger than ever before. Four hundred fifty-three were registered. Another encouraging feature of this enrolment was the large percentage of students doing college work. If they thus continue they will do much to advance the standard of the profession of teaching, and to supply the demands for trained workers in other fields of service. Young folk increasingly tend to continue their work throughout the entire year. The demand for college-trained people increases more rapidly than the colleges can possibly supply it with their present facilities. With the present provision for physical training the summer vacation is not as seriously needed as formerly, and thus by using the whole year for study some can finish school a year sooner. The salary received for the year saved is sometimes enough to pay the whole cost of a college education. Judging from the number of inquiries, the term beginning next

Monday will not be less well attended than that of last year. The largest faculty ever provided by us for a summer term has been engaged, so that all who come may be well cared for.

DEBATING CLUB

Nearly all our clubs and special organizations have done commendable work during the year. The Debating Club merits special mention. Besides many interesting debates among its own members, it provided six public debates with other schools. Competition for places on these debating teams has been keen. The interest seemed to justify this club in calling a meeting of representatives from all the schools of higher learning in the State to consider the formation of an inter-collegiate debating league. The meeting was called and the society was organized April 20, under the name of the West Virginia Intercollegiate Forensic Association.

It is of general interest that the *Green and White* published under the auspices of the Quill Club, took second prize in competition with the school papers of the State. Such honor is not won without most earnest effort by the group concerned.

ATHLETICS

The athletic interests of the college are now, we believe, on a sane as well as a sound basis. We have not won all the games, but we have won our share, and, along with the scores won the respect of our antagonists. Not once this year have I heard our coach or his players accused of unfair dealing or unsportsmanlike conduct. Such a record is rather to be chosen than many victories on final scores. If one school wins all the games in all the sports it is likely to be by craft instead of by skill.

There is no disposition on the part of those charged with responsibility in athletics to make them dominate the school; they mean to have athletics contribute to, not detract from, the scholastic interests of the college.

OTHER SPECIAL ACTIVITIES

The co-operative boarding club still proves popular and helpful. The Athletic Council of the alumni deserves public commendation for its interest and earnest work. The College Aid Society, formed but a year ago, has proved far more valuable than its founders dreamed. It is ever active and

ever useful. Time will not permit even the briefest reference to the many other organizations and persons who have helped to make this the greatest year in the history of the college.

SPIRITUAL LIFE

The scholastic life of the college has, we believe, made progress along with that of other colleges. However, the advancement of the spiritual life has been even greater. The ideals of individuals and of the group have been refined and added to. The visits to the college of Hon. J. Stitt Wilson, Rev. George E. Fifield, and others, did much for the religious life of the students. The two Christian Associations and their allied organizations, the Hi-Y and the Girl Reserves, have helped to crystallize the short intensive efforts of these men.

FACULTY

I would be unfair to myself, and ungrateful to the members of the faculty did I not publicly express on behalf of Dean Van Horn, Principal Davis and myself, our sincerest appreciation of the co-operation and earnest work of all the members of the faculty. A group of men and women so thoroughly prepared from the standpoints of scholastic training, personal fitness and devotion to duty could not easily be duplicated. The spirit of the founders of the institution lives again in these noble teachers.

It is with regret that we announce the withdrawal of Miss Brett of the Voice department. She has charmed us all by her talents on all needed occasions. The best wishes of those with whom and for whom she has worked will follow her always.

It is, however, a great pleasure to announce the return of all other regular teachers. Miss Laura Thompson, a former graduate of the college, who later was graduated from the Cincinnati Conservatory of Music, has been employed for the Voice department. An addition to the Piano department has been made in the person of Miss Jean Howell Burns.

FINANCES AND ENDOWMENT

It would be unfair to the past as well as to the future of the institution to close without some reference to our finances. All men who know the facts marvel at the work that has been done with such small

sums of money. The school was founded through faith. Its recent unprecedented growth has again been made possible through faith. The greatly increased numbers of students have increased the income. But the great increase in numbers requires corresponding increase of service, with ever enlarging expenditures of money. Each year brings a deficit of several thousand dollars, which must be supplied by the gifts of the people. Their generosity has not failed, and it will not fail now. It is encouraging to know that this year's deficit is the smallest we have had for three years.

The mention of these facts brings to our minds the sore need of an adequate endowment. Surely it is possible to find men and women of means who will rejoice to help in some permanent way an institution with such ideals and such opportunities for service. The alumni and other friends of the college can do much to help in influencing such persons. It should certainly be remembered, however, that the small gifts are important. The school was founded and has been maintained for thirty-five years on small gifts. Each one who gave even the smallest gift has helped materially to make possible the school itself, which is a large gift to the people.

This college needs at once \$500,000 in order that it may provide for its most pressing needs and use its greatest opportunities. A million dollars in endowment would pay the world a great annual dividend in the right preparation of young people near and far.

ATTENDANCE

In closing it is my great pleasure to give you the attendance figures which are perhaps one of the best measures of the school's growth. Three years ago, the net total attendance for the year was 305, of whom about 125 were college students. This year, the comparable number is 836, of whom 678 are college students.

However, the maturity of the young folk in the Academy fully justifies its place as a separate department.

Three years ago the graduates numbered 48, of whom seven were degree graduates. Fourteen others received diplomas in the college department. This year the graduates number 152, twenty-five of whom take

(Continued on page 210)

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

A FUTURE PROGRAM

In the Missionary Department of the SABBATH RECORDER for this week will be found an interesting article on the above topic. It deals at length with the program as worked out by the Baptists, and makes interesting reading for Seventh Day Baptists. We trust it will be given careful reading by all our people.

Readers of the RECORDER will recall that at the meeting of the Commission last December a committee was appointed to prepare for discussion a program, or policy, to follow the five year period. A tentative statement was presented for discussion under six heads, which appears on page 74 of the SABBATH RECORDER for January 15, 1923.

These recommendations have been submitted to the churches more recently, with the hope that the Commission may have at its meeting at Nortonville an expression of opinion from many of our people in all the churches.

This statement is reproduced in this issue of the RECORDER. It was not presented at the Pittsburgh meeting for adoption, but for discussion, and for the further consideration of the people. It is very important, as Secretary Burdick suggests, that as far as possible the Commission and the General Conference shall have an expression of the prayerful, thoughtful judgment of the people.

It will be seen, especially by a comparison of items "4," "5," and "6" of the Commission's findings with certain actions taken by the Baptists, that our problems are much the same, and that those who are engaged in their solution are looking in the same direction. If recommendation "4" becomes the policy of the denomination it will coincide also with the program of the Episcopalians, although this fact was unknown perhaps to the committee having the matter under consideration. This calls for a bud-

get to cover the regular work of the boards, together with what the Episcopalians called a list of "Preferences." In the Episcopalian program this does not mean that the latter shall have preference over the regular interests represented in the budget. The raising of the budget is the first responsibility of the denomination. Of the other interests that may claim support from the denomination certain ones will be given special sanction by the denominational authorities.

Recommendation "5" would continue the budget system, with perhaps a larger participation in the work of preparing it on the part of the boards.

The last recommendation looks toward the continuation of the promotional agency of the denomination which had its origin in the New Forward Movement, again perhaps with modifications.

It is hoped that the committee of the Commission which has been giving this matter special study is meeting with a hearty response to their invitation for suggestions and advice. It is hoped too, that all shall be in the spirit of prayer during these days, already upon us, when these matters must be worked into a policy for the future guidance of the churches. We believe this is the spirit in which this service is being undertaken.

May the will of the Master for Seventh Day Baptists be discovered through the deliberations of the Commission at Nortonville and of the Conference at North Loup.

RECOMMENDATIONS OF THE COMMISSION

Your Committee on a Future Program for the Denomination would offer the following recommendations:

1. That the New Forward Movement close June 30, 1924, with the understanding that those churches which began giving with January 1, 1920, be released from the last half of their fifth year.

2. That the plan of a Ten Dollar per member contribution for denominational work be continued.

3. That the present apportionment to the churches be thoroughly revised.

4. That the new budget provide ample funds for the ordinary expenses of the boards, but it shall be understood that, with

(Continued on page 207)

THE STANDING OF THE CHURCHES

July 31, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00	\$.	\$.	\$ 5.00	
Adams Center	1,530	1,230.98	708.00	710.85	816.58	\$ 165.50
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	304.44
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	58.60
Albion	1,870	622.27	279.83	95.00	327.07	
Andover	620	148.49	201.25	63.35	206.87	17.00
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	
Boulder	920	460.00	920.00	460.00	220.00	
Berlin	970		308.37	541.01	436.86	
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	15.00
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	10.00
Cartwright	770	400.00	258.65	211.28	45.25	
Chicago	830	1,009.60	926.60	884.16	1,059.50	
Cosmos	220	46.00	88.00	40.00	77.00	
Carlton	960	352.97	247.39	182.88	129.28	
DeRuyter	910	910.00	677.00	814.50	708.00	30.00
Detroit		(Joined Conference 1921)	140.00	140.00	225.00	
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	
Exeland	220	45.00	20.00	50.00	20.00	
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	43.15
Fouke	720	664.38	88.00	115.00	157.00	
Friendship	1,200	430.00	679.83	536.00	232.50	
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	
Gentry	650	480.50	355.66	167.50	37.50	
Grand Marsh	280		98.01	25.00	16.00	
Greenbrier	340		70.00	50.00	100.00	
Hammond	460	703.00	619.54	575.01	568.50	
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	
Second Hopkinton	880	132.15	75.00	184.23	153.63	38.33
First Hebron	520		150.00	520.00	232.00	
Second Hebron	370		67.00	22.00	56.00	
Hartsville	700	80.00	110.10	62.00	145.00	
Independence	1,070	1,360.00	1,100.00	565.00	855.00	
Jackson Center	1,180	200.00	95.00	160.00	96.59	
Lost Creek	910	910.00	910.00	910.04	409.73	101.02
Little Prairie	370		150.00	66.60	46.00	
Los Angeles	240	275.00	240.00	240.00	345.00	
Middle Island	730	90.00	100.00	190.25	60.00	
Marlboro	990	1,030.00	1,004.51	443.77	455.00	
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	260.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	100.00
Muskegon		(Joined Conference 1921)	25.00	25.00	20.00	
New York	660	1,075.00	948.06	1,077.41	1,167.41	55.50
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	
Piscataway	930	571.62	412.20	931.16	714.69	
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	1,327.06
Portville	210	210.00	210.00	210.00		
Roanoke	400	97.00	114.00	75.00	50.00	
Rockville	1,340	172.00	135.00	245.00	261.00	
Richburg	390	293.00	390.00	192.10	195.00	
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	
Ritchie	900	650.00	69.50	271.52	173.00	
Rock Creek		(Joined Conference 1921)	13.00	13.00	10.00	
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	
Salemville	580	80.46	290.00	142.50		
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	
Scott	490		1.00	33.00	24.00	
Syracuse	270	88.99	107.72	78.22	76.00	
Southampton	90	120.00	40.00	20.00	30.00	
Stonefort	350	107.00	100.00	159.00		
Scio	180	7.71		5.00		
First Verona	820	800.00	827.12	820.00	665.86	148.75
Waterford	490	540.00	512.25	428.67	611.33	
Second Westerly	220	275.00	230.00	230.00	235.00	
West Edmeston	550	550.00	345.00	300.00	360.00	
Walworth	880	248.66	499.56	248.50	294.75	
Welton	700	610.00	700.00	700.00	700.00	
White Cloud	1,020	185.00	26.73	203.25	250.00	

(Continued from page 205)

the approval of the Commission, there shall be opportunity for special appeal for special causes.

5. That the plan of an Annual Budget be adopted, a Budget which shall be drawn up by a committee of representatives of all the denominational boards and of the Commission.

6. That a Denominational Executive Secretary, whose term of office shall be three years, be appointed for full time denominational service.

Pawcatuck	1,327 06
First Verona	148 75
Mrs. Elmer Kemp	5 00
Interest	5 15
	\$2,573 48

Denominational Building:	
Lost Creek	\$48 37
Tract Society:	
Lost Creek	\$52 65

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
July 31, 1923.

ONE OF ROCHESTER'S ALUMNI WRITES THE REVIEW

To Rochester Alumni Review:

DEAR REVIEW: You are hereby authorized to add my name to the list of alumni who are greatly interested in your regular visits to us. You are doing a very important work, and doing it well. It is a work that deserves more liberal financial support than some of us are able to give.

Naturally we older boys look backward as well as forward. No one should feel hurt if we make special mention of such great names as Anderson and Kendrick, of the University; and Robinson and Hackett, of the Seminary. These men were intellectual giants; and on account of their influence, and that of other good and able men, I am a grateful alumnus.

But we gray-haired sons have, also, the forward look into the future of our honored Alma Mater; a future with such splendid promise of expansion in power and service.

The fifty-one years since I graduated from the Seminary in the class of 1872, have been divided, using round numbers, about as follows: In the pastorate, 14 years; as missionary secretary, 14; as professor of theology, 23 years (2 years college president also).

Of course, it is our hope that a few members of old '69 will have a meeting and a greeting at the commencement of 1924; but we can not tell. Your last number brought the news that two of my classmates, Raymond and Morehouse, had passed on to the other life. Thus are we being called away from our earthly life and companionships.

ARTHUR E. MAIN, '69.

There is a sufficient recompense in the very consciousness of a noble deed.—Cicero.

THE DETROIT CHURCH EXCEEDS ITS QUOTA

The article to which the following communication refers begins, "To publish an honor roll of the churches is rather a precarious undertaking." So we are not surprised that we were caught up by the wide-awake pastor of the Detroit Church. The letter indicates the nature of the slip-up, and makes clear the real situation with the Detroit Church in reference to its financial standing.

DEAR BROTHER BOND:

"Churches doing better than last year but not making their quota: Detroit....." so I read on page 39 of RECORDER, July 9th.

Facts are:

1922 Year Book, membership, resident and non-resident, Detroit	18
Contributions to Forward Movement from Nov., 1920, until June 30, 1922	\$140 00
June 30-June 30, 1923	225 00
\$180.00 is our quota, if we have any, and if our ratio is \$10 per member.	

We should be listed as one of "Churches doing better than last year, and making more than their quota."

Kindly see that this correction is made.

Sincerely yours,
R. B. ST. CLAIR.

GENERAL CONFERENCE

Contributions for July, 1923

Forward Movement:	
Adams Center	\$ 165 50
First Alfred	304 44
Second Alfred	58 60
Andover	17 00
First Brookfield	15 00
Second Brookfield	10 00
DeRuyter	30 00
Farina	43 15
Second Hopkinton	38 33
Milton	250 00
Milton Junction	100 00
New York	55 50

MISSIONS

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

MONTHLY STATEMENT July 1, 1923-August 1, 1923

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand July 1, 1923.....	\$5,198 68
Alice A. Peckham, Missionary Society..	5 00
George P., Mary M. and Mary A. Ken- yon, Missionary Society	4 00
Salemville Church, Missionary Society..	17 05
William L. Burdick, field receipts, Mis- sionary Society	21 00
Evalyn Schuh, Missionary Society.....	3 00
Dodge Center Church, Missionary So- ciety	4 43
A Friend, Missionary Society.....	10 00
Rebate from Student Fund on Check 6202, General Fund	100 00
Milo D. Green, Georgetown Chapel....	20 00
A Friend, Missionary Society.....	100 00
Daytona Sabbath School, special for Dr. Crandall	25 00
Memorial Board:	
Utica Church, Wis.	13 65
Delos C. Burdick Bequest.....	308 97
Delos C. Burdick Farm	12 73
Eugenia L. Babcock Bequest.....	132 76
Estate Edward W. Burdick.....	12 45
Missionary Society	30 72
Missionary Society	21 98
Mary E. Rich Fund	35 60
Charity L. Burdick Bequest.....	8 91
Hornell Church Fund	32 73
Eugene K. and Francelia Burdick...	27 23
Penelope R. Harbert Bequest.....	27 93
Washington Trust Co., interest credit.	2 94
Income Permanent Fund, General Fund	2,000 00
	\$8,176 76
Cr.	
Rev. T. L. M. Spencer, July salary.....	\$ 83 34
R. J. Severance, June salary.....	83 34
William L. Burdick, salary and travel- ing expenses	183 41
L. J. Branch, June salary.....	25 00
C. C. Van Horn, June salary.....	41 67
Robert B. St. Clair, June salary.....	50 00
George W. Hills, June salary	41 67
G. H. F. Randolph, June salary.....	41 67
S. S. Powell, June salary.....	25 00
Angeline P. Abbey, June appropriation	10 00
Clifford A. Beebe, June salary.....	25 00
G. Velthuysen, June-August salary...	175 00
Charles W. Thorngate, April-June sal- ary	50 00
Ellis R. Lewis, April-June salary.....	50 00
Lena G. Crofoot, April-June salary....	25 00
William Clayton, April-June salary...	25 00
D. B. Coon, April-June salary.....	62 50
H. Eugene Davis, June salary and Chil- dren's allowance	125 00
Washington Trust Co., amount of loan.	1,500 00
William L. Burdick, expenses Western Association field	400 00
Treasurer's expenses	28 00
	\$3,050 60
Balance on hand August 1, 1923.....	5,126 16
	\$8,176 76
Bills payable in August, about.....	\$1,000 00
Special funds referred to in last month's re- port now amount to \$11,546.03; bank balance, \$5,126.16; net indebtedness, \$6,419.87.	
S. H. Davis, Treasurer.	
E. & O. E.	

THE DEITY OF CHRIST

(An address delivered by Robert E. Speer at
Northfield)

(Continued)

PART II

I believe that Jesus Christ is the Son of God, and proved to be such by the elements of character in him not to be found in men.

(1) First of all there was the supernaturalness of his claims. "I am come that ye might have life." "I am the light of the world." "I am not come to condemn, but to save the world." "I am the way, and the truth and the life: no man cometh unto the Father but by me." Now a man can not talk that way. If you should say in reply that the words I have quoted are from the Gospel of John, and that they do not actually represent what Jesus said but only what John afterwards put into his lips, I should demur; but without stopping to do so, I would say now, Very well, turn to the Gospel of Matthew and find the passage which criticism still leaves to us, in which Christ says just as much as he says anywhere in the Gospel of John: "All things have been given unto me of my Father: and no man knoweth the Son, save the Father; and no man knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." There is supernatural claim here just such as you will find in the deepest of our Lord's alleged utterances in the Gospel of John. Or, turn to the Sermon on the Mount. It is full of unique self-assertion. Who is this young man who stands on the shores of the Galilean Sea and sets aside the doctrines of the fathers? "Ye have heard it said so and so, but I say unto you;" and who closes his discourse with the declaration, "Many will say unto me in that day, Lord, Lord, did we not cast out devils in thy name? and I will say unto them, I never knew you, depart from me." Who is this who thus sets himself up as the very touchstone of human life in the day of judgment?

Our Lord by his claims set himself in a class absolutely apart from men. Now

he either made these claims or he did not make them. If he did not make them, then we know nothing whatever about his life, and what took place in the past, for the evidence of the fact that Christ made these claims is as good as any historical evidence that we possess. If he did make these claims, they were either true or false. If they were false, then Christ instead of being a man of high character, as all men have recognized him to be, was a mere falsifier, an impostor. But if they were true, then he was as he claimed to be, the Son of God.

(2) Observe further, not only did Jesus put forth supernatural claims, but those claims were attested by our Lord's own consciousness. Let any of us set ourselves up to be divine and see how quickly we will fall down to the earth from any such pinnacle. Our own deeds would belie us and our own consciousness break down under the palpable falsehood. In Acre, Syria, the head of the Behais, Abbas Effendi, has actually claimed to be God the Father incarnate on earth. But he simply could not carry it through. He could not bear himself godlike. But we look on the outer and even more on the inner life of Christ. It actually sustained the tremendous, world-upheaving claims that he put forth to be the unique, supernatural Son of the living God. Men are turning now as never before to the study of Christ's consciousness, the most wonderful problem in human history, and they are finding in the inner thought of Christ and the inner life of Christ, in the integrity of it, the way in which he was able to carry through to the end these tremendous claims of his, a new argument for the truth and reality of these claims. How clearly it shone out at the last when hanging upon the cross, with the two thieves on either side of him! He died like the God he claimed to be, so that the hard-hearted centurion, who stood and watched him die, said to himself, "Well, I have been by many a dying man, but I never saw one who died like this. Truly this man was the Son of God." But the manner of his death only consummated the sustained sincerity of his life. I believe in the deity of Christ on the score of his character not only because he put forth claims to be supernaturally unique, but

because his own inner spiritual experiences supported and vindicated these claims.

(3) And because of the universality and eternity of his character, I believe in the deity of Jesus Christ. Of course he had to be born in a given age, among a given people, and he was born away back in the first century and in the Jewish race. It was impossible that there should be an incarnation without its being somewhere and somewhen. But the wonderful thing is, that though Christ came in a given age and in a given race re transcends that age and that race and is felt by every race and every age to be its ideal and its Lord, the satisfaction of all its spiritual needs. We see this aspect of his character illustrated in the universality and eternity of the sympathies that find expression in his parables. Some of you have seen, perhaps, a little book of illustrations of the parables that appeared a short while ago. They were by a modern artist. He had taken eight or ten of the parables out of their old Oriental setting and given them a modern setting. One of them was a picture of a girl sitting in a restaurant with wine glasses on the table before her. Another girl, a Salvation Army lass, was coming through with her tambourine, collecting gifts. Beneath were the words: "Five of them were wise, and five of them were foolish." Another was the picture of the Pharisee and the publican. The poor man was sitting in ragged clothes in the last pew of the church, and the wealthy man, standing in his self-contentment and power, was taking the collection and holding the plate at a distance for this poor man to put his coin in. Another was the picture of the man with the talents. A young man sat alone at his club, with bowed head, while round about him the air was filled with figures of others who had toiled, while the opportunities of his life had been lost and thrown away; and beneath was the simple verse taken from our Lord's parable of the talents: "And he went and hid his talent in a napkin and buried it in the ground." These parables come driving right home into the heart of our modern life as though they had been spoken today. And these parables of our Lord's, spoken nineteen hundred years ago, cast first of all in his native setting in

the East, but always and everywhere alive, are only typical of the universality and eternity of his living sympathies. He is the world's still distant ethical ideal. He is still the friend of all. The first century Jew is the whole world's and all the centuries' Savior.

(4) And from the perfect balance of his character I believe that Jesus Christ is the Divine Son of God. Every one has some of the characteristics of Christ, but no one has all of them. We develop one good quality at the expense or the atrophy or the stricture of some other quality. Our Lord bound up in himself all the different qualities of the perfect human character as no other man has ever done.

(5) But not to prolong an analysis of his character unduly, think of only one other outstanding fact in it. I mean the fact of his sinlessness. No other great teacher ever dared to utter Jesus' challenge: "Which of you convinceth me of sin." No one has thought of claiming sinlessness for other great religious teachers. In none of the sacred books of any other religion is its founder represented as a sinless man. The very conception of a sinless character was never invented by anybody. It only came to men's minds as they saw it worked forth in the character of Jesus of Nazareth. There is marvellous significance in this fact. He was the holiest man that ever lived. Everybody looks back upon him as the most wonderfully perfect character. And he was the one Man who was never penitent, who never asked God to forgive him for anything, who walked right through life unrepentant, without ever being aware that he had done or thought anything wrong. "Father, forgive them," he prayed, but never "Father, forgive me." Find a single great human character whose goodness does not rest on a sense of utter personal unworthiness, whose goodness does not spring from the deep realization of having been forgiven much by the great and loving God. But here is Jesus of Nazareth, the one character to whom we all look back as the best of men, absolutely impenitent, and he died impenitent because there was nothing in his life for which he needed to ask forgiveness. If you can believe that this character was merely human, then you are a very credu-

lous soul. To believe that this character was merely human is a belief more wonderful far, involving more strain to human faith, than the simple conviction that we can account for the character of Christ by believing him to be what he claimed to be; namely, the Son of the Living God.

(To be continued)

GOD'S WILL

Where God hath placed thee, there remain,
No future good, nor present pain
Should tempt thy soul to turn aside—
Where God hath placed thee, there abide.

What God appoints thee, gladly take,
If suffering, bear it for his sake;
If joy, let thanks thy bosom fill,
What God appoints thee works no ill.

What God hath promised, that believe,
Let not a doubt thy heart deceive;
Thy doubting cannot give thee rest,
What God hath promised, that is best.

What God commands thee, that perform,
Stand not for pride, nor fear, nor storm;
Thine own reluctance only rue,
What God commands thee, bravely do.

Where'er God calls thee, promptly meet
His summons with unfaltering feet;
Death is thy friend, and not thy foe,
Where'er God calls thee, fearless go.
—*Faith and Works.*

SALEM COLLEGE COMMENCEMENT

(Continued from page 204)

a degree. Ninety-one others are graduating from different courses in the college department of the school. Such figures make us rejoice, not, however, in our growth simply, but rather in the increasing interest of our young manhood and womanhood in education. May this increase of interest continue until homes of ignorance and works of ignorance disappear from our fair State.

THE "DIRIGO"—SALEM COLLEGE'S YEAR BOOK

RECORDER readers and all Seventh Day Baptists who are especially interested in the work of Salem College for the past year should write to Hurley Warren at Salem and receive a "Dirigo," the college year book. The price of the book, which contains nearly two hundred pages, with pictures of the students and write-ups of the various activities, is well worth the \$3.00 which it costs.

EDUCATION SOCIETY'S PAGE

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

TWO QUERIES

Have you read, in the *Atlantic Monthly* for August, the article from the pen of former President Woodrow Wilson, "The Road Away From Revolution?" Beg, borrow, buy, steal, or get a copy, but with all your getting, be sure you read and ponder. With his accustomed pungency, Mr. Wilson points out that American civilization can not survive materially unless it be redeemed spiritually.

How many of you who live in the vicinity of New York City know, or know of, the Music School Settlement on East Third Street near Second Avenue? It has a proud record of twenty-eight years of bringing the gospel of music to the sordid East Side with its teeming thousands. Not the least of its achievements consists in bringing concord into the lives of representatives of a dozen or more races which in their European habitats enjoy the liveliest and most tumultuous discord.

TRAINING COURSE IN RELIGIOUS EDUCATION

A training conference for those interested in religious education was a new and worthwhile feature of the present session of the Summer School at Alfred University. It was held for two weeks, July 1-13, and was led by Miss Ruth Phillips.

The courses included one in the "Life of Jesus," one in "Methodology," and one taking up music, story-telling, art and pageantry as used in religious teaching. An hour given to the study of psychology was taught by Rev. Walter L. Greene.

Among those who took the courses were the four who are this summer supervising religious day schools at Farina, Ashaway, Westerly and Verona, and two young women just out of high school who are planning for this work in the future.

While this is the first time such a conference has been held in Alfred, those in-

terested in the work of religious education hope that it may become a permanent part of the Alfred Summer School.

We are all awaking to the need and value of the religious day school and to the importance of trained teachers. Those who took the courses given in this conference are enthusiastic in their expression of what was gained, not only in knowledge of subject matter and method, but also in inspiration and in incentive to go farther in the way of training.

Great credit is due Miss Phillips for making work done in such a brief period of time so valuable both intellectually and spiritually.

CORRELATION OR DISINTEGRATION?

Leviathans of the dictionary, I admit, these words are. Ponderous and lumbering, they are not easily broken to the harness of an everyday vocabulary. Roll them upon your tongue a bit; get the swing of them; use them; then dig into their meaning. "Emancipation Proclamation" were big words, somewhat remote from the paths of ordinary thought, yet any one of my readers who happened to be a boy or girl during the days of the Civil War knows that these hard words stood for a big fact. The words at the head of this article, likewise, are of the brass-tack variety, vital to every organism, whether that organism goes by the name of the Christian Church, the United States, the Republican Party, the Democratic Party, the Seventh Day Baptist Denomination, or John Smith.

All life—of institution or of person—depends upon correlation. As long as correlation exists between the several members of John Smith's body, he thrives. That correlation ceasing, disintegration sets in and he dies.

Trite, of course it then is, to say that the facts which correlation and disintegration represent bulk larger than the words. Instinctively does every man recognize that correlation, in its simpler aspects, means health, power to grow, and to achieve his purposes. Not so instinctively, however, does every man recognize the necessity of correlation in its interdenominational, inter-party, or international phases. The "foot-said-unto-the-hand-'I-have-no-need-of-thee'" philosophy—well, in that way lies certainly impotency, probably death.

Every religious worker, happily or unhappily, has bumped against the problem of co-operating with folk of different temperament, different background, and different ideals from himself. It is one of the most difficult tasks in the world quietly, frankly, strongly, to maintain your own point of view, and at the same time to recognize that of the other fellow, and then to come to a happy basis for enthusiastic co-operation.

Within the last few days Uncle Sam has brought a report of the Findings Committee of the Conference for the Correlation of Religious Education Agencies, held at Forest Hills, Long Island, May 2-4, 1923. This document summarizes the best thought of a conference which was concerned (1) for the unnecessary duplication of efforts among religious educational agencies aiming to reach boys and girls between the ages of 12 and 17 and (2) still more for the number of these young folks who are not reached at all.

The Conference, which met first in 1921, includes an astonishing array of agencies responsible for many different phases of religious education—Sunday school organizations; young people's societies; the Christian Associations; missionary organizations; allied agencies, such as Boy and Girl Scouts, etc.; agencies promoting week-day and vacation Bible schools; research agencies like the Religious Education Association; and lastly the colleges. These combined forces for religious education illustrate graphically the modern belief that religion is not a life by itself but the spirit that permeates, beautifies, motivates, every act and activity of the Christian of today. Worship, music, vocational guidance, teaching, community service, athletics, household arts, word craft, social life, technical education, Bible history and literature—the list easily prolongs itself—are some of the important interests of boys and girls of which the constituent bodies of the Forest Hills Conference are the promoters.

The Conference opened many an eye to the multifarious influences which can be brought to bear upon your boy and my girl to woo them to right living and to God. I believe every delegate—even those most acquainted with religious education—was surprised and rejoiced at the breadth and

richness of the resources at the command of the religious educator.

I am wondering how many of you, gentle readers, realize the comprehensiveness and the possibilities of the present-day program for the promotion of the sober, righteous, and godly life. A thoughtful survey of the far-flung boundaries of the widening Kingdom should give him pause who fears that today, more largely than yesterday, belongs to the world, the flesh and the devil.

That religious educational agencies, on the other hand, have as yet proved inadequate to their full task is a lamentable fact. And here we get back to "correlation."

Out of the discussions of the Conference four bad situations which face religious education came into focus:

First, in many communities several religious educational agencies find themselves, not allies, but rivals, competitors, and workers-at-cross-purpose for the interest and support of small groups of the more promising youths. Second, in many communities, due to lack of correlation, a considerable number of boys and girls are unreached by any of these agencies. Third, while religious education includes a broadening range of activities, it has too easily satisfied itself with teaching youngsters a somewhat unrelated mass of facts pertaining to Christianity and has not yet developed a carefully worked-out program, characterized by depth and warmth, which shall ground the student in a knowledge of the spirit, growth, purposes, and possibilities of Christianity. Fourth, too frequently, given programs for religious work have been drawn up more, it would seem, with the program than with the child in mind.

The problems arising from these situations readily, of course, suggest themselves. After listening to the discussions, the Findings Committee recommended (1) that a permanent council of correlation be organized, composed of two members from each of the religious education agencies, to eliminate the confusion, competition and friction arising from the duplication of effort and overlapping of programs of any agencies which find themselves in conflict, (2) that some means be developed in our communities to see that no boys and girls remain altogether unreached, (3) that each agency keep in mind that the child is *always* the basis of correlation, and (4) that greater

effort be made to combine the experience of local workers with the vision of the leaders.

In this last connection the exact words of the Committee deserve quotation:

"Local initiative and experimentation in program-making are to be encouraged and stimulated, even in the less resourceful communities, rather than the adoption of prescribed programs of activities.

"In order to make available a variety of source material in a form usable by local communities, and in order to give them stimulus, help and guidance, typical programs should be developed nationally. Such programs should grow out of local experimentation, and every effort should be made to prevent them from becoming fixed and static.

"National organizations have important functions to perform in encouraging experimentation, comparing the results from various communities, serving as a clearing-house for successful methods, developing and training leaders, and especially in sensing problems or plans that might be typical of any large grouping in American or world society, so that there may be the outlook of the larger groupings as well as of the local community.

"In view of the larger value which comes from the development of plans locally, and in view of the fact that no one type of program can meet the needs of every community or group, programs should be presented by the national organizations in such form as will make possible individual selection and adaptation and stimulate initiative and resourcefulness. Community groups should work out plans locally using national programs as source material in meeting different kinds of situations."

Any pastor or layman who believes his parish the universe, or at least that part of the universe which alone deserves attention, will discover in the thought-provoking recommendations of the Findings Committee little worthy of his attention. Nor is this report for those leaders who believe they know enough already to solve their problems. The report does deserve and will receive serious consideration by the open-minded. It will be welcomed even by that tribe of religious Missourians who demand to be shown. It will be recognized as a God-send by those who are eagerly trying

to adjust the situations of their local communities and churches with the needs and ideals of a nation-wide program. These folk see, as do those who called the Conference on Correlation of Religious Education agencies, that the religious welfare, not only of Smith's Corners, but of America depends upon united and enlightened effort to reach religiously all the children of all the people.

Subject to the same laws of life as are our bodies, our religious educational agencies must correlate or disintegrate. Are we Seventh Day Baptists working wholeheartedly for the advancement of the Kingdom all along the line, or are we yearning only for the glory of our sector?

SUPERINTENDENTS, TAKE NOTICE!

The *Helping Hands* for the fourth quarter of 1923 will all be mailed from the publishing house by August 15. Last quarter there were several shipments that evidently went astray, or were not delivered to right parties. To avoid a recurrence of this situation, superintendents or secretaries will please notify the publishing house if the *Helping Hands* have not been received by September first. We will then be able to get another shipment to the schools in ample time to start the quarter.

This is the first time the *Helping Hand* has been ready to mail enough in advance to prevent these delays, and we hope in the future to print the edition far enough ahead to make this possible.

The *Junior Graded Lessons* will be ready for distribution about September first, and we should receive notice of failure to receive the supply by September fifteenth.

The copy for the *Intermediate Graded Lessons* has not yet been prepared.

If the superintendents of the Sabbath schools will co-operate with the publishing house in promptly notifying us of failure to receive, they will assist us in giving the service they want to see maintained.

L. P. BURCH,
Business Manager.

August 9, 1923.

Christians are in the world in order to do the things which unbelievers say can not be done.—William P. Merrill, in *Christian Internationalism*.

WOMAN'S WORK

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

REPORT OF MARLBORO, N. J., LADIES' AID

The last meeting of the Marlboro, N. J., Ladies' Aid Society for the year ending June, 1923, was held with Mrs. Mabel Harris Davis.

The officers for the year 1923-1924 were chosen as follows: President, Mrs. Wilbert Davis; vice president, Mrs. James Hurley; secretary, Mrs. Leslie Tomlinson; treasurer, Mrs. Mary Fogg Davis.

The other meetings during the year were held with Mrs. Mary Fogg Davis, Mrs. Sarah Bivins, Mrs. Elwood Ayars, Mrs. Nellie Bivins, Mrs. Lavinia Munro Ayars, Mrs. Loua Munro Rankin, Mrs. Eber Davis, Mrs. Thomas Davis, Mrs. Luther Davis, and Mrs. Jane Fisher.

The May meeting, all-day, was held at the church, at which time papering was done and arrangements made for the Eastern Association held here in June.

Another all-day meeting was held at the home of Mrs. Joseph Bivins, of Vineland. The trip, a distance of about eighteen miles, was made by automobiles. An excellent dinner furnished by different members was served on the porch. After dinner a basket was passed containing different articles donated by the members. These articles were sold and netted the treasury almost five dollars.

Three dozen quarts of canned goods were given to the Bridgeton Hospital.

Two profitable food sales were held during the year, and two socials, arranged by the two divisions into which the society is divided for this purpose, proved pleasant and profitable.

Fruit, flowers and sunshine boxes have been sent to shut-ins.

Two new members have been received, making the enrollment thirty-nine. Mrs. Eber Davis and Mrs. Wilbert Davis have been present at every meeting.

Our apportionment to the Woman's Board has been paid, also the pledges on the pastor's salary, and in many other ways

the "Ladies' Aid" has proved to be a useful auxiliary of the church.

PRESS COMMITTEE.

NEXT DOOR NEIGHBORS

In working out the code for neighborliness in this present day, as defined to that "certain lawyer"—who always seemed to me so designated because he was so certain of himself!—it may be that our outreach for the neighbor who needs us most has denied to us the rich friendships of the closer-by. We pass the house nearby with a nod or a wave of the hand and breathlessly hurry on to the neighbor much farther away, to whom we would "show mercy"; and in the process often miss that close tie so readily knit with the "neighbor next door."

Associationally as well as individually this long distance system of neighborliness has been practised, until the women of China and India and Czecho-Slovakia may be better understood than the women of our next door neighbor, Mexico. Only in our recent effort for the young women of that great Republic have we begun to discover how much they have to give to the progress of the world-wide woman movement in which we are engaged.

It remained for the Y. W. C. A. representatives, privileged to attend the meeting of the North American Convention of the Pan-American League of Women in session in Mexico City, May 20 to 30, to estimate something of the value of this contribution, not only as a North American unit or a Pan-American unit, but as a world force.

The consciousness of this woman power of our neighbor to the south was brought to us in startling contrast. We had journeyed rapidly from the border city, where we exchanged our dollars for pesos—to the doubling of our wealth!—into the land of the yucca, and had watched for many miles those mute sentinels with their gnarled and twisted trunks as they stood like silent worshippers, holding to the sky their votive offerings of white blossoms. We had noted how other forms of vegetation followed their example in their skyward reach. We had climbed to mountain heights where snow-capped ranges seemed fitfully to touch that blue sky to which all nature prayed. We had watched little children and older

men and women as they lifted hands and faces and plaintive voices in ceaseless petition. The whole land seemed to stand suppliant before us, entreating a blessing from heaven and men.

And then our arrival in that wonderful new-old city of Mexico and the opening session of that ten days' program, given in musical Spanish, with a frequent call for "translation, please"! Suddenly, as if by magic, the suppliant attitude was gone and in its place stood self-reliance, determination and a courageous discussion of conditions and remedies which frequently outstripped in progressive thought and action the work of like groups in our own United States. It was as though, through our long journey, we had read Mexico's constant questioning and had found the answer in this forceful conference.

Every possible subject relating to the welfare of women and children was exhaustively covered:—child welfare, juvenile courts, mothercraft, women in industry, legislation, economic standards, co-operative merchandising, illiteracy, health education, condition of domestic servants, political questions and civil rights, summed up in a passionate plea for suffrage, capital punishment, prohibition, world peace, internationalism, and in and through all the constantly interwoven demand for *education*. There were resolutions looking to every type of knowledge, that of industrial schools, commercial schools, vocational schools, experimental schools, organizations against illiteracy with cultural centers throughout the country, clinics, schools for children and youth adjudged in the courts, and finally "prisons to become schools for teaching what is right, rather than places of punishment." There was much interest in the matter of suitable text books which should teach Mexico's true history and serve as a vehicle to prohibit drink, which they conceived as the wet-nurse of illiteracy; and to outlaw war, which was denounced in terms urging "co-operation with all movements working for permanent international peace" and calling upon all American governments "to take steps to abolish all financial and political causes of war and to maintain an abiding peace by friendly association and co-operation with all nations of the world."

It was a strong conference, representing two international, ten national and twenty-

nine local organizations of women. Its leadership included some of the outstanding women of the Republic. Its president, Miss Elena Torres, is chief of the Department of School Lunches under the Department of Public Education in Mexico City, and at this time she is proving her executive ability in the operation of a huge central kitchen and a fleet of trucks which carry 10,000 hot breakfasts each morning to the school children of Mexico City that they may be physically fit to pursue their studies.

Another strong supporter of the work of the League is Miss Eulalia Guzman, appointed by the Minister of Education, Mr. Vasconcelos, as the director of the campaign against illiteracy. On a fascinating walk up to Chapultepec Castle, where we were graciously received by Mrs. Obregon, in answer to a question as to methods Miss Guzman said: "We have little money for the enterprise but we hope to accomplish much by talk—talk everywhere. The two major emphases of the Administration are Education and Good Roads, and my department will work unceasingly to reduce illiteracy rapidly, not only among the children but among the adult population."

When we think of it, what is the objective of the Young Women's Christian Association as it goes into Mexico save as it is education; that education of threefold nature for which these earnest women strive. Already one hundred and fifty members have been secured who wait for the organization of a local Association in Mexico City and for an affiliation with the World's Committee. Under the able leadership of our Mexican executive, Miss Elena Landazuri and her associate, Miss Caroline Duval Smith, a quiet constructive program is developing. A number of well organized girls' clubs are being carried on with marked success in governmental and mission schools, and definite plans for the immediate opening of a student foyer near the University of Mexico and for both health and recreational centers will soon mature into realities. No one person in this whole Congress carried a more conspicuous and responsible part than did Miss Landazuri. With a personality radiating breadth of thought and understanding, she made an ideal interpreter of both speech and spirit, and in the closing session she was accorded the highest honor the League could give, the unanimous election as their representative to the World

Conference on Education meeting in Berkeley, Cal., for which they had raised a purse of 680 pesos.

In the final conclusions of this Congress there were resolutions of particular moment to our organization. The first, "that the social conditions in all parts of the country require the co-ordinate forces of all women"; the second, "that we will encourage and help the groups existing which have social tendencies." With the voice of these "Mexican Women of a New Day" as expressed in the recommendations of this ten days' North American Convention of the Pan-American League of Women, and with the realization of the adaptability of the program of the Young Women's Christian Association to meet many of the demands there formulated, are we not compelled to believe that we have entered this new "kingdom for such a time as this," and that we are to find new and delightful fellowship with our "neighbors next door"?
—*The Woman's Press.*

HOME NEWS

WELTON, IA.—Welton is rejoicing this morning for many reasons. We had been suffering for want of rain, I say, we, for I think it was more, we, than the corn, however such a fine, quiet, refreshing rain as visited us last night puts a smile upon the face of every one, and makes us ashamed that we have ever felt anxious concern about what we should "eat or wear" when things are in the hands of a kind, loving heavenly Father, "who doeth all things well." We are glad that it came after our week day Bible school demonstration and program which was given at the church last night. The house was well filled and the pupils in their memory work, songs and dramatized Bible story pleased the audience and spoke louder than words could have done, of the faithful, consecrated service rendered this community by Miss Leta Lanphere, our supervisor, and her assistants, Miss Illa Hurley, who has driven from her farm home, four miles from Welton bringing with her a number of children who have attended the school, and Miss Iris Arrington, our intermediate class teacher.

It has been three weeks of pleasure to see these young people so interested and so in earnest about their work. It is community work in a real sense as all denom-

inations, with the exception of the Catholic, are represented. In the dramatized Bible story there were Methodists, Baptists, and "the mother of Moses" was from a Lutheran home. Some way it did appeal to me, to see so many young people of many different faiths, working together to impress upon the minds of all a beautiful Bible story and all unconscious of great differences because of sects, creeds and denominations. These things will have to be supplied later, perhaps, not by the Bible, but by men.

Our enrollment this year was larger than last and the prospects are, that next year will demand more room and more teachers. I suppose, if we had paid our teachers the wages drawn by day school workers, and the customary charges made for other lines of service, it would have cost the community some \$260.00, but because of volunteer service, and very efficient management by Miss Lanphere, we are made the poorer by a cost of \$1.75. Did I say poorer? Where in the world would one go to get as much for \$1.75? And where could one render a greater service? It seems to me that this is a demonstration of the Bible statement, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." Isa. 55:1.

It might be well to add, that for a year these young people have looked forward to the time of our Bible school and so far as I know there is not a single child that would not like to continue.

We will be disappointed here at Welton, if Miss Lanphere is not our supervisor another year.

We have also been glad to have with us Rev. J. E. Hutchins and wife of Farina, Ill., (even though it has been on the installment plan). Mrs. Hutchins has gone on to the home of her parents in Minnesota. Brother Hutchins will be with us over the Sabbath.

We are looking forward to the arrival of Rev. E. M. Holston and family of Milton Junction for an over the Sabbath stay, so you see we have many reasons for rejoicing. There are many other things of interest that I would be glad to write about but time, space and the editor's patience forbid more at this time.

C. L. HILL.

YOUNG PEOPLE'S WORK

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

A SINGING PSALM

Christian Endeavor Topic for Sabbath Day,
September 1, 1923

DAILY READINGS

Sunday—Songs in the heart. (Eph. 5:18-21)
Monday—Song of deliverance. (Exod. 15:1-14)
Tuesday—Song of redemption. (Rev. 5:8-14)
Wednesday—Songs in the dark. (Acts 16:19-25)
Thursday—Songs of praise. (Ps. 130:1-8)
Friday—Songs that instruct. (Ps. 73:1-28)
Sabbath Day—Topic, Lessons from the Psalms.
9. A singing psalm. (Ps. 96:1-13)
(Consecration meeting)

A THOUGHT FOR THE QUIET HOUR

In the rush of everyday life we often do not take the time to pause and give our heavenly Father praise for the many blessings he has given us. Our minds are so occupied with the cares of the world that we think we can not spare the time to do this. Yet all nature is continually singing his praise, and showing his glory. Let us show by our daily lives that we are praising him for what he has done.

BOARD FOLKS

President B. F. Johanson, Seventh Day Baptist trustee of the United Society of Christian Endeavor, represented the board at the International Christian Endeavor Convention at Des Moines, Ia., July 4-9. Reports of the Convention and of the trustee meeting will appear in the RECORDER later.

A letter head reveals the fact that Courtland V. Davis, Lone Sabbath Keepers' superintendent, is treasurer of the National Education Association of the United States.

Miss Fucia F. Randolph, principal of the Fouke School, has been an interesting and helpful attendant at board meetings this summer. The board has welcomed this opportunity to learn more about the school.

Announcement has been received of the marriage on July 6, of Miss Margaret Stillman, of Hammond, La., secretary of the

Southwestern Association, to Dr. Carl Eggers, of Biloxi, Miss. Congratulations and best wishes to Dr. and Mrs. Eggers.

FUTURE PROGRAM

An editorial in the SABBATH RECORDER, July 30, mentions a subject of great interest to all our churches and boards. It is as follows:

"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.

It is expected that this subject will be considered at the next session of the Conference and some have been wishing that those having the matter in charge would give us, through the SABBATH RECORDER, the program that is to be proposed to Conference, that churches might have an opportunity to express themselves and that the delegates might have time for mature consideration before being required to vote on a matter of so vital import.

It is not the province of the Missionary Board to suggest a program, though the program adopted by Conference will determine and include the future policies of the board; but a Future Program is mentioned here for the purpose of seconding the words of the editor, quoted above, and to call attention to what another denomination, the Baptists, have done.

The Baptist polity and organization is similar to ours and their forward movement, called the New World Movement, ends about the time ours does. While our program is not to be determined by what others do, yet it is helpful to study their program, adopted after months of consideration. Not to inform ourselves as to what others are doing is to shut our eyes to the light.

There is not space to give the entire report, but it is found in the *Watchman-Examiner*, New York City, N. Y., and the full report can be secured by any one who desires it. Below will be found some of the most vital points in the report.

This report, with its future program, was sent to the churches and participating bodies.

several weeks before the Convention by which it was to be considered that they might act wisely, and every means possible was used to secure publicity and a consensus of opinion. The sections entitled, *Some General Conclusions*, is given in full and is as follows:

The Committee on Future Denominational Program, keenly appreciative of the possibilities which inhere in the present situation, and deeply sensible of its responsibility, has sought earnestly to secure the needed data for the prosecution of its task and to ascertain the mind of the denomination in respect to the issues involved. It has invited through the denominational press the co-operation of all who are prepared to offer constructive suggestions. It has asked ministers' conferences the country over to discuss these problems and give the committee the benefit of their joint judgment. It has consulted individuals whose experience entitles them to be considered experts in various phases of the work. It has called together representatives of all the organizations participating in our co-operative movement for conference. Above all, it has asked and waited for divine guidance in the sincere desire that the Lord's will might be made so plain that the committee, and in turn the denomination, could not fail to come into unity of thought and action. In the conviction that this desire has been in some measure realized, the committee ventures to submit its report. Before presenting specific proposals it may be well to indicate briefly the general conclusions at which the committee has arrived. They are as follows:

1. The place and function of the local church should be emphasized anew. Promotion of its prosperity should be part of our united endeavor, and its verdict should be sought in determining denominational objectives.
2. A program of co-operation should be continued.
3. The co-operation plan should allow a larger measure of freedom to the participating organizations in the securing of funds.
4. While a comprehensive and far-reaching program of undertakings may be formulated, financial objectives should be determined annually, and pledges regularly be for one year.
5. Budgets should be concreted, and indicate in separate classes askings for regular operating budgets, and for specifics. Askings should fall into three groups: The National Societies and Boards, State and City Missions, Schools and Colleges.
6. Churches and individuals should have entire freedom in the designation of their gifts.
7. Organizations essential to effective co-operation ought to be maintained. The present organization should not be discarded, but modified as the experience of the past four years may suggest.
8. Schools and colleges, approved by the State Conventions of the territory in which

they are located, may be included in the co-operative program in the segregated budget.

The remainder of the report goes into details and is in six divisions. The title of the first division is the *Local Church* and the first two paragraphs are:

It is needful, in the judgment of the committee, to emphasize anew the place and function of the local church. We are in danger, in the multiplication of mechanism, of overlooking the fact that the Northern Baptist Convention is after all only a voluntary association of independent churches for certain purposes, and that the local church is 'the very pulse of the machine.' In our endeavor to promote large co-operation enterprises we are in peril of neglecting the one supreme piece of promotional work which is always fundamental, viz., the development of the local church. The committee desires to record its conviction that this should hold first place in our program. The prosperity of the local church must be promoted, its undertakings fostered, and its voice heard in regard to denominational program and objectives.

Accordingly the committee would propose, as the first undertaking in our future denominational program, a concerted and sustained effort to raise the efficiency of the local church. This will concern itself first with the spiritual life of the churches, seeking so to relate each member to Jesus Christ that there shall be full recognition of the response to his leadership, and that measure of devotion to him secured which will bring a full tide of spiritual power flowing through our churches.

The second division of the report is entitled, *Co-operation*, and it says in part as follows:

It is clearly the mind of the denomination that we should continue in some form of co-operation endeavor. Our co-operative effort, however, must leave room for individual initiative, upon the part of the local churches and of participating organizations. There is always danger in co-operative movement, with the limitations upon independent action which it involves, that there shall be sacrifice of enterprise and of energy upon the part of the separate units. A plan of action which will admit of a full measure of co-operation and at the same time allow freedom of action to the various organizations, is not easy to devise, but the committee believes that the attempt should be made, and therefore recommends that we continue our co-operative plan with such modifications as may be deemed necessary.

To this end the committee recommends specifically:

1. That each participating organization be asked to formulate a general constructive program covering a term of five years. The Administrative Committee shall arrange for the correlation of these in order that the

denomination may have before it a comprehensive program of kingdom achievement.

2. That each participating organization be asked to indicate annually, and as definitely and correctly as possible, a year's undertakings. These should fall into two classes: one, the operating budget, embracing all that relates to the normal and progressive conduct of the work of the organizations involved; the other including rather those items which relate to advance and which are in the nature of specifics. For these latter the organizations should have liberty to appeal to individuals.

3. That the general program and the undertakings proposed annually by the participating organizations shall be submitted to the Northern Baptist Convention for consideration and approval.

Under the third division, which is entitled *Organization*, are these significant items:

It is recognized that, on the basis of suggestions offered earlier in this report, the voice of the churches is to be considered in determining the total budget. At the same time, in the order that the participating organizations may plan wisely and that the churches may have information for their guidance, it will be necessary to formulate what is to be undertaken, and to indicate financial objectives which it will be desirable to attain. As to the method of preparing the unified budget the committee has no radical suggestions to propose, and the following recommendations include in them much that has been in our practice:

(1) The budgets of the participating organizations shall be reviewed by the Finance Committee of the Northern Baptist Convention, and after such review the Finance Committee shall convey to each organization its judgment and reference to the equity of the proposed budget. The Finance Committee before making a report to the Northern Baptist Convention shall meet in open conference the administrative officers or representatives of all the participating organizations for the consideration of the unified budget or any of its constituent parts. When the report of the Finance Committee has been adopted by the Convention, with such changes as the Convention directs, the total of the budgets thus recommended shall constitute the unified budget for the year.

The fourth division treats of *Schools and Colleges*; the fifth of *Society Anniversaries* and the sixth and last of *Methods of Adopting and bringing into Effect Future Program*. Under the last is this paragraph:

The committee recommends:

1. That if this report be adopted by the Convention it be adopted subject to ratification by two-thirds of the participating organizations or their executive bodies.

The General Conference is always an important meeting, but the approaching session, if it considers our Future Program, will be eminently important. It should be the subject of earnest prayer on the part of all who love our beloved Zion.

A friend sends us this clipping for a filler. Author unknown.

"Among a boat-load of immigrants from Germany to the United States there once was a poor young man who, after sundry adventures in quest of a livelihood, settled in Kansas City, where, near the public library, he established a small stand for the sale of fruit and peanuts. This was his vocation; his avocation, or hobby, was the study of languages, at which he worked with admirable diligence in the public library, sometimes closing his peanut-stand for hours when absorbed in the solution of a specially fascinating linguistic problem.

"A day came when the University of Missouri, needing an additional instructor in languages, sent an emissary to the Kansas City librarian, with the request that the latter name a good man for the post. 'The only man I can honestly recommend at this moment,' said the librarian, 'is that foreigner yonder,' and he pointed to the young immigrant, toiling eagerly over a huge tome. A few minutes' conversation satisfied the university's representative that the librarian's judgment was excellent, and a little later the peanut-vender closed his stand for all time and began teaching. Today he is one of the really shining lights of Harvard University.

"By all means, then, let us cultivate some hobby. In any event, if we would retain our health and happiness, let us always remember that the most dangerous thing we can have about us is a vacant mind."

"Stir me, Oh, stir me, Lord, I care not how,
But stir my heart in passion for the world,
Stir me to give, to go—but most to pray:
Stir, till the blood-red banner be unfurled,
O'er lands that still in deeper darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, Oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, 'till thou didst give
Thine only Son, thy best beloved One,
Even to the dreadful cross, that I might live:
Stir me to give myself so back to thee,
That thou canst give thyself again through me."

—Dr. S. Earl Taylor.

CHILDREN'S PAGE

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

LESSONS FROM GIDEON

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
August 18, 1923

DAILY READINGS

Sunday—Gideon perplexed. (Judg. 6:13)
Monday—Gideon fights idolatry. (Judg. 6:25-27)
Tuesday—Gideon's little faith. (Judg. 6:36-40)
Wednesday—Lesson on self-confidence. (Judg. 7:2)
Thursday—Lesson on the power of God. (Judg. 7:7)
Friday—Treasure in earthen vessels. (Judg. 7:20 and 2 Cor. 4:7)
Sabbath Day—Topic, Lessons from Gideon. (Judg. 7:2-8; 19-22)

At the time of our lesson the Midianites were ruling the Israelites and they treated them so harshly that the Israelites were forced to hide in dens and caves in the rocks to protect themselves. This was the way God was taking to punish them because they had been disobeying him and among other things worshiping idols. They had no food to eat except what they could get on the sly and so many of them were starving.

After they became sorry for their disobedience one day the Lord had an angel speak to Gideon, who was threshing wheat in a winepress so as to conceal it from the Midianites, and tell him that he was a mighty man and that God was with him. This astonished Gideon because apparently God was against him and his people to allow them to suffer so much. Then God himself spoke to Gideon and told him that he should save Israel from the Midianites. In order to be sure that God had spoken to him Gideon requested that the sacrifice which he put on the altar should be consumed by fire and so God caused it to be burned up.

The first thing Gideon did was to build an altar upon which to offer sacrifices to God; for his people had turned away from God and were worshiping idols. Soon the Midianites started to fight Israel again, and God told Gideon to gather the men together and go out to fight them although there

were 135,000 Midianites and only 32,000 Israelites. Gideon again requested a sign from God. This time he (Gideon) was to place a piece of fleece out doors overnight and in the morning the fleece was to be wet with dew and the rest of the ground perfectly dry, and God caused it to happen as Gideon requested, and on the second night the fleece was dry and the ground wet. God knew that some of the Israelites could not be depended on and would not make good fighters, so he commanded Gideon to let those who did not want to go stay home, and the rest were to go to the brook for a drink and those who knelt down to drink were to stay home, but those who dipped the water up with their hands and drank it that way, were to go with him. Finally there were only 300 left.

Each one of Gideon's men had a torch and an empty pitcher and they marched on the camp of the enemy in the night. They held their torches behind the pitchers until they were upon the camp and then they broke the pitchers and flourished the torches in the air. The Midianites, thinking a great army was upon them, fled for their lives.

We learn from this story of Gideon that it isn't always a great number of people that God requires to do his work for him. Even one or two boys or girls who try to do as God wants them to do can do more for Jesus than a whole lot of people who do as they, themselves, want to do and not as God wants them to. God doesn't want cowards to do his work, he wants people who will stand for the right and fight against the wrong. He has something for all of us to do, and he will guide and protect us as he did Gideon and in the end we will come out victorious. Boys and girls, isn't that a thousand times better than to have the promise of all the money in the world? For what good would the money do us after we are dead? We couldn't take it to heaven with us.

The children of the Shiloh society enjoy the blackboard talks very much and at the roll call show how well they understand the lessons by the way they express their thoughts. Last summer they sold ice cream and peanuts at the baseball games and earned \$15 to give to the Senior society and to buy fruit for the sick. They also bought bouquets of flowers and potted plants for the pulpit every Sabbath day.

GOD'S WISDOM

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
August 25, 1923

DAILY READINGS

Sunday—Purpose in creation. (Gen. 1:1-5)
Monday—Glory of flowers. (Matt. 6:28-30)
Tuesday—Wisdom of the ant. (Prov. 6:6-8)
Wednesday—Checking the sea. (Job 38:11)
Thursday—Gentle rain. (Isa. 55:8-11)
Friday—Greatness of man. (Ps. 8:5-9)
Sabbath Day—Topic, How God shows his wisdom in the things he has made. (Job 12:7-10)

Along with our topic for today (Job 12:7-10) which shows why God made some of the things here on earth and how wise he was in making them, let us turn to the first chapter of Genesis to find out the order in which he made these things.

In the beginning this world of ours was all dark until God commanded it to be light. Then he saw that it would not be good for us to have it light all the time, we must also have the night in which to rest and refresh ourselves so he divided the light from the darkness. On the second day he created the heavens and the earth and still he was unsatisfied.

Then he made the dry land which he called "earth" and the waters around the land he called "seas." He made the earth so that grass, trees, flowers and vegetables would grow upon it to make the land beautiful and useful for the animals and people which he was to create later. There was no one to take care of these plants and trees and so God gave them roots with which to get their water and the leaves and branches to gather in the sunshine and air. He also made them with seeds so that new plants could grow. He didn't make them all alike either, he wanted us to have many, many beautiful kinds to enjoy.

He next put the sun in the heavens for light and heat by day and the moon and stars (God's forget-me-nots) to shine by night.

After God had finished this beautiful, wonderful world with the glorious heavens above it just like a great, big garden with everything perfectly made and placed, he decided to put fish in the sea, birds in the air and animals on the earth. Can you imagine this world with everything very quiet, not a single thing moving besides the

swaying of the trees and plants. No singing birds, no frisky squirrels, no downy ducks, no fluffy lambs, no gay butterflies! It surely would be lonesome indeed, but God didn't intend anyone to be lonesome or sad in his garden. As he made different parts of the earth different and different kinds of plants to grow in different places so he put different kinds of animals in different places and the most wonderful thing of it all he taught them to take care of themselves, to build their homes, find their own food, raise their own little ones and defend themselves. He made some for our food, others for our protection and others for our friends, or as that beautiful old Indian story puts it—

"Then the little Hiawatha
Learned of every bird his language;
Learned their names and all their secrets,
How they built their nests in summer,
Where they hid themselves in winter;
Talked with them whenever he met them;
Called them 'Hiawatha's chickens.'

"Of all beasts he learned the language;
Learned their names and all their secrets,
How the beavers built their lodges,
Where the squirrels hid their acorns,
How the reindeer ran so swiftly,
Why the rabbit was so timid;
Talked with them whenever he met them;
Called them 'Hiawatha's brothers.'"

God was pleased with the world he had made and yet one thing was lacking, he wanted some one to enjoy it with him and so he created men, women and children to have power over, to care for and be kind to all the animals. He made our lives beautiful after his own image and above all he gave us souls so that after we have lived on this earth, if we obey him while we are here, we can go to live with him when we die where everything will be far more beautiful and wonderful than it is here.

Last and best of all, God knew that his children would easily get tired and so he established one day out of seven so that we could rest and worship him just as he had rested *after* he had finished creating all these wonderful things.

There's not a single one of us who could have done such wonderful things, nothing would have been perfect and many would have been forgotten, but God was so wise and good and kind that he knew how everything was going to look and even before he created it; so not a thing was forgotten,

not a thing was imperfect and not a thing was out of place. Everything was made to grow and live in a certain way, in a certain place and for a certain purpose. We could put this whole lesson into a few words which we will call the motto of our meeting—*God made all things for all people to enjoy while living like and for him at all times.*

Some one might learn this beautiful poem to repeat in the meeting.

THE CHILD'S WORLD

Great, wide, beautiful, wonderful world,
With the wonderful water round you curled,
And the wonderful grass upon your breast,—
World, you are beautifully dressed.

The wonderful air is over me,
And the wonderful wind is shaking the trees,
It walks on the water, and whirls the mills,
And talks to itself on the tops of the hills.

You, friendly earth! how far do you go
With the wheat-fields that nod and the rivers
that flow,

With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah! you are so great, and I am so small,
I tremble to think of you, World, at all;
And yet, when I said my prayers, today,
A whisper within me seemed to say,

"You are more than the earth,
Though you are such a dot:
You can love and think,
And the earth can not!"

—Selected.

QUARTERLY MEETING—JULY 20, 21 AND 22

The July session of the Quarterly Meeting at Milton, Wis., of the churches of Southern Wisconsin and Chicago was well attended. At the opening meeting on Friday evening there were representatives from all of the churches of the Quarterly Meeting. The meeting was appropriately begun by a song service led by President Alfred E. Whitford in which were sung the "Peace" and the "Victory" hymns. After reading of the fourth chapter of First John by Pastor Carl A. Hansen, of Chicago, Pastor Jordan called on Charles Pierce and Orville Crandall of Milton Junction and Mrs. Eva McLearn of Walworth to lead in prayer. Pastor Hansen preached the opening sermon on the theme "The Power of Love," basing discourse on verses 7 and 10 of the chapter read.

The conference meeting was in charge of Pastor Gerald D. Hargis, Walworth. Responses were largely scripture quotations about love with comments and personal experiences.

COMMUNION

A large number of communicants assembled at ten o'clock Sabbath morning for the joint communion service. Pastor Jordan explained that it was an arrangement between the Milton and the Milton Junction churches to have occasionally a joint communion service. This one, however, was joint in a broader sense for it included all the churches of the Quarterly Meeting. The five pastors sat at the table while twelve deacons distributed the emblems. Pastor Hargis read the fifteenth chapter of First Corinthians, the Resurrection chapter. The two pastors of the Milton churches broke the bread and Pastor Seeger of Albion offered the closing prayer. The Milton choir, directed by President Whitford, led the congregation in appropriate music. The pulpit and the platform were adorned with beautiful flowers.

At eleven o'clock Mrs. Walter E. Rogers played the voluntary while five ministers, including three veteran pastors, Edwin Shaw, Simeon H. Babcock and Mazzini G. Stillman, came upon the platform, and the Milton choir of 15 voices took their places.

The congregation sang "All Hail the Power of Jesus' Name" and while standing, led by Prof. Edwin Shaw, read responsively "Our Help is in the Name of the Lord." Pastor Stillman read a part of the fourth of Acts which tells of the boldness of Peter and John. The choir sang an anthem of praise. Elder Babcock led in prayer. The choir closed the prayer service by singing "The Lord is in His Holy Temple."

Pastor Hansen and wife were introduced to the people by Pastor Jordan. Pastor Erle E. Sutton of Milton Junction took for his text Acts 12 for his morning sermon on Salvation. An offering was taken for the Quarterly Meeting missionary work to be administered by the executive committee. \$30.48 were received.

After the services the people repaired to the basement for dinner. It was served on the cafeteria plan by the ladies of the

Milton church and was enjoyed by all. The remainder of the noon hour was spent under the wide spreading branches of the elms outside and in the audience room of the church in visiting, as Seventh Day Baptists are wont to do.

LAYMAN'S PROGRAM

The Layman's Program, Allen B. West, presiding, began at 2.30. Pres. Whitford led the congregation in singing two hymns. The latter part of First Cor., chapter 12, was read by Robert E. Green, Supt. of the Milton Junction S. S. Prayer was offered by Mr. Fay B. Coon, recently elected instructor at the West Allis high school.

The Joint Field Representative of the S. S. Board and the Young People's Board, Mr. Edward M. Holston, spoke to the subject, "The Layman's Present Program for Religious Education." He emphasized the value of the home, the Sabbath School, the Christian Endeavor, the Daily Vacation Bible School, the Religious Day School and the Teachers' Training School in Religious Education.

Prof. John N. Daland of Milton College, a recent delegate of the Quarterly Meeting to the semi-annual meeting of the churches of Minnesota and Northern Wisconsin at Dodge Center, presented his "Gleanings" from that meeting. He was particularly impressed by a sermon on the value of science by Rev. C. Burchard Loofbourrow of New Auburn, Wis.

Mrs. Allen B. West, Pres. of the Woman's Board, told of the various ways in which the women of the denomination as individuals and in organizations are helping the cause. The lone Sabbath-keeping women are helping as well as the resident church members.

Miss Mary Brown of Riverside, Cal., delegate to the recent International Convention at Des Moines, Iowa, gave in a pleasing way her impressions of that great convention.

After another hymn this meeting was closed by prayer by Prof. W. D. Thomas of Milton College.

At 7.30 the Young People's meeting in charge of Harriet Bolland of Walworth opened with a song service led by Ruth Babcock of Milton. It was a beautiful vesper-like service, quiet and subdued. Prayer service was led by Leona Sayre of

North Loup. Miss Bolland recited Psalms 43, 8 and the 19th Psalm.

The general theme of the meeting was "Obedience in the Lives of Christians." Text, Psalms 42:1, 2, "As the hart panteth," etc.

"Life Obedience, What it Means to a Christian" was discussed by Marion Coon, Milton Junction.

"How Christian Endeavor Trains for Life Obedience" was given by Elizabeth Babcock of Albion.

A quartet consisting of Maurice Sayer of Albion, Carroll Hill of Welton, Russell Burdick of New Market, New Jersey, and Lloyd Seager of Albion sang "Jesus Keeps Me."

"How Jesus reveals his will to us" (with reference to life obedience) was the topic taken by Ethel Butterfield of Chicago. Home, Christian-Endeavor, and church training, all are necessary.

"A greater need of Life Obedience in the Lives of Christians" was discussed by Russell Burdick. While Mr. Burdick was making a plea for readiness the other members of the quartet joined him in singing "I'll Go Where You Want Me to Go."

In closing the quartet sang "The Wireless, SOS" and the congregation repeated together the Mizpah benediction.

A goodly number were present at the business meeting at 10.30 on Sunday morning. In the absence of the chairman Rev. Edwin Shaw presided. The Treasurer's report was adopted. The action of the executive committee in sending Prof. John N. Daland to Dodge Center and sending Pastor W. D. Tickner from Grand Marsh to Fair View was approved.

Pastor Seager of Albion delivered the closing sermon taking as his text Prov. 4:23. Allen B. West, Sec.

When there is so much imperfect vision, we can hardly be sure that our own eyes are *absolutely* reliable. So we must learn to express our opinions humbly and with due respect for those of others; above all—having charity. A voice that habitually "sharps" or "flats" will spoil a choir, so an intolerant spirit will ruin the harmony of a household.—J. F. Willing.

MARRIAGES

EGGERS-STILLMAN.—In New Orleans, La., July 6, 1923, by Rev. S. S. Powell, Dr. Carl Eggers and Miss Margaret May Stillman, all of Hammond, La.

DEATHS

RANDOLPH.—Eliza Burt, daughter of Daniel and Baata Van Patten Burt, was born at Schenectady, N. Y., October 13, 1841, and died at Plainfield, N. J., July 14, 1923.

She was married December 26, 1867, to Nathan H. Randolph. Mr. and Mrs. Randolph established their home at Plainfield, N. J., where they have lived during the fifty-six years of their married life. To them were born three children: Asa F. and Robert B., both of Plainfield, and Bessie, now Mrs. Hobart B. Ayers, whose home is in Pittsburgh, Pa. Of the immediate family, Mrs. Randolph is survived by her husband, the three children, and by five grandchildren.

Mrs. Randolph became a member of the Seventh Day Baptist Church of Christ, Plainfield, N. J., in 1868, and during the fifty-five years intervening before her death, she was a faithful and consistent member and active in the work of the church until failing health denied her that happy privilege. For twenty years she was a teacher of a class in the Sabbath school. For thirty-six years Mr. Randolph has been a much loved deacon of the church, and through these years she has been his sympathetic and faithful helper.

Mrs. Randolph went peacefully home on Sabbath morning, July 14. Dear ones will miss her, but recognize a loving providence in that at the end of a long and useful life our kind heavenly Father has taken home a beautiful Christian spirited wife and mother.

The fairest flowers that ever bloom
And yield their fragrance sweet
For but a day their Maker praise
Then crumble at his feet.
The sweetest face that smiles in love
Upon a household dear
Must fade with setting of the sun
As evening shades appear.

The fairest flower and sweetest face
That smile and then do sleep
Betoken God's own smile of love
Within his boundless deep.

Rejoice in fruits of love so sweet,
And look behind the clod!
Be still and—hear the loving voice—
"Know thou that I am God."

The farewell service was conducted by Pastor James L. Skaggs at the family home on Monday

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afternoon, July 16. At the request of Deacon Randolph the pastor used as Scripture text, Psalms 46: 10, "Be still, and know that I am God." After the brief service the body was laid to rest in the family lot at Hillside Cemetery

J. L. S.

GILES.—Louise M. Burlingham Giles was born near Edmeston, N. Y., April 30, 1833, and died in Leonardsville, N. Y., July 5, 1923, aged 90 years, 2 months and six days.

She was married December 30, 1857, to Delos V. Giles, to whom were born six children, five of whom are living. She leaves also twelve grandchildren and fifteen great grandchildren.

She was a woman of high ideals, who had led a long and useful life, and was highly respected by all who knew her. Farewell services were held July 8, at the home of her daughter, Mrs. O. O. Saunders, in Leonardsville, N. Y., conducted by Rev. F. E. Peterson, and interment made in the new cemetery.

A good woman has gone to her eternal reward.

F. E. P.

Sabbath School. Lesson IX.—August 25, 1923

BARNABAS THE GREAT-HEARTED. Acts 4: 36, 37; 9: 26-30; 11: 19-30; 12: 25; 13: 1-15; 12: 35-41; Gal. 2: 13.

Golden Text.—"He was a good man, and full of the Holy Spirit and of faith." Acts 11: 24.

DAILY READINGS

Aug. 19—Acts 13: 1-12. Barnabas Chosen as a Missionary.

Aug. 20—Acts 9: 26-31. Barnabas Befriends Saul.

Aug. 21—Acts 4: 32-37. Barnabas the Great-hearted.

Aug. 22—Acts 11: 19-30. Barnabas at Antioch.

Aug. 23—Acts 13: 44-52. Barnabas Preaching to Gentiles.

Aug. 24—Acts 14: 8-18. Barnabas Refuses Heathen Worship.

Aug. 25—Psalm 96: 1-10. Jehovah Reigneth.
(For Lesson Notes, see *Helping Hand*)

The Sabbath Recorder

THE SEVENTH DAY BAPTIST
GENERAL CONFERENCE

MEETS AT

NORTH LOUP, NEBRASKA

AUGUST 22-27, 1923



ESLE FITZ RANDOLPH
President of the General Conference