

# The Sabbath Recorder

## OUR PLATFORM

Adopted at North Loup, Neb., 1923

(Concluded)

8. We believe in religious democracy. We hold that the individual church should enjoy, within the lines of our denominational polity, the right to determine its own belief and action. We affirm our conviction that the welfare of the local church is the aim of denominational existence. Since we are convinced that the kingdom of God needs not only the experience and broad outlook of leaders, but equally the vigor, vision, and vital religious experience of every Seventh Day Baptist church, we wish to see the initiative and resources of every church among us developed to their utmost.

9. We believe also in correlation of our forces and in co-operation among our churches and boards. We are firmly persuaded that, to conserve the achievements of the last four years under the New Forward Movement, we should continue the plan of denominational co-operation, modifying our procedure in accord with our accumulated experience.

10. While we hold that churches and individuals have entire freedom in the designation of their gifts, we commend a cordial support of the budget plan.

## A TASK FOR THE CHURCHES

The task of establishing justice and goodwill between nations, and co-operation for the supremacy of law and the abolition of war, is one of the most pressing of all the tasks that today confronts the churches. The Christians of the whole world should seek with utmost determination to reconcile the nations, to remove their misunderstandings, to banish their hatreds, fears and suspicions, to remove dangerous economic causes of war, and to create among them the spirit of unity and of a noble purpose to work together. The Church Universal should mold the minds and wills of nations, no less than of individuals, to do justly, to love mercy and to walk humbly with God.—Sidney L. Gulick.

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# SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

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

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

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

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(INCORPORATED, 1916)

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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WHOLE No. 4,136

**Once Again Among the Hills** When an urgent telegram came from the president of Salem College saying that the young people had chosen me to preach the annual sermon before the Christian Associations on commencement week, it seemed at first as though it would be impossible to comply with the request. It seemed that quite a severe touch of la grippe would furnish excuse enough and that I would be justified in saying "no." But most RECORDER readers know something of the attraction which Salem College has for the editor, and they will not be surprised that he could not find it in his heart to decline this call.

After spending a day in New York with his two sisters, it was the editor's fortune to start for West Virginia in a deluge of rain. Indeed we had known but few pleasant days since the middle of May, and this storm seemed in perfect keeping with the record.

The next morning found us climbing the old seventeen-mile grade up the mountains toward the elevated plateau on which stands the summer resorts, Deer Park and Mountain Lake Park. The forest foliage showed a marked difference from that around our New Jersey home. In place of the full leaf due on the last of May, the trees held out hands of welcome laden only with the delicate tender green, leaflets of early springtime.

The weather was so cold that steam-heated cars seemed very pleasant. Baltimore and Ohio train number three was right on time as it pulled in at Clarksburg, and soon the trolley was taking us toward Lost Creek, where a day was to be spent with the loved ones there.

The constant rains for the month of May had greatly handicapped the farmers, and the first of June found them with very little done toward plowing and planting. It seemed quite unusual to see West Virginia behind time in bringing in the spring. The roads, too, were almost impassible, owing to the long continued rainy season. Sunday morning found us in Salem ready to talk to the splendid company of young

people of the Christian Associations belonging to the college.

Salem College has made wonderful progress in the eighteen years since my home was here. And Salem town has been transformed until it is now a city of which its people may well be proud.

Memory is busy with me here, as I live over the scenes of days gone by.

It was on Thanksgiving day, 1890, that old "Number Three" dropped a little family of three persons at the station here to find for itself a new home and a new field of labor. Two of those three finished their life journey here in Salem, and the other one stands alone today, as it were, in dreamland, living over again the labors and recalling the scenes of more than thirty years ago.

When I think of Salem forty-four years ago as I first saw it—ten years before coming here to live—and look upon the fine town of today with its splendid college and its modern life, I can hardly believe my eyes. The place where the college now stands was practically out of town forty years ago. The church which now stands among the stronger churches of the denomination was only a missionary church in 1890, and the General Missionary Board paid one hundred dollars a year toward its missionary pastor for two years, while the church paid four hundred dollars, making a fair salary for those times.

After the first two years, the demand for a president for the infant school—then just beginning to get on its feet, made it imperative for the pastor to become both president and pastor for some time. The struggles of those years, the self-sacrificing loyalty of leading men in Harrison County, the desperate straits in which the college sometimes found itself, and the generous way our friends in the North and East came to the rescue and saved the day—who that was living then can ever forget those experiences!

And now after thirty years we can see something of the outcome; but really, the

blessed work is but just begun. This college must have a great future.

As I look over the great field and find Salem students in many pulpits and in other schools throughout the entire land,—a splendid harvest already ripened from the seed-sowing, I am persuaded that our people in all their history have never put money into mission or school work where it has brought richer returns than in Salem College.

The stress of circumstances now makes a great drive for endowment necessary. The very life of the college demands it, and students, alumni, faculty, and citizens of the surrounding country are taking hold of the problem in a wonderful way. It is bound to be a hard fight but I believe they will win out. To lose the fight would be a great calamity indeed.

Following this write-up our readers will find some selections from a pamphlet of fifty-four pages, entitled, *Salem College, Its Past, Present and Future*, which will be read with deep interest.

### SALEM COLLEGE, ITS PAST, PRESENT AND FUTURE

PRESIDENT S. O. BOND

[The following particulars are selected from a pamphlet of fifty-four pages prepared to help the endowment drive.—T. L. G.]

The best history of Salem College may be read in the lives of those who have been trained by it. Any recorded history which does not accord with these living records will soon be discarded as only partial truth or as wholly false.

About the year 1887 the people of all the churches in Salem joined in extending an invitation to the Methodist Episcopal denomination to establish a school here. Others towns, however, were bidding for this proposed Methodist school. The committee having the location in hand gave Buckhannon the preference by one vote. The people of Salem and vicinity still wanted a school and felt the need of it so strongly that the Seventh Day Baptist denomination was invited to take part in establishing one. The result was Salem Academy, founded in 1888, which became

Salem College by state charter, January 21, 1889.

#### PURPOSE

Perhaps the purpose of the institution may be stated best by two quotations. The first is taken from the catalog of 1895: "Salem College is the outgrowth of a strong desire on the part of the people to furnish better opportunities for the higher education of their young people.

"While here and there one among the many was able to seek college training away from home, the great majority in the 'homes among the hills' were unable to meet the necessary expenses. If these were ever to secure college culture it was clear that it must be brought within their reach. Therefore, the men of the surrounding country, none of whom were men of great means, determined to enter upon the undertaking. Subscription lists were started, and a stock company of subscribers was formed with \$25 for a share. These stockholders elect annually a board of managers."

Again in the opening paragraph of a catalog fifteen years later are these words: "Salem College was founded in the broadest Christian interest in humanity, and has been maintained through sacrifice and devotion to this ideal. It is a Christian but an undogmatic and non-sectarian college. The purpose of the founders was to provide for the young men and women of the Middle South an education which would be thoroughly practical and at the same time furnish the highest culture of body and mind. The trustees, through a carefully selected faculty, seek to provide thorough instruction in the courses specified in the college curriculum. Not less is it the purpose of the institution to maintain such environment and such moral principles as will develop the highest type of manhood and womanhood. The college seeks to develop a standard of character and intelligence that will enable every graduate to make good."

While the interpretation of the purpose as expressed in these quotations has been expanding with the years, there is perhaps no need for any change in its statement. The need for a broad cultural education is certainly fundamental, and the emphatic need for Christian education is not growing less.

#### THE EARLIER DAYS

Within the limits set for this pamphlet one can but mention briefly a few of the events and personages of chief significance. Reverend John L. Huffman was elected the first president in the fall of 1888, before there was a building, a faculty or a student. The spirit of this period can best be understood by quoting from a paper prepared by Mrs. George H. Trainer. It reads as follows: "Through the long dreary months of the late autumn and winter the real father of the school, John L. Huffman, traveled up and down the mountains, through the valleys, across the turbulent streams, many times in rain, snow, and slush, sometimes to the knees of his good steed, seeing people and soliciting subscriptions and money for the starting of the school. The next year the name of the school was changed from 'Salem Academy' to 'Salem College.'"

In those days people were poor and money was scarce. A gift of ten dollars represented often-times more personal sacrifice than a gift of a thousand dollars now. It is also true that small sums of money would make possible accomplishments requiring much larger sums now. An illustration of this is found in the early minutes which record one item of \$5.50 for preparing the charter and other legal papers as well as the recording of the same. Such a service today would require nearer the same figures with the decimal point removed.

A few rented rooms sufficed until the first frame building was completed in 1890. This building served its day well. In it there were seven rooms on the first floor, a part of which were used as living rooms for the second president, Rev. S. L. Maxson. The entire second floor was given to an auditorium. It was used for the daily chapel service, and also for the commencement programs. Many men and women today prominent in affairs of county and state, spoke their first orations and received their first diplomas from the stage in this room. In December, 1914, the building was burned. The origin of the fire was unknown, but it probably resulted from defective gas pipes.

While Dr. John L. Huffman, installed in 1888, was one of the most active spirits in the founding of the college, he did not

aspire to its presidency. He accepted it only with the thought of service until another suitable candidate could be found. He chose rather to continue his ministerial duties and to act as field agent soliciting funds and students.

The second president, Rev. S. L. Maxson, installed in 1889, remained three years. During his administration the curriculum was amplified. A business course was added in 1890. It gave many young men valuable training for lives of usefulness in the business activities of central West Virginia. Lack of funds, and the need of room for teachers in regular college subjects caused the department to be discontinued after four years.

President Maxson having resigned, Rev. Theodore L. Gardiner was elected as his successor. He was a native of New York State and a graduate of Alfred University. He had come to Salem about three years previous as pastor of the Seventh Day Baptist Church. His knowledge of, and sympathy with young life fitted him for the duties of this presidency. He accepted the responsibility of the office in the most critical period of the school. The novelty of beginning had largely passed, and people needed to be taught the lessons of persistence in prosecuting a worthy cause. Often when hope had fled from the bravest of home supporters he would go East, North and West, and bring back the funds without which the institution must surely have been compelled to close its doors. His personal acquaintance with men of great hearts if not of great wealth brought help to the college in many a trying hour. After nine years of this service he said, "It has been literally a walk by faith."

Dr. Gardiner remained as president fourteen years. In the future those must be considered as years of beginnings. If it were possible, however, to estimate all the results of those years when president, faculty, students and others were laying the foundation stones on which later generations were to build, they would reveal a magnificent work.

One of the marvels of that early day was to establish and run a college with such success on such small gifts. Two of the largest gifts for establishment or maintenance during the first fifteen years were made by George W. F. Randolph and by Jesse F. Randolph. The former gave a five-



acre site for the college. Forty shares, aggregating a thousand dollars, were issued to him for this gift. The latter gave a like amount of cash. There were a few other gifts representing three figures each, but the major part of the donations were in sums of ten, twenty-five and fifty dollars.

The salaries of the teachers in those days were but a fraction of what they might have commanded elsewhere. Out of those small salaries they often gave back to the college, gifts entirely out of proportion to their incomes.

It is interesting to read from the minutes which relate to the employment of the second president. He was to have a salary of \$500 per year "and whatever surplus there is after the payment of other teachers and the running expenses of the school." It will suffice to say that his salary was never over \$500.

Though some of the early records are not entirely plain, it seems that the following persons gave fifty dollars or more at one time toward the college indebtedness for running expenses: J. F. Randolph, A. S. Childers, P. F. Randolph, J. L. Huffman, William Jeffrey, Dr. D. C. Louchery. These men, together with many others who gave lesser sums, continued to give year after year. The treasurer's reports show many gifts of twenty dollars, thirty-three and one-third dollars, sixty-six and two-thirds dollars, three hundred and thirty-three and one-third dollars, and other sums which indicate that larger pledges were made to be paid in a certain number of installments. The reports to January, 1890, show thirty-one gifts of less than five dollars, forty-seven of five to ten dollars, forty of ten to twenty-five dollars, ten of twenty-five to fifty dollars. The great number of gifts proves the interest of the people in providing for themselves opportunities for higher education. The smallness of their individual gifts shows their inability to give largely.

The aggregate of the gifts of many of these donors reaches a thousand dollars each, and in a few cases several thousands. These came, however, in small sums, which represented the meager savings of the donors year by year. . . .

In 1906, after fourteen years of continuous service, President Gardiner resigned. Probably no other man could have

been found who would have done so much for the school during those early years when men must work by faith and not by sight.

#### THE GOOD WORK CONTINUES UNDER PRESIDENT CLAWSON

Dr. Gardiner was followed by Professor Cortez R. Clawson, who had been a member of the faculty since 1894. President Clawson's long service and intimate acquaintance with the workings of the school enabled him to continue the good work without a break for another two years. Declining health on his part, and especially on the part of his wife, brought his resignation in 1908. Dr. Charles B. Clark, of Alfred, New York, was then chosen president.

#### PRESIDENT CLARK AND HIS ASSOCIATES BUILD AND REBUILD

With the beginning of Dr. Clark's presidency began what might be termed the second period in the history of the college. As early as February 23, 1904, a committee was appointed to "devise means by which a building fund may be started." In 1905 Holmboe and Lafferty were asked to make plans for a new building. These plans were accepted in April, 1906. The corner stone was not laid, however, until 1909. The building known as Administration Building was completed in 1910. It has fifteen rooms besides offices, halls, and a large auditorium, which has a seating capacity or more than a thousand. It will be difficult to find a structure more commodious and with so little waste space.

In December, 1914, when the old frame building was swept away in a night fire, the Board of Directors and other friends of the college met around the smoldering ruins before the first sun had set and began plans for the future. This old building represented not only the sentiment of other days but it was still an important unit of college activity. The old chapel hall had been made over to meet the needs of a gymnasium. The lower rooms were used for certain classes in connection with the model school and the music department. There were conflicting opinions, of course, as to possible procedure. The progressive spirit finally won out, and trusting in the same divine power which had made other steps possible, the beautiful new building

known as Huffman Hall was planned and finally completed in 1916. It is a structure of unusual beauty and represents all the most modern improvements in school architecture. It has four large basement rooms, nine rooms on the first floor and nine on the second, besides offices, cloak rooms, wide halls, etc.

In 1915 the need for new provisions for athletics became so strong that a modern gymnasium was included in the building program. This is made of wood but it is modern in every way, having dressing rooms, lockers, and shower baths for the players. It has a seating capacity of more than six hundred.

The present splendid equipment as represented in these three buildings and the excellent home for the president are monuments to the wisdom and perseverance of President Clark and the faithful workers who toiled and sacrificed with him. It should be remembered that these were years of material improvements in scholastic standards in the state, such as had not been known before. The college kept pace with this progress; indeed, it helped to lead it. Before the State Normal schools required two full years of work above the standard high school for graduation, Salem College required this amount of its normal graduates. For many years it has required sixteen units for graduation from the academy or preparatory course. The unit of measure for work done on the college course has been the subject which usually meant the amount of work which could be done on one of four subjects in a term of twelve or thirteen weeks. Forty-eight such subject units were required for graduation. This measure was changed to the standard semester hour in 1914. It is now easy for students having done a certain number of semester hours to have them fairly evaluated in other schools. At the same time one hundred twenty-eight hours were fixed as the requirement for graduation, which number is usually required by the best colleges and universities.

#### SALEM COLLEGE AND THE WORLD WAR

A history of Salem College, however brief, would not be complete without some reference to its service in the late world catastrophe. A flag with one hundred

forty-five stars hung for many months in front of the auditorium. During that time eight of those stars were changed to gold ones. The names of the brave young men who made the supreme sacrifice are now recorded on a memorial tablet which hangs in a conspicuous place in the reading room.

Members of the College Board, of the faculty, and of the student body did important work in behalf of the various liberty loans and draft boards. During the war and during the first years of the reconstruction period, all effort to raise money, even for current needs, was abandoned in favor of the government and in favor of the starving peoples of the "Near East" and southeastern Europe. The students themselves have often taken the initiative in these drives for humanity's sake.

During the war period the loss in attendance lessened greatly the college income. The diversion of gifts to other needy fields made it much worse. The slump in the purchasing power of the dollar made the income from the small endowment count for less than formerly. Many unpaid pledges on previous indebtedness were made impossible of collection on account of the shift of economic values. All of these abnormal conditions, coming together at a time when patriotic sentiment denied to college authorities the privilege of planning campaigns to meet them, made deficits grow at an alarming rate. There are at present, however, many evidences of returning prosperity which will make possible new pledges to cover past deficits as well as meet new needs in permanent endowment. No official connected with the college regrets the emphasis put on war-time activity. The college exists only for the service it can render. It is true, however, that it must now look well to provisions for perfecting this service. It is the hope that this brief story of a glorious past will lead men of this generation to make possible a more glorious future.

#### FUTURE

Past history and present status are the best criteria for any statement of the future. When opportunities for higher education were meager everywhere and when there were no such opportunities for the young people of this section of West Virginia, the need for Salem College was ap-

parent to all thoughtful persons. Thirty years ago the great problem was to get young people into school. The securing of the mere necessities of life was then quite difficult and usually required the combined efforts of all members of the average family. Today all this is changed. Going to school is the rule, not the exception. The great problem now is to provide schools to care for the hosts who yearly seek higher learning.

State universities and practically all older privately endowed universities find themselves completely swamped with students. They are becoming unwieldy because of the large attendance. The need for the small college is increasing rather than diminishing.

Salem College aspires to be a small college affording large opportunities. Efficiency experts have reckoned that with present day needs and present day facilities for equipment and organization, the small college should provide for five hundred to eight hundred students. This number may be easily obtained from this immediate college neighborhood, which includes three or four counties. If Harrison County should choose to do so it alone could fill the college to overflowing if only one-fourth of its high school graduates desired to go to college.

#### EXPANSION NECESSARY

There are many ways in which to show the growth in attendance during recent years. In the early part of October of each year before the school is scarcely started the State Department of Education asks for the enrollment. The past five years show the following reports during early October: 188, 224, 283, 305, 330.

The enrollment at the summer sessions is also a measure of growth. It shows 89, 149, 263, 452, 450. The net enrollments of the past four years, which include all students who have been enrolled in any department of the college during the year, are as follows: 305, 465, 632, 837. The present year will doubtless reach 850.

These figures show a growth that necessitates rapid expansion of the teaching facilities. This has been made very largely on faith that those can be found who will provide the needed funds to make this expansion permanent. Each generation makes its contribution to the permanent

good of the world. Dangerous wild beasts and poisonous reptiles have largely been destroyed. The lands have been cleared and their cultivation made easy. The present generation should esteem it a privilege and a duty to make a liberal cultivation of the mind not only possible but relatively easy for all.

Salem College does not aspire to draw students from distant lands or far-away states. Rather it desires to furnish the best possible facilities to the young people of central West Virginia. If educated at home they are more likely to spend their lives at home helping to build up home institutions and to develop home resources. If this and other small colleges within the state will give broad and thorough cultural courses, the State University will have more time and opportunity to develop its highly specialized and technical schools.

Salem College further desires that its future may be as rich as its past has been in the development of those stalwart qualities of manhood and womanhood which have always been the backbone of civilization. It wishes to so enrich and expand its work as to be able to fit the average student for a life of usefulness and happiness and also to give a broad cultural foundation to those who wish to take advanced and highly specialized courses.

To launch an institution such as Salem College required heroic faith. It was not founded for a single generation but rather for all the future. Its founders believed that the youth of their own day and the youth of generations yet unborn would profit by the opportunities thus provided. They believed that the generosity of the rank and file of men a third of a century ago would build the institution, and they also believed that the generosity of others who would follow them would maintain and enlarge this work. Men with limited means have given most generously, and they will doubtless continue to do so. The time is now here when the work of the college must be put on a more permanent foundation. Endowments must be secured that will relieve the strain which board, faculty and administrative officers feel at all times. Much of the energy and thought now spent on problems of finance can be spent on problems of efficiency in service.

## CONCERNING THE EARLY HISTORY OF THE SABBATH, AND THE INTRODUCTION OF THE SUNDAY INTO THE CHRISTIAN CHURCH

### IX

CORLISS F. RANDOLPH

AFTER LIFE IN ROMAN PAGANISM: Lectures Delivered at Yale University on the Silliman Foundation. By Franz Cumont. New Haven, 1922.

This book, like others by the same author, is drawn from the same source as his monumental work on Mithraism. In other words, the investigation and study required for the one epoch-making work with which his name will always be associated, of necessity put him in possession of a vast deal of material not used there. In fact, for the history of the Sabbath, and the Sunday (Sun's-Day), and of early Christianity adequately to be understood and interpreted, there is required as full and complete knowledge of this entire field as M. Cumont had to have for his work on Mithraism. Therefore the entire field of belief in after life, and its treatment by the philosophers involved, constitutes no mean factor of the general problem which we have under discussion.

It is curious to note, e. g., that certain phases of belief in immortality are common to Islam, to the Jew, and to the Christian, as well as to the pagan philosophers of Greece and Rome. Indeed, in its ultimate analysis, the Pythagorean philosophy of human life and destiny occupies ground common to Judaism and Christianity; or, rather, perhaps it were better to say that the fundamental conceptions of human conduct in life and of the formation of individual character as related to destiny or future life are common to Pythagoreanism, Judaism, and Christianity. In all three human destiny lies in the power of the choice of the individual.

The astronomical theology of the Chaldean priesthood appears to have been adopted by Pythagoras as the basis of celestial immortality and "imposed on Roman paganism the cult of the invincible Sun [*Sol Invictus*], the mother of all nature, the creator and saviour of man"; and "The mysteries of Mithra, the Chaldaic oracles, and above all Manicheism showed the belief in a lunar-solar immortality of which

the source certainly goes back to the tenets of the 'Chaldean' priests."

As one reads this most interesting book, one can but be impressed with two things; the first of which is the way in which Judaism and Christianity, for all time, are shot through with pagan mysteries, examples of which as to future life may be found in the "flaming chariot" (of the sun), in which Julian the Apostate predicted he would ascend to Mount Olympus, which sounds strangely like the "chariot of fire" in which Elijah ascended to heaven; and St. Paul's declaration in the Second Epistle to the Corinthians, where he says he has been lifted "to the third heaven" seems a haunting echo of the three stages by which the soul of the Oriental of Mazdeism rose to paradise.

The second thing is that, in the final, the very last, analysis, the soul of man turns away from the cold logic of pure reason, be it never so convincing intellectually; and cleaves to the mysteries of this life and the life to come, and the nearer the mysteries approach human experience, the greater the hold they take upon the human heart. Indeed, this volume of M. Cumont's, without mentioning it, explains with crystal clarity the reasons for the conflict between the two opposing schools of Biblical interpretation, which in this age are known as Fundamentalism and Modernism.

The strange intermingling of the various mysteries of the East with the pagan philosophies of Greece and Rome, together with their indelible impress upon Judaism and Christianity, including the Sabbath, the Sunday, the doctrine of immortality, of physical resurrection, and of judgment after death—of Mithraism and other Oriental Mysteries, of Neo-Platonism, of Judaism, of Witchcraft, out of all of which emerged what we call Christianity bearing certain features more or less common to all—; all these things are set forth in the volume under consideration.

The book contains 213 octavo pages besides a full, scientific index. The library of no scholarly clergyman is complete without it.

When you know a thing, to acknowledge that you know it; and when you do not know a thing, to confess that you do not know it—this is knowledge.—*Confucius*.



**THE NEW FORWARD MOVEMENT  
AND  
SABBATH STUDY AND PROMOTION**

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

**FROM THE PARISH PAPERS**

Certain of our churches publish very interesting parish papers which doubtless aid these churches very materially in serving their membership and communities. Before me as I write are copies of the latest issue of the *Ashaway Messenger*, the parish magazine of the First Hopkinton (R. I.) Church and the *Quarterly Review*, the church paper of the Nortonville (Kan.) Church.

It is to be hoped that the space given to the Forward Movement and the Parallel Program by the pastors of these churches in their church papers is but indicative of the zeal of all the pastors of the denomination in behalf of the denominational program. If every pastor of the denomination is as wide-awake on this subject as are Pastors Davis and Cottrell then will Seventh Day Baptists continue to go forward.

Under the head of "Christian Endeavor News" the *Messenger* says: "The Juniors have filled one Chinese shoe. They now have \$3 more and hope to fill the second shoe before the last of June. Two of the \$3 received were from two of their friends."

We take the following from the *Quarterly Review*:

"The Christian Endeavor society held a jitney social in the church basement on Tuesday night, April 8. The purpose of the social was to raise money for the Parallel budget. . . . The proceeds amounted to a little over \$18.50."

"Me-ling's shoe has already been filled by the juniors. They are going to try to fill it again before June 30."

"Money for the Parallel budget is being raised by classes."

"A contribution has been made (by the Sunbeams Class) to the Parallel budget."

"The Sunshine Class has had a party at Viola Stillman's, and has contributed \$2.10 to the Parallel budget."

Below are two longer items taken from

these papers. It is such earnest, intelligent and hearty support of the denominational program as is manifest in these articles that cheers the heart of one who has come to think and dream and pray always in the terms of the life and work of Seventh Day Baptists.

**FORWARD MOVEMENT AND PARALLEL BUDGETS**

The Conference year ends June 30. Our pledges to the Forward Movement are made for the calendar year. But so far as possible, let us pay up before June 30. This is the closing year of the five-year period. Let us make it our best year.

Then, too, we have pledged \$745 to the Parallel budget. This is only a supplemental gift, helping to take care of the deficits that accumulated during the five years. Remember these pledges are all due and should be paid before June 30. These pledges were not made to the church, but to the denomination.—*The Ashaway Messenger*.

**HOLDING OUR SECTOR ALONG THE FRONT OF  
CHRISTIAN ADVANCE**

"Like a mighty army,  
Moves the Church of God;  
Brothers we are treading,  
Where the saints have trod;  
We are not divided;  
All one body we,  
One in hope and doctrine,  
One in charity."

The Seventh Day Baptist Denomination is a part of this mighty army, holding a sector along the front of Christian advance. China, with her teeming millions, are in sore need of Christ and Christian education. Many Christian denominations have established missions in this mighty empire and are striving to break to the hungry ones the Bread of Life, and enlighten their darkened minds with the torch of Christian education. This mighty Christian army is slowly advancing and the Seventh Day Baptist Denomination is in line, but this question is an urgent one today "Will our denomination continue to hold its place in line and keep its sector?" But although the united Church of God has been accomplishing great results, yet reports four years ago showed that there was 93 per cent of illiteracy and that then, there were scarcely more than thirty Chinese women who have graduated from college and not more than one hundred Chinese women who could stand with you as leaders in the church, in society, or in any great social or moral reform in their country today. For many years, our denomination has maintained a Boys' and Girls' School in China, but the school buildings will in a few years, be condemned as unfit for use. New school buildings must be erected or our educational work must stop.

Down in South America, a country, according to many good authorities, more in need of real religion than any other country in the world, our denomination has purchased a church building for which funds are needed. The Tract and Missionary Societies, the Sabbath School Board and the Conference face deficits which hamper their

work and dampen their enthusiasm. "Going over the top" on the Parallel budget means, new schools for China, sufficient funds for Georgetown Chapel and deficits wiped out; in brief, it means loyally holding our God-given sector in the great united Christian Advance. "Going over the top" in our Forward Movement means, not simply "holding our own," but going forward. What will be the answer of our denomination, of the Nortonville Church, of each individual Christian?

Contributions of those who may be interested will be gladly received by the treasurer of the Nortonville Church, Henry Ring, especially if they come in before June 30, 1924.

—*Quarterly Review of the Nortonville Seventh Day Baptist Church.*

Detroit . . . . .	40 00
Hebron Center . . . . .	3 00
Lost Creek . . . . .	10 00
New York . . . . .	122 00
Marlboro . . . . .	25 00
Milton . . . . .	41 00
Nortonville . . . . .	10 00
Pawcatuck . . . . .	100 00
Portville . . . . .	5 00
Roanoke . . . . .	5 00
Shiloh . . . . .	47 00
Salem . . . . .	40 00
Waterford . . . . .	35 00
Dr. W. H. Tassell . . . . .	20 00
Mary A. Stillman . . . . .	25 00

\$1,070 20

**GENERAL CONFERENCE, TREASURER'S  
STATEMENT**

Forward Movement:	
Adams Center . . . . .	\$ 85 00
Albion . . . . .	5 00
Andover . . . . .	18 70
Battle Creek . . . . .	200 00
First Brookfield . . . . .	91 00
Carlton . . . . .	75 00
DeRuyter . . . . .	95 00
First Genesee . . . . .	37 50
Hammond . . . . .	45 00
Hartsville . . . . .	15 00
New York . . . . .	101 54
Marlboro . . . . .	57 65
Milton . . . . .	400 00
Middle Island . . . . .	15 00
Nortonville . . . . .	140 00
Pawcatuck . . . . .	513 00
Piscataway . . . . .	179 00
Richburg . . . . .	40 00
Rockville . . . . .	81 00
Salem . . . . .	282 50
Syracuse . . . . .	12 50
First Verona . . . . .	75 00
Waterford . . . . .	20 00
Mr. and Mrs. D. W. Boss . . . . .	10 00
Interest . . . . .	3 06
	<hr/>
	\$2,597 45

For All but Young People's Board, Sabbath School Board and Woman's Board:

Shiloh . . . . .	\$ 316 45
Salem College:	
Shiloh Benevolent Society . . . . .	\$ 25 00
New York . . . . .	25 00
Woman's Board:	
Shiloh Benevolent Society . . . . .	\$ 74 56
Denominational Building:	
Shiloh . . . . .	\$ 10 00
Tract Society:	
Detroit . . . . .	\$ 12 50
Missionary Society:	
Detroit . . . . .	\$ 37 50
Parallel Budget:	
Adams Center . . . . .	\$ 2 00
Andover . . . . .	5 20
Battle Creek . . . . .	10 00
Berlin . . . . .	25 00
Chicago . . . . .	500 00

Boys' School:	
Syracuse . . . . .	\$ 5 59
Marlboro . . . . .	12 50
Dr. L. C. Bassett . . . . .	50 00
Salem . . . . .	5 00
Milton . . . . .	5 00
Girls' School:	
Battle Creek Christian Endeavor . . . . .	\$ 75 00
Syracuse . . . . .	5 59
Marlboro . . . . .	12 50
Salem . . . . .	5 00
First Genesee . . . . .	5 20
New York . . . . .	4 00
Adams Center . . . . .	50 00
Milton . . . . .	5 00
Missionary Society:	
Rockville . . . . .	\$ 12 50

WILLIAM C. WHITFORD,  
Treasurer.

Alfred, N. Y.,  
May 31, 1924.

**PARALLEL BUDGET RECEIPTS**

1 Plainfield . . . . .	\$1,760 25
2 Pawcatuck . . . . .	1,100 00
3 Waterford . . . . .	945 00
4 Chicago . . . . .	617 50
5 New York . . . . .	379 00
6 Milton . . . . .	355 81
7 First Hopkinton . . . . .	353 00
8 Nortonville . . . . .	394 05
9 Adams Center . . . . .	262 00
10 First Alfred . . . . .	232 55
11 Battle Creek . . . . .	210 00
12 Second Westerly . . . . .	200 00
13 Milton Junction . . . . .	195 60
14 Salem . . . . .	185 00
15 First Genesee . . . . .	167 20
16 Riverside . . . . .	130 00
17 North Loup . . . . .	128 00
18 Second Alfred . . . . .	95 00
19 Welton . . . . .	75 00
20 Marlboro . . . . .	51 50
21 Piscataway . . . . .	50 00
22 Shiloh . . . . .	47 00
23 Detroit . . . . .	40 00
24 First Verona . . . . .	35 00
25 Independence . . . . .	30 00
26 Rockville . . . . .	27 50
27 Fouke . . . . .	26 00
28 Berlin . . . . .	25 00

THE STANDING OF THE CHURCHES

MAY 31, 1924

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	\$ 995.02
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	2,268.67
Second Alfred	2,940	768.34	1,145.90	1,858.13	1,577.43	632.25
Albion	1,870	622.27	279.83	95.00	327.07	105.85
Andover	620	201.25	148.49	63.35	206.87	92.20
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	380.00
Boulder	920	460.00	920.00	460.00	220.00	.....
Berlin	970	.....	308.37	541.01	436.86	348.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	613.12
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	421.85
Chicago	830	1,009.60	926.60	884.16	1,059.50	511.25
Cosmos	220	46.00	88.00	40.00	77.00	.....
Carlton	960	352.97	247.39	182.88	129.28	75.00
DeRuyter	910	910.00	677.00	814.50	708.00	330.00
Detroit	.....	(Joined Conference 1921)	140.00	225.00	140.00	150.00
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	222.05
Exeland	220	45.00	20.00	50.00	20.00	10.00
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	646.93
Fouke	720	664.38	88.00	115.00	157.00	167.00
Friendship	1,200	430.00	679.33	536.00	232.50	165.00
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	647.00
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	347.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	999.35
Second Hopkinton	880	132.15	75.00	184.23	153.63	124.30
First Hebron	520	.....	150.00	520.00	232.90	65.25
Second Hebron	370	.....	67.00	22.00	56.00	.....
Hartsville	700	80.00	110.10	62.00	145.00	40.00
Independence	1,070	1,360.00	1,100.00	565.00	855.00	475.00
Jackson Center	1,180	200.00	95.00	160.00	96.59	65.00
Lost Creek	910	910.00	910.00	910.04	409.73	951.52
Little Prairie	370	.....	150.00	66.60	46.00	52.15
Los Angeles	240	275.00	240.00	240.00	345.00	135.00
Middle Island	730	90.00	100.00	190.25	60.00	15.00
Marlboro	990	1,030.00	1,094.51	443.77	455.00	319.00
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	3,025.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	700.00
Muskegon	.....	(Joined Conference 1921)	25.00	20.00	20.00	30.00
New Auburn	770	400.00	258.65	211.28	45.25	5.00
New York	660	1,075.00	948.06	1,077.41	1,167.41	1,024.43
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	345.00
North Loup	4,180	4,180.00	4,180.00	2,850.00	3,190.00	900.00
Piscataway	930	571.62	412.20	931.16	714.69	456.25
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	1,184.25
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	3,840.00
Portville	210	210.00	210.00	210.00	.....	.....
Roanoke	400	97.00	114.00	75.00	50.00	21.00
Rockville	1,340	172.00	135.00	245.00	261.00	138.00
Richburg	390	293.00	390.00	192.10	195.00	132.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	383.37
Ritchie	900	650.00	69.50	271.52	173.00	85.00
Rock Creek	.....	(Joined Conference 1921)	13.00	10.00	.....	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	1,521.60
Salemville	580	80.46	290.00	142.50	.....	48.50
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	1,474.94
Scott	490	.....	1.00	33.00	24.00	.....
Syracuse	270	88.99	107.72	78.22	76.00	59.50
Southampton	90	120.00	40.00	20.00	30.00	.....
Stonefort	350	107.00	100.00	159.00	.....	.....
Scio	180	7.71	.....	5.00	.....	10.00
First Verona	820	800.00	827.12	820.00	665.86	739.75
Waterford	490	540.00	512.25	428.67	611.33	383.00
Second Westerly	220	275.00	230.00	230.00	235.00	290.00
West Edmeston	550	550.00	345.00	300.00	360.00	150.00
Walworth	880	248.60	499.56	248.50	294.75	143.72
Welton	700	610.00	700.00	700.00	700.00	525.00
White Cloud	1,020	185.00	26.73	263.25	250.00	125.00

29 Hartsville	20 06
30 Syracuse	17 18
31 Andover	16 47
32 Ritchie	15 00
Second Brookfield	15 00
Second Hopkinton	15 00
33 Friendship	12 40
34 First Hebron	10 00
Lost Creek	10 00
35 Portville	5 00
Roanoke	5 00
Scio	5 00
36 Hebron Center	3 00
37 Salemville	2 00
Total	\$8,268 07

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 11, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Harold R. Crandall, Lavern C. Bassett, Frank A. Langworthy, Ahva J. C. Bond, William L. Burdick, Arthur L. Titsworth and Business Manager Leon H. North.

Visitors: Rev. H. Eugene Davis, Mrs. Willard D. Burdick, Mrs. Lavern C. Bassett, Mrs. David E. Titsworth, Miss Beatrice Skaggs, Miss Hazel Gamble.

Prayer was offered by Rev. H. Eugene Davis.

Minutes of last meeting were read.

The recording secretary reported having written a letter of congratulations to Editor Gardiner in recognition of his eightieth birthday, and also read a letter from Secretary William L. Burdick expressing his appreciation of the letter of sympathy recently sent to him; also a letter of President Randolph's sent to Editor Gardiner at Milton, Wis., recently.

The action of President Randolph in writing Editor Gardiner to remain in Milton so long as it may be desirable was approved by the board.

The Corresponding Secretary read a letter from Rev. G. W. Hills of Los Angeles, Calif., asking if the Tract Society is to assist as usual in making his annual trip up the coast this year. He plans to start soon after July 4.

A considerable correspondence has been carried on with the Jamaica churches in the way of placing our denominational helps in their Sabbath schools, and answering their questions relating to work on their fields. Some used singing books and literature have been sent to them during the month. In three or four places they are making plans to build churches. The Detroit Church is raising \$175 to buy material for a church building at Santa Cruz, the money to be used under the direction of our Missionary Society.

The secretary brought to the attention of the board the desire of Rev. R. B. St. Clair to enter into a joint work with the Missionary Society, the Tract Society, and the General Conference, so that he might give full time to missionary work on the Detroit field, serve as the Canadian representative of the American Sabbath Tract Society, and serve in Vocational work under the direction of the General Conference.

Reference was made to, and extracts were read from letters received from Charles R. Cust of Mayaro, Trinidad. The company of about twenty-five persons, under the leadership of Brother Cust, organized a Seventh Day Baptist Sabbath school the last Sabbath in February. They wish the school to be a standard school, and are enthusiastically working to that end. The school and other religious meetings are held in a hall that they have hired that was formerly used by the Seventh Day Adventists.

This company is entering heartily into the work, holding Sabbath services, and several other meetings each week, in the hall, in homes, and in surrounding places. They call at homes and give out literature that we have sent them, hold Bible readings, and do personal work in the interest of soul-saving and the making known of Sabbath truth.

They have sent for a large amount of tracts, books, and other literature to sell and to give away. We are sending them packages by mail for them to use until the boxes that we are to send them by freight shall reach them.

Voted that the treasurer be authorized to forward \$50 early in July to George W. Hills for use on the Pacific Coast field.

Correspondence from Mr. St. Clair was referred to the Advisory Committee to report at the June meeting.

Voted that the yearly fee of \$2 for each of our representatives to the International Council of Religious Education be paid by the treasurer.

The question of the use of the services of Mr. Engell during his vacation this summer was referred to the Advisory Committee for consideration and report.

The Supervisory Committee through Alexander W. Vars, chairman, stated that



the volume of business of the publishing house was good, and that the policy of the committee would be to consider commercial work as really denominational work in intent and purpose, and that it would be pushed accordingly, but without jeopardizing the publication of our regular periodicals. By vote the plan was approved by the board.

The Committee on Files of Denominational Literature reported that the work has progressed to a point where more stack room is necessary, and by vote an additional appropriation of \$50 to the committee was made for this purpose.

The Committee on Distribution of Literature reported five hundred twenty-one tracts sent out during April, and twenty-seven new subscriptions received for the SABBATH RECORDER.

The committee presented the following recommendation which was adopted:

In regard to the request of Charles R. Cust, Trinidad, for books, your committee would recommend that from one to six copies of books requested be sent, as the judgment of Secretary W. D. Burdick may approve.

J. L. SKAGGS,  
*Secretary of Committee.*

The committee on program for Tract Society hour at Conference reported progress.

Alexander W. Vars having been elected as chairman of the Supervisory Committee asked to be relieved from service as a member of the Advisory Committee and the Committee on Distribution of Literature.

By vote the request was granted and the president was authorized to fill the vacancies thus created.

The president appointed Esle F. Randolph a member of the Advisory Committee and the Committee on Distribution of Literature to succeed Alexander W. Vars.

Secretary William L. Burdick, of the Missionary Society, presented his report on his visit to Georgetown, British Guiana, S. A., and Trinidad.

Report adopted.

The report was supplemented verbally by very interesting statements by Secretary Burdick as to the general conditions; his confidence in Mr. Spencer; and stated that social conditions in the places visited, challenged us to improve them by continuing the work.

By vote the board expressed their

pleasure and gratitude for the services rendered by Secretary Burdick and the excellent and complete report rendered.

Rev. H. Eugene Davis expressed his joy in having been able to attend meetings of the boards, and was assured he would return to China with renewed zeal in the work, from the associations of this year with the boards.

Voted that the reference to "Tracts and Publications" in the report of Secretary Burdick be referred to the Committee on Distribution of Literature, and the references to "Tent Work" be referred to the Advisory Committee to report at the June meeting of the board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

### CRITICIZING THE CHURCH

When the inventor of the steamboat, Robert Fulton, used to go down to the little dock in New York City where he was building the steamboat, which was the earliest prophecy of those great transatlantic liners upon which we ride so easily and swiftly today, when he walked down the plank in the morning to his work, the place was lined with men and women who used to tap on their heads as he went by and say:

"Poor man, isn't it a shame he has gone crazy so young!"

When he finally got his boat ready to steam up to Albany, he invited a few friends, prominent people in New York City, to get on the steamer and ride with him. They were half ashamed to be seen on the boat, and forsooth, when they got out into the stream and the engine did seem to stop for a moment, some of them said afterwards they would have given five hundred dollars to have been able to get ashore, so ashamed were they to be seen in the company of a man whose sanity was doubted!

Criticism means little. Every great forward movement has been criticized. Everyone who starts anything that is new or worthwhile is criticized. So when people knock the church, do not be too far misled by criticisms!—*Rev. A. W. Beaven, D. D.*

"Trust and worry can not mix together any more than oil and water."

## MISSIONS

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

### GLEANINGS FROM THE QUARTERLY REPORTS

H. LOUIE MIGNOTT

*Kingston, Jamaica*

The *Baptist Reformer* was put upon the press, but owing to my sickness, it could not be brought out on time. Lack of funds also compelled us to delay the completion of its printing.

My severe illness hindered any special efforts during this quarter. Towards its end I was able to visit the Race Course and Post Roads churches, explaining to them clearly the mission and work of Seventh Day Baptists.

We are endeavoring to raise money toward the purchase of a small tent for public lectures which will be of vital importance in giving the people the word of God.

Enclosed is the financial report of the association, of its income and disbursements. There is a terrible drought on the island at the present time and the poor people who depend upon the soil for their chief sustenance are passing through a great crisis.

I received my salary from the society for January, but have not had any for February or March. I conclude that it may have been lost on the way, it is quite possible.

I am of good courage in the work. Our people are happier for the change.

R. J. SEVERANCE

*Southwestern Field*

I spent ten days with the people at Little Prairie, Ark., and preached twelve times. In some respects I think conditions are more encouraging there than at any time I have visited the field. On my way from Little Prairie to Belzoni, I visited a family by the name of Hopkins, living at Thornton, Ark. It seems that Rev. W. D. Burdick has been in correspondence with them for more than a year, but I learned of them only a few months ago. Mr. Hopkins, his wife and her mother are all greatly inter-

ested in the Sabbath question; in fact, I think they are convinced of the truth, but have not begun practicing it. Mr. Hopkins is a prominent member of a Baptist Church and his attitude on the Sabbath question is causing a great deal of agitation. My appointment at Belzoni prevented me from remaining more than the two days I had planned for the stop; but there was an invitation on the part of several with whom I had talked for me to come and stay long enough to hold some public meetings, and I promised to do so at an early date. I hope to go there the forepart of May.

C. C. VAN HORN

*Ticknor, Ark.*

Tithing is continued. Rev. R. J. Severance was with us and gave fourteen grand sermons. One of the great problems here is to get church members about us to realize that to be a Christian means more than to have the name on the record book.

We always have a service two hours in duration, the first being a Sabbath school, this is followed by a talk to the children and adults by Mrs. Van Horn or myself, or the reading of a sermon.

S. S. POWELL

*Hammond, La.*

My connection with the church here as pastor was severed last Sabbath, April 12. We are building in Ponchatoula, La., five miles south. That will be my address. We shall have a very pleasant home. The house is almost completed, and we are planning to move into it next week.

I hope you may come to the association here next September.

ANGELINE P. ALLEN

*Fouke, Ark.*

The church appointed me a committee to raise funds for the budget, and \$167 has been sent for the regular budget and \$26 for the Parallel, so far. By personal work I have found a minister about persuaded to unite with us. Some younger ones are under the conviction of sin, and have asked for prayer. Please pray earnestly for these. Bad weather a part of the time and sickness, colds and measles have hindered church attendance this quarter. So much of my time is given to the school work, that I have not been able to do as much



for the church as I could wish, and hope to do later.

MRS. LENA G. CROFOOT  
West Edmeston, N. Y.

Our church is holding her own and the attendance through the winter months has been larger than a year ago. Although there are only a few of us, there are those who are faithful and help to hold up the banner of Christ. We are looking forward to a visit from our missionary, Rev. H. Eugene Davis, and hope it will be an encouragement to us to do what we can to help on the cause. I feel the small churches need to hear and see more of the men of the denomination. It is an encouragement and a help.

WILLIAM CLAYTON  
Syracuse, N. Y.

There has not been any special work done during this quarter. The pastor and deacon, Doctor Maxson, have been sick during a large portion of the quarter. This has interfered very much with our ordinary work.

The attendance at the Sabbath services has kept up, however, for which I am thankful.

The young man of whom I spoke in my last report was baptized last month by Elder Randolph, of DeRuyter. I was too sick to be able to officiate, although I attended the service. This young man feels a desire to prepare for ministerial work. He has had three years in high school and is twenty-two years old. I have been giving him instructions for some time, so that a foundation may be laid. He comes to us from the Episcopal Church. Having recovered from my illness, I hope to be able to give a more full report next quarter. I have received from the church during the quarter \$62.

G. H. F. RANDOLPH  
Blandville, W. Va.

The church has succeeded in raising the entire sum necessary to make up the pastor's salary for the year ending March 31, 1924. The pastor received a call for another year's service on the same conditions as last year. It was voted to ask the same amount of help from the Missionary Board as we received last year. The request will doubt-

less be brought to your notice by the church clerk.

ROBERT B. ST. CLAIR  
Detroit, Mich.

The Detroit brethren and certain outside friends are taking an interest in the situation in Jamaica, British West Indies. The leader of the Santa Cruz Church intimated that if material were forthcoming, the Santa Cruz brethren would contribute the labor gratis. This in relation to the erection of a meeting-house. One hundred seventy-five dollars was said to be necessary for material and one-half of this amount has been subscribed. It will be sent to the Missionary Society.

Carried on regular correspondence, amounting to about fifty letters weekly. As a result of certain letters, Mr. Roscoe J. Child, of East Sumner, Maine, united with the Seventh Day Baptists in Detroit. Certain people in Kentucky, after reading *The Voice*, accepted the Sabbath of Christ, and one young man, identified until now with the First Day Baptists, has commenced to keep the Sabbath. He is a regular attendant at the Detroit Church services, and expects to unite with us shortly.

The Detroit brethren are to entertain the Michigan semi-annual meeting in May. About \$50 has been laid aside toward the entertainment expenses, and this amount is to be increased to \$75 or \$100. The great need we have is homes; and lacking this, we expect to hire rooms in a reasonably priced hotel and provide food and lodging for our Michigan brethren who have entertained us so splendidly at White Cloud and Battle Creek.

Much time is being given to the work of the Denominational Vocational Committee. This we consider very important work and a real missionary effort. We are to strengthen the things which remain.

It seems folly to make efforts to convert others, while at the same time we neglect our own. We will be glad if the Missionary Society will encourage those within the scope of its influence to give such aid as they can to the furtherance of the Vocational Committee's work.

REV. L. J. BRANCH  
White Cloud, Mich.

During the quarter we have visited Hartford, Bangor, and Muskegon, Mich. The

winter having been bad and stormy we have been able to visit only the above places, but made some visits near home among those who have been unable to attend meetings. Hope to begin work the coming week, if possible.

CHARLES W. THORNGATE  
Exeland, Wis.

For the months of January, February and March, the services were held in the parsonage or home of the pastor and the interest and attendance have been above normal—in regularity. Meeting at private houses, there naturally would be smaller attendance of outside people.

A Sabbath school class of five members is doing exceptionally good work in the graded lessons with Mrs. Jessie Babcock as teacher. The entire Sabbath school class is committing to memory the twelfth chapter of Romans under the direction of the superintendent, Mrs. George Taylor. The ladies of the society are happily engaged in piecing and setting together a quilt for Mrs. George Thorngate, a member of our church. We celebrated the return to the church building by using the RECORDER program as suggested by leaders in the RECORDER drive. Should like to have one of the papers prepared for that time printed in the SABBATH RECORDER.

E. R. LEWIS  
Stonefort, Ill.

We are planning for the dedication of our new church at the time of the yearly meeting and are praying that this event in our society may be the means of a great blessing in spiritual uplift and material progress. I hope to see you soon.

### CAUSES OF VOLUNTEERS NOT REACHING THE MISSION FIELD

SUMMARY OF THE STUDY OF COMMITTEE ON COUNCIL FOR THE FOURTH COUNCIL STUDENT VOLUNTEER MOVEMENT

#### VOLUNTEER'S RESPONSIBILITY

Lack of sufficient thought before signing a Student Volunteer declaration card.  
Admission of selfish or materialistic ideas.  
Loss of interest and vision.  
Loss of Christian faith.  
Health complications.

Lack of helpful contact with other volunteers.  
Realization of own limitations.  
Family complications.  
Debt.  
Appeal of other forms of work.

#### RESPONSIBILITY OF OTHERS

Nature of appeal—emotional, over urgent.  
Financial condition of church boards.  
Attitude of board secretaries—tardiness in acknowledging letters, impersonal approach.

#### PREVENTION OF HINDRANCES

##### VOLUNTEER'S RESPONSIBILITY

Consider thoughtfully work at home and abroad before forming foreign missionary purpose.  
Do more missionary reading and observe Morning Watch faithfully.  
Find ways to interest others in foreign missions.

Keep in contact with fellow volunteers, Student Volunteer Movement headquarters and board secretaries.

Guard health.

Plan missionary education of family and church.

Show care in selection of friends and especially life partner.

Raise financial support for boards and Student Volunteer Movement.

Guard against debt and other entanglements.

Apply early to board and continue friendly contact.

#### RESPONSIBILITY OF OTHERS

Careful presentation of appeal by all who do recruiting.

Establishment of better system by which boards will keep in touch with individual volunteers.

Letters sent by boards from missionaries on the field.

Personal visits and letters from board secretaries.

"If colds can be 'caught,' they can also be imparted. Better spend a day or two at home rather than scatter a half dozen or more colds in the schoolroom or the office."

"The maker of man is greater than man."

## EDUCATION SOCIETY'S PAGE

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

### GENERAL ENDOWMENT DRIVE IS ON

BOARD, STUDENT BODY AND FACULTY, PARADE TO WEST UNION—SPEECHES GALORE

Monday was a gala day in the history of Salem College. In celebration of the raising of the first \$50,000 of the endowment goal of \$500,000, a program of large proportions was carried out in a successful manner. The activities started in the afternoon with a picturesque parade to West Union, and closed with an enthusiastic meeting in the college auditorium.

Dr. Paul E. Titsworth, president of famous old Washington College, Chestertown, Md., was the principal speaker during the several sessions. He arrived here Sunday morning and in a few minutes after his arrival was speaking to the congregation at the Methodist church. In the evening he addressed a meeting at the First Baptist church, while President S. O. Bond and E. A. Luzader, of the endowment board, were speaking at the United Brethren church.

Monday was a day of co-operation, and the students of the institution were solidly behind the administration in carrying out the events. Automobiles and trucks were beautifully, attractively and comically decorated. There were over forty-five organizations of the institution represented in the parade and over seventy-five cars were in the caravan that moved slowly westward over the historic old Northwestern turnpike.

At West Union the caravan was given the freedom of the city, and L. R. Charter, president of the Doddridge County bank, welcomed the college throng. Short speeches were made by President Bond, President Titsworth and Dr. A. J. C. Bond, of Plainfield, N. J., a former student of Salem College, now a member of the board directors, and the forward movement director of the Seventh Day Baptist Denomination in the United States.

A big Clarksburg-Salem bus led the line of march, the board members being carried in the car. Jesse F. Randolph and Flavius J. Ehret, members of the board since the founding of the college thirty-six years ago, were in the group, as was Orlando Davis, another venerable member, from Lost Creek.

Copies of the *Green and White* were thrown out of the Quill Club car along the way, and hundreds of copies were given away in the city of West Union. The college band played with a vim and school songs floated out on the air. It was plain to be seen that citizens of the neighboring towns were pleased to have Salem students as their guests.

Coming back to Salem, the parade continued eastward to Bristol and back again to the campus. Threatening rain clouds caused Casey and Burdick, the parade marshals, to continue the movement of the caravan without the recess that had been planned.

At seven o'clock the band was blaring out tunes on the college campus and a large crowd started gathering. Rain came soon, however, and those in charge of the meeting decided that it would be best to hold the program in the auditorium.

The program began with a selection by the college orchestra and a vocal solo by Miss Laura Thompson, head of the college voice department. Then Ruth Kemper, nationally known violinist, who is a daughter of Salem city, played. Then followed a few remarks by Charles A. F. Randolph, president of the board of trustees, who was presiding and after that there was a salvo of rapid-fire oratory in the form of one minute speeches made by M. Wardner Davis, a member of the college board of trustees, George H. Trainer, another member of the board, Dean M. H. Van Horn, of the faculty, and L. D. Lowther, of the board. In his one minute Dean Van Horn said that Salem College is worth \$100,000 a year to Salem and proved it, while Mr. Lowther spoke of the great work the college does in developing young people. He spoke of having trudged over the Doddridge County hills to college at Salem with Mansfield Neely, who is now in the United States Senate.

The longest address of the evening was made by Dr. Paul E. Titsworth, of Wash-

ington College, Chestertown, Md., and he spoke only twenty minutes, devoting his time to bringing out the value to the town, to the county and to youth of Salem College. President S. O. Bond, of Salem College, consumed two minutes in a very earnest talk, and Dr. A. J. C. Bond, of Plainfield, N. J., took ten, part of which was given up to an account of a visit he recently paid to John W. Davis in his New York office, during which Mr. Davis warmly praised the work the small colleges have done and are doing in this country. F. J. Ehret, life member of the board, also spoke briefly. Prayer by Rev. George B. Shaw formally brought the meeting to an end, but most of those present lingered to sing college songs under the leadership of Mrs. M. Wardner Davis, among which was the college ode, written by Dr. A. J. C. Bond.—*Green and White*.

### OUR PRESIDENT

It makes no difference who the President of the United States is, he is our President.

Once elected to that office he ceases to be the representative of a political party and becomes the representative of the whole people.

His reputation is ours. In any scandal or disgrace that attaches to him we can not escape our share.

His good name is part of the good name of every business house in the country, of every man and woman, of every boy and girl.

The identity of the head of the State with the honor of the State is recognized in monarchies by the statement that "the King can do no wrong."

The meaning of this is that the head of the State can not be dragged into any partisan controversy, as he represents the whole people.

While republics can not go so far as that, at least they should go far enough to preserve the decencies.

So long as a man is President he should be treated with a little more than ordinary consideration.

To allude to him contemptuously or even flippantly in the Senate is utterly unpardonable.

To sneer at him in the House of Representatives is the very depth of vulgarity.

Of course we should maintain free speech

and the free expression of opinion. If he does anything we think wrong we have a right to say so. If we think his policies are dangerous it is our duty to oppose them.

But, while we may denounce and caricature and scream in the political hustings and in the newspapers when we engage in political controversy with others; plain, ordinary decency should prevent us from spattering dirty water upon the head of the State.

Even if we find it necessary to impeach him, that impeachment should be conducted with dignity and solemnity, for it is very much like a son being compelled to bring proceedings against his own father.

We can not make the President exempt from criticism. All that can restrain us is a sound public opinion that will not tolerate billingsgate and scandalous language when it is addressed to the man who represents us before the eyes of the world.

This is a free country and a man is not even compelled to believe in God. He may think there is no Deity or may even think that, if there be a Deity, he is a cruel one. He has a right to these opinions.

But, when he undertakes to express these ideas in terms of profanity, obscenity or blasphemy in a public place, we do not tolerate it.

The President is no supernatural person, he is no totem, but, at least, he is a man placed by the suffrage of the majority of his fellow citizens in a position where he temporarily holds in his keeping the honor of the whole country.

So long as he occupies that position no person except a bounder will treat him or speak of him except with due respect.

The flag is nothing but a piece of bunting, but it is dangerous business to spit upon it, to tear it down or to trample on it. It represents something.

The President is only a man, but *he represents something*.—*Dr. Frank Crane, in Current Opinion*.

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough.—*Francis De Sales*.



## WOMAN'S WORK

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

I have just written two letters. Now letter writing is not my chief business and when I write two letters at one sitting I usually have a rather uplifted feeling in the region of my heart. If there are those reading this who do not recognize that feeling under similar circumstances I should prefer that they do not read further. This morning I do not have that feeling for—if you must know the truth—those letters should have been written some days ago. By this time you will have guessed that I am slow in answering letters. I am. I have two reasons for thinking that if “Daddy Do Funny” were here he would say, “Yo’ aint by yo’ se’f in dat, yo’ aint by yo’ se’f in dat.”

Now I suppose I shall have to give my reasons, or be accused of slander. My first reason is the corresponding secretary of the Woman's Board. You will all agree that she is a perfectly good reason. She is thinking about the report that she must give at Conference, and she is hoping that the reports that will be sent out by the societies at the close of the Conference year will not only be prompt, but that they will answer the questions contained on the blanks furnished for that purpose. Now our corresponding secretary is a very clever woman, and we know that she could write a splendid report if she had only her imagination to draw from, but she prefers to write from statistics furnished her by the societies. She always feels that her report is very incomplete because so many of the statistics she receives are so incomplete and some of them never reach her at all. She wants to give each society due credit for the work it has done during the year and will do so if you will help her. She hopes you will tell her of *all the money* you have raised and *where* it has been expended. She also hopes you will give the *exact* number of members on your roll. It would be so much better to give thirty-four as the number instead of reporting between thirty-four and thirty-five. Now I shall take it as a personal favor to the corresponding secretary

(she asked me to mention this to you) and to myself, if at the next Conference we are able to put down in black and white the *exact number* of women belonging to our societies, and the exact sum of money these societies have given for local work and missionary work, as well as the answers to any other questions that may be on those inoffensive little blanks.

The second reason is a perfectly good one too. He is the secretary of the Sabbath School Board. If it were not for him I might think that women are the only slow letter writers. But I see “Daddy Do Funny” bobbing up again and I can hear him say—just as plain, “Yo’ aint by yo’ se’fs in dat, yo’ aint by yo’ se’fs in dat.” The other day I chanced to be in the office of the secretary of the Sabbath School Board and I saw his table covered with letters written on the stationery of his board. I made some remark about his sending out so many letters; and, my! oh my! I wish you might have seen the tired look in his eyes when he said he was writing letters to some people for the third time, and he did hope he would finally receive answers. Some were on subjects that had to come before the board right away, too. Now I hold no brief for the secretary of the Sabbath School Board and his work, so I am not going to ask you to answer his letters. I merely wish to present him as one of my perfectly good reasons.

Since I started this I have heard of another—but I am most afraid to tell you about this one. I am sorry because I feel that it is even better than the others.

### THE DIFFICULT SEED

“A little seed lay in the ground,  
And soon began to sprout;  
‘Now which of all the flowers around,  
It mused, ‘shall I come out?’

“The lily’s face is fair and proud,  
But just a trifle cold;  
The rose, I think, is rather loud,  
And then, its fashion’s old.

“The violet is very well,  
But not a flower I’d choose;  
Nor yet the canterbury-bell—  
I never cared for blues.”

“Petunias are by far too bright,  
And vulgar flowers beside;  
The primrose only blooms at night,  
And peonies spread too wide.”

“And so it criticised each flower,  
This supercilious seed;  
Until it woke one summer hour,  
And found itself a weed.”

### DRESSING UP TO THE SEASON

Two mothers were talking worriedly, together, with a little gray-haired spinster for audience. They were lunching at the table next to mine, in a quiet little tea room on a side street. Lunching and, between bites, comparing their children. And speculating upon what the present generation would come to—if it didn’t curb its extravagance!

“My daughter,” said one mother, and she sighed as she spoke, “my daughter asked me today for a new spring hat and coat, for a new silk frock and a pair of satin slippers. I told her that she didn’t need them, that her last year’s coat and hat were as good as new, and that she had nice common-sense walking shoes. And do you know what she did, my daughter? She burst out crying and ran from the room! I don’t know what to make of the child.”

The second mother spoke. She sighed, too—rather gustily.

“My daughter,” she admitted, “is the same way. She has talked of nothing, lately, but new clothes. It seems as if the coming of spring has upset her. I try to tell her that examinations—she’s in high school, you know—are far more important than clothes. But she either laughs at me or pouts. Why, when I was a girl her age—”

It was then that the spinster, she of the gray hair, interrupted, with a laugh as mocking as it was soft.

When you were a girl, her age,” said the spinster, “you wanted pretty clothes, too. Maybe you didn’t always get them—but *you wanted them*. Most of all you wanted them when spring was in the air!”

The second mother joined, rather ruefully, in the laughter. But when she spoke her voice held a note of sarcasm.

“I suppose,” she said, “that you’d let your daughter have everything in the world—if you *had* a daughter. She’d never wear out a thing. She’d be a walking fashion plate, and a model of—extravagance. Oh, I know!” And turning to the other mother she murmured something about “old maids’ children.”

The spinster, a trifle flushed, sipped from her cup of tea. For a moment she did not try to answer. And then:

“No,” she said, “if I had a daughter I wouldn’t overindulge her. I wouldn’t always give in to her desires. I wouldn’t let her have all of the clothes that she wanted. *But I would understand why she wanted them, in the spring. I would!*” Just a shade vehemently she set down her tea cup and again started to speak.

“My dear friends,” she said, and her voice was ever so gentle, “are you getting so old that you don’t realize why a girl wants new clothes in the springtime? Are you getting so old that you don’t understand the instinct that makes a girl want to put on fresh fabrics and pretty colors? It’s a natural impulse! Why, the trees and the flowers have new frocks and frills and fur-belows. The very earth appears in a new dress. Nature calls—and the heart of youth responds to the calling. That is the answer!”

For a moment the three women were silent. And then, all at once, the elder of the mothers spoke.

“I remember,” she said softly, “the spring that I was seventeen. I wanted a blue hat. I wanted it the worst way. I almost suffered because I couldn’t have it. The family was poor, you see—and new hats were an *event*. Well—” furtively she dabbed at her eyes with a lacy handkerchief, “I’ve had a good many hats in my day. Handsome hats, all of them, but never one of them has taken the place of that blue hat that I longed for—when I was seventeen!”

The other mother spoke next. Her eyes were wistful with the light of memory.

“I wasn’t quite sixteen,” she said, “when my dearest friend was given a silk dress for a birthday gift. Up to that time white muslin had been the height of our ambition. But after my friend became the proud possessor of a silk frock I felt that I could never be happy if I didn’t own one, too. I waited a year and a half before a rich aunt of mine gave me the material for *my* silk dress. Did I say,” she laughed shortly, shamefacedly, “did I say a year and a half? I should have said a century and a half! Time has never passed so slowly since.”

The little spinster brushed back a whisp

of gray hair with a slim, finely veined hand. "So you do understand, after all!" she said, gently. "You do understand! Of course I agree with you—the present generation is different from the generation that we were a part of. Their ideas are larger, more elaborate, than ours. I grant you that they are harder to please, to satisfy. But the basic impulse is the same. For in the springtime every normal girl wants to dress up, just a bit, in honor of the season. Wanting new spring clothes isn't always a matter of personal vanity!"

I, at the next table, longed to say, "Bravo!" Longed to look, understandingly, into the kind eyes of the little spinster. I wished, with all my heart, that she might have been a mother—for her soul was a mother soul, and her smile would have warmed the heart of a small child—or of a child grown older!

In the springtime there are many things to think of. Many things more important than the matter of dressing up. And we should think of these more important things—these matters that have a real significance. But we shouldn't be blamed—those of us who are girls and women—for thinking of clothes, too.

And, if the pretty things are not forthcoming, perhaps we can take our pleasure by retrimming the last season's straw hat—by putting a new lace frill in the neck of the dress of yesterday. By making over and refurbishing. And, as we do our bit of fixing over, we can tell ourselves that the springtime is calling—calling to our listening hearts! And that we are answering its call. . . .—*The Christian Herald.*

#### FOUR MONTH'S LABOR AT GARWIN, IA.

REV. E. H. SOCWELL

It was my privilege to spend last winter as temporary pastor of the Carlton Church at Garwin, Iowa, beginning such labor on December 8, when by special request I preached the anniversary sermon at the sixtieth anniversary of the organization of the church. The various sessions of this anniversary occasion were well attended and much interest was added by the presence and earnest preaching of Brother C. L. Hill.

During the winter I preached for our people, did pastoral labor, and tried in every

possible way to build up our cause in Garwin. During a good part of the winter the roads were very muddy, almost impassable at times; and this interfered very seriously with the attendance at church of families who lived at a distance. An epidemic of measles and mumps swept over that part of the country, and many were kept from church service by this cause. Altogether, the labors with the church were very much handicapped and the results were not what we hoped for, and possibly otherwise might have been. Yet, a number of our people expressed themselves as much helped by the work performed, and many expressed deep regrets over the fact that we could not continue with the meetings. The annual church dinner, held at the beginning of the year was well attended.

We were glad to have with us, on one occasion, even for a short visit, Brother L. D. Seager, of Albion, and on another occasion Brother G. W. Davis, of Milton. During the winter Mrs. Socwell came and spent three weeks with me, and this was pleasant indeed for each of us. Since Garwin was once our home during a pastorate of over five years, it was especially pleasant for Mrs. Socwell to visit the people of Garwin again and pleasant for them to entertain her. During her three weeks' stay in Garwin she visited forty-one homes.

During the winter, Rev. S. Smick, pastor of the United Brethren Church in Gladbrook, held a series of revival meetings in the church of the same faith in Garwin, and by request I assisted in these meetings, and on one occasion I conducted Brother Smick's Sunday morning and Sunday evening services in Gladbrook. This was a pleasure inasmuch as many years ago I preached many times for these people, and it was pleasant to have this occasion to renew the warm friendship of bygone years. Twice during the winter I preached in the United Brethren church in Garwin, an arrangement that seemed mutually pleasant to both the people and myself, and the same was true when I was called to preach in the Christian church in Garwin, during the winter, to an unusually full house.

On February 15 I was called to my home, Dodge Center, to conduct the funeral of Mrs. Fannie Crandall, who has been a family friend for many years; and ten days later I was called to Cedar Rapids, Iowa,

to conduct the funeral of Brother Shanklin of the Church of God. In the winter I also conducted the funeral of John M. Price in the United Brethren church in Garwin. Mr. Price was an early settler in Iowa and had been a warm friend of mine for over thirty years.

Early in April I spent a week at Marion, Iowa, with our Seventh Day Baptist and Church of God people, preaching on the Sabbath and visiting in all the homes of the society. It is always a pleasure to visit Marion; it seems like "home." Several years ago I preached for these people one Sabbath each month for two or three years, and have visited them and preached for them many times since and have become very much attached to them—they seem like "home folks." Twice during the winter I was in Cedar Rapids and preached upon each visit in Sunshine Mission, three sermons in all. I always enjoy my visits at this mission because I have been acquainted with the mission and with its founder and its superintendent, Rev. Frank R. Ward, ever since it was founded, twenty-nine years ago; and have preached there a great many times. On one occasion I substituted a "Fanny Crosby song service" in the place of the Sabbath sermon in our church at Garwin. This was something new and through the help of both the choir and congregation it was nicely carried out and enjoyed by all of us. Last winter one member was received into our church by letter. During the winter I visited our Seventh Day Baptists frequently; but as has always been true of me, my parish extended wherever I went; and a result I visited almost every home in Garwin and many homes in the surrounding country, also in Toledo, Tama and Gladbrook. Everywhere I went I was made welcome and treated so very kindly and pleasantly that many tender memories still linger with me. This is the third consecutive winter I have spent in this kind of labor in Garwin among our own people and among first-day people, including Catholics and Lutherans; and it would be impossible for any worker to receive a warmer welcome into homes and more pleasant, cordial Christian treatment than was accorded me in every home visited and by every person I met, without a single exception.

Altogether I preached twenty-nine ser-

mons, made Christian visits in one hundred sixteen different homes, making over four hundred visits in all, returning to my home on April 22, truly thankful for the privilege I had enjoyed in trying to be helpful to so many people, and for the pleasant memories I carried home with me.

Dodge Center, Minn.

#### RELIGIOUS EDUCATION

REV. WILLIAM M. SIMPSON

Seventh Day Baptists rightly take interest in religious education. A team of specialists of the New York State Sunday School Association last winter held five five-day schools in various parts of the state. Three of the five were sponsored by Seventh Day Baptists—the one in Watertown by Mrs. Eva Bates, superintendent of Jefferson County Association; the one in Wellsville, by Rev. Walter L. Greene, superintendent of the Allegany County Association; and the one in Verona, by Pastor T. J. Van Horn and Superintendent T. Stuart Smith. Dr. T. Basil Young of the state team said that he was able to pick out the Seventh Day Baptist papers at the Verona school by their high standard of excellence. And it is reported that he said that the very best papers handed in by any student from any of the five schools, were those of Miss Ruth Marion Carpenter, editor of our Children's Page. Dr. Young is also interested in the Alfred plan of Vacation Bible School, which includes a teacher training course and practice teaching in its curriculum.

#### CHANGE THAT SIGN!

Instead of "Business is business," "Do it now," "Don't park here," "Keep smiling," or other such mottoes that may adorn desks and office walls, Rev. A. Edwin Keigwin, D. D., urges business men to adopt the inscription on a bronze tablet recently unveiled at the West End Presbyterian church in New York. The inscription reads:

"We believe that business principles should conform to the teaching of Christ."

Duplicates of this tablet may be obtained for offices and photographs of it for homes. One man has ordered twelve tablets to be installed in his office and branch establishments. Orders are reported as coming from many parts of the country.—*Selected.*



## YOUNG PEOPLE'S WORK

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

### DENOMINATIONAL MISSIONS

MRS. H. EUGENE DAVIS

Christian Endeavor Topic for Sabbath Day,  
June 28, 1924

#### DAILY READINGS

Sunday—Preaching (Col. 1: 21-29)  
Monday—Teaching (1 Tim. 4: 1-12)  
Tuesday—Healing (Matt. 19: 1-8)  
Wednesday—Educating (Deut. 6: 1-8)  
Thursday—Giving (Acts 9: 36-43)  
Friday—Living (Matt. 5: 13-16)  
Sabbath Day—Topic: The missionary work of  
our denomination (Neh. 3: 1, 2; 4: 1;  
6: 3)

Knowledge spells Help  
Interest spells Help  
Ownership spells Help  
Prayer spells Help  
Thought spells Help  
Money spells Help  
Faith spells Help

You all know before I tell you that you are not going to help anyone of whom you know nothing, and it is vain to expect help unless somebody knows we are in need of it.

So right at the start, let's notice that you here in the United States won't help us very much in South America, Jamaica, Java, China, or anywhere else, unless you know something—yes, a great deal, about the need of God and the work of presenting and representing him in those places. Furthermore we have no right to expect much assistance from you unless your acquaintance is more than a mere knowledge of the work's existence. The opposite of knowledge is ignorance, and ignorance is of more kinds than one. There is careless ignorance and wilful ignorance. It seems sad to think that either kind may be a cause for some of the lack of help our missions are suffering under.

Having become acquainted with a worthy enterprise, the chances are that we shall be interested in it; and interest, too, may be of more than one kind. For example, it may be passive or it may be active. Is your interest in the missions, home and foreign,

of the Seventh Day Baptist Denomination the kind which prompts you to *do* as well as to *know*? Is it the kind which makes you feel a sense of ownership? Do you say "Our work in South America"? "Our school at Fouke"? "Our denominational interests in China"? Or do you feel that some board takes care of these phases of work, and you are quite willing to delegate the work, the anxiety, the money-raising to them, because it is *their* business?

Then there is that marvelous means of power and help in prayer for missions. Have we done all when we have prayed, "Lord, bless the missionaries, and bless their efforts to lead men to God"? That is the easiest prayer in the world to make. It costs very little. But if you know just how much a teacher is needed at Fouke School, or how much new school buildings are needed for Grace High School and Grace School for Girls in Shanghai, because they are wholly inadequate in room or equipment, then you see you will have some definite things to ask for, and some ground for expecting that out of God's boundless store even better than you have asked for will be given. It may be that the absence of *your* praying for some of these specific matters is keeping us back from receiving the things we need and that God longs to give us. He does not supply all needs without their being asked for and claimed by some one. You see, then, do you not, that knowledge and interest akin to ownership are absolutely essential to precede fruitful praying?

Here enters another essential means to helpfulness which people seem to leave out a good deal, and that is consecrated *thought*. It has been the privilege of some of us to be associated with workers who say, days or weeks before the discussion of a definite problem in committee or board meeting, "Here is the problem"—giving its details—"We wish your thinking on it." Are you leaving all the thinking of the question of *how*, and *which*, and *when* of the Seventh Day Baptist missions to the Missionary Board at its quarterly meeting in Westerly; or are you, too, thinking carefully, intelligently, constructively, sympathetically, and "thinking through"?

Without doubt, with your ideas of our missions, corrected, clarified, enlarged; your hearts going out to God for definite help

in practical, definite needs to which you have given unbiased thought, you will find no difficulty in making personal money gifts and in seeking others from your friends for the work which now must lie very close to you.

And as you go on in this helpful upbuilding of denominational missions, your faith will be taxed at every turn, but will grow by conscious, vigorous exercise to be the chief element of your helpfulness; for "without faith it is impossible to please God"; and there is no such thing as displeasing service accomplishing any good, anywhere, at any time.

Plainfield, N. J.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We, as Seventh Day Baptist young people, should be proud of our missions and the work being done by our workers in both the home and foreign fields. There are many ways in which we can help these fields, among which are the following:

1. By our prayers. How often do we pray for our missions and our missionaries? If we pray earnestly, God will answer our prayers; and I am sure that our missions will grow, and much good will be done.

2. By consecrating our service to our mission fields. Some of our members have done this, and others are fitting themselves for this work. Let us pray that others will be led to do this, so that we as a denomination may reach out into new fields which need our help.

3. If we can not consecrate our service to our mission fields, we can consecrate our money. We can do this by joining the Tenth Legion and by tithing. If every young person would do this, our work would certainly progress.

"God's treasury is man's opportunity."

Battle Creek, Mich.

### INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR JUNE 28, 1924

The missionary work of our denomination. Neh. 3: 1, 2; 4: 1; 6: 1.

"Enthusiasm for missions is the measure both of our faith in Christ and of our love for man."—Henry Van Dyke.

Three things the Master hath to do;  
And we who serve him here below,  
And long to see his kingdom come,  
May pray, or give or go.  
—Annie Johnson Flint.

And God says, "Go," to all who name the Name;  
And out of darkness reach those hands for light.  
Upon us be the burden of the shame  
That Christ reigns not in Africa tonight.  
—Frances F. Hanney.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

This is the last call about the *Chinese shoes!!!* All money must be sent to me immediately. Be sure to send in your report blanks, too. Let's try real hard this time to have a report from every single society, even if it has been organized only a few months.

If possible let's keep our societies running all summer, even if only a few come, for we never know how much good these two or three will gain. The meetings should never be long, and should be as full of new things each week as possible. After the meeting the juniors would enjoy visiting some of the older people and shut-ins and singing some of their songs for them. They could take them some little bouquets of flowers, too.

During the summer months ask each junior to start a little scrap-book; one might make a collection of jokes, another short stories, another poetry, another missionary stories and pictures, another stories about birds, another stories about flowers, another Bible stories and pictures, etc. At the end of the summer have the books collected and put on display for the other juniors to see. Then they can be sent to sick boys and girls, shut-ins, hospitals, missions, etc.

Canonchet, R. I.

### WHY THE CHRISTIAN ENDEAVOR LEADER FAILED

He had no older worker who took interest enough to start him right.

He got to the prayer meeting room only five minutes before time to begin the meeting.

He failed to study the topic early enough in the week to make it a part of his own thinking.

He called upon the pastor for the opening prayer instead of preparing to make it himself.

He had made no plans for the more experienced members to lead off and to fill up the gaps.

He tried to read his scripture lesson without having become familiar with every word and phrase in it.

He gave no attention to the songs that were to be sung in the meeting.

He tried to do his part while others (thoughtless ones) were whispering, instead of waiting until they were courteous enough to be quiet. Only one thing can be done at a time and done well.

He had made no plans to be in either the morning or the evening worship of the church.

He tried to imitate all other previous leaders, instead of having some initiative of his own.

He forgot to co-ordinate his daily life, habits and conversation with his public appearance before his fellow endeavorers.

He was heartless in his manner, reading and remarks.

He had offered no prayer that he might be prepared and that he might be fully consecrated for the service of the evening.—

*Rev. W. G. Loucks, in the Christian Endeavor World.*

### PARADOXICAL CALIFORNIA

CHARLES L. WOOLWORTH

There are many readers of the RECORDER who have visited southern California, especially Los Angeles and Riverside, for many have relatives and friends living there. I think they all will say Riverside will be the great Mecca for the Seventh Day Baptists, and I will repeat in part what has been said of it. "Come into the beautiful city which way you will, you must cross the mountains and the snow. From a world of whiteness where every cliff, cloud cleaving, is snowy crested and the winter air upon your lips intoxicates, your train rushes down the grades into an enchanted land of orange groves and scented field where never-ending spring abides and never-ending flowers."

RIVERSIDE

Oh, the California climate,  
They sing it and they rhyme it,

But I declare while I was there  
I could not always time it.

They come from every clime,  
They come from every nation,  
And when they get to Riverside,  
They say, "Oh, beautiful for situation!"

It snows up on the mountains  
When it rains way down below,  
It fills the streams and fountains,  
And how it makes things grow.

Take a stroll up on the mountains;  
Now I really think you could.  
It would stir your heart and liver,  
And I think 'twould make you shiver,  
But then 'twould do you good.

'Tis a joy to press the pillow  
When you lie down in your bed,  
And listen to the patter  
Of the gentle rain o'er-head.

Walk along the shady bowers  
And the ever-blooming flowers;  
There is room.  
If your heart is full of sadness,  
It may change it into gladness  
And drive away the gloom.

Yes, they have a preacher,  
He's a very earnest teacher,  
"That from evening unto evening,  
From setting of the sun,  
One day in ever seven,  
The peaceful Sabbaths run."

They will meet you, they will greet you  
Just as a brother should,  
When they've met to talk things over  
In their loving "Brotherhood."

There is one place you will like to see,  
The "Glenwood Mission Inn,"  
But if you wish to be a guest,  
You'll have to have the "Tinn."

Then jump into your flier  
If you want to take a ride,  
And just keep right on going  
'Till you get to Riverside.

### POINTING TO JESUS WITH YOUR LIFE

John pointed to Jesus. He did it so whole-heartedly that people forgot the pointer, and looked at Jesus. Every question brought a "not" about himself, which emphasized the word about Jesus. The voice spoke so distinctly and self-forgetfully that men were caught only by what was said. Each of us may be an index finger pointing to Jesus. The home life, the controlling spirit, the daily touch with others, may make others think of him.—*J. W. Jowett.*

### MRS. EMILY CRANDALL COBB—LAST OF THE HOUNSFIELD CHURCH

REV. LOYAL F. HURLEY

Have not Seventh Day Baptists had more than their fair share of extinct churches? So it seems to the writer. And the death of an old Sabbath keeper in our vicinity on May 21, 1924, brings the fact to mind with added force.

The Seventh Day Baptist Church at Adams Center, N. Y., was organized in 1882, as the First Seventh Day Baptist Church of Adams, N. Y. It grew quite rapidly. By 1841 there were so many of its members residing in the neighboring town of Hounsfeld, several miles from the church, that a second church was organized in that vicinity, known as the Hounsfeld Seventh Day Baptist Church. It was thus a daughter of the Adams Center Church. For some time it was quite active, but has been practically extinct for the past several years.

Mrs. Emily Crandall Cobb, who died May 21, was the last survivor of the Hounsfeld Church. She was a most remarkable woman, widely known and loved by all who knew her. Christ had the "right of way" in her life and the results were plain. Her long life—she was past eighty-nine—was spent in kindly service and loving friendship so unusual that the *Watertown Daily Times* stated that she "was not only one of the best known, but she was also one of the most motherly and most neighborly women in the town of Hounsfeld." Christ's business is to produce character, and he can do it if we give him the chance.

Mrs. Cobb was born in Brookfield, April 11, 1835, the daughter of Mr. and Mrs. Clarke Crandall. In her early girlhood the family moved to the town of Hounsfeld. She was first married to Perrin Frink, who lived but a short time. On November 13, 1858, she was married to Elijah Cobb, with whom she has lived for nearly sixty-six years. Mr. Cobb is still active at the age of ninety-one.

Besides her husband she is survived by five sons: Frank P. Frink, of Watertown; ex-Senator George H. Cobb, chairman of the state motion picture commission; Eugene F. Cobb, of Lewiston, Mont.; Herbert C. Cobb, of Redfield, N. Dak., and Edward E. Cobb, at whose home in Hounsfeld the funeral services were held.

Deacon A. Judson Horton informed the

writer that, to his personal knowledge, Mrs. Cobb had been a member of the Hounsfeld Church for more than sixty years, probably considerably more. And though funerals are usually so hard for friends and preacher alike, it was not hard to speak of the glory of an old age made beautiful by the presence of God, and so wonderfully evident in the life of the serene soul that had just gone back to her Maker. Surely the faithful observance of the Sabbath has had much to do with the molding of such a character. While Mr. Cobb was never a member of the Hounsfeld Church he has kept the Sabbath with Mrs. Cobb through all the years.

Now that Mrs. Cobb is gone the history of the Hounsfeld Seventh Day Baptist Church is finished. The old church building is being used by the Methodists, and because of neglect of legal attention, our people can not get a title to the property. So both people and property pass out of Seventh Day Baptist history.

### HOME NEWS

ALFRED STATION, N. Y.—Clinton Whitford, fourteen, and Lyle Tucker, twelve, were baptized May 17, and will receive the right hand of fellowship at the Communion service June 14. Some others are interested in the subject of uniting with the church, but are waiting to take the "membership course" in the Vacation Bible School before making their decision.

The Ladies' society presented the pageant, "The Light Hath Shined," May 31. This is a fine presentation of our denomination's missionary work. It is also fine to provide church activities for the people in middle life, who so easily drop out of active church work when the care of the little ones absorbs their attention.

BERLIN, N. Y.—Our new pastor and his wife, for whom we have been planning the past weeks, arrived on Memorial day, accompanied by Deacon and Mrs. Burdick, of DeRuyter, and Raymond Burdick and wife, of Syracuse. All nature had donned her new spring robes and the air was laden with the perfume of blossoms, when on Sabbath morning we assembled in the old church to receive and welcome Mr. and Mrs. Wing.

(Continued on page 735)



## CHILDREN'S PAGE

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

### DANIEL

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
June 21, 1924

#### DAILY READINGS

Sunday—Courage (Acts 4: 13, 20)  
Monday—Prayer (1 Thess. 5: 17)  
Tuesday—Steadfastness (1 Cor. 15: 58)  
Wednesday—Persecution (2 Tim. 3: 10-12)  
Thursday—Confidence (2 Tim. 1: 12)  
Friday—Deliverance (Acts 12: 3, 7, 11)  
Sabbath Day—Topic: Daniel, the man who faced  
lions (Dan. 6: 10, 16-22)

FRANCES WITTER

Superintendent of the Alfred Society

DEAR CHILDREN:

Can you imagine how Daniel felt when he was cast into the den of lions?

If he had been cast into a den of meek little kittens instead of one of ugly, roaring lions, do you think he would have been afraid? We can not help thinking that, way down in his heart, he was afraid of the lions; but through his wonderful faith in God, that he would take care of him, he was saved.

Were you ever shut in a dark closet because you were naughty; asked to wash the dishes or take your nap when you wanted to play; persuaded to care for baby brother or sister while mother went to do her shopping or to her room for a little rest from her daily cares? If you performed these little duties willingly, didn't you feel happy? Tasks such as these are the "lions" which we have to face each day. We can not conquer them alone.

How could we help being happy and ready to meet our "lions" if we make the following *our* daily desire:

#### MY DAILY DESIRE

To awaken in the morning with a smile brightening my face; to greet the day with reverence for the opportunities it contains; to approach my work with a clear mind; to hold ever before me, even in the doing of little things, the *ultimate purpose* toward which I am working; to meet men and

women with laughter on my lips and love in my heart; to be gentle and kind and courteous through all the hours; to approach the night with the weariness that ever woos sleep and the joy that comes from work well done,—this is how I desire to waste wisely my days.—*Thomas Dreier.*

Alfred, N. Y.

### WHY THE CHICKENS DID NOT LAY

Anita was a little girl who lived in the country with Uncle Sam and Aunt Annie. They had a large yard and a garden and owned a lot of chickens.

Anita loved all the chickens, from the downy little ones to the old hens and the big, tall roosters. She called many of them by name, and talked to them familiarly as she scattered their feed and gave them fresh water.

Uncle Sam was a large, stout man, and whenever he went to gather the eggs he always took Anita with him. She could squeeze through the funny little gate that opened into the chicken run, and could stoop down and get the eggs out of the low nests; and here and there she would have to climb up to reach those in the higher ones. Uncle Sam always carried the basket and took the eggs from her as she handed them out. Now and then they would find that a hen had made a new nest under the berry bushes, or up in the hay mow, but Anita usually knew where all the eggs were to be found.

One morning Uncle Sam and Aunt Annie found it necessary to go away in their carriage to remain until evening. They left Anita at home with the cook while they were gone. Before Uncle Sam left he told Anita that if Mr. Barnes, a neighbor, should come to buy some eggs, as he had sent word he would, she should tell him her uncle was sorry, but he had no eggs to sell; that the chickens were not laying many now, because they were shedding their feathers.

Anita had just finished eating her lunch, which Aunt Annie had left out on the table for her, when she heard a rap at the door. She opened it promptly, and there stood Mr. Barnes, with a basket on his arm.

"Well, little chick, can you sell me two dozen eggs?" he asked.

Anita felt quite important, for here was

a customer asking her to sell him some eggs. She looked up with her big, blue eyes at Mr. Barnes and said confidently, "I'm sorry, Mr. Barnes, but Uncle Sam said I should tell you that he hadn't any eggs to spare. He said the hens were not laying just now, because they were feathering their shedders."

"Why, that's bad, very bad!" said Mr. Barnes, smiling. "Uncle Sam is quite excusable, I'm sure."

And Anita wondered why he was laughing so heartily, as he said good-bye and turned to go home.—*Children's Friend.*

### THE ABBREVIATED LIFE

A Kitchenette is where we cook  
Our meals from day to day;  
In bedroomette, a tiny nook,  
We sleep the nights away.

A picturette adorns our wall;  
A carpetette our floor;  
A bathroomette is off our hall,  
Exactly three by four.

Within, our bathtubette behold,  
With showerette on high;  
We've waterette, both hot and cold,  
Our flesh to purify.

When winter makes its icy threat,  
And round our window drums,  
We seek our radiatorette,  
And up the heatette comes,

Abbreviated lives we live;  
But time is passing fast;  
We have this promise positive—  
A roomy tomb at last.

—*Leslie's Magazine.*

### A MATTER OF PERSPECTIVE

It was just one of those days when everything seems to go wrong, when the sorely tried temper is like powder that needs only a spark from the feeblest match to set it into flame. Norma, usually the most docile and obedient of sisters, had become sullen and irritable while a wild fit of mischievousness seemed to have seized upon Norman, her twin. Penelope struggled with her desire to shake him until her nerves were raw and quivering. Presently she resolutely put down the garment she was mending and put away the basket.

"You may go over to Harvey's and play ball," she told Norman keeping her voice as calm and clear as she could. "Be home promptly at six and chop the kindling.

Norma you may go to the library if you wish."

"What are you going to do?" Norma demanded.

Penelope spread herself a couple of peanut butter sandwiches and wrapped them in a crepe paper napkin. "I am going for a walk," she said shortly.

"Oh—take me along—I want to go along."

"Awhile ago when the sun was too hot you wanted to go to the library."

"You are going on a picnic in the woods. I want to go."

"Not this time. Put on your hat, if you go to the library, if you stay home, see that the screen door is closed so the flies will not get in."

As she walked down the path she heard a muffled sob from the porch and in some way the sound irritated her more than a protest would have done. Slowly she turned and walked back.

"I'm going where I can be alone for a little while," she explained to the child quite as if she were grown up. "There are times when every person should be alone. Otherwise I would take you with me."

The long climb up the hill soothed her a little but she was hot and tired when she reached the top. To her dismay she saw that the mesa was already occupied. A young man whom she had met at church sat at an easel sketching, almost directly in the path where she would have to walk. He looked up and smiled when he saw her.

"I wonder if you realize how marvelous a view you have from here," he asked her. "It almost takes my breath-when I look at it."

"Yes, it is beautiful," Penelope acknowledged. "How wonderfully blue the lake looks. Perhaps we don't appreciate it as an outsider would, but some of us realize its beauty, anyway."

They talked for a few moments. Penelope saw that he was putting away his paints. She glanced wistfully toward the easel which was turned away from her. "I should like to see your sketch," she suggested timidly. "Mrs. Burgess admires your work so very much."

The artist laughed and turned the easel toward her. "I am sure she would not admire that," he said.

Penelope gazed in wonder. Upon the sheet were only a few disconnected lines.

"It sometimes happens to all of us," he explained smiling at her. "Sometimes everything goes beautifully and then a day will come when we can not get perspective and it is no use to try to sketch or paint. I can generally feel it with the first few awkward lines, and abandon the attempt. If you can not get the perspective it is of no use to try. Wait until another day.

After he had gone down the path Penelope sat upon a stone and gazed out over the lovely view of lake and woods and river and the little town that seemed to nestle in the pines. She could see the roof of their house.

"It looks like a jewel," she thought. "And just a little while ago I was thinking it was the most disagreeable, hottest house in all the town."

For a half hour she sat there drinking in the beauty of the scene. Then since she had been too irritated to have an appetite for lunch and was beginning to feel the need of food she nibbled the sandwiches.

"I'm ready to go now," she thought.

But at the edge of the mesa she hesitated. Was she ready to go? She had gained something for herself from the climb but what was she taking down to the others? Swiftly she searched for a patch of wild strawberries and gathered a ruby heap of them into a snowy white handkerchief. A bird's nest for Norma's collection seemed to be right at hand although, in reality, she searched for it for some time before she found one without a tenant. Then she gathered a big armful of flowers and ferns and proceeded slowly down the hill.

The flowers she arranged in a jardiniere and carried to her father's den to greet him on his return, the bird's nest she placed in a conspicuous place on Norman's bed and the berries were heaped in Norma's favorite blue bowl.

Just as she had finished she heard the girl's step on the front porch.

"Did you get the book you wanted, dear?" she asked as she bent to kiss her.

Norma looked up with a shy smile. "I brought home that one you spoke of wanting the other day," she said turning her face so that she could press her cheek against Penelope's.

"Why, how thoughtful of you!" the older girl exclaimed.

Norma flushed. "I thought over what

you said about people having to be alone," she said. "So I went off in the back garden and sat by myself. And after awhile I commenced to think of all the kind things you have done for us and how good you usually are and it didn't seem to matter that you were cross today. And I thought of how Norman is so—so dependable and willing to give up his pleasure for mine lots of times and I wasn't angry with him any more because he teased me."

Penelope kissed her again swiftly. There were tears in her eyes.

"The same lesson I learned upon the mesa," she thought. "They narrow down to the same thing—a matter of perspective and to get it you must stand back a little. I'm not going to forget after this when my vision gets blurred."

And when Norman came whistling in with the kindling, on time to the moment and looking a little subdued he found a calm-eyed, smiling sister—and a bird's nest. He sat down upon the bed and stared at it thoughtfully. Perhaps unconsciously Norman was learning a little about perspective, too.—*Girls' Circle.*

#### JUNE 14th—FLAG DAY

More than a hundred years ago, our country was so new

It hadn't even any flag—it's strange, but still, it's true.

And so our great George Washington and other wise men, too,

Said, "We must have a glorious flag, of red and white and blue."

So it was made by Betsy Ross. They showed her how to do—

To sew the stripes of red and white, and then the field of blue

With a snow white star for every state—our flag, for me and you.

Today's its birthday, that is why we call it Flag Day, so

Let's give three cheers together, for the red and white and blue.

—*Normal Instructor-Primary Plans.*

Farmer Jones was on his way home from town when he thought he had forgotten something. Twice on the way he stopped and looked over the packages in the wagon and searched his pocketbook, but decided he had everything with him.

When he reached home, his daughter came running out with a surprised look on her face, and said: "Why, father, where's mother!"—*Boys' Magazine.*

#### PROGRAM OF CENTRAL ASSOCIATION

To Be Held at Leonardville, N. Y.,  
June 19-22, 1924

Theme—*Going farther with the master.* Luke 24: 28

##### FIFTH DAY

2.00 Opening Devotional Service—Robert Wing  
Address of Welcome—Pastor F. E. Peterson

Response—Rev. J. F. Randolph  
2.30 Report of Executive Committee  
Appointment of Standing Committees  
Report of:

Treasurer—C. C. Williams  
Ordination Committee—Rev. F. E. Peterson  
Obituary Committee—Deacon G. W. Burdick  
Missionary Committee—Rev. L. F. Hurley

Reports of delegates to sister associations  
Reading of church letters

##### Evening

7.15 Song Service  
7.30 Messages from sister associations  
Special music

8.15 Annual sermon—Pastor Lena G. Crofoot

##### SIXTH DAY

##### Morning

9.45 Business  
10.00 Tract Society interests—Rev. A. J. C. Bond  
Special Music  
11.45 Bible Reading: *Going farther with the Master*—Rev. Wm. Clayton

##### Afternoon

2.00 Devotional service: *Going farther with the Master*—Rev. A. J. C. Bond  
2.15 Missionary Society interests—Rev. William L. Burdick

##### Sabbath Evening

7.30 Prayer in song  
7.45 Sermon—Rev. George B. Shaw, delegate from Southeastern Association  
8.15 Conference meeting—Rev. L. F. Hurley

##### SABBATH DAY

##### Morning

10.30 Divine Worship  
Sermon—Rev. A. C. Ehret, delegate from Western Association  
Offering for Tract, Missionary, and Education Societies

##### Afternoon

2.15 Prayer and praise  
2.30 Sabbath School Board—Rev. L. F. Hurley (2.30 Children's session in charge of Miss Ruth Brown)  
3.00 Devotional service: *Going farther with the Master*—Rev. William L. Burdick  
Special Music  
3.15 Laymen's hour—Claude W. Camenga

##### Evening

7.00 Sabbath vespers

7.30 Young People's Board—Miss Hazel Langworthy  
8.15 Forward Movement—Director Bond

##### FIRST DAY

##### Morning

9.30 Business session  
10.30 Walking farther with the Master  
Special music  
11.00 Sermon—Rev. J. L. Skaggs, delegate from Eastern Association  
Offering for Young People's Woman's and Sabbath School Boards

##### Afternoon

2.00 Woman's Board—Mrs. Adelaide Clarke Brown  
Going farther with the Master—Rev. G. B. Shaw  
Special music

3.00 Education Society—Rev. A. C. Ehret

##### Evening

7.30 Praise service—Rev. J. F. Randolph  
Special music  
7.45 Sermon—Rev. H. L. Cottrell, delegate from Northwestern Association  
8.30 Closing consecration service—Rev. T. J. Van Horn

D. J. FRAIR,

*Moderator.*

L. ADELAIDE BROWN,  
*Recording Secretary.*  
MRS. LENA G. CROFOOT,  
*Corresponding Secretary.*

#### THE MOSLEM AND THE BIBLE

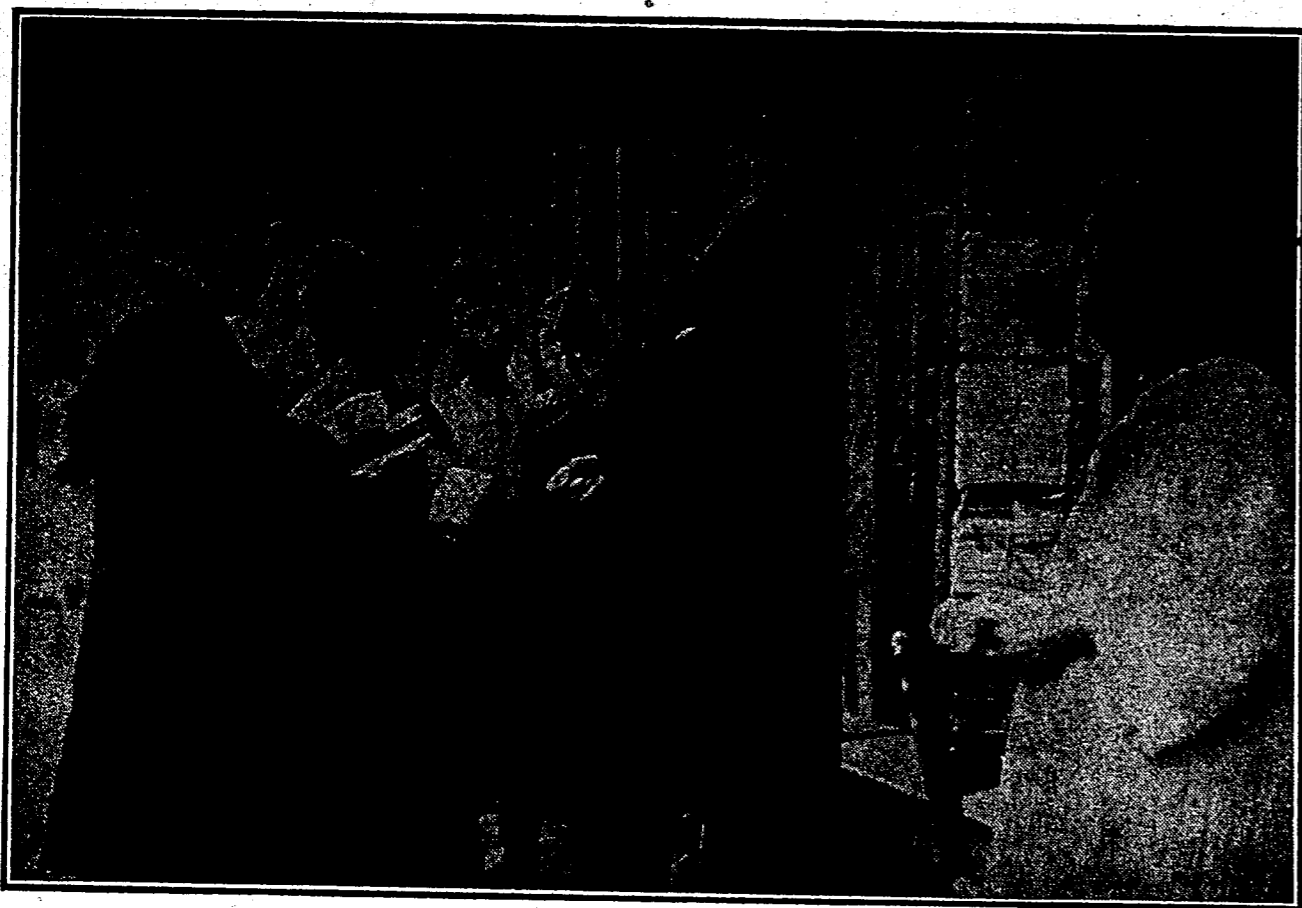
This interesting picture of Dr. Samuel M. Zwemer (center of picture) and Rev. Percy Smith of Algiers, discussing the Bible with students at a bookshop in front of El-Azhar University, Cairo, was taken during a recent visit to Azhar Mosque (the Moslem "university" in Cairo) by Dr. Zwemer and a company of visitors to Cairo.

Rev. J. Oscar Boyd, secretary of the Arabic-Levant Agency of the American Bible Society, who was a member of the party, gives the following description of the visit:

"It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda and present the Bible or gospel and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception.

"One of the sheikhs who is nearest the kingdom has evidently been preach-





ing the gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a mubasshir (evangelist) out of him?'

"Dr. Zwemer turned to the Eighth Psalm, and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in Nature, amid the reverent approbations of the sheikhs who stood about. Then he turned to the Fifty-first Psalm and marked a few verses there about sin and forgiveness, and I added: 'You must be sure, O sheikh, to read the Thirty-second Psalm.'

"I wrote on the fly leaf of each of the Bibles, 'Presented to Sheikh . . . . ., Azhar University, Cairo, from the American Bible Society,' and added our address.

"Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in his own time—there is going to come the mighty harvest from all these Bibles, Testaments and gospels put into the hands of the leaders and teachers of Islam."—*Issued by the American Bible Society, Bible House, Astor Place, New York City, April 24, 1924.*

To judge human character rightly, a man may sometimes have a very small experience, provided he has a very large heart.—*Bulwer-Lytton.*

### FURNITURE FROM PACKING BOXES

One of the significant practical features of the recent term closing at Moody Bible Institute, Chicago, was an exhibit of household utilities and substantial furniture made from salvaged packing boxes and tin containers. This work is done in the Missionary Manual Training Course, and its objective is two-fold. It helps the missionary in isolated places to add to his own comfort and convenience at no expense, and it demonstrates to the native the value of thrift.

The most significant pieces of furniture were an iceless refrigerator, and a porch set, consisting of a Dutch seat, the back of which swung over to provide a table, a rocker, and a straight chair, all attractively painted. The gem among the tin utilities was the perforated sprinkler top made from the top of a "Three-in-One" blacking box.

The output of pig iron in the United States in 1923 was nearly forty million tons, an amount that surpasses even the war-time production of 1916; yet the exports of steel and iron were much lower than they were in 1913, and the lowest in the history of the industry in America if compared with the quantity produced. How long will it take American blast furnaces, keyed up to war-time pitch, to supply the demands of home consumption? Or has home consumption so increased that it can keep this great industry going at its present gait?—*Youth's Companion.*

## MARRIAGES

**CROFOOT-CLERKE.**—At Spring Valley, N. Y., on April 21, 1924, Alfred Burdet Crofoot, of Plainfield, N. J., and Leah Madeline Clerke of Spring Valley, N. Y. The ceremony was performed by Rev. H. Eugene Davis.

**GREATHOUSE-NICHOLSON.**—At the Middle Island Seventh Day Baptist parsonage May 16, 1924, Mr. Glen Greathouse and Miss Fay Nicholson, both of New Milton, W. Va.

G. H. F. R.

## DEATHS

**POLAN.**—Mrs. Leona May Keister Polan, wife of Oran Polan, passed away at her home in Smithton, W. Va., May 27, 1924, aged 26 years 5 months and 14 days.

Mrs. Polan was born on Rush Fork of Cove Creek, W. Va., being the daughter of A. L. and Cora Keister. The most of her life has been spent in the town of New Milton, W. Va. Though a little less than two years ago she moved with her husband to Smithton and resided there till her death.

She was married to Mr. Polan April 20, 1918. Three children were born to them, all of whom are living. They are Susie Pearl, 5 years; Cora Waverlene, 2 years; and an infant son.

Surviving, besides her husband and children, are her father and mother; one brother, Frank Keister of Meletus, W. Va.; and two sisters, Ona Whitehair of Oxford, W. Va., and Mabel, still at home. One sister, Ada Keister, died October 25, 1896.

Sister Polan made a public profession of faith in Jesus as her Savior in evangelistic meeting being held at Smithton, March, 1923. She was a conscientious Sabbath keeper, and was only awaiting a convenient time to be baptized and unite with the Middle Island Seventh Day Baptist Church.

Though Sister Leona has not seemed at all strong and healthy, her sudden and sad death has very deeply moved all our hearts. A dear wife, a tender mother, and a quiet but unfailing friend, we all mourn.

G. H. F. R.

(Continued from page 729)

Special music was rendered and the following program offered: "Welcome in Behalf of Church," Deaconess Evalena Vars; "Welcome to Town and Community," Rev. G. E. Whitehouse, of the Berlin Baptist Church; "Welcome to Eastern Association," John Austin, Westerly, R. I.

In well chosen words Pastor Wing responded. At the close of the service there were "hand shakings," introductions and good wishes. The presence of Mr. and Mrs. Austin and friends from Westerly, R. I., added to the interest of the occasion.

EUPHEMIA L. GREENE.

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### IT IS A NEW DAY FOR THE LEPERS

Doctor George William Wright, of Manila, who is soon with his family to be on the way home for furlough, writes that he has just paid a farewell visit to Culion, where the leper population of the Philippine Islands is segregated. In reporting his visit Doctor Wright offers the following interesting comment which may be supposed to apply generally to the situation of those who suffer with this great affliction in all parts of the world.

"Culion is the home of more lepers than are gathered together in any other place in the world. Upwards of 5,400 in all are here. And on the hillside are more graves than there are living souls in the colony. I have seized an opportunity to make a last visit to some old and many new friends who have in recent years come into the glad new inheritance of hope. Nearly all now, both at Culion and at San Lazaro Hospital in Manila, talk as inmates of any hospital or sanitarium might do. They are all looking forward to the day of their release. 'Hope that springs eternal in the breast' has changed the face of all the leper host. And God be praised. A new day has dawned. The leper is at last more than a creature. He has become a man. The insane dread of him, nearly all of it unreasonable and unjustified, is changing to sympathy and kindly, helpful interest. Some day the source of leprosy will be discovered. Then it can be fought intelligently and at last eliminated. Meanwhile segregation can be made gracious and decent and furnish the great opportunity for relief and release."—*Selected.*

And I saw, and bare record, that this is the Son of God. John 1:34.

The awakening of the soul to the glory and power of Christ is a memorable event in any life.—*W. L. Watkinson.*

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#### Sabbath School. Lesson XII.—June 21, 1924

REFORMS UNDER EZRA AND NEHEMIAH. Ezra, chaps. 7-10; Nehemiah, chaps. 5, 8 and 13.

*Golden Text.*—"Return unto me, and I will return unto you, saith Jehovah of hosts." Malachi 3:7.

#### DAILY READINGS

June 15—Israel Separated from the Heathen. Ezra 10: 7-12.

June 16—A Complaint against Oppression. Neh. 5: 1-5.

June 17—Nehemiah Abolishes Usury. Neh. 5: 6-13.

June 18—God's Law again Proclaimed. Neh. 8: 1-8.

June 19—A Day of Sorrow and Joy. Neh. 8: 9-18.

June 20—Nehemiah Enforces the Sabbath Law. Neh. 13: 15-22.

June 21—The Healer of the Nations. Hosea 14: 1-8.

(For Lesson Notes, see *Helping Hand*)

#### RECORDER WANT ADVERTISEMENTS

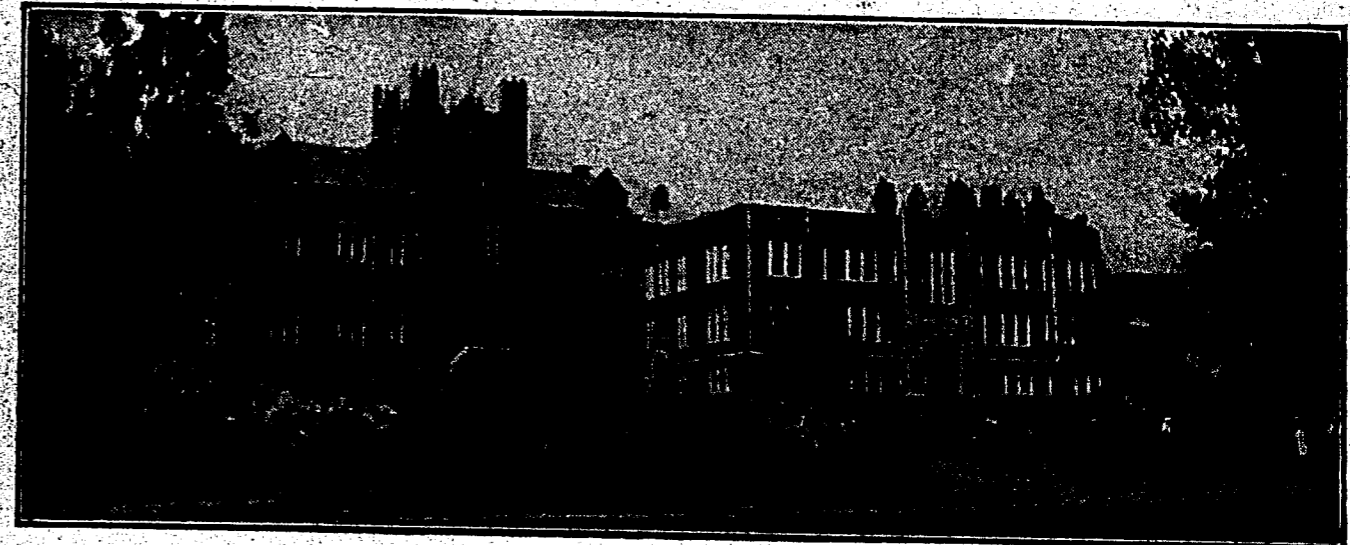
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**BEFORE JUNE 30**

### A GOLDEN RULE VERSE

When I see another bending  
Beneath a heavy load,  
Before I glance away, or pass him by,  
May I ask what I would have  
The other person do  
If I were he, and he himself were I?

Would I have him just ignore me  
And leave me to myself,  
Or to help me lift my heavy burden try?  
Would I have him leave me helpless,  
Or do a neighbor's part,  
If I were he, and he himself were I?  
—Lutheran Young Folks.

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