

# The Sabbath Recorder

## Important Meetings

for

### Seventh Day Baptists

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#### THE COMMISSION

Lake Geneva, Wisconsin

August 12-14

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#### MINISTERS

Milton Junction, Wisconsin

August 15-17

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#### GENERAL CONFERENCE

Milton, Wisconsin

August 19-24

#### AN EVENING PRAYER

With the night shadows, O Lord, our hearts turn anew to Thee. We have walked through dangers, and Thou hast preserved us. We have been tempted, and Thou hast shown us the way of escape. Pardon us in Thy lovingkindness, for the sake of Jesus Christ our Lord, that we have sinned against Thee both by transgression and neglect, and help us with sincere repentance to forsake our sin. We bring our fears and perplexities, our doubts and cares, to leave them at Thy mercy seat. Grant us rest this night with quiet hearts through faith in Thine abiding care. Remember all who are in need. Quicken Thy Church with divine life. Have all our dear ones in Thy holy keeping, and grant them gifts according to Thy love. And may the quiet of the evening and the sleep of night bring strength of body and spirit through Jesus Christ our Lord.—A. E. M.

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#### CONTENTS

Editorial. — Centennial Celebration Friendship Seventh Day Baptist Church. — An Excellent Plea — It Needs Better Backing.—Giving Us a Living Christianity .....65-70	Woman's Work. — Minutes of the Woman's Board Meeting.—Women's Church Committee on International Goodwill .....81-83
Concerning the Early History of the Sabbath, and the Introduction of the Sunday Into the Christian Church ..... 70	American Sabbath Tract Society— Treasurer's Receipts ..... 83
A Suggestion or Two ..... 71	Young People's Work. — Beautiful Things in Nature.—A Thought for the Quiet Hour. — Intermediate Topic for Sabbath Day, August 9, 1924.—Junior Work.—Are You Go- ing to Conference?—Young People's Hour at the Central Association.— Meeting of the Young People's Board .....85-88
The New Forward Movement.—The Permanence of the Sabbath.....72-75	Fouke and Its Needs..... 88
Missions.—The Associations.—Christ and Needy Men First.—The Wind- ing Up of the Interchurch World Movement.—A Letter From Holland "Closet and Altar" ..... 77	Children's Page.—Hearing and Doing. —The Tool's Picnic.—Review of the Book of Esther .....89-91
Morning Prayer ..... 77	Home News ..... 91
Education Society's Page.—A Letter From a College Boy of 44 B. C.— Dr. R. B. Crandall Promoted.—Sev- enth Day Baptist Education Society —Executive Board Meeting, July 2, 1924 .....78-80	Our Weekly Sermon.—Pressing To- ward the Mark .....92-94
Little Prairie Once More ..... 80	Deaths ..... 95
	Sabbath School Lesson for August 2, 1924 ..... 96

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

**President**—Rev. Alva L. Davis, Ashaway, R. I.  
**First Vice President**—Rev. Willard D. Burdick, Dunellen, N. J.

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

**Terms Expire 1926**—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Plainfield, N. J.; D. Nelson Inglis, Milton, Wis.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administrated 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.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Newark, N. J.  
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**Field Secretary**—E. M. Holston, Dodge Center, Minn.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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**Southwestern**—Miss Fucia Randolph, Fouke, Ark.  
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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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PLAINFIELD, N. J., JULY 21, 1924

WHOLE No. 4,142

## Centennial Celebration Friendship Seventh Day Baptist Church

The last day of the Western Association was given to the celebration of the one hundredth anniversary of the church at Nile, N. Y., called the Friendship Church because Nile is in that township, two miles south of Friendship village.

An interesting program had been prepared including a historical pageant written and directed by Mrs. Mary Whitford.

In the morning service Rev. G. D. Hargis, of Genesee, gave a stirring address, expressing satisfaction that after one hundred years of service for the Master the church is still alive and active. Many churches have not survived a hundred years. Leaving the history to be told by another, more familiar with the church life, Mr. Hargis based his remarks on the text: "Ye shall keep my sabbaths and reverence my sanctuary." Levit. 19:30.

In this centennial year it is a good time to be hopeful. I like to be optimistic. In the day when this church was dedicated, our fathers said in a very practical way: "Ye shall keep my Sabbath, and reverence my sanctuary."

1. There is great value in a dedicatory service which gives a house of worship to the Lord. The spirit of consecration must possess the men and women who build it and start it on its mission of service. I wonder if that spirit still survives?

2. There is great value in the discipline of one hundred years of service; and this day holds out a challenge in view of our future.

3. The present is the real thing. The present is the result of the past, and the future depends upon what we do now.

When a non-professor said to me that his chance was as good as that of the church members I could not help feeling that there was enough truth in his criticisms to move us to do our best to remove the cause for such a judgment.

We must be more evangelical if our churches are to become stronger. Your evangelical history has made the church

glorious and kept it alive a hundred years. May we here today catch the spirit of our fathers who built so well here.

We should not be discouraged. We must be optimistic. There have never been so many good opportunities as we see today. If we go to sleep and allow them to pass unimproved it will show that we have not enough of the Spirit of God in our hearts.

Remember Jehovah's words: "Ye shall keep my sabbaths and reverence my sanctuary."

It was a remarkable circumstance that at several times during this day, seven ex-pastors were present on the platform, and took part in the exercises. This fact added much to the interest and helped to make the occasion one of glad reunion.

These former pastors were: Rev. George B. Shaw, Rev. Willard D. Burdick, Rev. A. J. C. Bond, Rev. James L. Skaggs, Rev. Herbert L. Cottrell, Rev. William L. Simpson, and Rev. John F. Randolph. The present pastor is Lester Osborn, of Riverside, Calif., now a student in the seminary at Alfred.

These eight men sang together several times during the meetings.

When Brother Hargis had finished his optimistic talk about the past, the future, and the present, ex-Pastor Willard D. Burdick and his wife sang that beautiful song:

### FRIENDS OF LONG AGO

When I sit in the twilight gloaming,  
And the busy streets grow still,  
I dream of the wide green meadows,  
And the old house on the hill.  
I can see the roses blooming  
All about the doorway low;  
Again my heart gives greeting  
To the friends of long ago.

### Chorus

Friends of long ago!  
Friends of long ago!  
I shall meet them all in heaven,  
All the loved of long ago!

I can see my dear old mother, sitting  
With life's snow flakes on her hair,  
And she smiles above her knitting,  
And her face is saintly fair.  
And I see my father reading  
From the Bible on his knee.

And again I hear him praying  
As he used to pray for me.—*Chorus*

I see the dear old faces  
Of the boys and girls at home,  
As I saw them in the old days  
Before we learned to roam.  
And I sing the old song over  
With the friends I used to know,  
And my heart forgets its sorrows  
In its dreams of long ago.—*Chorus*

All hearts were deeply touched to hear this old song again, sung as only Mr. and Mrs. Burdick can sing it, and many were moved to tears.

Then followed the main address of the forenoon, in a "History of the Nile Church" written and delivered by Mrs. Henrietta Enos Burdick, one of the oldest members of the church. Mrs. Burdick was one of the young women in the same school, and in the same Sabbath school class with the editor in the years before the Civil War. The boys and girls of those days are nearly all gone. And now, in 1924, everybody is calling this little woman of my boyhood days, "Aunt Ret!" Everybody loves Aunt Ret, and she gave a good historic sketch of the church that she has loved from early childhood. She has promised her history for the SABBATH RECORDER.

In the afternoon all seven ex-pastors were called to the platform, and each one was asked for a message.

They were welcomed to this centennial gathering by Lyle Canfield as follows:

#### A WELCOME TO OUR EX-PASTORS

This church is celebrating its one hundredth anniversary, and so far has not this celebration been fine? With the exception of these few words which I have been asked to say, the services could not be better.

Many faithful ones have worshiped and served in the Nile church during the last one hundred years. We do not remember the faces of the founders and supporters of the church in its early days, but we are blessed today because they were faithful.

We go back in memory only during the time in which we have lived and worked in the church ourselves. The future of this church depends on the way its members are living and serving today—not on the way men lived twenty-five or fifty or a hundred years ago.

In the service this afternoon we are to hear a word from each of the men who have acted as pastors of this church during the past twenty-nine years. They have been the leaders of the flock in recent years; the men to whom we came with our problems in life, for help; the men who brought joy into our living as they mingled with us in our homes and social gatherings and

preached weekly from the pulpit, of the more abundant life; the men who gave us comfort in sorrow, for many faithful members of the little church have fallen asleep in the last twenty-nine years, and the loss of each one brought sorrow into our hearts. These are the men who pointed the young people to the cross of Christ as the only means of salvation and a happy life, confirming the truth they had learned before at mother's knee and leading them into baptism and public confession of Christ.

You, perhaps, think of some who took this step while they were pastors, who have fallen away. We long for their return to the fold, and today if there be any such in this audience the Nile Church extends to you a welcome to return and worship *with them* before God. Some will not come back. In the parable of the sower, all the seed did not fall on good ground, and, according to Mark 4: 8, "...even that which did, did not all yield one hundred fold. These men have sown the good seed of the gospel in our hearts; are we bearing thirty, sixty, or one hundred fold? Let's pull up the weeds and increase our labors for God.

We who are old enough can remember many happy occurrences during the service of each of these pastors. And even though many things are forgotten and many members of the church in those days are with us no more, we feel as we welcome these men back to our church and hearts again, to say, as did those two men with whom Christ walked as they came from Emmaus after he was risen: "Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the scriptures?" Luke 24: 32.

The welcome of the church to the ex-pastors—why? Why extend to them a special welcome when they are always welcome and they know they are?

Suppose you were going to visit a dear friend whom you had not seen for a long time, and upon reaching his home he seemed no more pleased to see you than he would a neighbor who might chance to call. Would you not feel that the cord of love which had bound you together as friends was beginning to weaken?

These men are bound to us as a church and as individual members of that church with a cord of love that will not ravel out, a cord that can not be broken.

I bring to you, our former pastors, in the beginning of the service this afternoon a hearty welcome from the Nile Church; and, friends, as we go over these memory scenes, of days gone by, may our hearts again be stirred by God's Spirit, to more consecrated service for the King. Even as when you pastors stood before us as shepherds of the flock, again I say, we are glad to see you! And we welcome you!

At the close of this welcome, a double quartet—all ex-pastors but one, the present pastor, united in singing, "Steal away on your mission of light," and the audience was entertained by the reading of four letters from absent friends who had long been specially interested in the Nile Church.

Letter number one was from Rev. Jay W. Crofoot, of Shanghai, China, whose

father, Rev. Alonzo Crofoot, was converted in Nile.

*Mrs. Arthur L. Babcock,*  
*Friendship, N. Y.,*

DEAR MRS. BABCOCK:

Your letter of a month ago today asking me to write something for the centennial celebration of the Nile Church came early this week.

Though I was never a member of the Nile Church I should be glad if I could write something that would be helpful, for that church was almost home to me. But as you may know the official year of our mission work ends on May 31 and at that time our annual reports are due; so that this is one of the busiest times of all the year for us. So it is quite impossible for me to undertake to write a paper for the celebrations, even one which would require only ten minutes to read.

I do wish, however, to send my warmest Christian greetings and my best wishes to the church where I went to Sabbath school when I was so small—the earliest church of my remembrance—perhaps, where I used to grow uneasy under the preaching of Elder Gillette in my very early days. As some of my pupils have recently presented me with a silver shield and various scrolls and things in honor of my reaching fifty years of age, it is evident that it was a long time ago when I began to know the Nile Church, but my love for it has not grown cold. I can not forget that my grandfather was a deacon of the Nile Church for many years and that my grandmother was a loyal member for more than seventy-five years; that it was the home church of my mother and the scene of the conversion of my father. I remember that I heard Elder J. L. Huffman tell that he was standing near one of the windows of the Nile Church urging my father to give himself to God, and that the passage that finally seemed to bring my father to a decision was Isaiah 59: 1.

Perhaps that passage—I just looked it up in my mother's old Bible—is as good a message as I can send for your celebration: "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear."

With best wishes for your celebration and for the future of the dear old church,

I am, Yours faithfully,

J. W. CROFOOT.

Shanghai, China, May 29, 1924.

Rev. E. Adelbert Witter was a member of this Sabbath school when his father went to war, never to return. Here is his letter:

*Mrs. Arthur Babcock,*  
*Church Clerk, Nile, N. Y.*

DEAR SISTER: I want to thank you for the invitation that was sent wife and me to be present at the one hundredth anniversary of the organization of the church. I surely could not fail to have an interest in this gathering. This was the home of my early childhood. It was within the walls of this church that I met with Mother and many of the older members in the years of struggle through which our country passed in the war of the rebellion. We met at the call of the President, Abraham Lincoln, for fasting and

prayer. Those were days when impressions were made upon my young heart that have never been eradicated. Such meetings together with others of the usual religious service stirred within me a reverence for God and his service that has never been dimmed. It was into this church I was received by baptism at the hands of Elder Leman Andrus fifty-nine years ago. It was here that I received encouragement in my early struggles in the Christian life from such men as Deacon William Gardiner, Delos Crandall and from my grandfather, Deacon S. P. Witter. As I sit to write this message these old memories come crowding into my mind with a power that moves me. I see my father standing in the back part of the church with trembling voice and tear dimmed eyes confess his Lord and Master and ask the prayers of his brethren and sisters at that last communion season before he went to the front never to return. I see him with all his strong manly desires for the welfare of his first born as he led me to that meeting and was my companion on the journey home again.

This church has had a sacred spot in my heart all these years and it would afford me great pleasure to be present in this anniversary session. But few of the old family friends and relatives will be there. Most of those who met with us in those days have gone on before, but praise the Lord; their mantles have fallen on the shoulders of others with hearts as full of love for the service. The days of our years are few, but let us realize that they need not be full of sorrow, for the blessed Savior will drive all sorrow from our lives if we lovingly, trustingly serve him and let him reign within, the hope and joy we need.

May this milestone you are passing in your history as a church be but the beginning of the milestones that shall mark the road of your history as you press on to victory. Surely the Lord is good and his mercies endure forever.

Yours in the bonds of Christian fellowship,  
E. ADELBERT WITTER.

Walworth, Wis.,  
June 22, 1924.

Then came the following letter from Rev. Henry Jordan and his wife, Eva G. Jordan, both of whom were young people of this church years ago.

MEMBERS OF THE FRIENDSHIP SEVENTH DAY BAPTIST CHURCH AND FRIENDS:

Mrs. Jordan and I send Christian greetings to you on this most auspicious event in the history of the church. We pray that God will graciously bless you, enlarge your faith and powers and give this splendid church another hundred years to live and exemplify the Christian life.

What a depth of meaning the old church has to Mrs. Jordan and me! Here our parents and families worshiped. 'Twas within the walls of this sanctuary that we both made a public confession of faith in Christ. To us the church reached out its hand and led us into its fellowship and fellowship with God. The Sabbath school, the Excel Band, the Christian Endeavor society, were influential agencies in building us up into Christian interests and activities and in shaping our life's choices.

As I write I am thinking of those godly men

and women who were the stalwart leaders in the days of our youth. Among my Sabbath school teachers were Mrs. Lavinia Willard, Mrs. Mary Wright, M. Adelle Burdick Howard, Mrs. Sarah Wardner and Mrs. Mary Whitford. Every one of these were tactful talented teachers. Excepting the influence of my sainted mother, Mrs. Whitford had more to do with helping me to begin living the Christian life than any other person. How well I recall the sacredness of the communion services when deacons, William Gardner, Edwin Daniels, Daniel Babcock and John Byron Whitford, a quartet of godly men, assisted the pastor in the administration of the sacrament. How vividly comes the recollection of that prayer meeting night when Elder H. B. Lewis poured out his soul in encouraging me to enter the gospel ministry.

But the church also has been the scene of the outpouring of sorrow when it became the halting place while we were bearing our loved ones from our homes to the city of the dead. Even then its ministrations continued to lift the soul upward toward God and bade us rest in him. As I review its work it seems as though it was ever alert to preach and live Jesus Christ and him crucified and to make him sufficient for the social, moral, religious, and spiritual needs of the community. Every one of its pastors has been a man sent of God. It has had a wonderful history. Its future will be fully assured by its faith and good works.

Your brother and sister in Christ,  
HENRY N. AND EVA GRACE JORDAN.  
Battle Creek, Mich., June 22, 1924.

Rev. Leslie O. Green, of North Loup, Neb., High School, and superintendent of the North Loup Sabbath school, served as supply while in the seminary, and sent the following letter:

Mrs. Arthur Babcock,  
Nile, N. Y.

DEAR MRS. BABCOCK:

Your kind invitation sent Mrs. Greene and me to attend the one hundredth anniversary of your church organization was received and very much appreciated. Although I was only a supply pastor during the winter while attending Alfred Seminary and perhaps do not merit this favor, yet I do have a warm place in my affections for the good people at Nile and remember with much pleasure the Sabbaths I spent with you. The hearty welcome I received in your homes and the words of encouragement, the financial help and all other good things that were mine have never been forgotten. Especially do I recall the pleasant times spent with the young people in the Christian Endeavor meetings and socials and have often wondered what these same young people may be doing now.

It will, of course, be impossible to attend this meeting, so Mrs. Greene and I will send this little message to you as a symbol of our appreciation of your thoughtfulness. One hundred years is a long time and no doubt has brought many changes. A new generation has grown up and many old faces no doubt forgotten, but the ideals of the departed have been maintained and become a part of the motive for Christian diligence.

"Others have labored and you have entered into their labors." We hope and pray this meeting may be a spiritual feast to you all, that it will be an inspiration to the young to maintain the faith of their fathers and the church may be strengthened to serve for many years to come. We shall think of you on this occasion. "May the Lord bless you and keep you, may his face shine upon you and be gracious unto you."

Fraternally,  
MR. AND MRS. L. O. GREENE.  
North Loup, Neb., June 23, 1924.

Then came the messages of ex-pastors who were present. Rev. George B. Shaw kept the audience laughing by his unique reminiscences of things that happened while he was here. Rev. Willard D. Burdick also responded to the call with remarks of happy memories of things that came into his life as pastor here. Indeed, the boys were all moved by the tender ties that bind them to this people, and every one had strong emotions to overcome, in order to speak at all.

Rev. A. J. C. Bond spoke tenderly of his three years as pastor here—three good years in which it was his joy to baptize twenty-three persons. He felt that the good people in Nile did more for him than he did for them. He saw good cheer for the church in its fine group of young people now in the work. Church life is measured by *what it is* rather than by what it has been.

After all had joined in singing: "In the Christian's home in glory;" Brother James L. Skaggs gave a pleasant talk about his work in the Nile Church, and the young people there whom he so much loved to help.

Then came Rev. Herbert L. Cottrell, who loved Nile as his first pastorate and the place to which he brought his young bride and established his home. Here he was ordained. Here he baptized his wife and others. Nile will always be loved.

Rev. William Simpson spoke of many precious memories and ties that bind all together in the golden threads of friendship.

Plans had been made for Pastor Bond and wife to sing at this point, but he explained that she being unable to come, he had brought his daughter, Elizabeth, who would take her mother's place.

Rev. John F. Randolph was the last ex-pastor to speak and he had been the last one to leave the church. He feels that this is his home church because he began here, although he was born at Alfred; born again at Marlboro, N. J., and baptized in

Shiloh. He said: "My father was a minister, and so I had no permanent home.

As we pass the one hundredth mile-stone let us be looking for the ones ahead rather than at the ones behind. There should always be a hope for something better ahead."

Rev. F. J. Hayden, a Congregational minister who had supplied when the church was pastorless, was present and closed this afternoon's work with a strong, inspiring address on the words, "Quo Vadis"—whither going—which is a most practical question for Christian peoples to consider. With the cross of Christ we must go forward.

**An Excellent Plea  
It Needs Better  
Backing**

I have just re-read the words of Rev. R. B. St. Clair, published in the RECORDER some time ago, as chairman of the Vocational Committee of Conference; and which Director A. J. C. Bond has had put into a neat little tract for distribution. Brother St. Clair is on the right track with his Detroit plan for securing places where our young people can find employment and keep the Sabbath. He thinks that while we are trying hard to win outsiders to the Sabbath, we should all be ready to co-operate in this movement to save our own to the Sabbath and to Christ. The denomination must do more "to strengthen that which remains." The tendency to drift away from the faith of our fathers is alarming, and the call of the Vocational Committee is most timely.

The SABBATH RECORDER joins in the committee's appeal for co-operation in this important matter. But we are impressed with the need of co-operation that begins farther back than the movement to find open doors for those who are inclined to drift away. While our pastors and boards are busy during the years teaching and publishing Sabbath truth, too many of our families are living before their children as though they cared little or nothing for the Sabbath. Fathers and mothers do not live as though they really cherish the faith of their fathers, until the home atmosphere in which the children have to live and grow up during their formative years is in no way conducive to the spirit of loyalty which makes strong, true Sabbath keepers.

After children have matured under such influences, after they have lived in homes

where they have heard nothing but complaints to the end that there is no chance for Sabbath keepers in the business world, after years of life under the influence of parents who do not half keep the Sabbath themselves, after the general trend of home-life has drilled into them the feeling that father and mother think it is about as well to keep Sunday as to observe God's holy day, it is too late for effective appeals for securing open doors where they can be true to Christ and his Sabbath.

What is needed to make the excellent work of the Vocational Committee effective is a co-operation of fathers and mothers with pastors and teachers in the effort to so enthrone God's love and the spirit of true loyalty to his Sabbath, that our young people will be glad to accept the open doors when offered.

After this kind of true home co-operation with Christian leaders in Sabbath truth, the young people, when they are grown and ready for work, will not be *pre-disposed* to seek open doors among sabbathless peoples.

The fact is, fathers and mothers, in too many cases, are more to blame than the young people for this sad drifting away from the Sabbath. The one thing that seriously menaces our future as a people is *loss of Sabbath conscience*.

**Give Us a Living  
Christianity**

The world needs a practical demonstration of the Christ life more than anything else in these days of contending theorists over creeds and doctrines. It has creeds enough. No new gospel is needed, if we only strive to fit the dear old gospel of Christ and him crucified to the conditions of our new day.

The ages, from the times of the Nicene Council until the present, have formulated statements of doctrine until the world is full enough of theoretical religion. What is needed today is, not more quarreling over creeds, mere forms of statements regarding beliefs; but real, earnest, many-sided, consistent, aggressive Christian living. True Christian life is the very best antidote for doubt. This too is the best cure for indifference, for worldliness, for selfishness, and the true light of the world. It is *living* Christianity that emphasizes the preaching of today, makes it effective, and that goes farthest toward bringing deep conviction of sin.

If the cavils and sneers of the skeptic, and the scorn of the recklessly wicked are ever to be met and overcome, it will not be by the criticisms and arguments between Christians about religion and science; but by the convincing and unanswerable arguments presented in the lives of good, consistent Christians.

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

CORLISS F. RANDOLPH

#### XII

THE HOLY SCRIPTURES ACCORDING TO THE MASORETIC TEXT: A NEW TRANSLATION WITH THE AID OF PREVIOUS VERSIONS AND WITH CONSTANT CONSULTATION OF JEWISH AUTHORITIES. The Jewish Publication Society of America. Philadelphia, Pa.

This translation of the Old Testament, of which at least four impressions have been made, is the result of twenty-three years planning and work. The first steps toward its production were taken in 1892, and the work was completed in 1915. Already there were three translations for the use of English-speaking Jews; one produced in America by Isaac Leeser, and two in England by Benisch and Friedländer, the former ante-dating Leeser and the latter post-dating him. Of the three, Leeser's translation was adopted for general use in American synagogues, and, to some extent at least, in England. But the time came when it was felt that the development of Biblical study demanded a new translation. Solomon Schechter's researches among surviving ancient Jewish manuscripts had all but wholly revolutionized modern Jewish Biblical learning; and there had grown up a general feeling that there was no English translation of the Hebrew Scriptures which adequately interpreted the Jewish spirit of these holy records. Even the then existing translations made by Jewish scholars were felt to be too strongly steeped in the interpretation of the non-Jewish western mind. This feeling is tolerably accurately indicated by a remark made to the present writer by a well educated American Jew a few years ago in the course of an informal discussion

of the modern relation of Judaism to Christianity, when the Jew said, "As a body, the Jews will never accept Christianity, because the Jew is essentially an oriental with an oriental mind, and Christianity is essentially a western religion, appealing to the western mind." Thirty years intimate contact with Jews in educational and other activities, with the most free and friendly discussion constantly of religion on the part of the present writer has gone very far to emphasize that statement.

In the preface, the editors say:

"We are, it is hardly needful to say, deeply grateful for the works of our non-Jewish predecessors, such as the Authorized Version with its admirable diction, which can never be surpassed, as well as for the Revised Version with its ample learning—but they are not ours. The editors have not only used these famous English versions, but they have gone back to the earlier translations of Wycliffe, Tyndale, Coverdale, the Bishops' Bible, and the Douai Version, which is the authorized English translation of the Vulgate used by the Roman Catholics; in a word, upon doubtful points in style, all English versions have been drawn upon. The renditions of parts of the Hebrew Scriptures by Lowth and others in the eighteenth century and by Cheyne and Driver in our own days were likewise consulted."

So much for the debt due Christian translators. By way of the purpose and character of the present translation, the editors again say:

"The present translation is the first for which a group of men representative of Jewish learning among English-speaking Jews assume joint responsibility, all previous efforts in the English language having been the work of individual translators. It has a character of its own. It aims to combine the spirit of Jewish tradition with the results of biblical scholarship, ancient, mediæval and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional point of view."

The fulfillment of the hope expressed in the foregoing of the appreciation of the present translation by the non-Jewish world will depend, in no small degree, upon the care taken by the non-Jewish world to acquaint itself, primarily, with the Jewish point of view; and with the much-to-be-regretted indifference on the part of modern clergymen toward the study of Hebrew as an essential part of their equipment as preachers, it is to be feared that the value of such a translation of the Hebrew Scriptures as that under consideration will be

recognized only to a very limited extent.

The classification of the books of the Old Testament, according to the editors of this translation, is as follows: The Law, The Prophets (major and minor), and The Writings, appearing in the order indicated here, thus making it a little difficult for Christian readers to find certain books, except by the aid of the index.

The change, as a whole, in diction is fairly indicated by the following passages familiar to the Christian reader:

"In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. And God said: 'Let there be light.' And there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day." (*Exodus* 1: 1-5.)

"Who would have believed our report?  
And to whom hath the arm of the Lord been revealed?"

For he shot up right forth as a sapling,  
And as a root out of the dry ground;  
He hath no form nor comeliness that we should look upon him.

Nor beauty that we should delight in him.  
He was despised, and forsaken of men,  
A man of pains, and acquainted with disease,  
And as one from whom men hide their face;  
He was despised, and we esteemed him not.  
Surely our diseases he did bear, and our pains he carried;

Whereas we did esteem him stricken,  
Smitten of God, and afflicted." (*Isaiah* 52: 1-4.)

"Then Mordecai bade them return answer unto Esther: 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this?'" (*Esther* 4: 13-14.)

In the "Table of Scriptural Readings" immediately following the preface, it is interesting to note the emphasis laid upon the Sabbath, or more properly, the Sabbaths.

The pen of the venerable Solomon Schechter was scarcely laid down after the completion of this work, and he had joined with his associates in a prayer of thanksgiving that this was completed and dedicated to the English-speaking world, when the Angel of Death called him to his long home, before he saw the fruits of his labors in print. But he and his fellow workers have laid not only Judah, but Christendom, as

well, under lasting tribute to their magnificent scholarship and devoted labors.

### A SUGGESTION OR TWO

DEAN A. E. MAIN

That we need to remind ourselves, now and then, why we are Sabbath keepers.

"Unless the body of church members know what they believe and are able to give a reason for the faith that is in them, it is hopeless to expect them to influence public opinion in matters of religion."—*William Adams Brown*.

It is not enough to say that we keep the Sabbath in obedience to the fourth commandment, or because Jesus was a Sabbath keeper. These are weighty reasons, and for many are adequate. They brought the writer to the Sabbath years ago. But the spirit and method of modern science justify our young people and us older folks in asking for universal and permanent principles that underlie commandment and practice.

Some people are obedient citizens outwardly, for fear of the penalty of disobedience. Some are good and loyal citizens naturally, scarcely ever thinking of laws.

Some render service to others chiefly for "pay." Some serve faithfully, not indifferent to material reward, but because their hearts prompt them to do so.

Some children are externally true to their parents because obliged to be. Some are really true out of confiding affection.

Some husbands, wives, and parents, seem to care chiefly, to keep "within the law." Some seem to care most to keep within the law of helpful and devoted love.

The thoughtful, broad-minded and warm-hearted pastor of the Plainfield Church recently said substantially the following: If love, disinterested, all-comprehending love, reigns supreme over one's mind, heart and will, one may do as he pleases.

This means, of course, that such a person would please to do right, being, not "under law" in the spirit of legalism, but "under grace," the new commandment of love.

"The kingdom of heaven is not come even when God's will is our law; it is come when God's will is our will. When God's will is our law we are but a kind of noble slaves; when his will is our will we are free children."—*George Macdonald*.

Alfred, N. Y.

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

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

**THE PERMANENCE OF THE SABBATH**

REV. JAMES L. SKAGGS

Divine purpose and method are co-existent with God himself. God has his plan and method in creating a material universe. The beauty, wonder, perfection of created things surpass our power of expression. Indeed, "The heavens declare the glory of God, and the firmament showeth his handiwork."

When we look upon human life and character we find ourselves in a realm even more wonderful! Here our senses perceive invisible realities. We feel the impact of personality. We find a tremendous range in character. Here, on the one hand, are human life and association barely above the brute creation; on the other is the Christ and standing with him, a society of people—refined, ennobled, beautiful in character and relation. By observing we find people by some means transferred from the lower group to the higher. Sordid life becomes ennobled, refined, beautiful. By further examination we find there are definite laws, principles, modes of action by which one from the lower group may be transformed and transferred to the higher, and that no one ever gets from the lower to the higher group without submitting himself to the operation of these principles.

Jesus termed this higher life and relation, "the kingdom of God." He wanted everyone to enter into it. Everything that he did and everything that he required of men converged toward this kingdom. In this he was teaching the purpose of God in human life, and the method of God in perfecting human character and in developing the human spirit to full beauty and fruitfulness. And this is undoubtedly what he had in mind when he said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Among these ele-

ments for the development of the human spirit was the Sabbath.

There came a time when men declared that the Sabbath was done away with, that they no longer needed it; and they attempted to establish another day for recreation and worship. But the claims of the Sabbath, which God gave to his people in the dawn of human history, have continued to attract the attention of men.

In the course of the history of Christianity, the Church has suffered many divisions which seem inexcusable. We believe the work of the Church is greatly hindered by them, and that somehow these differences should be bridged and the Church should be re-united. God's method of perfecting the world should be discovered and followed.

It would undoubtedly be agreed that only those institutions and practices which are essential for the advancement of the kingdom of God in the world are desirable in matters of religion, and that no others should be allowed to stand as barriers between Christian brethren. We are looking for reality.

One general question for the world, and a specific question for Seventh Day Baptists, is whether the Sabbath is a matter of vital importance in consummating the kingdom of God on earth—the accomplishment of that righteous world order to which Jesus devoted all the energies of his soul. If it is, it must have its place, and it will be reinstated in the Church. If it is not, it will pass away. It certainly will not hold its place as a matter of unreasoned or isolated obedience.

Occasionally a Seventh Day Baptist concludes that the Sabbath is not important and turns away from it. We see fathers and mothers who seem to take it lightly when their children turn away for business or social reasons. Some of our leaders feel burdened because, in many cases where there is a general loyalty on the part of our own people, there seems to be a lack of Sabbath conscience. Where such conditions obtain I am confident they can not be charged to a deliberate or conscious perversity. A careful student of our times may find various causes for these conditions, and he may find reason to look forward with confidence that our visions will clear and that our loyalties will be unimpaired.

One of the causes, in my judgment, is the passing of *legalism*. The very atmosphere in which we live is hostile to even the most pietistic legalism. For this we can appropriately thank God.

Most Christian people have been conscious in recent years of changes of religious thought and of the direction of approach to religious truth. I am convinced there are many people who can not define their own religious position. Some dare not trust their own consecrated judgment. They can no longer fully accept their former statements of faith or of biblical interpretation, and they are equally unable to lay hold on a new interpretation. The intellectual side of religion is fogged, and, though hearts are devout, the religious life is robbed of its positive force.

There are some Christians who have not experienced any great change in Christian thinking. They have a conscious security in the elements of faith and belief bequeathed to them and they can not understand those who are forced to find new anchorage.

There are other Christians who have re-discovered the details of their faith in the light of our historic religion, and who find themselves in a vital, pulsating, aggressive relation to the thinking, the tasks, and problems of our time. Formal observance of commands no longer appeals, but they rejoice in that higher authority of an inner consciousness of spiritual values, and through the promptings of that inner spirit they find themselves gladly obedient to even more than a formal law can require. They are firm in their conviction that the observance of the Sabbath is of incomparably greater value than can be that of any substitute, and that no man has a right to choose less than the greatest values for the culture of his own soul and for rendering service to God.

There are those who claim that the Sabbath is only a Jewish institution, but we find it definitely in secular history before there was a Jewish nation. We find traces of the seven-day week, ending with the Sabbath, in the inscriptions of ancient nations in widely separated sections of the world. But it is true that the holy and exalted idea of the Sabbath did come to us through the Jews. So perhaps there is a degree of appropriateness in calling it the

"Jewish Sabbath." But the day received a still larger interpretation and sanctity through Jesus Christ, and it should with greater appropriateness be called the "Christian Sabbath." To apply the term "Christian Sabbath" to Sunday is a plain perversion of history, for Christ never in the least degree sanctioned its observance.

Marcus Dodds, writing in the *Expositor's Bible* (Genesis), discussed the religious environment in which Abraham, the father of Israel, spent his early life; and among other statements we find this: "Certainly he was taught in common with the whole community to rest on the seventh day." And we must remember Abraham was brought up in a well-developed civilization before there was a Jewish nation, and he was taught to keep the Sabbath.

Dr. A. B. Davidson, commenting on the Decalogue (*Expositor's Bible*—Deuteronomy) says: "It is now no longer possible to maintain that the Decalogue was part of a purely Jewish law, binding only upon the Jews, and passing away at the advent of Christianity as the ceremonial did. Of course this view was never really taken seriously in reference to murder and theft, but it has always been a strong point with those who wished to secularize the Sunday." And we would add to what Mr. Davidson has here said: That it has been an equally strong point with many who wished to substitute another day for the Sabbath. So when the question arises as to the Sabbath being simply a Jewish institution, we need only to call attention to the teaching of Sunday-keeping scholars to show that God intended it to be universal. And Jesus did not say, "the Sabbath was made for Jews"; but he did say, "the Sabbath was made for man."

But now it has come about that the Sabbath as taught in the Bible and as observed by Jesus and his disciples is disregarded by almost the entire Christian world. The situation reminds me of a fact in connection with the wonder tomb of King Tut-ankh-Amen: The surface over it had become the site for huts occupied by the workmen building the tombs of other kings, and in turn a dump heap, where the waste of building material and the earth from excavations made by treasure hunters, and even a place where the refuse from the workings of those seeking this particular

tomb, had been piled. There underneath all the rubbish of the ages the wonderful treasures which have now been brought forth have lain for thirty-three centuries. Likewise for near sixteen hundred years, men have been trying to bury God's Sabbath. But its treasures are still undestroyed.

God is the great judge of movements in history. The presumptions of man—whether he be Constantine, kaiser, or pope, or common citizen—which are contrary to a righteous world order are sure to come to naught. So Seventh Day Baptists may wait in composure, confidence, and loving fellowship, the verdict of God as it may be revealed to the whole world in the cycle of time. For hundreds of years we have stood for the Sabbath of the Old Testament and for the Sabbath of the New Testament, for the Sabbath of the prophets and of Jesus and his disciples. For this we continue to stand, and we maintain before the world that the Sabbath is universal and that it is unchangeable.

The Sabbath is woven so inseparably into the Bible that it is impossible to tear it out without at the same time weakening the strength of appeal of the entire Book; for there is no feature of our religion that holds a more definite place in Bible history. We know that Jesus observed the Sabbath, that he stripped it of its burdens and glorified it with reverent worship and deeds of mercy. To attempt a change violates our sense of religious continuity, propriety and authority.

It is evident that Jesus did not anticipate a change in the day of the Sabbath. And we know that when the change came, it was under circumstances which can not be a matter of pride even to the most ardent devotees of Sunday observance—it being an attempt on the part of Constantine, one of the most degenerate of the Roman emperors, to unify the religious practices of sun-worshippers and Christians in the Roman Empire.

In the SABBATH RECORDER of May 5, 1924, Dr. Corliss F. Randolph, in writing on "The Early History of the Sabbath and the Introduction of Sunday into the Christian Church," quotes from a little volume dealing with Mithraism. This was a religious cult of the early Christian centuries. A distinctive feature was the worship of

the sun-god and the religious observance of Sunday. This cult had grown very strong in the Roman Empire in the fourth century when Constantine was on the throne. The quotation referred to is as follows:

We know now that, at one period in the world's history, Mithras was worshiped in every corner of the Latin World. . . . And more than this, that he was invoked, not merely by the humblest classes in the empire, but by the commanders of legions, by the governors of provinces, by the emperors themselves. The Church knew this only too well, and may have seen in it a good reason for the postponement of a trial of strength.

There was, however, a second argument for silence. To the outward eye the two religions of Mithras and Christ appeared to differ in accidental details only; at many important points they presented the most startling resemblances, which Christian apologists admitted with horror, but could not explain except by a charge of diabolical agency. Too much can be, and has been, made of these similarities; but their existence, which lends the subject an additional interest, smothered the voice of Christian execration, and may account for our singular lack of information from the quarters which should have been most eager to provide it.

The existence of this strong cult and its custom of sun-worship have probably not been given enough emphasis in our study of how Sunday came into the Christian Church. Among the Christians there was a custom, on Sunday, of celebrating the resurrection of Christ. So Sunday became a common point of contact between the sun-worshippers and the Christians. Constantine, in his desire to unify the empire and strengthen his leadership, seized upon this common interest and issued his famous decree requiring observance of the "venerable day of the sun."

Henceforth the Christian Church had the protection of the civil government, instead of persecution as formerly. And not only was civil protection given, but the emperor assumed prerogatives of leadership and direction. And it is not strange under these conditions that the custom of Sunday observance became fixed.

But there came a day of protest against a corrupt Church. The Bible and the free spirit of man under the leadership of Jesus was again emphasized. The devout student saw the fallacy of Sunday observance. And through succeeding centuries the importance of the Sabbath and the teachings of the Bible in respect to it have claimed increasing attention.

Some years ago in discussing the subject

of the Sabbath with a brilliant, well-educated minister, a Sunday keeper, I made protest against the practice of using biblical teachings concerning the Sabbath in support of Sunday observance, as a misuse of Scripture. He admitted that such a practice is unfair, and added: "We have to do it, or the people would not listen to us."

In 1911, the subject of the Sabbath was discussed in the senior class of Crozer Theological Seminary in the Department of Church History. The statement was made by the professor in charge that there is no agreement among Baptists as to why Sunday is observed instead of the Sabbath; that some justify it on the ground that Sunday had some significance in the early Church, and others on the fifteenth century theory that the authority had been transferred from the seventh to the first day of the week; but, that it was doubtful if either of these positions could be maintained. And in response to a question which I asked, the professor stated that no attempt was made to support the observance of Sunday by biblical teachings concerning the Sabbath until the eighth Christian century.

Dr. Main quotes prominent clergymen and writers as saying: "I am sorry the Church left the Sabbath and baptism." "Without a doubt the Bible is on your side." "If not a Seventh Day Baptist I am at heart a Seventh Day Presbyterian. The Sabbath ought to be a rallying point for all who believe in the Word of God. What added power would come to the appeal of the Church on behalf of Sabbath keeping if that appeal were based on the Bible."

Many other statements might be presented to illustrate the wide-spread conviction that the Seventh Day Baptist position is right and that God intended the Sabbath as a permanent institution.

The Sabbath is one of the things that God designed as a necessary cultural element in human life—in carrying it on toward perfection. And the Sabbath is so interwoven in biblical literature that it makes a strong and persistent demand for consideration by students of the Bible. The question is bound to survive and to be a troublesome question for those who would ignore it. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

God has made wonderful provisions to meet our every need. He has given us not a single impulse or craving for which he has failed to provide a satisfaction. Every instinct for grandeur, beauty, possession, attainment, association, love and religion, may find its definite and satisfying objective. Everything to please the eye, the ear, and to make glad the heart, is ours. But along with God's provisions for our physical, mental, and æsthetic delights, he has made provision no less bountiful for that supreme reality of our being—the spiritual. There is great harmony evident in all his works. Among the means for the culture and enrichment of the soul—for the enlargement and beautifying of life—God has given us the Sabbath. It is ours. God gave it to us because we have need of it. We can not grow to our full stature in Christian manhood without time for physical rest, for worship, and for good works. So we ought to use the Sabbath—as God gave it to us—along with other provisions for our enjoyment, and use it that life may be rounded out to its fullest, its noblest, and its best.

#### CONFERENCE NOTICE

Only one more month until Conference, and we have planned big for it, and we do not want to be disappointed. The different committees are doing their part to make it a big Conference.

Dr. L. M. Babcock as chairman of the Entertainment Committee would like as far as possible the names of all those who expect to attend.

G. M. Ellis is the general information bureau of transportation and would be glad to be of service to any one relative to railroad routes and auto trails.

Professor L. H. Stringer has charge of the dining room and can use a limited number of waiters. Any one wishing an opportunity to help there for their board may communicate with him.

Whether you have any use for these different chairmen or not come to Conference.

L. A. BABCOCK,  
Secretary General Committee.

No life is so strong and complete, but it yearns for the smile of a friend.—Wallace Bruce.

## MISSIONS

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

### THE ASSOCIATIONS

The June associations have come and gone. It is not necessary for the missionary secretary to attempt a report of these meetings, because the editor of the RECORDER has faithfully reported the missionary activities as well as all other items connected with the associations. The secretary however, wishes to record his gratitude for the fine reports by the editor, the help given by various ones in presenting our work and the interest shown by many people. It is seldom that three associations in succession reach and maintain such high standards, and if these associations indicate what the future has in store, the work committed to us is entering a new era of prosperity. Let us work and pray that this may be so.

### CHRIST AND NEEDY MEN FIRST

There is danger that we forget the object of our Christian activities. To work for the upbuilding of such an organization as a church is very worthy. We ought to take a righteous pride in supporting our own church and in making it efficient and influential in every way, but we must not lose sight of the fact that making Christ supreme over all and the winning of men to him are far above the building up of any organization. These are the great things for which the church and everything that pertains to it exist. It is entirely possible that in our church and denominational work we think more about making the organization succeed than we do about the object for which they exist. It is related that one of Alexander's soldiers found a leather bag of pearls; he threw away the pearls and kept the bag. To put the building up of an organization before making Christ king, and the leading of men to him, is to make the same mistake as did the Greek soldier, but a mistake in a vastly more important realm. After all is said and done the best way to build up a church is to make Christ supreme and become ambassadors for him to sinning men. Christ and needy men first.

### THE WINDING UP OF THE INTERCHURCH WORLD MOVEMENT

Five years ago one of the most prominent topics in the religious press was the Interchurch World Movement. A few weeks ago the last chapter in its history was written, the settlement of all its accounts and its formal dissolution.

This was a missionary movement, the greatest in the history of the Church. The campaign lasted for about eighteen months, and closed in the spring of 1920 with a drive for funds, participated in by over sixty denominations and institutions. When the results were totaled, the liabilities were found to be \$12,900,453 and assets \$7,331,267.28. The excess of liabilities over assets was \$5,569,185.72. It was thought by some that the churches of the various denominations would never pay this; but to the honor of the Church it can be said, "It has all been paid." Of this sum one denomination alone paid about \$1,500,000.

It has been looked upon by many as a colossal failure, but it had its redeeming features. Some of the causes of the failure might have been foreseen and some of them could not have been. It was a hard blow to co-operative denominational activities, and the debt has been a drag on many boards; but it gave Christian missions an unprecedented publicity in the daily press and elsewhere, and presented a new and telescopic vision of what the Church might and ought to do. The writer has reason to know that our Forward Movement, just closed, never would have been launched had it not been for the Interchurch World Movement. Such a co-operative movement on the part of all our denominational interests had never been mentioned till after the close of the Conference in August, 1918. When the chairman of the commission at its first meeting the next Conference year presented the outline of the plan that was finally adopted at the Battle Creek Conference, it was frozen out by those present; but before the next meeting of the commission, July, 1919, the Interchurch World Movement had got into full swing and on the high tide of its enthusiasm the commission recommended and the Conference adopted the Forward Movement. The Interchurch World Movement may have been a failure in many re-

spects, but it helped Seventh Day Baptists to get a new vision and undertake things never before thought possible. While this is true we must not forget the lessons taught by the failure of the Interchurch World Movement.

### A LETTER FROM HOLLAND

DEAR MR. DAVIS:

With very many thanks to you and the Missionary Society I received the cheque for the second quarter of 1924. (\$175—Fl. 468.48.)

I rejoice very much in writing you that a member of the Haarlem Church, Sister Helen Stuit, a candidate nurse, who is to pass her final examination May next, is willing to devote her life to the work among the feeble-minded at Temanggoeng. Recently Brother Vizjak, there, had written us a good letter, giving us a very clear description as well of the conditions of the work at Temanggoeng as of that at Pangoengsen. You will remember Brother Vizjak formerly stayed at Pangoengsen for a few years. The native people there know him very well, and urgently beseeched him to come over and be their pastor. He and his wife (formerly Clara Keil) are quite willing to do so, but they felt not free to leave their present work among the feeble-minded, if no helper was to be found. Surely it is a cause of great thanksgiving for us that Sister Helen Stuit is ready to take their place. We pray the Lord will smooth the way for them furthermore and provide in every need, for all of them. Of course, there are many needs in respect to the sending out—passage, outfit, etc.—of Sister Stuit. We recommend this matter to the prayers of our friends across the Atlantic.

I am always very, very busy; so I am sorry I can not descend at present in details about the work here and in Java; but I will ask Brother Taekema to write a letter for the RECORDER.

I am sorry I forgot to write you the last time that the Haarlem Church and Sabbath school contributed \$40 for the China mission. This amount can be reduced from the next remittance.

Will you kindly remember us to all friends?

Yours very sincerely,

G. VELTHUYSEN.

Amsterdam, April 4, 1924.

### "CLOSET AND ALTAR"

In 1899 W. L. Greene and Company of Boston, Mass., published a little book bearing the above title which contained prayers, selected passages from the Bible, and prose and poetical quotations. Mr. Greene was the son-in-law of the late Deacon Nathan Langworthy of the Pawcatuck Church of Westerly, R. I. As far as my knowledge of such books goes, this book has for many years seemed to me to be one of the very best.

Believing that quotations from the book with a few changes might with profit appear in the SABBATH RECORDER, I wrote to the Congregational Publishing Society, present owners of the copyright, asking if they would give me permission to use the book in this way. I received the following reply, "We are glad to give you permission to use *Closet and Altar* in your publication, quoting as you see fit."

With the consent of the editor of the RECORDER, I intend to make use of this permission from time to time.

Alfred, N. Y.,

A. E. MAIN.

[We like Brother Main's suggestion, and give place to his first selection as follows.—Ed.]

### MORNING PRAYER

"O God, our heavenly Father, who hast taken thought for us in the night watches, bless us also in the opportunities of this new day. Help us with willing hearts to spend its moments in thy service. In coming and in going, in labor and in rest, in care and pleasure, grant us thy companionship for sympathy and aid. If thou hast sorrows for us to bear, pain to endure, losses to undergo, uphold us and enrich us even in these trials. If thou hast joys to give us, if the end of labor in achievement is appointed for this day, if cherished hopes are in thy mercy to be fulfilled, if pleasures come, let none of these things turn our hearts away from thee. If the day in its unvarying course brings no changes, through the still hours may the sunlight of thy presence glow. Help us to bear true witness in simplicity of heart, to find our joy in little things, to help men toward the Christlike life in kindly service, and to cherish high purposes of obedience to our Lord. So crown our days with strength and peace, we pray thee. Amen."



## EDUCATION SOCIETY'S PAGE

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

*If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.*

### A LETTER FROM A COLLEGE BOY OF 44 B. C.

We are indebted to Professor A. P. McKinlay of the Southern Branch of the University of California for the following translation of a letter from Cicero's son to his father's secretary, Tiro. It seems that Cicero, Jr., had wanted to enlist with Caesar, but his father wanted him to go on with his schooling and had bought him off with the promise of as much money to spend as any of the "four hundred" gave their sons. The lad matriculated at the University of Athens with an annual allowance of \$4,500. Of course he went to the bad. A prime agent in this degeneration was a young tutor by the name of Gorgias. Pretty soon sinister reports drifted homeward. The machinery of the family was set going to check the young prodigal. Father Cicero issued orders, Uncle Atticus gave advice, and the banking correspondent at Athens tightened up on the purse strings. Some impression seems to have been made. At least this letter was written. It will be noted that it is addressed not to the father but to his private secretary, Tiro, who could be counted on to relay the good news on most effectively.

*Athens,  
August or early in September, B. C. 44.*

CICERO, JR., TO TIRO

When, as the days went by, I was eagerly looking for a post, one finally came, forty-six days out. Its arrival brought me the keenest

joy; for in addition to the pleasure that I got from the kind words of my father your most delightful letter filled my cup of joy to overflowing. Accordingly I was not sorry that there had been a break in our correspondence, but rather was I glad; for I profit greatly by your writing after my long silence. Therefore I rejoice exceedingly that you have accepted my excuses.

I don't doubt, my dearest Tiro, that you are deeply gratified over the rumors (of young Cicero's reformation) that are reaching your ears, and I will guarantee and strive that with the passing days this nascent good report may be increased twofold. You may, therefore, without hesitation keep your promise of being a trumpeter of my good repute, for the errors of my youth have brought me so much pain and sorrow that not only does my soul recoil at the acts themselves but my ear shrinks from the very mention of them. I know full well that you shared in the anxiety and worry of this experience.

Since I then brought you sorrow, I'll warrant that now I will bring you joy in double measure. Let me tell you that I am associated with Cratippus not as a disciple but, as a son, for not only do I listen to his lectures with pleasure, but also I am greatly privileged to enjoy him in person. I am with him all day and very often a part of the night, since by much pleading I often succeed in getting him to dine with me. Now that he has got used to this habit, he often drops in on me at dinner time and laying aside the severe demeanor of a college professor, he jokes with me like a human being. See to it, therefore, that you embrace the earliest opportunity of meeting the eminent gentleman, of finding out what he is like, and of becoming acquainted with his merry disposition.

What now shall I say of Professor Bruttius? I keep him with me all the time. He is a regular stoic in his habits of life but a jolly fellow withal, for he's very much of a wit both in his lectures and in his discussions. I have hired lodgings for him next door, and, as best I may, out of my slender purse, I relieve him in his slender circumstances.

Besides, I have begun a course with Cassius in public speaking in Greek. I am planning to do the same in Latin with Bruttius. On Cratippus' recommendation I am on very intimate terms with certain learned gentlemen whom he brought with him from Mytilene. I also spend a good deal of time with Epicrates, the chief Athenian, Leonides (the dean), and other men of that sort. So much for what I am doing. Of course, I followed your suggestion as to getting rid of Gorgias, though to tell the truth he was a great help in my daily exercises. Still I laid aside all considerations if only I might obey my father, who had sent me unequivocal orders to dismiss him instant.

I am deeply grateful to you for looking out for my commissions; please send me as soon as possible a secretary, by all means one who knows Greek; he will save me much labor in copying out my notes. Of all things, be sure to take care of yourself that we may pursue our studies together. I commend to you Anterus (the postman).—*The Texas Review.*

### DR. R. B. CRANDALL PROMOTED

BERKELEY, CAL., DAILY GAZETTE HAS THE  
FOLLOWING CONCERNING A SEVENTH  
DAY BAPTIST

Dr. R. B. Crandall, who was yesterday granted a year's leave of absence by the regents of the university from his duties as supervisor of classes for the training of agricultural teachers and lecturer in education at the local institution, has been selected as president of the California Polytechnic Institute at San Luis Obispo, according to well founded rumor, and his appointment will be officially announced by State Superintendent of Schools, Will C. Wood, the latter part of this week, advices from Sacramento today stated.

Dr. Crandall, who has been connected with the University of California for more than two years past, will take up his new duties soon after July 1, when he will begin the work of formulating and putting into effect the new policies of the school of which he is to become the head. He will first go to Davis where he will get the work started for the summer training classes for agricultural teachers, he having been first selected as director of the summer school there. After spending a week at Davis, he will at once leave for the south to undertake his new duties. Dr. Crandall was today out of the city and could not be reached as to further details of his work.

The selection of Dr. Crandall for this important post comes as a result of the selection some months ago by State Superintendent Will C. Wood of a committee of fifteen to formulate a new policy for the San Luis Obispo institution. That committee determined, after a full investigation, that the school should be made a secondary vocational school of agriculture and home-making. The plan was approved by Wood and then the question of a suitable educator to head the school arose. While there were many applicants for the place, educators throughout the state were asked for recommendations and almost without exception, it was stated, their vote was for Dr. Crandall. He was also recommended by the university authorities. The result was that his selection was determined upon and as soon as the necessary formalities can be complied with, the action by the regents yesterday being the forerunner, the appointment will be announced.

Dr. Crandall has for some years been prominent in educational work in the state. He was reared on a New York State farm, graduated from the Alfred University of that state and holds additional degrees from the Universities of Wyoming and Denver. He was city superintendent of schools at Rawlins, Wyoming, also at Idaho Falls before coming to California. His first work in this state was in the Imperial Valley and then he served for some years as city superintendent of schools at San Bernardino, where he made a particularly notable record. From that post he came to the university nearly three years ago.

Having specialized in agricultural education much of his life, Dr. Crandall is regarded by educators as an ideal man to head the southern school and to carry out and make effective the new policies for the school.

### SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING JULY 2, 1924

Present: W. C. Whitford, A. E. Main, J. N. Norwood, F. L. Greene, S. B. Bond, W. E. Phillips, E. P. Saunders,

Prayer was offered by Dean A. E. Main.

The treasurer presented his report for the fourth quarter of the Conference year and also his annual report.

Following is an abstract of the quarterly report:

I. REVENUE	
<i>Receipts</i>	
Balance, April 1, 1924 .....	\$ 344 58
Interest .....	507 54
Forward Movement Funds .....	2,246 05
	\$3,098 17
<i>Disbursements</i>	
Alfred University .....	\$ 869 78
Milton College .....	734 75
Salem College .....	691 54
Theological Seminary .....	455 39
Treasurer's salary .....	25 00
Treasurer's expense .....	7 97
Expense, Merton Burdick farm .....	106 70
Interest accrued on bond bought .....	1 30
Transferred to principal .....	6 12
Balance on hand .....	199 62
	\$3,098 17
II. PRINCIPAL	
<i>Receipts</i>	
Balance April 1, 1924 .....	\$219 91
Transferred from revenue .....	6 12
	\$226 03

<i>Disbursements</i>	
G. L. Miller and Company, Bond .....	\$200 00
Balance on hand .....	26 03
	\$226 03
Present endowment .....	\$53,092 62

It was voted to approve the action of the treasurer in paying over the balances due to the several schools.

Action was taken asking the assessors to materially reduce the assessed valuation of the Merton Burdick farm, owned by this society, on account of the severe damage done to the barn roof by the recent tornado.

It was voted to repair the roof of the barn, and a committee of three was appointed to attend to the matter.

E. P. SAUNDERS,  
*Secretary.*

### LITTLE PRAIRIE ONCE MORE

Rev. R. J. Severance was with us in March. It had been several months since his last visit and the people on every hand were asking when Brother Severance was coming again.

While no tangible results were manifested or brought to light during the meeting, good seed was sown, hands were strengthened, hearts were cheered, and new courage was brought to the little group of Sabbath keepers at Nady.

Regular services are faithfully maintained with good attendance. A junior Christian Endeavor society was organized in the spring by Mrs. Laura Van Horn. This new move is heartily supported and appreciated by the parents, and the children are enthusiastic in the work.

A bulletin board hangs on the front of the church house and a church notice appears every week in one of the local papers.

We observed Sabbath rally day, June 21. New and important interests having come to our notice, a special invitation was sent to Brother Severance to be with us. Meetings began sixth-day night. Brother Severance gave a heart-searching sermon which was followed by prayer and testimony meeting. Sabbath school took place at 10.30, Sabbath morning, after which Brother Severance gave another of his usual splendid sermons. The ladies spread a bountiful dinner on the church lawn. Feasting and visiting took up the time till 2.30, when the rally day program was put on.

This consisted of numerous passages of Scripture, dealing with the Sabbath and the law, repeated by the children. Short talks were given by Brother Severance, J. F. and John Dailey, of Point De Luce, and the pastor. Selections were read by Deacon M. M. Mitchell and Lee Monroe. A fitting close to this interesting program was an earnest appeal for the observance of the Sabbath by Elder Severance.

About twenty non-Sabbath keepers were present at this service. By special arrangement our non-resident members—Mrs. Monroe and sons, Lee and Deacon Ray, and his son Olney, of De Witt, two hundred and eighty miles distant, were with us.

Mr. J. F. Dailey, Mr. Fletcher and three young men, Sabbath observers, but not Seventh Day Baptists, came from Point De Luce, twenty miles away, to attend this service. They seemed to enjoy every moment of the time. Demas Morales and wife, of Hyden, near Gillett, were present. He is a Mexican. They are converts to the Sabbath, were formerly Missionary Baptists. They came to our notice only a few weeks ago, and this being the first time they had met with any Sabbath keepers, they were very eager and interested listeners. We hope they will cast their lot with us.

The meetings closed Sunday night, June 29. We expect that in the near future several of the children will be baptized and join the church. We are very grateful to the Missionary Board for making it possible for Elder Severance to visit us occasionally.

C. C. VAN HORN.

The history of the attitude of Christians toward drink is a varied one. Living men, old men, can recall when there was no such resentment against liquor as exists in most churches today. Remnants of the old spirit remain in the protest of some ministers in America against prohibition. How far belated such ministers are is shown by the arguments they use—arguments which have been dismissed by most thoughtful Christians for years. Recently a public man urged the evil of freeing the Negroes—using the arguments of the '50's—but his hearers merely smiled. He was belated, but they were not. The time will doubtless come when a defender of liquor drinking will give the same impression.—*The Continent.*

## WOMAN'S WORK

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

Now that the great conventions of the Republican and Democratic parties have met, nominated their candidates and adjourned, and we have time to draw breath and think of something else, I should like to speak of the resolutions that were passed at another great convention of this summer—that of the General Federation of Women's Clubs. This convention was held in Los Angeles and outside of the convention city the daily press seemed not to have much space to give to the activities of this convention. Although this federation numbers two million women, the fact that the convention went on record unanimously for the enforcement of prohibition, seemed not to interest the daily press as much as did an attempted burglary out a half mile west of Podunk. The following clipping taken from the Los Angeles Times of June 11 makes interesting reading. I am indebted to Mrs. Floyd T. Coon, Riverside, Calif., for the Los Angeles papers reporting the convention, as follows:

#### WOMEN UPHOLD DRY LAW, HEAR NEW RESOLUTIONS

Introduction of sixteen new resolutions, the unanimous adoption of a previously stated desire for the enforcement of prohibition and opposition to any change in statutes providing for no more than one-half of one per cent alcoholic content of liquor, and charges that certain speakers are spreading disloyal pacifism under the guise of aiding to bring about world peace, were among the outstanding features in yesterday's session of the biennial convention of the General Federation of Women's Clubs.

Miss Louise O'Hara, who had come from San Francisco to initiate from the floor of the convention a wet campaign among women to repeal or modify the Eighteenth Amendment, was not given an opportunity to speak, although she was present throughout the session on resolutions.

"Sing her down," was the slogan and songs of every description revived from the old dry campaign were in readiness had she risen to her feet. Every state asked the right to second the motion for the resolution and, in the roll call of states, not one failed to respond. In addition, the delegates from all the territorial and island possessions went on record as seconding the motion. A copy of the resolution was ordered telegraphed to the Republican National Convention now in session and "to all other political parties that meet this year."

#### EQUAL RIGHTS OPPOSED

The resolution opposing the blanket amendment, giving equality to both sexes in legal and civil rights, was adopted unanimously without discussion or comment.

Charging that there are some who are spreading propaganda under the guise of peace which, it was asserted, approaches disloyalty to American institutions, the Upper Mississippi Valley Conference, made up of twelve states, presented a resolution asking that the assembly go on record as protesting against the indiscriminate use of their platforms and clubs by speakers who pose as furthering world peace, but utter disloyal, pacifistic, unpatriotic and dangerous sentiments. The resolution also urged that club women learn to distinguish between true constructive thought toward world peace and disloyal pacifism.

Another resolution was adopted approving the Industrial Allocational Conference in regard to prisons which provides that able-bodied prisoners shall work for the support of their families. A letter was forwarded to the governors of all the states participating, to the number of fourteen, and to other states where such conferences are about to take place, asking for similar action; as well as a resolution curtailing the production of the poppy for opium.

#### ISOLATION POLICY HIT

There were sixteen resolutions given first reading to be acted upon tomorrow. Most important was one presented by Mrs. Thomas G. Winter as chairman of the committee on International Relations, in which she deplored a tendency on the part of some citizens of the United States to isolate this nation, and the sentiment which speaks for disarmament of this, or any nation, until all lay down their arms and urged women to obtain accurate information regarding all the foreign policies of the United States, particularly as related to world peace.

### MINUTES OF THE WOMAN'S BOARD MEETING

Mrs. M. G. Stillman was hostess for the Woman's Board July 7 with Mesdames A. B. West, J. H. Babcock, J. W. Morton, W. C. Daland, A. E. Whitford, G. E. Crosley, L. M. Babcock, J. W. Whitford and Edwin Shaw, members, and Mesdames A. B. Landphere, L. A. Babcock and E. E. Sutton, visitors, present.

Mrs. West read portions of the Gospel of St. Matthew and offered prayer.

Minutes of the May meeting were read. The treasurer read her May and June reports and they were adopted. She also read her quarterly and annual reports and they were likewise adopted with expressions of appreciation for her faithful labor.

The corresponding secretary reported sending the blanks to the associational secretaries early in June, and of receiving a reply from Salem, W. Va.

She reported the arrival of the foreign missions' conference reports.

She read letters from Mesdames W. D. Burdick, New Market, and C. D. Coon, Riverside, and the Federation of Woman's Boards of Foreign Missions, and the Missionary Review of the World.

Mrs. West presented letters from Mrs. Simpson, Alfred Station; Senator Lenroot, the Committee for Law Enforcement; Robert M. LaFollette, Jr., regarding the World Court; the Woman's Church Committee on International Goodwill. Voted that the subject matter of the latter letter be brought before the women of the denomination through the Department of Woman's Work of the SABBATH RECORDER.

Mrs. L. M. Babcock presented a bill for \$3.00 for flowers, which was allowed.

Mrs. J. H. Babcock and Mrs. W. C. Daland were appointed a committee to prepare resolutions for the board on the death of its beloved member, Mrs. Albert R. Crandall; and the following resolutions were offered and approved by the board.

WHEREAS, Our beloved sister and co-worker, Mrs. Ellen A. Crandall has been taken from us, Resolved, That while we mourn her loss we will strive to emulate her spirit of consecrated service and devotion to the cause of our Savior, Jesus Christ, and her loyalty to the interests of the work of the Woman's Board, to which she was always ready to contribute her share of sympathy and loving support.

The board has lost a valuable member, but we rejoice in the memory of her useful life.

In behalf of the Woman's Board,  
 METTA P. BABCOCK,  
 AGNES N. DALAND.

After discussing the report of the Conference Exhibit Committee, the board voted to adjourn to meet in August at the call of the president.

MRS. A. B. WEST,  
*President.*  
 NELLIE R. C. SHAW,  
*Recording Secretary.*

**WOMEN'S CHURCH COMMITTEE ON INTERNATIONAL GOODWILL**

The Women's Church Committee came into being as a testimony to the validity of Christian conviction and American idealism of the religious women of the United States, in the emergency presented by the difficulty of securing relief for the suffering children of Germany. Realizing that such manifestation of Christian belief and American

faith will be frequently and recurrently necessary the committee has transformed itself, at the suggestion of, and with the co-operation of, the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, into the permanent Women's Church Committee on International Goodwill.

**OUR PURPOSE**

The purpose of the Women's Church Committee on International Goodwill is three-fold.

1. To build channels for the expression of friendship of the women of America for the women of other lands, that their faith may endure after the suffering of the past.

2. To establish practical means of sending relief from the women of America that the women of other lands may have courage to face the present.

3. To found a basis of understanding so firm and so complete between the women of America and the women of other lands that it shall render future wars impossible.

**OUR FIRST EXPRESSION**

On May 13, at a meeting of the Women's Church Committee on International Goodwill, Miss Carolina M. Wood, chairman, and Mrs. Helen Barrett Montgomery presented the recommendation of the Executive Committee that a Ship of Friendship be sent to Germany. The following action was taken:

"Voted, That it be the sense of this meeting that the religious women of America send a Christmas Ship of Friendship to Germany, and that this be accomplished by enlisting the active co-operation of the women through the existing organized church channels."

The second year after the Armistice, Mr. Hoover made generous help possible, which was administered by the American Friends Service Committee. The following year, the Americans of German descent took care of the destitution; and this year General Henry T. Allen and his military group are carrying on a vigorous relief campaign until June 1, supplemented by the help of the Federal Council of Churches of Christ in America, under the direction of Rev. Ernest Lyman Mills.

Throughout these years various church groups have also been sending large ship-

ments of food and clothing and it seems fitting that now the religious women of America should unite in interpreting the heart of America by sending this concrete evidence that love still exists in the world. For, next winter, in spite of the prosperity enjoyed by a few unfeeling German profiteers, destitution will prevail among large numbers of helpless children, brave women and aspiring students who will be in need of this word of faith and courage tangibly expressed in food and clothing.

The following proportions are suggested for the cargo of the ship: one-half warm clothing (in good condition), outing flannel, unbleached muslin, blankets, layettes, etc. One-half milk (sweetened, condensed, and evaporated) cod liver oil, cocoa, wheat, etc.

"A tin of condensed milk coming into a home for hungry children can be such a holy thing. It is a sacrament."

**WHEN SENDING PACKAGES OF CLOTHING, FOOD**

From June 1-September 15, 1924

Until further notice please ship all packages by freight, parcel post or express, pre-paying the charges to: The Storeroom of The American Friends Service Committee, 1521 Cherry Street, Philadelphia, Pennsylvania, marked "For the Christmas Ship of Friendship."

**WHEN CORRESPONDING OR SENDING MONEY CONTRIBUTIONS**

You are invited to write: Care of the Headquarters of the Women's Church Committee on International Goodwill to, Miss Jessie Dodge White, Executive Secretary, Room 608 105 East 22nd Street, New York, N. Y.

Send for shipping tags and information.

I see my future stretching out through the vast cycles of an unknown eternity, and however far my finite imagination may reach in pursuit of such a miracle of existence, and seek to comprehend that wondrous word, "for evermore," still it transcends the limit of my furthest thought. Far as the mind can stretch or the heart conceive, still the boundless sea of joy is rolling on, still the limitless expanse of bliss is spreading, rivers of pleasure and the oceans of delight, and that "for evermore"!—*W. M. Hay Aiken.*

**AMERICAN SABBATH TRACT SOCIETY—TREASURER'S RECEIPTS—Receipts for April, 1924**

GENERAL FUND	
Contributions:	
Mrs. Lucinda P. Waldo, Venango, Pa. . . . .	\$ 4 00
Mrs. E. D. Richmond, Proberta, Calif. . . . .	10 00
	\$ 14 00
Income from Invested Funds:	
Annuity Gifts . . . . .	282 00
Reuben D. Ayres Bequest . . . . .	7 50
Lois Babcock Bequest . . . . .	1 68
Richard C. Bond Bequest . . . . .	3 00
Sarah Elizabeth Brand Bequest . . . . .	1 35
Harriet Burdick Gift . . . . .	3 00
Sarah C. L. Burdick Bequest . . . . .	3 00
Susan E. Burdick Bequest . . . . .	1 08
Hannah Cimiano Bequest . . . . .	55 00
Oliver Davis Bequest . . . . .	14 67
Nancy M. Frank Bequest . . . . .	12 12
Amanda B. Greene Bequest . . . . .	29 87
Olive A. Greene Bequest . . . . .	26 34
Ellen L. Greenman Bequest . . . . .	6 00
George Greenman Bequest . . . . .	45 00
George S. Greenman Bequest . . . . .	70 50
Celia Hiscox Bequest . . . . .	6 00
Eliza James Bequest . . . . .	8 10
Eliza U. Maxson Bequest . . . . .	1 50
Elizabeth L. North Bequest . . . . .	3 00
Marilla B. Phillips Bequest . . . . .	28 50
Electra A. Potter Bequest . . . . .	57 69
Maria L. Potter Bequest . . . . .	15 00
Deborah A. Randall Bequest . . . . .	48 15
Arletta G. Rogers Bequest . . . . .	10 50
E. Sophia Saunders Bequest . . . . .	3 00
Sarah F. Saunders Bequest . . . . .	3 00
Alzina C. Shaw Bequest . . . . .	75
M. Julia Stillman Bequest . . . . .	24 05
Martha G. Stillman Bequest . . . . .	3 00
Mary S. Stillman Bequest . . . . .	7 50
Sarah E. V. Stillman Bequest . . . . .	15 00
Mary K. B. Sunderland Bequest . . . . .	3 00
Julius M. Todd Bequest . . . . .	3 00
I. D. Tittsworth Bequest . . . . .	15 00
Villa Ridge, Ill., Church Fund . . . . .	3 57
A. Judson Wells Bequest . . . . .	1 50
Mary J. Willard Bequest . . . . .	7 50
I. H. York Bequest . . . . .	3 00
Mary B. York Bequest . . . . .	1 58
	\$ 835 00
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society Fund . . . . .	\$ 33
Eugenia L. Babcock Bequest . . . . .	105 64
Eugene K. and Francelia Burdick Fund . . . . .	56
George H. Babcock Bequest . . . . .	86 22
	192 75
	1,027 75
Publishing House Receipts:	
RECORDER . . . . .	\$ 290 15
Helping Hand . . . . .	42 64
Intermediate Graded Lessons . . . . .	23 00
Junior Graded Lessons . . . . .	27 75
Outside Sabbath school publications . . . . .	1 80
Calendars . . . . .	14 26
Tract Depository . . . . .	11 40
	411 00
Contributions toward Jamaica investment:	
Mrs. Mary L. Davis, Jackson Center, O. . . . .	5 00
Interest on daily bank balances . . . . .	6 92
S. H. Davis, treasurer, one-half taxes Minneapolis lot . . . . .	54 56
S. H. Davis, treasurer, one-third insurance, Wardner property, Chicago . . . . .	4 50
Curtis F. Randolph, treasurer, one-third insurance, Wardner property . . . . .	4 50
	\$1,528 23

DENOMINATIONAL BUILDING FUND	
Income:	
Interest on bank balances.....	6 92
MAINTENANCE FUND	
Rent, Publishing House .....	\$ 200 00
Interest on bank balances .....	6 93
	<u>206 93</u>

Receipts for May, 1924

GENERAL FUND	
Contributions:	
A. D. Wolfe, Salemville, Pa. ....	\$ 5 00
Mr. and Mrs. J. A. Hardy, Portsmouth, Va. ....	7 50
Forward Movement .....	370 09
Parallel Program .....	169 19
	<u>\$ 551 78</u>

Income from Invested Funds:	
Annuity Gifts .....	\$ 38 22
Henrietta V. P. Babcock Bequest..	42
Lois Babcock Bequest .....	75
Mary Rogers Berry Bequest .....	15 00
Harriet Burdick Gift .....	4 50
Mary A. Burdick Bequest .....	1 80
Susan E. Burdick Bequest .....	18 00
Hannah Cimiano Bequest .....	11 58
Joshua Clark Bequest .....	9 00
Relief A. Clark Bequest .....	24 00
Joshua M. Clarke Bequest.....	4 50
Eliza M. Crandall Bequest .....	34 51
S. Adeline Crumb Fund .....	28 50
Elizabeth R. Davis Bequest.....	6 74
Oliver Davis Bequest .....	135 00
Rosannah Green Bequest .....	75
Russell W. Green Bequest .....	4 50
George Greenman Bequest .....	30 00
George S. Greenman Bequest.....	214 50
Celia Hiscox Bequest .....	11 01
Orlando Holcomb Bequest .....	30 00
Angenette Kellogg Bequest .....	4 33
Adelia C. Kenyon Bequest .....	63 06
Benjamin P. Langworthy, 2nd, Gift.	1 50
Life Memberships .....	1 20
Eliza L. Maxson Bequest .....	1 50
Paul Palmiter Gift .....	6 00
Arletta G. Rogers Bequest .....	66 00
George H. Rogers Bequest .....	30 00
Charles Saunders Bequest .....	1 50
Mary Saunders Bequest .....	60
Gift of Miss S. E. Saunders, in memory of Miss A. R. Saunders..	4 50
Sarah A. Saunders Bequest .....	60
Second Westerly Church Fund.....	9 69
Fannie R. Shaw Bequest .....	30 44
	<u>844 20</u>

Publishing House Receipts:	
RECORDER .....	\$ 247 80
Helping Hand .....	19 80
Intermediate Graded Lessons .....	4 65
Junior Graded Lessons .....	7 65
Calendars .....	3 30
Tract Depository .....	8 50
Sabbath History, No. 1 .....	50
	<u>292 20</u>

\$1,688 18

DENOMINATIONAL BUILDING FUND	
Contributions:	
Lucius Sanborn, Goodrich, Mich...\$	25 00
Forward Movement .....	494 37
Parallel Program .....	165 43
	<u>684 80</u>

MAINTENANCE FUND	
Rent, Publishing House .....	\$ 200 00
Income, Denominational Building Endowment .....	30
	<u>200 30</u>

\$2,573 28

Receipts for June, 1924

GENERAL FUND	
Contributions:	
Mrs. C. T. Hallock, Wellsville, N. Y. ....	\$ 20 00

J. H. Coon, Milton, Wis. ....	20 00
Maggie A. and Ozina M. Bee, L. S. K., Cowen, W. Va. ....	10 00
Mrs. Bee, Cowen, W. Va., L. S. K. ....	50
Forward Movement .....	1,404 62
Parallel Budget .....	676 86
Woman's Executive Board .....	515 00
	<u>\$2,646 98</u>

Collections:	
One-third collection, Eastern Association .....	46 41

Income from Invested Funds:	
Annuity Gift .....	\$ 8 49
Henrietta V. P. Babcock Bequest..	21 20
Alfred Collins Bequest .....	6 36
B. R. Crandall Gift .....	1 07
Eliza James Bequest .....	2 70
Life Memberships .....	14 89
North Branch, Neb., Church Fund.	2 13
Electra A. Potter Bequest.....	20 17
Deborah A. Randall Bequest .....	16 05
Alzina C. Shaw Bequest .....	25
John G. Spicer Bequest .....	2 13
Martha G. Stillman Bequest .....	1 00
	<u>96 44</u>

Publishing House Receipts:	
RECORDER .....	\$ 124 10
Helping Hand .....	49 60
Intermediate Graded Lessons .....	5 95
Junior Graded Lessons .....	22 50
Outside Sabbath School Board Publications .....	5 65
Tract Depository .....	7 95
Calendars .....	25 90
Sabbath History, No. 1 .....	50
Seventh Day Baptist Hymns and Songs .....	10
	<u>242 25</u>

Contributions to Cornelia Slagter:	
"A Friend," Providence, R. I.....	2 00
Contributions to Marie Jansz:	
Woman's Executive Board .....	5 00
	<u>\$3,039 08</u>

DENOMINATIONAL BUILDING FUND	
Contributions:	
Christian Endeavor society, First New York Seventh Day Baptist Church, account Franklin Fitz Randolph Memorial .....	\$ 10 00
Mr. and Mrs. H. D. Witter, Gentry, Ark. ....	7 00
Sabbath School, Gentry, Ark. ....	25 00
Forward Movement .....	1,934 22
Parallel Budget .....	661 83
	<u>2,638 05</u>

MAINTENANCE FUND	
Rent, Publishing House .....	\$ 200 00
Income, Denominational Building Endowment .....	1 06
Refund of overpayment on grading..	17 50
	<u>218 56</u>

E. & O. E.

F. J. HUBBARD,  
Treasurer.

At the end of 1923 there were 15,092,000 motor vehicles in use in the United States. The department of agriculture states that during the year the total number of such vehicles increased by 2,853,000 which is a greater increase than in any preceding year. In four states, California, New York, Ohio and Pennsylvania, the total registration of motor cars is now over a million. Nevada, with only 15,600 registered cars, is at the bottom of the list.—*Bible Advocate*.

YOUNG PEOPLE'S WORK

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

BEAUTIFUL THINGS IN NATURE

MABEL T. ROGERS

Christian Endeavor Topic for Sabbath Day,  
August 9, 1924

DAILY READINGS

Sunday—Beauty in flowers (Matt. 6: 28-31)  
Monday—The city beautiful (Ps. 48: 1-14)  
Tuesday—Beautiful messages (Isa. 52: 7-12)  
Wednesday—Star-beauty (Ps. 19: 1-6)  
Thursday—Wonderful humanity (Ps. 8: 1-9)  
Friday—The beautiful sea (Isa. 11: 9)  
Sabbath Day—Topic: Beautiful things I see in nature: Their lessons (Matt. 6: 26-34)  
(An out-door meeting.)

One of the first lessons that a Christian nature lover gets from the great out-of-doors is that of a realization of the perfection of the little and big creations of God. The Psalmist was one of the early nature lovers, and he drew for himself the same lessons that we draw as we observe God's wonderful creations. As he watched his sheep by night, he looked up at the same stars which we see at the present time; but he did not know then the immensity of many of those heavenly bodies nor the magnitude of their distances, although he realized the wonder of their creation. Job was also a lover of the stars. He speaks of the beautiful constellation of Orion and of the Pleiades and Arcturus. He was unaware, however, that the light from one of Orion's stars, Betelgeuse, takes many years to reach us, going at the rate of one hundred and eighty-six thousand miles a second. Nor did he know that our whole solar system, one hundred and eighty-six million million miles across, could wander with ease among the stars in the constellation of the Pleiades or "Seven Sisters." When we realize that these heavenly bodies have been moving in their trackless paths these ages long, we say with David, "What is man that thou art mindful of him?"

On the other hand, when we see the perfection of detail of the small things in nature we marvel at the infinite mind that planned all this. The delicate coloring of the birds and flowers, the exquisite shapes

of the snow and other crystals, the dainty texture of even the insect's wings, bring exclamation to our lips. Kepler, after his great discovery of the law of motion of the planets, uttered this prayer, "I thank thee that thou hast permitted me to think thy thoughts after thee." Dr. H. H. Horne in one of his texts on education speaks of the creation of the earth as just one of God's thoughts. If the earth with its beauty and perfection be only one thought, what must be the mind that planned the whole universe with its multitude of worlds?

The people in the Old Testament thus knew something of the greatness of God's power. When Christ came to earth, he taught the people that the wonderful Creator loved them as a father. He told us that God cares for all his creatures, and if he clothes the lilies of the field and notes the sparrow's fall, how much more does he care for man, the greatest of his creations. Worrying concerning the future, when we are doing our best, shows a lack of trust in God. This worry, or "the interest that we pay on borrowed trouble," suggests that we do not feel that our heavenly Father loves us as much as he does his lesser creations. If a child should feel this way about his earthly father, it would grieve the parent greatly. Do you not think it grieves our heavenly Father, too?

Besides these two large lessons from nature, of reverence for the omniscience of the Creator and willingness to trust our lives to his loving care, there are many specific lessons which a nature lover may observe. When teaching nature work a large, green, and fuzzy caterpillar was brought to me. I wished to carry it to school so put it under a tin can in the yard. The next morning it was seemingly gone. After inquiry and investigation, I found that it was in the ground in a dark smooth case which looked lifeless and unattractive. We left it in a cage for a few weeks and we were finally rewarded by having come from the case, a very beautiful brown moth with exquisite color and design. Is this not a counterpart of the wonderful transition from the body with its many limitations in this world to the spirit form which will be unrestricted in the life to come?

"The Bible is the Word of God, all nature is his work." Let us learn the lessons that he would teach us from both of them.  
Gainesville, Fla.

**A THOUGHT FOR THE QUIET HOUR**

LYLE CRANDALL

One beautiful autumn Sabbath day, while in the upper peninsula of Michigan, as I was feeling very lonely, I decided to take my favorite walk to the woods about three miles from the place where I lived. So I started out, taking with me my SABBATH RECORDER, resolving to read about God and to see him in the beauties of nature. After reaching the woods I selected a cool, shady spot, and sat down to read. They were very vast thick woods, which are characteristic of northern Michigan. Everything seemed as still as death: in fact the stillness of the place almost frightened me, for I realized that I was alone in those magnificent woods. But then came the comforting thought that I was not alone, for my heavenly Father was there with me. It seemed as if the very trees and birds told me this, and said that "God is love." After offering a prayer to God, I started for home, feeling that I had met him there, and had gained new strength for the duties of the coming week.

*Battle Creek, Mich.*

**INTERMEDIATE TOPIC FOR SABBATH DAY, AUGUST 9, 1924**

Daily living in the presence of God. Ps. 139: 1-10, 23, 24.

A TROUBLED DAY

Thus built I my day,—with a beam at the base,  
Some windows turned sidewise, a chimney, a door,

A cellar half finished, a roof out of place,  
And all the foundation heaped up on the floor!

I wished it to rise in an orderly way,  
In symmetry fashioned, in beauty designed;  
And this is the product, this wilderness day,  
This riot and jumble of work and of mind!

I thought of itself it would grow as it should,  
Part springing from part as a blossom unrolls,  
The stone and the brick and the neat jointed wood,  
No jar or confusion, no cracks and no holes.

O Architect, Master of days and of me,  
Thou builder of homes where all ravishments dwell,

No more will I venture to build without thee!  
Plan thou my to-morrow and all will be well.

—Amos R. Wells.

**JUNIOR WORK**

ELISABETH KENYON

Junior Christian Endeavor Superintendent

TOPIC FOR AUGUST 2

Use the following blackboard illustration to carry out the thought of this topic.

Across the top of the board write: "Jesus Showed Patience With."

Down the middle of the board print the word—"Patience," and as the incidents named are told about fill in the other letters.

Tem-P-ters  
Rel-A-tives  
Pe-T-er  
P-I-late  
Ungrat-E-ful  
Sin-N-ers  
Dis-C-iples  
Hard-h-E-arted

The references for the incidents connected with the above words are: tempters (Luke 23: 32-38), relatives (Mark 3: 31-35), Peter (Luke 22: 50, 51, with John 18: 10, 11), Pilate (John 18: 28-40), ungrateful (Luke 17: 11-17), sinners (Luke 15: 1-7), disciples (Matt. 26: 36-45), hard-hearted (Luke 9: 51-56).

TOPIC FOR AUGUST 9

This is a blackboard talk which the juniors could help work out. Select two of the best writers and two who can draw the best and quickest. Have already written at the left-top of the board—"Hearing," and at the right-top—"Doing." Under the word "Hearing" let one draw a picture of a telephone receiver and under the word "Doing," a picture of two hands (explain, though, that not all "doing" is done just with our hands). Then let the other two write the following words or ones similar to them as they are given by the other juniors.

<b>DOING</b>	<b>HEARING</b>
Follow teachings	Sermons
Obey the words	Music
Obey cheerfully	Commands
Read, study, obey	The Bible
and tell others	Lessons
Study and learn	Parents and friends
Follow advice	Needy calls
Help supply need	People in distress
Help when possible	Kind words
Follow example	Etc.
Etc.	

*Canonchet, R. I.*

**ARE YOU GOING TO CONFERENCE?**

MILTON INVITES YOU

DEAR CHRISTIAN ENDEAVORERS:

We, the young people of Milton, are looking forward to Conference with eagerness. Our numbers are small during the summer months as our membership is made up chiefly of students who go home or to summer school. We are all counting the days until we meet you at the "get-acquainted social" on the campus the first day of Conference. We want as many representatives as possible from each church and the Lone Sabbath Keepers at our "fellowship breakfast." We all together want to make the young people's hour, one so full of inspiration and good will, that it will be an established date on the Conference program and a helpful memory to us all.

Hoping to see you soon,

DOROTHY M. MAXSON,  
LEONA I. SAYRE,  
*Committee.*

*Milton, Wis.*

**THE YOUNG PEOPLE'S BOARD NEEDS YOU THERE**

Are you going to Conference? We hope so. We wish each of you could be there for you will miss a lot if you aren't at Milton, August 19 to 24. The young people are to have a meeting of their own each day. Some are social, some inspirational and some are workers' and committee conferences. You will want to be at each meeting.

Several members of the board are to be present. We want to meet you, for by knowing each other more we can have better co-operation.

The Milton Christian endeavorers are making big plans for the young people's activities. Don't disappoint them by not being there.

Probably not all of you can come, but surely each society can have at least one delegate present to receive the inspiration of Conference.

Come on! Let's go to Conference! And have a wonderful time!

FRANCES FERRILL BABCOCK.

*Battle Creek, Mich.*

**YOUNG PEOPLE'S HOUR AT THE CENTRAL ASSOCIATION**

PROGRAM

Hymn—I Love to Tell the Story Congregation  
Scripture reading—Matt. 6: 19-34

Prayer Myra Brown, Leonardsville  
Greetings from Dr. Johanson Pastor Hurley, Adams Center

Read by Ruby Clarke, Scott  
Work of DeRuyter Christian Endeavor society  
Carolyn Randolph—Read by Velma Lidell

What the RECORDER Contest has meant to Verona  
Eula Warner

Trio—Lord, Is it I?—Mrs. Howard Davis, Misses  
Sylvia Babcock and Ruby Davis, Verona

Work of the Brookfield Juniors—Mrs. Ruth Davis  
—Read by Jessica Brown, one of the juniors

Work of the Adams Center Christian Endeavor society  
Nellie Parker

Men's chorus—The Wireless, S. O. S.

Closing hymn—I'll Go Where You Want Me to Go  
Benediction—The Lord's Prayer by congregation.  
(These reports and papers will appear in later issues of the RECORDER, R. C. B.)

**MEETING OF THE YOUNG PEOPLE'S BOARD**

The Young People's Board met in the College Building of the Sanitarium, at 8 o'clock, June 19, 1924.

The meeting was called to order by the president.

Mrs. Ruby Babcock offered prayer.  
Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, E. H. Clarke, L. E. Babcock, I. O. Tappan, Mrs. Ruby C. Babcock.

The treasurer's report was presented informally.

The corresponding secretary's report was presented and ordered placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY  
From May 22 to June 19, 1924

Number of letters written ..... 25  
Number of duplicated and mimeographed letters sent out ..... 70

Correspondence has been received from Rev. A. J. C. Bond, Mrs. K. C. Beam, Miss Fucia F. Randolph, Doctor George Post, Jr., Mrs. Mae Bishop, Miss Elisabeth Kenyon, Miss Maleta Osborne, S. Duane Ogden, L. H. North.

FRANCES FERRILL BABCOCK.

Discussion of correspondence.

It was voted that the board ask Rev. A. L. Davis to act as proxy for Dr. Johanson at the meeting of the trustees of the United Society of Christian Endeavor to be held in Boston, Mass., July 31, 1924.

The board discussed the report blanks to be sent out to the societies for the annual reports.

The Nominating Committee gave a report of progress which was followed by an open discussion.

The field secretary, Mrs. Frances F. Babcock, gave a report of the semi-annual meeting of the Michigan Seventh Day Baptist Churches at Detroit.

The matter of pennants and banners to be awarded this year at Conference was discussed informally.

It was voted that the following resolution be adopted and that a copy of it be sent to Mrs. Alice J. Bottoms, Battle Creek, Mich., and one to Mr. and Mrs. Thomas J. Bottoms, of Athens, Ala.

We, the members of the Young People's Board are deeply grieved at the passing of our friend and co-worker, Deacon David M. Bottoms. While we shall miss his counsel and his willing helpfulness, nevertheless be it,

*Resolved*, That we will not doubt God's wisdom, and that we thank him for the privilege we have had of working with Mr. Bottoms, and for the example of Christian living which he has left us. Be it further,

*Resolved*, That we extend to the bereaved wife and family our heartfelt sympathy in their sorrow and loneliness.

Reading of minutes.

Adjournment.

RUBY COON BABCOCK,  
*Secretary pro tem.*

### FOUKE AND ITS NEEDS

This has been a successful year at Fouke. There were seven graduates from the eighth grade, and a nice class has finished the tenth grade work. A very good program was given May 28. Now we are looking forward to the work for another year.

The church feels that it needs the full time of a pastor, and has given me a call to serve as such next year; but if that is done another teacher will be needed for the school. There is another reason why an additional teacher is needed. It is desirable to add two more years to the high school course and to establish a beginner's class in the Primary Department, (heretofore beginners have started in the first grade), so that four full-time teachers are needed for next year if the school is to fulfill its mission. This school stands for high scholarship and has turned out many well equipped young people who are doing good work in various parts of the state.

The psychological influence of the school is great, which stands for all things high

and noble, the gospel of Christ, and the truths of the Bible.

Consecrated young people have been generous and self-denying enough to give a year of their time for an allowance (it is too small to call a salary), of \$100 and board and traveling expenses,—teachers who might receive a salary of \$2,000 or more a year. It is almost too much to expect that these capable ones should remain more than one year. Yet it is often most desirable to keep a good teacher two, three or more years. What these teachers have actually been doing for the Fouke School amounts to the same as a gift of about \$1,700 or more a year, each year they stay.

Such devotion to the Lord is wonderful and grand, and we praise the name of our God for such devoted children. But is it fair to them to expect them to go on indefinitely? What is the duty of you and me and every Seventh Day Baptist who has the welfare of the child at heart, the training of young life spiritually, mentally and physically? The church people here have awakened to the need of better pay for these teachers, and we are making an effort to raise the allowance to \$200 for each teacher, which is small enough in these times of high prices. It is too much to expect of the Fouke Church to raise the full amount needed, \$500; so it was voted to make an appeal through the SABBATH RECORDER, thinking there may be some who can give a little extra to help the cause here. Already \$150 has been pledged, and there are a few others to see of the Seventh Day people in this society. The pledges so far have been ten dollars each.

The Fouke people appreciate the gifts of the dear friends in times past, and we regret the necessity of appealing for more funds; but the need is very great.

It seems to me there never was a time when the Seventh Day Baptist Academy and Graded School at Fouke was more needed than now. It was filled to its capacity last fall and applicants had to be turned away for lack of room. The cause of Christ and the cause of education will suffer greatly in this part of the world, if we do not expand and enlarge the work.

We are praying and trusting. Let us all pray and work to help lift the burden that the needs of Fouke may be supplied.

ANGELINE ABBEY ALLEN.

## CHILDREN'S PAGE

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

### HEARING AND DOING

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
August 9, 1924

#### DAILY READINGS

Sunday—Listen and obey (Jas. 1: 22-25)

Monday—Worthless hearing (Rom. 2: 13)

Tuesday—Unwilling to obey (Matt. 13: 14, 15)

Wednesday—Hear and study (Matt. 13: 23)

Thursday—Lovers of sermons (Ezek. 33: 30-32)

Friday—A man who obeyed (Matt. 9: 9)

Sabbath Day—Topic: Hearing and doing (Matt. 7: 24-27)

ALICE ANNETTE LARKIN

(A friend of the juniors)

Out where the nasturtiums grew in a long, straight row of scarlet and orange and cherry-rose loveliness, and the pansies lifted their bright little faces to the sun, Margaret Dayton stood with a well-filled basket in her hand and stared thoughtfully down at the blossoms still waiting to be cut. "Oh, the flowers are all so pretty," she said to herself as she picked up a pansy she had dropped, "and there are so many of them. And yet, only a mile away, Mary Henderson is trying to celebrate her birthday without one single blossom in her bare little yard, or one single present to make it seem different from all the other days. If I had wings I'd fly to her with a whole armful of these; but dear me, wings and automobiles don't happen to grow at Sunnyside Farm, and I couldn't be spared now if they did. But Jean could."

At that moment two small girls, one in a blue plaid dress, the other in pink, came hopping across the lawn and stopped at the end of the pansy bed.

"A penny for your thoughts, Margaret," said ten-year-old Jean, as she peeked into the basket. "Maybe I don't want them, though, for I guess they're not smiley thoughts. If you tell them, you'll have to do it quick because Barbara's mother says she wants me to come over to her house right away. Everybody is going to the Brown Betty Tea Room for supper and

then down town for the band concert, and I'm to go, too, and sleep with Barbara. Please say yes, Margaret. Mother would I know."

"But you visited Barbara and went to the concert only last week, dear," Margaret replied. "Isn't it her turn to stay with you? And besides, I was just going to ask you to take this basket of flowers, and a cake, and a little gift I've been making, to Mary Henderson. She is eleven years old today, and never a step has she walked. Mother has always remembered her birthday, you know; and this year mother isn't home and I can't leave; and there doesn't seem to be anybody else to go, unless it's you."

"Oh, but it's awfully warm, Margaret." For the first time that afternoon Jean stopped to think just how bright and glaring the sun was, and what a lot of dust one always found on the South Denbury Road.

"Oh dear! Do I really have to go?" she asked as she tapped the ground with the toe of one shiny black slipper. "Wouldn't tomorrow do almost as well? Mary'll want me to stay and help her celebrate like I did last year, and then I'll be too late for the ride and the concert and everything."

"Please let her go with us, Margaret," Barbara spoke before Margaret could reply. "Uncle Nat is going home next week, and then we won't have so many good times."

Margaret smiled wistfully down upon the two small girls, so anxiously awaiting her decision. "I am not going to say No, Jean," she said after a moment. "I am going to let you decide this yourself. You know just how much a birthday means to you or Barbara or any other little girl, and you know all about the supper and the concert and the other pleasant things you have planned for tonight. Now I must run in and put these posies in water before they wilt right down before my eyes."

"Come on, Jean, let's hurry," said Barbara, when she and Jean had seen Margaret disappear behind the screen door that led into the farmhouse kitchen.

Jean had thrown herself down upon the box on which Margaret had been sitting when she picked the nasturtiums. Now she stooped over and examined very carefully the face of a lovely golden queen pansy. "I don't know whether I'm going or not, Barbara," she said without looking up. "It'll be dreadful to go off with you

and have such a perfectly splendid time when Mary Henderson is having a birthday without any presents or flowers or anything to make her happy. Just suppose it were my birthday and I couldn't walk a step."

"Oh, let's not suppose anything like that," begged Barbara. "It makes me creepy all up and down my back. I wish we hadn't heard what your sister said, then we'd have been at my house by this time. It seems as though we're always hearing things we don't want to. Billy puts his hands over his ears when he doesn't want to hear things—like when mother says the wood box is empty or it's time to feed the chickens."

"Oh, but I wouldn't treat Margaret that way, or mother. And besides I knew about Mary before Margaret said anything, only I forgot. And listen, Barbara Crandall! Every single week we go to Junior and hear Miss Stanton talk about doing things to please Jesus and make other people happy; and, while she's talking, we think of lots and lots of things we're going to do some day. And some day means right now when I've got a chance to make Mary Henderson the happiest girl on the South Denbury road. And I was almost ready to run away and not do it. Then I'd be just a hearer and not a doer, and it's the boys and girls who do things that count. Why, anybody can sit still and listen. I'd ask you to go up to Mary's with me, only I don't want you to miss your good time."

Barbara suddenly bent over and pulled Jean to her feet. "I guess I can be a doer, too," she said emphatically. "And I've thought of something that maybe you haven't. I'll carry some pink candles for the cake, and we'll have a little party right there in Mary's room or on the porch. She can blow out the candles and wish for something, and perhaps we can make the wish come true. I'll ask mother if I can give her the pretty blue-and-white ribbon Aunt Nell sent me, and Billy will let us take one of his puzzles, I'm sure."

"And I'll carry her a book," answered Jean. "And when the party is over, you'll come home with me and stay all night. I expect that your folks will be gone when we get back."

"Yes, I expect they will," smiled Barbara, "but we'll be so happy we won't care

a bit. Now let's see who can get to the house first."

And again two small girls went hopscoping across the lawn—this time on their way to make somebody else happy.

*Ashaway, R. I.*

### THE TOOL'S PICNIC

One day in the heart of the bright summer weather,

The carpenter's tools planned a picnic together. They started away for a stroll in the woods, In the brightest of spirits and gayest of moods. But ere half the day was completed, I vow, They all were mixed up in a riotous row.

First the nails misbehaved, and with weeping and clamor

Were one by one driven straight home by the hammer.

Then into a temper the mild gimlet flew, Because some one called her a positive screw. And the auger refused to converse any more, When he heard it remarked that he sometimes could bore.

The saw's reputation was greatly impaired By his conduct at lunch; for he boldly declared He could eat his way straight through a big lumber pile,

As he showed all his teeth in a broad, ugly smile. The hatchet grew cutting and sharp, and the tuss Would have ended, I fear, in a terrible muss, But the peace-loving plane smoothed them down in a trice,

And the rule helped to square things, till, as quiet as mice,

They journeyed back home at the set of the sun And told all their friends they had had the most fun.

—Ella Wheeler Wilcox.

### REVIEW OF THE BOOK OF ESTHER

Essay winning second prize, written by Elizabeth Van Horn (ten years old), White Cloud, Mich.

Ahasuerus was holding royal feasts for all of his servants and princes.

The king sent for Vashti, the queen, to appear before his guests to show her beauty, but she refused to do so.

Ahasuerus grew very angry and asked his wise men what he should do. Memucan said, "Why can't you make a law telling the people that Vashti shall come no more before the king, and let her royal estate be given to one that is better than she?"

The king thought this a good plan. He sent messengers all over the land to gather the fair young virgins. After one year of purification they entered into the king's presence one by one.

Among the young women gathered together was Esther, a Jewess and the daughter of Mordecai. She pleased Ahasuerus

### HOME NEWS

NORTH LOUP, NEB.—The intermediates enjoyed having the pastor with them last Sabbath and hope he will visit them regularly.

The prayer meeting Friday night was well attended and it was a good one. More than a dozen took part in the testimony meeting and altogether it was a meeting really worth while.

Under the direction of Eva Hill a very interesting vesper service was held Sabbath night from 7.30 to 8.00. Because of illness a number were detained at home so there were fewer pieces of special music than she had planned to have.

The Vacation Religious Day School is in full swing, though the attendance is not as large as in other years. No advanced students are in attendance. Vesta Thorngate is the supervisor and is assisted in the work by the following teachers: Mary Davis, Elinor Stillman, Birdie Marie Rood and Leona Davis.

The newly organized class of men needs new recruits. It is hoped those who have no other place to go will enroll in the class. Heretofore no definite lessons have been assigned, but questions of interest have been discussed with profit. A new teacher will be elected next week and the hope is there will be additions to the class at that time.

At Sabbath school last week the superintendent of the home department, the superintendent of the cradle roll, and the treasurer gave their reports. All show a healthy condition in the school, and prospects are that next year will be better than the year just closed. Nearly all classes elected teachers, and when other reports are given next week the work in the year will be going forward in a pleasing way. Many new faces are seen among the teachers.

At the regular Senior Endeavor meeting last Sabbath the delegates to the state convention at Kearney, Elsie Van Horn and Marcia Rood; gave very good reports. The remainder of the time was given to Miss Fucia Randolph, who told many interesting things about our denominational school in Fouke, where she has been a teacher for the past five years. Our society is proud that we had at the school last year two of our members, Misses Isaphene Allen and

(Continued on page 96)

more than any other virgin so he chose her for queen.

One time Mordecai discovered two chamberlains plotting to kill the king. He told Esther and she reported it to Ahasuerus. The two chamberlains were hung, and it was recorded in the book of the Chronicles before the king.

Haman was advanced so that he was above all the other princes. The servants and chamberlains honored him; but because Mordecai did not do this, Haman sought revenge on all Jews. He secured a decree for the destruction of these people, and Esther, hearing of this, decided to do something for them. She invited Haman and Ahasuerus to a banquet and seeing that she had won favor in their sight, gave them a second banquet not long after.

When Haman told his wife about Mordecai not honoring him she suggested having a pair of gallows made for this Jew. Haman decided to do this and had the gallows made.

Ahasuerus read of his life being saved by Mordecai's help and wanted to reward him, so he asked Haman what he should do for the man he took delight in honoring. Haman, thinking it was himself the king wanted to honor, said, "You can put fine clothes on him and have him ride through the streets with servants attending him." Ahasuerus then asked this to be done to Mordecai, which made Haman angry. The third time Esther entertained the king and Haman she pleaded for her own life and her people's. She accused Haman of wanting to kill them. This made Ahasuerus angry and Haman was hung on the very gallows he had prepared for Mordecai.

There was great rejoicing among the Jews. Two days were allowed them for killing their enemies. Haman's ten sons were also hung. Much feasting and joy followed. Mordecai was next to the king in his greatness and Ahasuerus' good deeds were written down.

A judge in delivering the charge to the jury said: "Gentlemen, you have heard the evidence. The indictment says the prisoner was arrested for stealing pigs. The offense seems to be getting a common one. The time is coming when this must be put a stop to; otherwise, gentlemen, we shall none of us be safe."—*Continent.*

## OUR WEEKLY SERMON

### PRESSING TOWARD THE MARK

PASTOR LENA CROFOOT

(Preached at Central Association, Leonardsville, N. Y., June 19, 1924.)

Text: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

You will notice the text has two distinct thoughts, the past and the future. The thoughts which crowd into the mind as it reviews the days which have gone, the pictures of past experiences which remembrance can paint in such glowing colors that they seem to live in the present, may either awaken or restrain endeavor. The spirit in which men meet the future may be uplifted or depressed by the thoughts which the past gives back to them.

There are heroic souls who only remember the hardships of the past in order to summon fresh resolutions for what new demands time may bring in its train. One soul moves out of shadows of sorrow, crushed under the sense of loss, with incentive and spirit taken away—another turns its memories of days now gone forever into the inspiration of service.

Men are not the victims of the past whether its days have been light or dark. Much has been said about the uses of memory. Much has been said about its perils. Both are there. And the spirit of a man's life is clearly revealed in the way in which he meets those perils and turns those uses to practical account.

Now my text speaks also of the religious use of memory. In one sharp and decisive sentence we are shown how the Christian man deals with the legacy of his past.

Paul is writing to people who seem to have been priding themselves upon what life had already given them. They were a little inclined to rest upon their oars. They were thinking and speaking as though they had attained everything of value and nothing lay beyond for them to win. That was

the subtle peril of their past experience. Its very greatness was in danger of robbing their future of opportunity. Here is the figure of a great man confronted with that spirit. He also has great experiences behind him on which memory loves to dwell. If they are tempted to live in the past, he has more reason still. But he will not. Life is a race in which the tension is never relaxed—a contest in which the backward glance can not bring the prize. He will not count himself to have apprehended. The race is not over. He will not think of the steps that have been taken because of the course which has yet to be covered. "One thing I do," he says, and that note of decision and finality is in his words, "One thing I do," forgetting the things which are behind and stretching forward like the runner to the things which are before "I press toward the mark." You see the force of the figure—the forward bent body of the runner; every muscle strained to reach the goal, the mind intent on what is in front, nothing in his thought which would hinder or distract him in the effort which has yet to be made. That is the picture of a Christian man as he stands between past and future. He has the forward look and the forward tread. No memory of victory or of defeat is permitted to slacken his pace or detain his steps. He lives in the present and his gaze is upon the future. If the past helps in the march of the day, then let memory live it over again. But if the past hinders, it must be put aside—forgotten. Yesterday must be sacrificed to today. There is only one urgent interest and all absorbing occupation—the course in front. Everything is subject to that. One thing I do, I press on. Whatever relaxes effort, is shut out of mind; whatever inspires it is cherished. One thing—the day's course to be run with the eye on the future goal. "Where there is no vision the people perish." So the vision is the Christian's outlook upon life, a vision of the Christ whom we are to follow—the mark we are pressing toward. If you find a man who lives in the past and shrinks before the future, you may know that such a man has but a faltering hold upon faith. If he is ensnared in past triumphs he has no vision of the greater things which God has prepared for them that love him. To live with God means to live for the future. The word on

the lips of faith is: One thing I do, I press on.

And now having glanced at the words of the text as a whole, I want particularly to think of the light it sheds upon the religious use of memory. With that purpose in view, we are brought at once face to face with that remarkable phrase, "forgetting the things which are behind." That phrase has an increasing wonder when we think of the man who wrote it and some of the things in his past experience which he seems willing to forget. It is easy to understand that Paul was not only willing, but even anxious to forget some of the things which memory recalled. How often, for example, must the memory of Stephen's face have haunted him, and the thought of his own part in that tragedy burdened his mind. Do you not think that the great apostle doubted again and again his fitness for his work, just because of the memory of what happened on that day? It is not strange that he should want to forget that. But it is surprising that he should make no distinction between things like that and some of his other experiences. How, for example, should he ever want to forget the day on the road to Damascus—the day that changed his whole life? You would have thought that he would dwell on that memory, and keep it ever in mind. There are other things of a like nature also—for this letter to the Philippians was probably the last letter he wrote—it was the work of an old man with the best part of his life behind him. Yet here he is nearing the end, determined to forget the past in his concentration upon the future. It is a wonderful picture; but we must not misunderstand its meaning. The word "forget" might lead us to suppose that Paul wanted to wipe the past out of mind altogether; yet I do not take that to be the meaning at all. To erase the past in that complete sense would be to lose all causes of thankfulness, all sense of gratitude at the wonder of God's ways. And that is certainly not the spirit of these words, or of the man who wrote them. We know well enough from his letters that Paul looked back over his life and marveled at the miracle of God's grace, which in spite of everything had accepted him and found a work for him to do. For all his victories he gave continued thanks. He says in one of his

letters, "I thank my God who has always caused me to triumph in Christ." Even in seeming defeat Paul discovered spiritual victory, and he did not forget to give thanks for what the world would call his weakness. The man who wrote to others "in everything give thanks" practiced what he preached. The memory of the past overwhelmed his soul with thankfulness to the God who had led him and used him in such wondrous ways. To him, forgetting the past did not imply the thankless spirit. He never looked back, save to look up. This is God's will for every child of his—that men should forget the past and stretch forward towards the mark. God wishes no child of his to go through life with the backward look. Whatever the past may have been—it is not God's will that it should hinder us.

There are souls that can not help recalling memories of downfall; and in consequence they are depressed. There are many lives that long above all things to be able to say, "I will forget the things which are behind." The trouble is that they can not. But because God is what he showed himself to be in Christ, every soul can claim to say, "I will forget the things which are behind." That word can not be said of ourselves, but it can be said by every life which lays hold of God's promises of forgiveness and restoration. For the very first of his dealings with the soul is to set it free.

But if past failure has its perils, past victory has even more. The gravity of this danger lies in the fact, that while every man must long to escape from the thought of defeat, few wish to be free from the memories of triumph and success. How often do you discover in human life a growth in spirit up to a certain point, till success smothers it, and idle contentment takes its place. In all spheres of life you may mark that tendency and nowhere is it more evident than in religion. Measuring themselves by their fellows they find little reason for criticism and heart-searching.

How few of us are in this attitude of straining forward shown by Paul; we have become victims of our past. We have the warrant of the gospels for saying that such a state is the gravest into which any soul can fall. It was the self-satisfied with whom our Lord could do nothing. Before



Christ can do his work in any life its contentment has to be shaken; and if that is a danger which belongs to individual men it is surely evident enough in communities. History is one long illustration of the truth that only the nation that is pressing on is secure. So it is, too, with the churches. We are sometimes inclined to exalt the church which can number amongst its names great saints. Great names are noble gifts which can not be forgotten. But, churches are subject to the same tendencies which affect secular societies; and no church can live upon its past. As with men and nations, so with churches—*life* is bound up with the forward step, and the eyes on the distant goal. Our hearts are filled with praise as we think of the years that have passed, and all that they have witnessed—of great and hallowed names, of tasks accomplished, and victories won. We are thankful also for God's continued goodness to us, for all the evidences that his spirit is still with us, and his blessing upon our work. These thoughts and memories unite to inspire our worship tonight. But in the midst of such memories we need to remind ourselves that the God to whom we look in gratitude summons us forward. He has new tasks for us to do. There are conquests yet to be made.

We, no more than others, can afford to

rest in the past. There is a real sense in which we, too, must forget the things which are behind; and press on toward the mark. The past is a book filled with the record of God's goodness. Out of that book we are gathering inspiration and trust for the present, which God has given us to work in, and the future which he gives us to work for. The tasks of today are no less than the tasks of yesterday—the opportunities are just as great, the call just as urgent. And above all, there rules the Christ whose grace and power are as much ours as they were our fathers'. The God of yesterday is the God of today—his call the same, his power undiminished. To recall his goodness is to offer ourselves and to renew our trust that he will use us as he has used every soul which has given itself to him.

So tonight, as we are met together in thankfulness for all that God has done, the call reaches us to offer ourselves for all that God has yet to do. That call is clear and certain. Forget the things which are behind. Reach forward to the things which are before. Press on. "And God, even our own God, shall bless us."

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## DEATHS

BARBER.—Julia Lucinda Stillman was born November 18, 1844, in Madison County, N. Y., near DeRuyter, and died at the home of her daughter, Mrs. Julia Maxson, June 23, 1924 at the age of 79 years, 7 months, and 5 days.

At the age of 18 years Miss Stillman was united in marriage with Augustus Hull, son of Elder Varnum Hull, who died in 1864 in the Civil War service and was buried at Chattanooga, Tenn. To this union was born one son, Varnum Augustus Hull, who lives in Anahuic, Tex.

Mrs. Hull was again married April 24, 1868—this time to Rowland A. Barber, who died November 13, 1911. To them were born two children—Roland E. Barber of Portville, N. Y., and Mrs. Julia M. Maxson of Little Genesee, N. Y.

Mrs. Barber united with the church at an early age and for many years has been a member of the East Portville Seventh Day Baptist Church.

There remain to mourn her departure besides the immediate family: one step-daughter, Mrs. Flora Clark of Little Genesee; two half-sisters, Mrs. DeEtte Coon of Nortonville, Kans., and Mrs. Adelia Maxson of North Loup, Neb.; also nine grandchildren, fifteen great-grandchildren and a large group of friends.

Farewell services were held at the home of her daughter, Mrs. Julia Maxson, on the afternoon of June 26, 1924 with Pastor G. D. Hargis officiating. Interment was at the East Portville cemetery.

G. D. H.

GREENE.—James B. Greene, son of Amos P. and Nancy Wilbur Greene, was born at South Coventry, Conn., November 4, 1857, and died at his home in Ashaway, R. I., June 25, 1924.

He was married to Mary A. Johnson. To them were born one son, Arthur Adelbert, who died in his twenty-fourth year. On January 12, 1901, he was married to Mrs. Mary A. Chappel who survives him, the ceremony being performed by Rev. C. A. Burdick.

Mr. Greene was a hard working man, having spent all his life on the farm, or doing farm work. He was not given to public affairs, and attended strictly to his own business. One who had known Mr. Greene for many years remarked on the day of the funeral: "If he ever did a man a wrong it was a mistake of judgment, not of will."

Aside from his wife, he is survived by one brother, Wanton P. Greene, and four step-children—Jennie, John, George and Herbert.

Funeral services were held from the home Sabbath afternoon, June 28, conducted by Pastor A. L. Davis, and the body was laid to rest in the First Hopkinton Cemetery.

A. L. D.

DAVIS.—Phebe M. (Bowen) Davis was born at Rapids, N. Y., December 22, 1851, and died at Jackson Center, Ohio, July 3, 1924, aged 72 years, 6 months and 11 days.

For several years prior to 1886, she engaged in teaching school. In 1886 she was united in marriage with Deacon J. H. Babcock. To this

union there was born one son who died in infancy. Brother Babcock was called to his reward, January 21, 1904, and in 1906 Mrs. Babcock was married to Rev. D. K. Davis. In 1919, she was again left a widow. Data concerning her early Christian life are not available, but for many years she has been a loyal member of the Jackson Center Seventh Day Baptist Church.

She was a woman of sterling worth and possessed a strong personality. She leaves an entire community to mourn her departure.

Farewell services were held Sabbath afternoon at the Seventh Day Baptist church, conducted by her pastor, and the remains laid to rest in the Seventh Day Baptist Cemetery.

W. D. J.

He who banishes religious instruction from the school tears the sun from the heavens, takes the spring from the year. Religious instruction belongs to the being, to the substance, of education.—*Trotzen-dorf*, 1546.

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HOME NEWS

(Continued from page 91)

Leo Green, and an erstwhile member, Mrs. Angeline Allen.

The Christian Endeavor business meeting, held in the church basement Sunday evening, was largely attended and the time was profitably spent. The report of the Finance Committee was received, including the budget for the year. It was estimated that we plan to raise \$181 this year for running expenses, and church funds; \$100 was pledged at the meeting. Other reports were read and adopted. It was voted that the society give a play in the near future, and a committee was appointed to look after it. Oscar Babcock was appointed to prepare our exhibit for Conference, and Mary Davis was made our official delegate to attend the yearly meeting of our people.

—The Loyalist.

We can not maintain this Constitution without insisting upon its being followed. We can not maintain it by laughing at those who try to make a joke of it. We can not maintain it by being tolerant and liberal and indifferent towards those who attack it. We must stand for it when it is challenged. And it is being challenged today, here and there in a hundred directions.

This Constitution provides for free, popular government. Under it we have a democracy in which all the people have their part in government. Every officer, legislative, executive, judicial, military, is the servant of all the people—not of any class, not of any group, not of any calling, not of any race, not of any religion; but all. And this is fundamental to our democracy.—*Elihu Root at recent convention to celebrate anniversary of signing the Constitution.*

"In man is to be found the image of God."

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Theodore L. Gardner, D. D., Editor  
L. H. North, Business Manager

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Sabbath School. Lesson V.—August 2, 1924

THE FIRST DISCIPLES OF JESUS. John 1: 35-51.

Golden Text.—"Jesus saith unto him, Follow me." John 1: 43.

DAILY READINGS

July 27—Pointing Men to Jesus. John 1: 35-42.

July 28—Jesus Finding Men. John 1: 43-51.

July 29—Requirements for Discipleship. Luke 8: 34-38.

July 30—Following the Good Shepherd. John 10: 11-18.

July 31—Following the Great Shepherd. Heb. 13: 16-21.

Aug. 1—Following the Chief Shepherd. 1 Peter 5: 1-11.

Aug. 2—Wisdom's Happy Ways. Prov. 3: 13-18.

(For Lesson Notes, see *Helping Hand*)

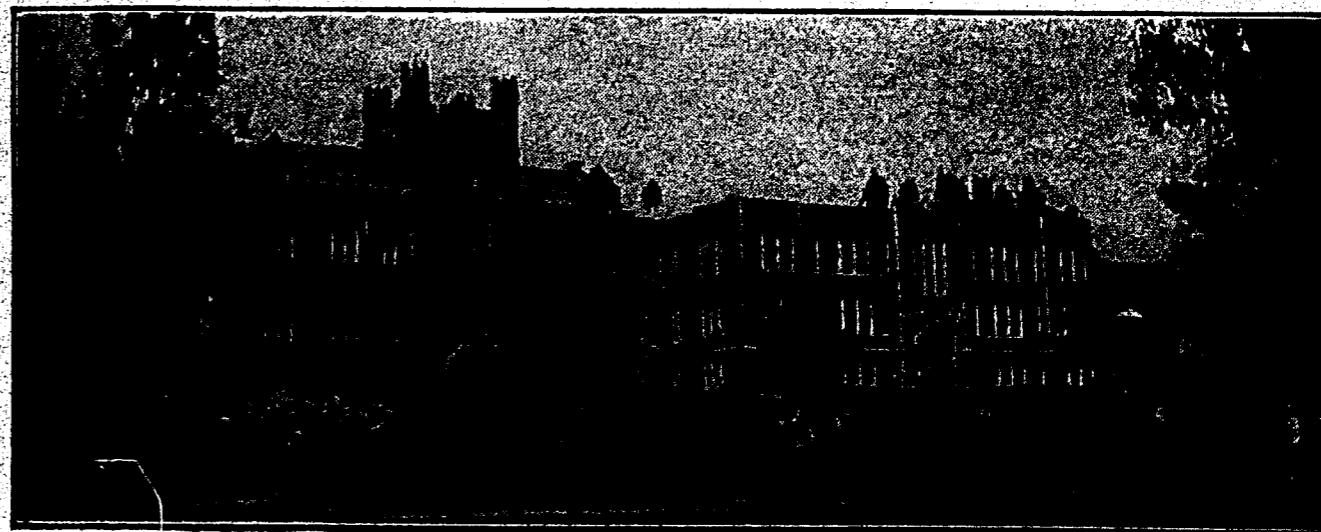
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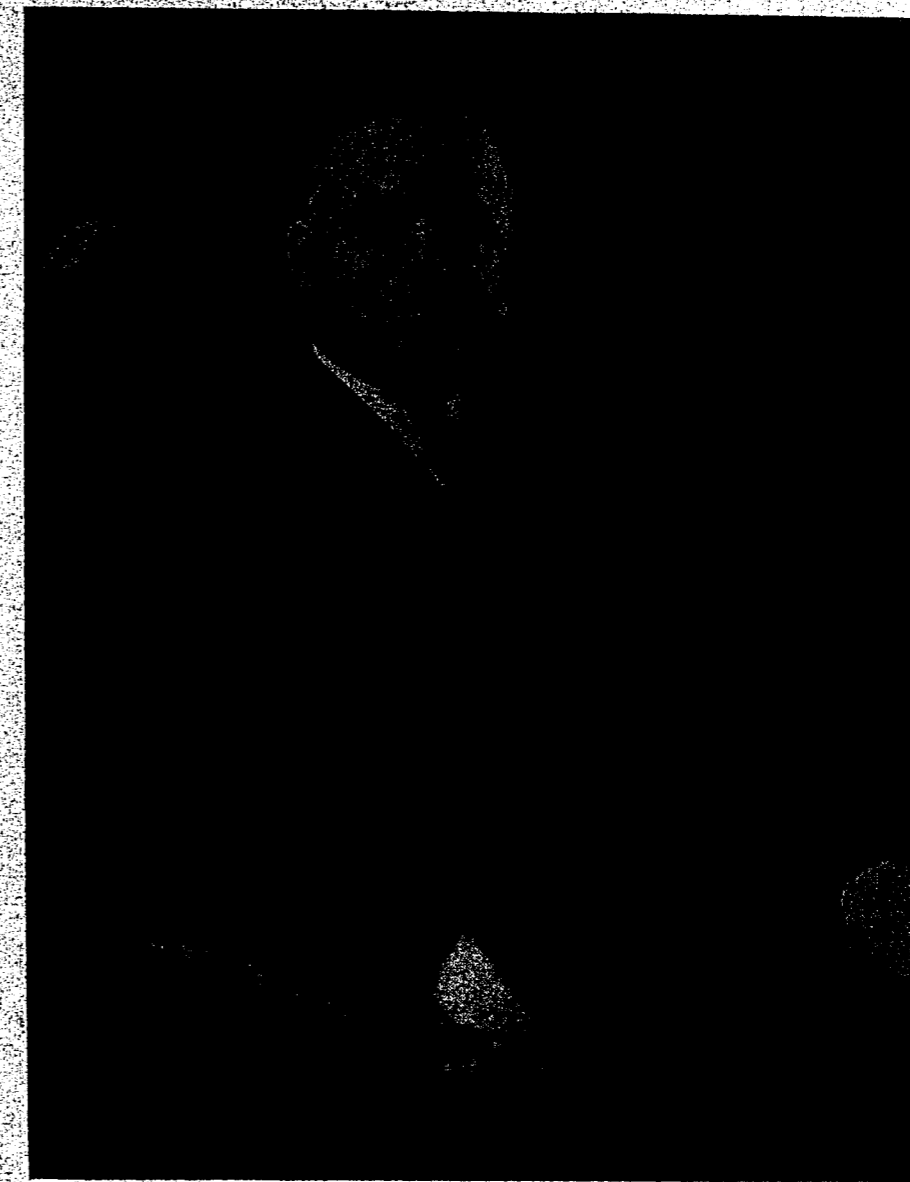
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