

The Sabbath Recorder

Important Meetings

for

Seventh Day Baptists

THE COMMISSION

Lake Geneva, Wisconsin

August 12 - 14

MINISTERS

Milton Junction, Wisconsin

August 15 - 17

GENERAL CONFERENCE

Milton, Wisconsin

August 19 - 24



ALFRED EDWARD WHITFORD, M. A.,
President Milton College

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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Director of New Forward Movement—Rev. Ahva J. C. Bond, Plainfield, N. J.

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COMMISSION

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

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

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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Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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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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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 28, 1924

WHOLE No. 4,143

The Historical Pageant Centennial at Nile, N. Y. Sunday night at the Western Association was given to a most interesting historical pageant, under the direction of Mrs. Mary Whitford. This was the climax in a fine program that had been presented during the four days of the association, and was highly appreciated by an audience that crowded the house to its capacity.

The pageant was arranged in four episodes, each one preceded by a prologue, or announcement by the pastor as to the time covered by the episode about to follow.

The introductory exercises consisted of a voluntary and a quartet: "My Mother's Bible," which was followed by a song composed by Mrs. Whitford, sung by a class of young ladies, in the familiar strains of: "The Little Brown Church in the Vale," as follows:

OUR LITTLE CHURCH IN THE VALLEY
There's a dear little church in the valley,
Its teaching I'll never forget.
No spot was so dear to my childhood
As God's house in the vale where we met.

CHORUS

Oh, yes, yes, yes, we love the old church
near the wildwood,
Sweet memories cling round it still,
And the lessons we learned there in childhood
Still with rapture our weary souls thrill.

How sweet on a bright Sabbath morning
To list to that clear ringing bell.
Its tones were so urgently calling,
"Oh, come to the church in the dell."

CHORUS

Oh, yes, yes, yes, oh, yes 'tis the bell in the steeple
Ringing out sweet and clear on the air,
Proclaiming God's love for his people,
As it calls them to worship and prayer.

From that dear little church in the valley
Went forth loyal hearts true and brave
To tell sinful man the glad tidings
Of God's wonderful power to save.—Chorus.

O Father in heaven, we thank thee,
For a hundred long years 'twas thy will
To bless that dear church in the valley
Oh, we pray thee watch over it still.

Oh, still let thy watch care be o'er us
And thy guidance in all that we do.
Like a pillar of cloud hover o'er us,
To guide till life's journey is through.—Chorus.

This prepared the way for the first episode. As the singers retired, Pastor Osborn came upon the platform accompanied by two boys, the pastor holding a scroll in his hand. The boys stood, one on his right and the other on his left. Each bore on his breast a placard with large plain figures which all could read. Upon one was 1824 and on the other 1849, the dates covering twenty-five years of early history.

The pastor then delivered the following:

PROLOGUE TO EPISODE I

The Seventh Day Baptist Church of Friendship, N. Y., was founded one hundred years ago, with thirteen members. Elder John Greene was the first pastor.

The little church was built near Van Campen Creek, next to the old cemetery, where the Whitford home now stands. During the first twenty-five years the following men served as pastors: Elders, John Greene, Walter B. Gillette, Zuriel Campbell, and B. F. Robbins.

At the close of the first period the church had one hundred and forty-eight members.

The platform had been arranged to represent an old-time meeting house, with ancient pews enough to seat the original thirteen members and the sexton and deacon; and there was a stand and large Bible for the preacher.

As the pastor and two boys retired after the "Prologue," in came the sexton to prepare the room for the services. He hustled about, lighting several tallow candles, dusting the floor and the benches, until the old minister came in, dressed in old style, wearing a tall stove-pipe hat, and took his place at the table. The bell in the tower began to toll, and soon the worshipers began to come in. As they entered, one or two at a time, they were greeted by the sexton and shown to a seat, until thirteen were seated.

The singing was congregational, and the chorister used an old-time tuning fork which he thumped against a pew, placed to his ear, and by its aid soon gave them the key.

In a genuine old-fashioned drawl, the quaintly dressed worshipers sang: "How firm a foundation ye saints of the Lord." All stood while singing, and preacher, sex-

ton, chorister and laymen acted well their parts.

After the scripture reading by the minister, all again joined in singing: "Faith of our fathers." In fact everything during the entire pageant excepting the brief "prologues," was given in songs. With uplifted hands the minister dismissed the meeting. This ended the first period of the pageant.

PROLOGUE TO EPISODE II

The prologue to the second quarter of the pageant was delivered in the same manner as was that of the first, only the dates borne by the two boys were, 1849 and 1874.

Pastor Osborn said:

In 1849, a new church was built on the present site.

During this period the Sabbath school was established in 1854, and towards the latter part of the period, the Ladies' Aid and the Missionary societies began their work.

The ministers during this period were: Elders, Joel C. West, Leman Andrus, L. A. Platts, J. L. Huffman, and B. F. Rogers.

During 1875 and 1876 the church had no pastor.

This second episode represented the work and growth of the church during the second twenty-five years in its history. First, the Spirit of the Sabbath school marched in with a star in her crown, and sang: "When he cometh, when he cometh to make up his jewels." (The song, "Little children who love their Redeemer," had already been sung.) And when the Spirit of the Sabbath school ceased, in came from both sides a flock of little children, and, standing under the out-stretched arms of the teacher, they followed her song with, "Jesus loves me, this I know; for the Bible tells me so."

In the second part of this episode, after the children had retired, the Spirits of the Missionary society of the church appropriately dressed,—three ladies—marched in, singing the old missionary hymn:

From Greenland's icy mountains,
From India's coral strands,
Where Afric's sunny fountains
Roll down their golden sands;
From many an ancient river,
From many a palmy plain,—
They call us to deliver
Their lands from error's chain.

Next came the Ladies' Aid society, bearing a quilting frame which they soon put in position for work and began quilting. Then the "Spirits of the society" came and stood back of the quilt, while all sang:

Work for the night is coming,
Work in the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Helping God's work to prosper
Without a plan delayed,
Loyal, we'll work together
For we're the Ladies' Aid.

The third episode in the pageant extended from 1874 to 1899. These figures were worn by the two boys, and the pastor's prologue was:

God's blessing has followed the little church, and it has been enlarged and improvements have been made, while new organizations have paved the way for the young to take part in the Master's service.

During this period, in 1898, the Christian endeavors were active and through their efforts a large bell was hung in the steeple. A Junior society also was organized and the Ladies' Aid and the Missionary societies combined.

The pastors during this period were: Elders, Walter B. Gillette, Charles A. Burdick, L. C. Rogers, H. B. Lewis, M. B. Kelley, George B. Shaw, and W. D. Burdick who remained until 1905.

The first scene in this period represented the joining of the two woman's societies. The Spirits of the Missionary society and the Ladies' Aid came upon the platform from opposite sides and joined hands, while other members followed, and, facing each other, they all sang: "Blest be the tie that binds." Then the Spirit of the Sabbath school re-entered and the children from both sides of the stage joined her in the center, and sang: "Happy little workers." Then several members of the original Christian endeavors came on from opposite sides, led by Rev. Willard D. Burdick on one side and Mrs. Burdick on the other. At this point Mr. and Mrs. Burdick stepped forward and sang: "Oh! hark, hark, hark!"—and, as they paused a moment the bell in the steeple began to ring, and continued to ring during the entire song:

Oh! hark, hark, hark!—
Oh, yes, 'tis the bell in the steeple,
Ringing out sweet and clear on the air;
Proclaiming God's love for his people,
While it calls us to worship and prayer.

Our readers will recognize this as the chorus of the first song of the pageant: "Our Little Church in the Valley." This inspiring call to service ended the third episode. It was an impressive demonstration of the work of a growing and loyal church for a quarter of a century.

The audience had been led to expect something very good in the fourth episode and were not to be disappointed. This was indeed the most thrilling of all.

The numbers on the two boys connected with the last "Prologue" were 1899 to 1924. The pastor's words were:

The years have come and gone, and 1924 finds the little church grown in numbers, advanced in methods, and still striving to serve God; though in a different way from that of the thirteen members who worshiped here one hundred years ago.

What the next century has in store for the Nile Church only God can foretell. But after the record of the past hundred years, we need not be discouraged. With God's blessing on our efforts, we may expect still greater progress in the years to come.

The pastors for the past twenty-five years were: A. J. C. Bond, James L. Skaggs, Herbert L. Cottrell, William M. Simpson, John F. Randolph, and Lester Osborn, our present pastor.

This closing episode included the period of the World War. Ten of the boys entered the army and nine came back. A pedestal had been fixed against the wall in the center, back of the stage, draped in white. On top of this was a rod holding up a golden star for the boy who had fallen.

The pageant opened by a company of ten girls who marched in singing: "Keep the Home Fires Burning." There were drum-beats outside, and as a quartet sang: "Tramp, Tramp, Tramp, the Boys are Marching," in came nine young men in khaki, taking their places in front of the girls. Then the girls handed the Stars and Stripes to the leaders and the boys counter-marched and formed a line against the wall with the gold-star pedestal of their fallen comrade in the center. Thus they stood just behind the line of girls, while the girls decorated the gold-star altar with the flags.

This made a splendid tableau, and all stood in position while the great congregation joined with the soldiers of the war and the soldiers of the Cross in singing Julia Ward Howe's matchless song, "The Battle Hymn of the Republic":

Mine eyes have seen the glory of the coming of the Lord;
He is trampling through the vineyard where the grapes of wrath are stored;
He hath loosed the fateful lightnings of his terrible swift sword;
His truth is marching on.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat.

Oh! be swift my soul, to answer him, be jubilant my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free:
While God is marching on.

After this the ex-pastors came on accompanied by the present pastor, making a double quartet, and sang together.

Chairs were then placed at the front, and all the "Spirits" who had taken part stood behind them. In the middle chair the editor of the SABBATH RECORDER, an old Nile boy, was placed, and "Aunt Ret" took the chair at his right, while Missionary Eugene Davis and wife were on his left. Then the old church members filed up and took places on the edges of the platform.

The congregation arose and joined in singing: "God be with you till we meet again," and the closing prayer was by the editor.

Thus ended one of the greatest days the Nile Church has ever known.

True Loyalty and Good Cheer A letter just received brings cheer to the RECORDER, not merely because money is sent for subscriptions; but on account of the spirit of true loyalty to an aged father and to the causes that father loved.

After naming the three members of his family living in different places, whose subscriptions are sent, the writer explains regarding the fourth subscriber as follows:

We learned that father had discontinued his subscription after taking the RECORDER fifty-one years because he could not see to read it any longer, and he found it hard to meet the expense. But I want it sent to him just the same; for a portion of it, if not all, can be read to him by others. He always looked for it, and if it was delayed one day he would wonder if it was lost. So I know it was a comfort to him when it did come.

He will be ninety years old on August 16, if he lives until that time. He has been a faithful member of the Seventh Day Baptist Church from childhood.

Loyalty to the things our fathers loved—respect for the faith of father and mother, make a strong tie binding generation after generation together. Had it not been for such a spirit of loyalty, our denomination

would have perished long ago. The sad fact that too many children are willing to go back on the faith of their fathers, will account for most of our losses and gives rise to most of our fears regarding our future prospects.

Another good letter that came in the same mail with the one mentioned above, says: "I am sending the money for my RECORDER to pay for this year and next, to make up for my tardiness this year."

Not every one who chances to fall behind in payment for the SABBATH RECORDER is as thoughtful, and considerate of our interests as is this good friend. But we do have reason to be thankful that a large number of our readers are loyal, and anxious to help the good cause along. Things like these help us to "Thank God and take courage."

Reduced Rates to Conference Those who anticipate a trip to Conference at Milton, Wis., in August, will find something about railroad fares to their interest in the communication on another page from the Transportation Committee, G. M. Ellis and Doctor G. W. Post, of Milton, Wis.

Those who contemplate going by automobile should read W. M. Davis' letter on another page concerning the best roads for such a trip.

Both members of the committee, and Mr. Davis will gladly give any further information needed if you will write them. Their addresses appear in connection with their articles.

THE TWENTY-FIFTH ANNIVERSARY OF THE PRINCIPALSHIP OF DOCTOR CORLISS F. RANDOLPH

PRESIDENT BOOTHE COLWELL DAVIS

(Address delivered at the Fifteenth Avenue School, Newark, N. J., May 29, 1924.)

There are many reasons why I esteem it an honor and a very great privilege to participate in this twenty-fifth anniversary of the principalship of Doctor Randolph at the Fifteenth Avenue School. We were boys together in the hills of West Virginia. His father and my mother were second cousins and were of the same Fitz Randolph stock, descendants from Mayflower emigrants.

Our parents on both sides were life-long friends, as well. We enjoyed the same kind of rural school opportunities, in the early days of West Virginia's separate statehood, and when the free school system in that state was in its infancy. Then in early manhood we both attended the same college in New York State, Alfred University. We both selected for our wives, New Jersey girls. You see we like the New Jersey type of girls.

After graduating from Alfred, Doctor Randolph went to Columbia University for his post-graduate course and I went to Yale. We sometimes differed as to which was better, Columbia or Yale, but we never had any hard feelings about it. Doctor Randolph then entered public school work and I went back to our Alma Mater and entered upon college teaching and administration. During these years we have co-operated in our work in many ways. Doctor Randolph has been a trustee of Alfred University for many years and a frequent lecturer at the college. A few weeks ago he gave a lecture on Edgar Allan Poe that was pronounced the most scholarly, complete and discriminating lecture ever delivered at Alfred University on any literary topic.

In 1920, when I had completed a quarter of a century as president of Alfred University, he came up to celebrate that twenty-fifth anniversary with us and did me the honor to deliver the principal address in connection with the celebration. A little later your superintendent, Doctor Corson, attended our commencement and gave a very scholarly address and Alfred adopted him as an honorary alumnus, and conferred on him the degree of Doctor of Laws.

Now that you are celebrating the twenty-fifth anniversary of Doctor Randolph's principalship here, you can easily see how much happiness it gives me to be present and have a part in this unusual celebration; and to join with you and all of Doctor Randolph's friends in Newark in extending congratulations and hearty good wishes for yet many years of happy and successful service in this school.

Much of the good of this celebration would be lost if it were not a benefit to the students. I should like to make my part in this celebration, where hundreds of your public school pupils are present and participate, produce in all of you a new interest

and appreciation of educational values. I should like to take your principal, Doctor Randolph, as an illustration of the benefits to be gained by a good use of all one's educational advantages.

You are here in this fine school, in this splendid city school system, with all the advantages that money, interest in public education, superior teachers and all modern equipment can provide. There are always pupils who do not appreciate and use these advantages. They drift along in an indifferent and careless way and do not get half the benefit from school that they might. Such an occasion as this should awaken a new interest and realization of the value of school privileges. A large percent of grammar school pupils never finish the course and graduate from the school. Some of them have not the ability but most of them have. They lack the interest and disposition. Only about a tenth or an eighth, one in ten or one in eight at most, of our young people go on from the grammar school to the high school and graduate there. Then only one out of every two hundred goes to college. Yet there are here in America the finest educational advantages to be found anywhere in the world for both high school and college training.

Now see what opportunities a young man or woman throws away who fails to take advantage of these privileges of high school and college training.

First, all professional opportunities are closed to one who has not a high school education. One can not even enter a law school or a medical school or a divinity school or an engineering school or a teacher training school, without first having a high school course. All professional doors are closed without such training.

Then business and public life have little opportunity for one with no high school or college training.

I am not saying that common labor is not honorable or necessary, but if all our people could do nothing but common labor, who would be our engineers, our law makers, our lawyers and judges, our doctors and teachers and artists, and business people? There is no scarcity of people who can do the common things, but it is hard to find people who can do the big and important things in life.

Second, then think how much more

happiness you can enjoy yourself and can give to others if you have a liberal education. Most people do not realize that one of the greatest privileges and duties we have is to give pleasure to other people. A large part of one's success or failure in life depends on his ability to give other people pleasure. The art of conversation is one of the most important of the pleasure-giving accomplishments. A good conversationalist must be intelligent, and informed; disciplined in mind, in taste, in humor, and in courtesy. So music and art and many other branches of our education have for their main purpose the giving of happiness or pleasure to others. How dull and stupid everybody would be if education did not equip us to be pleasing to others.

I could mention the increased ability to earn money and to acquire property, and many other things which education accomplishes for us besides the power to be useful citizens, to be happy ourselves, and to make others happy; but these results of education are sufficient, I am sure, to make you see how foolish a boy or girl is to neglect the great advantages which an education gives.

But I wanted to use your principal, Doctor Randolph, as an illustration of these advantages. I might take your superintendent, Doctor Corson, or many others, as good illustrations; but since you know Doctor Randolph so well, I want to take him as an illustration.

His home was in a rural country, in the new state of West Virginia. Public schools were just beginning there when he was a boy. The school year only lasted three months—December, January and February. The school was an ungraded, country, district school. There were no good roads and few bridges over streams. Your principal, as a boy, tramped those muddy and snowy roads and walked logs over streams, to get fifty or sixty days schooling a year in such a poor little school as I have described. There were no high schools in that country in those days. In some of the larger villages there were private, select or subscription schools. When he had gotten all he could from the district schools, he went away from home to the select school. He had to pay board and tuition both. This was *his* high school.

Then he went five hundred miles from

home into New York State to go to college, and after graduating there he went to Columbia for further study.

Now the point I am illustrating to you, by the educational efforts of your principal, is that by a good use of even very much fewer advantages than you have, he had the door of opportunity opened for him to a high professional career, useful and remunerative. By study and training, he was enabled to give enjoyment and benefit to thousands of students in his schools and elsewhere and he has enriched his own mind and character beyond that which would have otherwise been possible, so that today thousands of people are sharing his joy and finding joy for themselves in celebrating this quarter of a century of splendid service in this great public school.

Boys or girls are more fortunate today than boys and girls have ever been in any previous time; and boys and girls in this state and in this city are more fortunate and blessed than in many other places, because of the very excellent schools and teachers you have. But besides these advantages, there are the best high schools, colleges and universities near at hand, all about you, that can be found anywhere in the world. Any boy or girl of average ability, by perseverance and courage and industry, may climb high in educational attainment and in usefulness and honor in life.

It is my hope and expectation that this celebration which you are enjoying so much today will result in helping the boys and girls of this school to make the best possible use of their opportunities, and to aim high in lives of attainment and usefulness.

There happens to be teaching in one of the high schools of Paterson, N. J., your neighboring city, a young woman who graduated from Alfred University. Through her interest in education and the inspiration of her life, she has sent scores of young people from her school to college. Fifteen such young people are in college at Alfred this year, and I am told that seven new ones will enter with the freshman class this fall. Who can estimate the good that will come to these young folks and to the world because of the influence of this one educated woman?

Now it is because of the great service

which this school has rendered in the last twenty-five years, and is now more than ever able to render for the future, that I extend my heartiest congratulations to the Fifteenth Avenue School, to the City of Newark, and to my kinsman and lifelong friend, Doctor Randolph, for the distinction of his twenty-five years of achievement here and for the great progress of the school during these years of his service. And I wish for him and for the school yet many years of service together in the high and delightful fields of education.

REDUCED RAILROAD RATES TO CONFERENCE

Special summer tourist rates are being offered by various railroads to certain Wisconsin points, including Walworth and Palmyra, both places being near Milton. Palmyra is but twenty miles away. Both towns are on the same railroad as Milton and Milton Junction, the Chicago, Milwaukee and St. Paul. Ask your local agent for information as to rates, etc. Those using these tickets should ask for a round trip ticket to Palmyra (or Walworth) and should come to Milton by the way of Walworth and Janesville on the Chicago, Milwaukee and St. Paul Railroad and request the conductor for a stop over at Milton. Before returning, the ticket must be validated by the ticket agent at Palmyra (or Walworth). Stop over privileges may be enjoyed at any point going or coming, up to the last of October.

There will be the greater saving by buying your ticket to Palmyra. Stop overs can then be made going or coming at Walworth if desired without any extra expense whatever.

Your committee stands ready to give all desired information regarding any points involved in your transportation plans for Conference and you are cordially urged to write the committee for such information as you may desire regarding railroad or auto routes, etc.

At a later date we shall give information about railroad time-tables, etc.

G. M. ELLIS,
DOCTOR G. W. POST,
Transportation Committee.

Milton, Wis.
July 18, 1924.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

ORIGIN AND PERPETUITY OF THE SABBATH

Not one of the Ten Commandments, in its essence, originated on Mount Sinai. No new law was given there. The commandments were all written in human nature before they were written on stone.

It is true that the fourth commandment is the only one of the ten that refers to its former existence and that enjoins its continual observance, but it is doubtful if any man questions the pre-existence of the others in human consciousness of right and wrong.

But why is it that only one of the Ten Commandments refers to its former existence? Whatever may be the answer to the question, it is manifestly true that the observance of the Sabbath was exemplified by the Creator after he completed the work of creation, and was the first of the ten so given to man. This commandment was also enforced in the incident of the manna in the wilderness before Israel came to Sinai. The Sabbath therefore preceded the Mosaic Law and it survived the passing away of the Old Testament dispensation.

Just before Jesus closed his earthly mission, he predicted the coming destruction of Jerusalem which was to occur, and did occur, seventy years after his death, and so after the close of the old dispensation, he then recognized the survival of the Sabbath when he said: "Pray ye that your flight be not in the winter nor on the Sabbath day." Matt. 24:20. Jesus also said: "The Son of man is Lord also of the Sabbath day." It is unthinkable that Jesus was Lord of an institution that was then at its death. Nay verily! It was permanent for God made it for man and it must abide while man remains on the earth and needs it.

How then say some among you that the Sabbath passed away with the fulfillment of the Mosaic types and Jewish ceremonial law?

The fourth commandment stands in the heart of the decalogue between the first and second tables, linking them into one code,—the law of man's duty to God and to his fellow man. It came into existence with man, was made for him and has guided him in his religious and domestic life, placed his social and national life upon a permanent basis, and given it strength and coherency and character. It was present at man's origin, it has guided him through his history, it is linked with his destiny. It is the atmosphere of his spiritual life without which his soul would perish.—*Bulletin of the New York Sabbath Committee.*

VOCATIONAL COMMITTEE BEFORE THE DETROIT CITY COUNCIL

ACTS TO SECURE FULL EXEMPTION FOR SEVENTH DAY OBSERVERS
ELDER R. B. ST. CLAIR

On July 18, 1924, the Seventh Day Baptist Vocational Committee was given a hearing by the Detroit City Council at which time the following petition was read by the clerk in open council:

Detroit, Mich., July 17, 1924.

To the Honorable,
The Common Council of the City of Detroit,
Michigan.

GENTLEMEN:

On behalf of the Vocational Committee of the General Conference of the Seventh Day Baptist Churches, I desire to present certain supplementary evidence to that of my original petition presented to you under date of July 10.

Those whom I represent are included in the exemption clause of the proposed Sunday Closing Ordinance (an ordinance to amend Chapter 98 of the Compiled Ordinances of the City of Detroit, 1920, etc.), which, in Section 6, lines 9 to 22 inclusive, purports to exclude from the penalties of the ordinances:

"any person who conscientiously believes that the seventh day of the week should be observed as the Sabbath and actually refrains from conducting or engaging in the business...or performing other secular business on that day."

We wish to point out to your honorable body that the proposed ordinance is not worded explicitly enough to secure the exemption for those who conscientiously observe the scriptural seventh day of the week as the Sabbath.

The day which is conscientiously observed as the Sabbath by seventh day people (whether they be Hebrews, Seventh Day Baptists, Seventh Day Adventists, Seventh Day Pentecostals, Church of God and Saints of Christ, Church of the Living God, or other seventh day adherents) is from sunset Friday until sunset Saturday; but in no case from Friday midnight until Saturday midnight, the limits of the calendar seventh day

of the week. See definition in the *Standard Dictionary* (1901),

"Sabbatarian—A Christian who observes the seventh day of the week, holding the Jewish Sabbath (often strictly from sunset on Friday to sunset on Saturday) as still obligatory; as, the Seventh Day Baptists, are *Sabbatarians*."

Or, again, from *Seventh Day Baptists in Europe and America*, Vol. 1, p. 95, Dr. Edward Stennett, a prominent Seventh Day Baptist minister, in 1664,

"Besides asserting the duty of keeping the seventh-day Sabbath, taught that it ought to be commenced after the manner of the Jews, at sunset on Friday."

And from the same volume, at page 188, the Seventh Day Baptist General Conference again re-stated its position concerning,

"The beginning of the Sabbath at sunset on Sixth-day (Friday)."

The (First-Day) *Baptist Teacher*, Jan. 7, 1897, points out:

"The day was not reckoned from midnight to midnight, but from sunset to sunset, and this custom is still widely prevalent in the East. The Sabbath begins, as in the olden time, on Friday evening."

The *Baptist Teacher*, Feb. 1904:

"Sunset on Saturday marked the close of the Sabbath, the day being reckoned from sunset to sunset."

The M. E. (South) *Sunday School Quarterly*, 1918, second quarter:

"The day was reckoned from sunset."

Quotations by the hundreds can be given if required.

The Hebrews always observed the day, as from sunset. See *Jewish Encyclopedia*.

The Seventh Day Adventists, who, in 1844, learned from the Seventh Day Baptists, the truth concerning the day of the Sabbath, observe that day from sunset to sunset, and teach, in their *Bible Readings*, p. 426, as follows:

"When, according to the Bible, does the Sabbath begin?"

"Note: The evening begins at 'the going down of the sun'."

"From *even unto even* shall ye celebrate your sabbath" (Lev. 23: 32.) "keeping the Sabbath according to the Bible method of reckoning, that is, from sunset to sunset."

Quotations could be made to the same purport from the books of all the other seventh day churches, and from the Catholic theologians as well, both the Catholic Encyclopedia and Keenan's *Doctrinal Catechism* clearly setting forth the beginning and ending of days at sunset.

As chairman of the committee, I most earnestly request that you word the exemption to cover the time we actually do conscientiously observe, and not leave our members open to successful prosecution because they do not sanctify the hours between Saturday sunset and midnight.

Respectfully submitted,

R. B. ST. CLAIR.

The representatives of the butchers' association, the organization requesting the ordinance, after expressing the fear that seventh day people would secure too much

business by being allowed to open shops on Saturday night and Sunday also, finally consented to the introduction of the words: "From Friday sunset until Saturday sunset" after the words, "seventh day of the week." The hearing was then adjourned until August 1, 1924.

The chairman of the Vocational Committee of the General Conference will be glad if our people throughout the United States and elsewhere will attempt to secure a clause in their laws defining the limits of the seventh day. The day generally indicated in the statutes is the calendar day, and such day is not *conscientiously* observed by any one. It is very important for certain lines of business; such as barber shops, groceries, and general stores, that these laws receive the definition requested in the petition given above.

CONCERNING AUTOMOBILE ROUTES TO CONFERENCE

DEAR DOCTOR GARDINER:

As to folks who may drive to Milton from the East, I would suggest those coming from West Virginia way to take National Highway through Columbus, Indianapolis, Crawfordsville, and to Danville, Ill., picking up the Dixey Highway and into Chicago on that. Also the folks coming from East who will be on Lincoln Highway or Yellowstone Trail, pass on through Valparaiso, Ind., to Chicago Heights, Ill, picking up Dixey Highway here.

I will be glad to send any one detail route through Chicago and on to Milton if they will write me.

I am,

Sincerely yours,

W. M. DAVIS.

6231 Stewart Avenue,
Chicago, Ill.,

July 18, 1924.

"Are you the Jesus Christ man?" asked a native of Judson of Burma. "I have learned all there is in this little book," and to the surprise and delight of Judson he repeated verbatim the Gospel of John. Then he continued:

"I have traveled many hundreds of miles to learn more of such books. Give me more to learn what the man Jesus said!"—*Selected.*

MISSIONS

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

LETTER FROM GENERAL MISSIONARY ON SOUTHWESTERN FIELD

Rev. W. L. Burdick,

Ashaway, R. I.

DEAR BROTHER BURDICK:

I am on my way home after spending three weeks visiting lone Sabbath keepers, Sabbath-keeping congregations, (Pentecostal and Seventh Day Baptist) people who are worried because they can not find satisfactory reasons for not observing the Sabbath, and others.

I spent the first Sabbath in May with a Sabbath-keeping company at Lonoke, Ark. You no doubt remember that I have written about them in articles to the RECORDER. There are twenty-five or thirty of them including children. The majority of them believe in the baptism of the Holy Spirit and talking in tongues; one man holding to this doctrine is a field worker for the Church of God people at Stanberry, Mo. I preached three times while there, they always give me a hearty welcome and seem to appreciate my messages as much as any Seventh Day Baptist congregation. They have urged me many times to come and remain a week or two and preach every night.

I think I mentioned in my last quarterly report that I had visited a man by the name of Hopkins, living at Thornton, Ark., who is deeply interested in the Sabbath question. I spent several days with him while on this trip; also visited two other families in that community that are interested. I preached once while there and the people were very urgent in their request that I plan a campaign for the summer, say they will build an arbor and are sure there would be a large attendance. I believe it is a good place for such a meeting.

As I was passing within sixteen miles of Fouke, and had a day to spare I phoned to one of our families there and they sent a car to Texarkana for me. School is still in session and the teachers seem to be giving

good satisfaction. I believe Mrs. Allen is doing good work in the church. They insisted on having a meeting the night I was there and there was a good congregation.

I am on my way home from my Belzoni appointment; preached four times. The attendance was better than it was during the winter. The few Sabbath keepers are true and loyal, but other than that interest in religious matters is sadly lacking.

I learn from a Little Rock paper that the Eleventh Annual Convention of the International Federation of Christian Workers is to be held this year at Sulphur Springs, Ark., seventeen miles north of Gentry. The item states that Dr. Griffith Thomas, Dr. Marshall Morsey, Rev. "Bob" Shuler, A. B. T. Moore and a large number of other leading evangelists and Bible expositors from all parts of America will take part. It is to be held from June 29 to July 13. I hope I can arrange my work so as to attend at least some of the sessions. Should like to attend all through, but fear I shall not feel financially able.

I trust we have your prayers for the work on this great field.

Sincerely,

R. J. SEVERANCE.

Potean, Okla.,
May 19, 1924.

A LETTER FROM DOCTOR PALMBORG

DEAR FRIENDS AT HOME:

Someone called my attention to the fact that in my last letter to the RECORDER I had spelled the name of this place in the old way. I do not know whether I did it or someone else did it for me. At any rate it might be well to explain that "Lieu-oo" is the colloquial spelling and is not now supposed to be recognized by the postal authorities; so please take notice that "Liu-ho" is the official spelling. "Ku." is the abbreviation for "Kiangsu" province.

Some of you may wonder about the little Russian girl I spoke of in my last letter. She stayed with me a month and became sturdy and rosy, but then her mother wanted her back. She said she could neither eat nor sleep for longing for her. So I let her go. The man whom I spoke of as having burnt himself so badly, walked off one day without a word, and has not been heard from since. That was a rather as-

tonishing procedure, as he was getting his board and treatment for nothing, and his arm was only about half healed. The only way I can account for it is that he was suddenly overtaken with an unconquerable desire for his old beloved beverage, wine, which he could not get here.

The last two months have been very busy ones. Aside from having some unusually hard cases in the hospital to care for, there have been the annual reports to get ready and send off, involving a great going over of books to get the statistics of the different departments of the work for the year. Those are now on their way to America. I am sorry that I forgot to mention a very important thing in the report, so I will speak of it here.

That is that the Ladies' Aid Auxiliary—the S. D. B's of Westerly, R. I.—has made and sent to us, covers for quilts for nearly the whole hospital! We certainly are grateful to them, for all our old quilt covers were worn to shreds, and it has saved us a great deal of expense to receive this fine gift, to say nothing of work. The Chinese also seem to very much enjoy the foreign materials rather than what they are so accustomed to.

But the activity which has been with us and all about us for more than a month past has been the making of screens for the hospital and house, using the money contributed by kind friends at home for that purpose. We felt that ordinary wire screens would rust out so quickly and copper wire is so expensive, that we decided to try using what one hospital reported in our medical magazine as quite efficacious and much less expensive, a very coarsely woven linen or grass cloth which the Chinese make. It is narrow and every screen has had to be pieced at least once and then fortified on all edges by strips of cloth. This Doctor Crandall and I have done on her sewing machine at any time when we had a few moments to spare, and it has been no small job. We have screened forty-six windows and twenty-two doors. I reckoned yesterday that Doctor Crandall and I have done the stitching of at least seven hundred yards of seams by the time we are through. We are nearly through now, and then we can do some other things that are waiting. She and I have also nailed all these screens into

frames. We hope the benefit derived will pay for it all.

Summer vacations and where to spend them is the topic of conversation for a great many people just now, but we are planning to spend the summer right here. We will have a vacation from teaching our nurses. But we have a Vacation Bible School in place of that, for a time.

Our garden is furnishing us with such nice wholesome things to eat that we would hate to go away and leave it, and our air here in Liu-ho is pretty good, at least at the hospital. I went into town today and I noticed, as always, the much greater freshness of the air here than in town.

I have a scholarship for half a month's course at the Peking Union Medical College from September 1-13, which I hope to take, and I may leave here the middle of August and make it a whole month away. That depends on circumstances at the time.

For almost a week I have been suffering from some sort of fever. Malarial in origin, perhaps, but am out of it now and at work as usual. I felt as if I was surely back in China—very like the old days before my nice long stay at home. I have been so well that, as I told Doctor Crandall, I suppose I was becoming unable to sympathize with sick folks as I should, so had to have a reminder. Well, I hope my heart will keep alive to the sufferings of others without such reminders, and I certainly thank the heavenly Father for all his care and loving kindness.

Your friend,

ROSA PALMBORG.

June 17, 1924.

My first love was my mother and my first home was in her heart. My first bed was on her bosom. Leaning little arms on her knees, I learned my first prayer.

A bright lamp she lit in my soul that never dies down or goes out, though the winds and waves of fourscore years have swept over me.

That light she kindled still sheds a helpful glow over days and ways with many changes.

Can it not be that each of us may keep younger by nearness to the one who listened to you with her heart like Mary's Son?

—John Wanamaker.

ROBERT H. GARDINER

DEAN ARTHUR E. MAIN

The writer learned only recently of the death of Mr. Gardiner. I have had a pleasant acquaintance with him for several years. He was always fair and sympathetic toward our people in our relation to the Faith and Order Movement, of which he was the world secretary. He believed in, and self-sacrificingly labored for, the organic unity of all Christian bodies. Until a few years ago he hoped that the Roman Catholic Church would come into the movement—a hope in which we all did not share.

It seems to me that the RECORDER would do itself credit to give a place to the following from *The Living Church*:

No layman in the church was better known, none more active in spreading the kingdom of God. He was one of that distinguished group that were largely molded by the Brotherhood of St. Andrew in its earlier days, and then, in later years, in turn developed the Brotherhood itself into a wider usefulness. In later years Mr. Gardiner's time and thought have so largely been given to the preparation for the World Conference on Faith and Order that his personality has seemed almost merged into that movement. He has been its mainspring; the mediating personality that has brought Christians of nearly all names into a willingness to confer quietly with each other and try to determine what are the essentials of faith and order to which all Christian people owe allegiance. Mr. Gardiner's spiritual insight was great, his personal life of devotion a model to us all.

From a letter received from Ralph W. Brown, Mr. Gardiner's assistant secretary, I quote the following:

The death of Mr. Gardiner is an irreparable loss. There is nobody to take his place. The committee can not meet until September. Meanwhile the chairman and the treasurer have authorized me (as Mr. Gardiner's assistant in this work for eleven years) to open a new office for the committee here in Boston, where the work is being carried on as well as possible in the circumstances. Assurances of unflinching interest and co-operation are coming in from every side, and with God's help the undertaking will go forward. . . . Your help will be needed more than ever now.

The words of George Calixtus, a theologian of the seventeenth century, might well have been an utterance also of our departed friend:

If I may but help toward the healing of our schisms, I will shrink from no cares and no night watchings; no efforts and no dangers—nay, I

will never spare either my life or my blood, if so be I may purchase the peace of the Church.
Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY TREASURER'S REPORT

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY
For the Quarter Ending June 30, 1924.

Dr.
To balance on hand April 1, 1924:
Cash, General Fund \$ 1,337 99
Cash, Denominational Building
Fund 596 79
Cash, Maintenance Fund 1,885 18

\$3,819 96

To cash received as follows:

GENERAL FUND
Contributions:
April \$ 14 00
May 551 78
June 2,646 98

\$3,212 76

Collections:

June 46 41

Income from Invested Funds:

April \$1,027 75

May 844 20

June 96 44

1,968 39

Publishing House receipts:

RECORDER \$ 662 05

Helping Hand 112 04

Intermediate Graded Les-
sons 33 60

Junior Graded Lessons 57 90

Outside Sabbath School
Board publications 7 45

Tract Depository 27 85

Calendars 43 46

Sabbath History, No. 1 1 00

Seventh Day Baptist
Hymns and Songs 10

945 45

Contributions to Jamaica
investigation:

April 5 00

Interest on bank balances 6 92

S. H. Davis, treasurer:

One-half taxes, Minne-
apolis lot \$ 54 56

One-third insurance,
Wardner property 4 50

59 06

Curtis F. Randolph, treas-
urer, one-third insur-
ance Wardner prop-
erty 4 50

Contributions to Marie Jansz:

June 5 00

Contributions to Cornelia
Slagter:

June 2 00

6,255 49

DENOMINATIONAL BUILDING FUND

Contributions:

April \$ 684 80

June 2,638 05

\$3,322 85

Income:

April 6 92

3,329 77

MAINTENANCE FUND

Rent, Publishing House \$ 600 00

Income, Denominational Build-
ing Endowment \$1 36

Interest on bank balances 6 93

8 29

Refund of overpayment account
work on lawn 17 50

625 79

\$14,031 01

Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Reform Work:	
G. Velthuysen, Holland, De Boodschapper	\$ 150 00
T. L. M. Soencer, Georgetown, British Guiana, Gospel Herald	25 00
Mill Yard Church, London	25 00
A. J. C. Bond, special Sabbath Reform Worker	
Salary	\$275 00
Expenses:	
Stationery	\$15 87
Stenographic work	30 69
	<u>46 56</u>
Pacific Coast Association	
George W. Hills, traveling expenses	50 00
	<u>571 56</u>
Publishing House expenses:	
RECORDER	\$ 2,456 42
Tract Depository	50 20
Tract Society printing:	
"Letters of Dismissal"	\$ 13 00
Binding and mailing, History of West Virginia	137 58
	<u>150 58</u>
Interest on equipment notes	2,657 20
Miscellaneous:	345 00
Payment account indebtedness	\$ 1,100 00
Traveling expenses:	
Dr. Theodore L. Gardiner, to Salem, W. Va.	27 70
Incidental expenses of Tract Society:	
Fees, two representatives, Publishers' Section, International Council of Religious Education	\$ 4 00
W. L. Burdick, balance expenses to South America	22 60
	<u>26 60</u>
President's expenses:	
Stationery	\$ 7 25
Stenographic work	13 53
Traveling expenses to Eastern Association, and German Seventh Day Baptist annual meeting	51 25
	<u>72 03</u>
Legal expenses:	
One-half taxes, Minneapolis lot	\$54 55
One-third insurance, Wardner property	4 50
	<u>59 05</u>
Treasurer's expenses:	
Stationery	\$11 32
Clerical assistance, and typewriting quarterly and annual reports	130 00
	<u>141 32</u>
Secretary:	
Salary	\$93 75
Expenses:	
Clerical assistance	20 00
Repair to typewriter	75
Subscription, Christian Work	3 00
Stationery and postage	8 94
	<u>126 44</u>
Denominational Files Committee:	
Curtains for bookshelves	16 47
Life Annuity payment	40 00
Interest on loans	71 21
	<u>1,680 82</u>
Balance account taxes Minneapolis lot for Missionary Society	54 56
Balance account insurance, Wardner property, for Missionary Society (one-third) and Alfred	

University (one-third)	9 00
Contributions to Marie Jansz	5 00
Contributions to Cornelia Slagter	2 00
	<u>\$ 5,325 14</u>

DENOMINATIONAL BUILDING FUND	
Payment account loan from Permanent Fund	\$ 2,000 00
Interest on loan	230 00
	<u>\$2,230 00</u>

MAINTENANCE FUND	
Plumbing repairs	\$ 4 40
Coal	42 37
Care of furnace, etc.	58 35
Work on lawn, etc.	45 00
	<u>150 12</u>

By balance on hand June 30:	
Cash, General Fund	\$ 2,268 34
Cash, Denominational Building Fund	1,696 56
Cash, Maintenance Fund	2,360 85
	<u>6,325 75</u>
	<u>\$14,031 01</u>
F. J. HUBBARD, Treasurer.	

E. & O. E. Plainfield, N. J., June 30, 1924.	
Total indebtedness (loans) General Fund	\$3,200 00
Examined, and compared with books and vouchers, and found correct.	

O. B. WHITFORD,
FRANK A. LANGWORTHY,
Auditors.

DENOMINATIONAL BUILDING FUND June 30, 1924	
Dr.	
To total contributions and income to April 1, 1924, less loss on sale of Liberty Bonds	\$54,744 70
To contributions and income, fourth quarter	3,329 77
	<u>\$58,074 47</u>
To loan from Permanent Fund, less amount repaid	5,000 00
	<u>\$63,074 47</u>

Cr.	
By cost of site, and of building, as per last annual report	\$60,755 41
Less refund of one-fifth of cost of installation of electric power	55 00
	<u>\$60,700 41</u>
By interest on loan since July 1, 1923	677 50
	<u>\$61,377 91</u>
By balance on hand, June 30, 1924	1,696 56
	<u>\$63,074 47</u>

MAINTENANCE FUND—DENOMINATIONAL BUILDING June 30, 1924	
Dr.	
To balance on hand, April 1, 1924	\$ 1,885 18
To rent, Publishing House	600 00
To income, interest on bank balances	8 29
	<u>\$2,493 47</u>

Cr.	
By plumbing repairs	\$ 4 40
By coal	42 37
By work on lawns and shrubbery	27 50
By care of furnace, etc.	58 35
	<u>\$ 132 62</u>
By balance on hand June 30, 1924	2,360 85
	<u>\$ 2,493 47</u>

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.

THEY WILL HAVE IT

It is not an easy matter to ostracize an idea. It is by no means so simple a matter as once it was to get rid of idealists. There are willing ears in our democracy for any sane idea, and, more's the pity, for almost any wild notion as well. But whether our new pronouncements be sane ideas or wild notions, only time and experience will prove; and there may be much shifting of categories before each finds its ultimate place.

That universal education of advanced grade is feasible and good for an intelligent people has long been accepted as a wise idea. Of late, and with growing frequency, we are hearing it challenged as wildly Utopian and undesirable, if not impossible of fulfillment. The alleged demotion, on the basis of the army tests, of the average American mentality to the grammar-school grade has accelerated this reaction, however far that result may have been from the thoughts of those who compiled the basal facts. The conclusions based on these facts might have been taken in either of two ways; as derogatory to the American mind or as highly complimentary to the average grammar-school intelligence. Strange to say, however, the former conclusion seems to be our more popular indulgence, in spite of the fact that as a nation of one hundred million grammar-school children we are doing very well indeed in competition with older peoples whose average mental capacity has so far not been determined.

The official appraisal of our mental capabilities as a people was not undertaken with malice aforethought, to depress the spirits of the foolish, nor to make the wise ones among us feel so much the wiser. But it might well have been so, so eagerly have its implications been adopted and so aggressive has been its employment in popular oratory. But, whatever may be the end of this and parallel controversies, one refreshing fact appears and daily assumes new importance in the minds of those who are in a position to observe educational tendencies. That fact is this: that the youth of this great nation does not for a moment propose to accept any arbitrary limitations of its undeveloped capabilities, any prohibitory formulas about the number of students entitled to go to college, nor does it admit that any avenue of enlightenment which now or in the future may be open to it shall be closed on the authority of any unproved theory or by limitation of endowment funds.

Statistics are compelling facts, but mass these as you will, they can not produce the overwhelming effect of cumulative sense impression. A slight survey of the tidal wave now flowing through our colleges in an unceasing display of ambition and of determination to know and to grow, not alone reveals the most magnificent display of optimism ever staged in this or any country, but also revives our faith in the stability of old-fashioned educational ideals.

This slight survey has been our recent privilege. We have seen the overflowing great and small colleges of the East; the enormous universities of the central and far West; the young colleges and junior colleges opening up in parts of the great West to help to take care of the swarms of students who can not afford to attend the more outstanding institutions, or can not be admitted to them on account of lack of room; colleges, less than a decade old, which have already "graduated more students than Harvard did in the first fifty years of its history"; colleges that have burst their bounds and have overflowed into temporary wooden structures or shacks; colleges which enroll thousands of students, as yet housed almost entirely in makeshift quarters; college boys and girls going into the furnace room, the kitchen, the garage, the store, or any place where there may be

found a part-time job to piece out an otherwise inadequate income; youth of college age pouring into evening classes, into correspondence groups of astonishing size, into institutional part-time classes; youth as an army facing the future, head up, clamoring for and fighting for equipment for the war of ideas that is upon us.

We have seen college youth of amazingly high average in spirit and purpose and appearance, unconscious and unconcerned about the futile worries we have assumed on their behalf; working out the American idea that they are to be better for the experience they are having than they would be without it; widening their horizon, seeing things as they are, human relations as they ought to be; growing under the best of conditions and to the best of ends, namely, the common advantage of the generation that is to follow our own.

Flapperism, to be sure, may enter college, but it can not stay there. "Our upper classes take that out of them in less than three months" is the testimony of one very human college president. As to "jelly beans" (male flappers), as they dub them down in Texas, "We leave that job to the sophomores," said another serene college officer. It is not what goes into our colleges, but what stays there and finally comes out, that counts.

The war made all this inevitable because it proved to youth that an individual who would be free must first be intelligent; that the measure of a man's worth is the measure of his attainment; that the supreme test of a man's quality is not what an ancestral germ plasm or a fortunate environment gave him as endowment, but rather what he himself does with that most precious of gifts.

The editor is sometimes so entirely commercial in his reactions that he believes salesmanship to be the most essential of modern arts. It is salesmanship that, in the language of the street, "puts over" every worthwhile idea. What shall be said of that type of salesmanship that tries to induce the sons and daughters of our generation to make the most of themselves, and to that end displays elaborate arguments to the effect that mental capabilities are predetermined, prelimited, and sealed by remote causes entirely beyond the control of the individual?

The youth of this day is sufficiently commercial in his instincts to see that he is being precipitated into the most highly competitive and captious social market that ever existed. The satisfying, though to the pessimist the disconcerting, thought is that youth knows so well, knows in fact as no other group of youngsters ever did know, just what it faces, and is preparing itself so thoroughly to meet the test.

The boys and girls of today are, in the lingo of the promoter, "sold" on education. They will have it, in or out of college, and there is no school of policy, no authority or theory, that shall be able to say them nay. —*What the Colleges Are Doing.*

HOME NEWS

LOST CREEK, W. VA.—The many good things in the current week's RECORDER stir one up a little to bring his mite. We always welcome the coming of this good old paper and eagerly scan its pages to learn of the doings of the rest of us. I wonder how a Seventh Day Baptist home can be satisfied with not taking our denominational paper. Especially anxious have we been to note the gains in the reports on the Forward Movement payments. It saddens one to find that only one-fourth of our churches have done more this year than last. However it is encouraging to find some doing something in this line who had nothing but dots after their church name last year.

The usual activities of the Lost Creek Church have been maintained, and very good attendances, when one considers the very bad road conditions that have persisted so late in the season. The pastor just this week got stuck with his Ford on the pike right in front of the church, getting out only with the pushing of some of his family, together with the aid of a passing Samaritan. But grading is being pushed, on this road by the church, for a mile of cement this fall, which will make the church easy of access from town.

A very successful Religious Day School was conducted during the last three weeks of June, with a good attendance and interest in the work. Among the blessings of this school has been the discovery of two young mothers who were willing to take classes and who have proved so efficient that they are being used in the regular Sab-

bath school classes. At the close of the Vacation School a Sabbath school picnic was held. Another picnic is scheduled for the last Sunday in July and likewise one in August.

The Young People's society is being carried on, though under somewhat difficult circumstances. During the winter months but one meeting a month was held, those planning to attend bringing their lunches to church Sabbath morning, and remaining for the afternoon service. This furnished a pleasant social hour between services. In June three of our members, including the pastor, attended the State Christian Endeavor Convention at Fairmount, the latter being the official convention song leader.

Haying time has come again, and our farmers are all busy at that. Much fruit is being gathered. Cherries, both the sweet and the sour, have been a large crop. Blackberries literally cover the hillsides, and are just beginning to ripen. This will furnish the youngsters some employment for a time. Peaches and plums are very promising.

Some of our folks are taking a little vacation at the old homes and elsewhere, while some five or six families are planning to drive to Conference next month. We are looking forward to that with hopeful anticipation.

Well, Doctor Gardiner, the West Virginia hills were never more beautiful than they have been this summer. Frequent and abundant rain has taken care of that. May our spirits be as beautiful.

Cordially yours,

H. C. VAN HORN.

July 16, 1924.

BEREA, W. VA.—It is the happy lot of the pastor of the New York Church, with his family to be spending a month with the church and people at Berea. Pastor William L. Davis ended his services as pastor about three months ago to go to the church at Salemville, Pa. A pastor has been called to this church, but his decision has not been received. This is a field of great opportunity, many young people and children are in the community, and ours is the only church having a resident pastor. The two Sabbaths we have been here the congregations have numbered about eighty, and the keen interest manifest is an inspiration to any speaker.

The church building was completely destroyed by fire on the night of April 12. The people have felt for some time that the house was inadequate for their needs and was in a condition requiring extensive repairs and alterations so that it seemed as though it would be more satisfactory, and in the end perhaps more economical to have a new house of worship. Now the new building is not only desirable but an immediate necessity. Church services are now held in the Pine Grove Methodist Protestant church. Steps are being taken for the needed church home. At the business meeting July 11, the report of the committee appointed to recommend location and general plans for the new building was unanimously adopted. It will occupy a beautiful and conspicuous spot on the parsonage property, not far from the house and overlooking the village. It seems that this is more central and more desirable than the location of the former building on Otter-slide. The house is to be of brick veneer and have a normal seating capacity of over two hundred, with class rooms that can be opened into the auditorium, increasing the seating capacity to three hundred. There will be a basement containing a room for the heating apparatus and rooms suitable for social occasions. The brethren are harmonious and enthusiastic in this worthy work, and I am sure will have a church home of which they may be justly proud and which will be a credit to the denomination. I have no authority to solicit, but I venture this statement that if you have a thousand dollars, more or less, that you wish to give toward this church it will be gratefully received and you will feel that you have invested in an eternally paying enterprise.

The West Virginia hills are gloriously and sublimely beautiful, but more beautiful still and more enduring is the spirit of brotherhood of the friends of Jesus Christ.

HAROLD R. CRANDALL.

July 20, 1924.

Some murmur if their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue:
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

—R. C. Trench.



MILTON COLLEGE STUDENT BODY, 1923-4

COMMENCEMENT WEEK AT MILTON COLLEGE

(Compiled by W. R. Rood from the Milton College Review.)

"Commencement weather" is a tradition at Milton. With rare exceptions, Nature provides her choicest June days for the closing week of the college year—which is also the crowning event. The backward spring threatened to make this commencement one of these exceptions. But it was only a threat. As though making a special effort to have a part in making the Fifty-seventh Annual Commencement a notable event in the onward march of the college, Nature again furnished its glorious weather for most of the week. Alumni, old students, and friends in the usual large numbers gathered for the annual reunion. The exercises throughout the week were of high order, and commencement as a whole was in keeping with the advancing standards of the college.

The following summary of the exercises is largely condensed from reports published in the *Milton College Review*.

ANNUAL SERMON

It has been the custom for some years for the Young Men's Christian Association and the Young Women's Christian Association to join in a religious service on Friday evening at the opening of commencement week.

There was a large attendance at the Seventh Day Baptist church to greet Rev. F. J. Scribner, of Janesville, who brought

the message of the evening. He emphasized the need of visions and showed that our visions are not likely to be of true benefit to us if we do not recognize them as supernatural, trust them after our first impression of them has passed, and shape our lives by them thereafter.

A song service was led by Miss Bertrice Baxter, and an octet from the associations furnished special music.

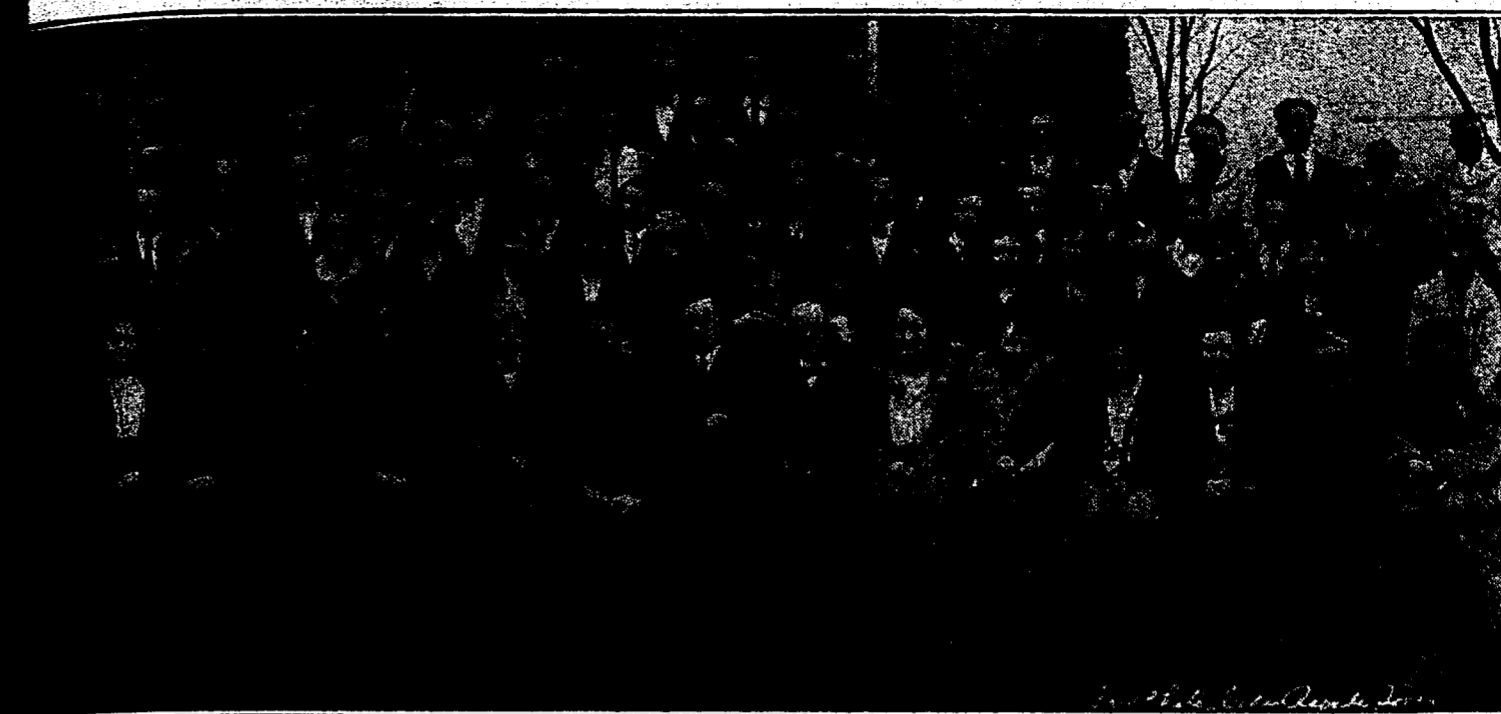
JOINT SESSION

The weather was not so propitious for the joint session on the evening after the Sabbath. But if rain dampened the enthusiasm of the four literary societies as they carried out their entertaining program or reduced the size of the audience, or detracted from the enjoyment of the exercises, it was not evident.

At the beginning of the program, Milton Davis, on behalf of the senior class of which he is president, presented the class gift—a handsome blue velvet curtain trimmed in brown and decorated with the college monogram. The program was made up of music, speeches, and tableaux and reflected student life and activities.

BACCALAUREATE EXERCISES

The baccalaureate services were held in the Seventh Day Baptist church on Sunday evening, June 8, the sermon before the graduating class being preached by Rev. George E. Fifield, of Battle Creek, Mich. It was an inspiring message.



The theme of Mr. Fifield's sermon was that the spiritual glory of God is visible in all his works, if we have eyes to see. What is the universe but the living God? Man has always been hungering for God. The light has been shining but it has not been recognized.

He explained that reason and faith are not contradictory but supplementary. God gave us faith because we are finite and can never know the infinite by pure reason.

So the world needs educated hearts as well as educated minds. Our knowledge is really very small. All our science is superficial, for we have not traced a single thought to the ultimate.

God is very near if we have the means of seeing and feeling him. The recognition of God transforms the everyday life as it transforms the apparently dead tree of the early spring into a mass of glory—an ideal for every soul as well as for every tree.

You can have infinite power, but unless you make the contact with submission and faith there will be no result. You must "tune in and listen" if you would hear God in all the universe.

SCHOOL OF MUSIC RECITAL

On Monday evening, June 9, the School of Music gave its exercises before a large and appreciative audience. Just as the program was to begin the lights went off. With the aid of candles and flashlights and the headlights of an automobile thrown up

the stage, the program proceeded without interruption.

Gladys Hulett and Nema Cruzan were the two graduates from the School of Music. Gladys Hulett sang "I Said to the Wind of the South," from "Told in the Gate," by Chadwick. Nema Cruzan's piano selection was Tarantelle, op. 43, by Chopin. They were both very well received. At the close of the program the diplomas were presented to the graduates by President A. E. Whitford.

SHAKESPEAREAN PLAY

The annual Shakespearean play, "Romeo and Juliet," was presented Tuesday evening, June 10, before a capacity house. The audience was deeply affected by the beautiful story of the star-crossed lovers, as portrayed by Aurel Denson and Raymond W. Root. They were supported by a strong cast, whose excellent acting reflects great credit upon the directing of Professor L. H. Stringer.

Aurel Denson played Juliet with sweet sincerity, rising admirably to the heights of dramatic action required in the play. Her art was matched by that of Raymond Root, who was the embodiment of the youthful, passionate Romeo.

The playing of O. C. Keesey as Mercutio was said by many who saw the play to be near the professional class. He played the spirited and warm-hearted friend with all the vigor and fire that the part demands.

Paul Davis as Tybalt brought out the

enmity and intense hatred of his contemptible character.

Leland Hulett and Elvabelle Clement gave strong characterizations of Capulet and Lady Capulet.

Friar Lawrence, the ghostly confessor, was played with skill by E. C. Hise.

The seriousness of the play was lightened by the parts of the nurse played by Lila Goehring, and Peter, Emil Samuelson. The audience enjoyed their scene together, in which the nurse was put in a rage by the mimicry of Mercutio and Benvolio, Elmer Bingham. Lila Goehring handled the part of the nurse with ability.

The lighting effects helped to create an atmosphere in the balcony scene and the scene within the tomb of the Capulets that made an intense impression.

Scenery and lighting and costumes heightened the action throughout the play. Much credit is due to R. K. Meyer for his work as stage manager. The new curtain permitted curtain calls for the first time.

CAST OF CHARACTERS

Romeo	Raymond W. Root
Mercutio	Orville C. Keeseey
Paris	J. J. Burnham
Capulet	L. W. Hulett
Benvolio	E. M. Bingham
Prince of Verona	Corliss Baker
Tybalt	Paul Davis
Friar Lawrence	E. C. Hise
Peter	Emil Samuelson
Balthasar	Merton Sayre
Abram	Arden Lewis
Gregory	Raymond Pierce
Samson	Paul Sanford
Apothecary	Elston Shaw
Juliet	Aurel Denson
Lady Capulet	Elvabelle Clement
Nurse	Lila Goehring
Ladies and gentlemen of Verona, maskers, etc.	

TRUSTEE LUNCHEON

About sixty alumni and friends of the college met with the trustees in their annual luncheon held in the basement of the Seventh Day Baptist church on Wednesday evening, June 11. At this time a brief report was given by the Endowment Committee and plans for the future presented. The limited time prevented any general discussion of the subject.

SENIOR CLASS PLAY

At 8.15 Wednesday evening, the senior class presented Sheridan's, "The Rivals," to an audience that packed the gymnasium. The special costumes pictured English

life in 1775, the time of the story; and the eleven seniors who acted the parts did well in interpreting the characters of the play.

COMMENCEMENT EXERCISES

The gymnasium was filled at ten o'clock, Thursday forenoon, to witness the impressive processional, to hear the inspiring music and addresses, and to witness the conferring of the degree of Bachelor of Arts upon the seventeen graduates and the degree of Doctor of Divinity upon Rev. George E. Fifield, of Battle Creek, Mich.

The commencement address was delivered by Dean George C. Sellery, of the University of Wisconsin, who spoke upon "The Homely Virtues of a College Education." Dean Sellery emphasized some of the more common virtues which are essential in a college education. He complimented Milton College on its work in the educational field and expressed the hope that it would continue as a college of liberal arts.

The annual statement of the president of the college was given by President A. E. Whitford, and is printed on another page.

The Rolland M. Sayre memorial athletic medal, awarded to the male athlete of Milton College who has maintained the highest qualities in good sportsmanship in athletics and consistent scholarship in his studies during the year, was presented by Coach G. H. Crandall for the year 1924 to Mr. Lloyd D. Seager.

The degree of Bachelor of Arts was conferred upon seventeen young people, whose names and the subjects of their respective theses are given below.

Clyde Ellsworth Arrington, *cum laude*
Thesis—A Chemical Analysis of Milton's City Water

Constance Aileen Bennett
Thesis—Tennyson's Treatment of Nature in his *English Idyls*

Laura Evelyn Bond
Thesis—Reaction Time and its influencing Factors

Beulah Bernice Coon
Thesis—Literary Principles of Malherbe and Boileau

Milton Daland Davis
Thesis—Effects of the Antiscorbutic Vitamine on Metabolism

Myrl Nelson Davis, *cum laude*
Thesis—A Survey of Milton Village by a System of Triangulation

Pauline Schalck Davis
Thesis—Works of Art mentioned in English Poetry of the Nineteenth Century

Margaret Parker Howard
Thesis—The Reaction and Discrimination Tests of all Students of Milton College and certain Correlations

Gladys Celina Hulett
Thesis—Mechanical Means used by Molière in the *Dénouement* of his Plays

May Minnie Johnson
Thesis—Browning and Italy

Dorothy May Maxson
Thesis—The Poetry of Elizabeth Barrett Browning

Doris Randolph
Thesis—Philosophy of George Eliot as portrayed in her Novels

Catharine Shaw, *magna cum laude*
Thesis—A Study of the Pearl, a Middle English Poem

Holly Richard Sheard
Thesis—The Adaptability of the Perchloric Acid Method of Qualitative and Quantitative Determination of Potassium to Use in College Work

Barlow Spoon
Thesis—A Survey of Milton Village by a System of Triangulation

Aletha Ruth Thorngate
Thesis—The Development of Nature Description in French Literature

Ezra Wayne Vincent
Thesis—Poetic Justice in Shakespearean Tragedy

In conferring the degree of Doctor of Divinity upon Rev. George E. Fifield, President Whitford said:

"George E. Fifield, friend of men, for many years a minister of the gospel, teacher and preacher of the Word, successful pastor, wise counselor, eminent speaker whose power to lead men to think logically and sanely is only exceeded by your absolute sincerity and hatred of sham and superficiality, student of science and philosophy, keen observer of nature, devout interpreter of the laws of God as found in nature and in Holy Writ, devoted to truth and to the freedom which truth brings, exemplar of the Christian virtues,—in recognition of your achievements and of the service which you have rendered and will still continue to render to humanity and to the cause of truth, and by the authority vested in me by the Board of Trustees, I hereby confer on you the degree of Doctor of Divinity, in testimony of which I hand you this diploma; and may the divine blessing attend you in the great work in which you are engaged."

CLASS HONORS

The names of students who received the highest grades in their respective classes were announced. The first honor in the

three lower classes carries with it the scholarship for the next year.

Freshman

Ralph P. Winch, Milton Junction, Wis.
Richard E. Welis, Friendship, N. Y.

Sophomore

Albert E. Whitford, Milton, Wis.
Orville C. Keeseey, Orfordville, Wis.

Junior

Elmer M. Bingham, Milton, Wis.
Frank C. Green, Farina, Ill.

Senior

Catharine Shaw, Salem, W. Va.
May M. Johnson, New Auburn, Wis.

University of Wisconsin Graduate Scholarship
Myrl N. Davis, Milton, Wis.

ALUMNI LUNCHEON

At 1.30 on Thursday, June 12, alumni and friends gathered for the annual alumni luncheon and the annual period of hilarity and rivalry always connected with the affair. Doctor B. F. Johanson, of Battle Creek, Mich., acted as toastmaster, ably assisted in unexpected places by Mr. Hylon T. Plumb, of Salt Lake City, Utah. Before the program there was a short business session at which W. G. Polan read the report of the secretary and treasurer. John Daland, of the Alumni Board of Physical Education, gave the final report of that committee, which closes its work this year. He reported \$700 still to raise. Hereupon Mr. Hylon Plumb, assisted by Doctor Hulett, "passed the hat," and at the end of the banquet the toastmaster was able to announce that the seven hundred had been pledged and much of it paid by checks which were furnished.

Mr. Herbert Wheeler, '97, Denver, Colo., was elected president for the coming year; Mr. Leland Shaw, '19, secretary-treasurer; Miss Cora Clarke, '97, first vice president; Miss Anna Post, '16, second vice president; Rev. H. C. Van Horn, '98, third vice president; and Mr. Myrl Davis, fourth vice president. Doctor Johanson was recommended as the alumni member of the Board of Trustees.

After the business an interesting and amusing program of speeches followed. Songs by Miss Gladys Hulett and Mrs. J. F. Whitford added to the enjoyment of the occasion. Professor Stringer closed with a short inspirational talk and led in singing, "Our Colors."

PRESIDENT'S RECEPTION

The president's reception to the seniors

was held in the gymnasium at 8 o'clock on Thursday evening.

The seniors stood in the receiving line for about two hours, accepting the congratulations and friendly remarks of fellow students and other friends. The seniors seemed to have a sense of regret in leaving Milton mingled with a feeling of victory.

To complete the evening in an interesting and instructive manner, H. T. Plumb showed color slides of canyon and mountain scenes rich in the wondrous beauty of the state of Utah. An important part of this order showed the remarkable lighting effects which Mr. Plumb had installed in a cave of translucent crystalline formations.

STATEMENT OF THE PRESIDENT

In the president's annual statement given one year ago the main theme was growth. It was shown that the year then closed had been marked by growth in every activity of the college. The same statement is generally true of the year just closing. During the past five years there has been a steady increase of about twelve per cent a year in the enrollment of the college department. The increase this year has been no exception to this rule. The number of students in the four college classes has been as follows: seniors, seventeen; juniors, thirty-two; sophomores, forty-four; freshmen, fifty-six; and special, seven, total, one hundred and fifty-six, while the School of Music has given instruction to forty-seven additional young people. This makes the total enrollment for the year two hundred three. The graduating class today is the largest in the history of the college with one exception, that of the class of 1921, while the senior class of next year promises to break all records. It will be thirty strong.

In order to take care of our growing work additions have been made to our faculty. During the year just closing seventeen men and women have given full time to teaching and other activities while four others including three students have assisted in the instruction. Mention should be made of our department of psychology and education which has been organized and built up by Professor J. F. Whitford who began his work with us last fall. By his training and wide experience as a teacher and a school administrator and by his en-

thusiastic devotion Professor Whitford has added strength to our faculty and is providing good training to our students in preparation for teaching. Dr. F. G. Hall who returned to his position as professor of biology at the beginning of this year has aroused much enthusiasm among the students in the studies of biological science. His classes have been large. More than one-third of the students in college have elected studies in his department. It is already evident that next year the facilities of the biology department will be taxed to the utmost. Much valuable equipment has been added to this department. In order to relieve the president of much of his teaching during this year, Mr. Allen B. West, a member of the Board of Trustees, was engaged one year ago to teach the freshman classes in mathematics and to do the work of the registrar. He has given his full time conscientiously and earnestly to this work. While special mention is not made of other departments of instruction or of the particular efforts of other men of the faculty, let it be understood that there has been growth in every department and every teacher is energetically and effectively promoting the work of the college in his field.

A few changes in the faculty for next year will take place. Miss Ruth Cary who has been instructor in English and has had the teaching of the classes in freshman English will not be with us next year. Her place will be taken by Mr. Leland C. Shaw, a graduate of Milton College in the class of 1919. Professor W. D. Burdick has been granted a two years' leave of absence to pursue his studies in chemistry at the University of Wisconsin. Mr. H. Richard Sheard of our present graduating class has been engaged as instructor of chemistry. He will have charge of the classes in the first two years of chemistry. Professor Burdick will continue to supervise his department and will spend some time at regular intervals on the campus.

For three years Mr. George H. Crandall has conducted the department of physical education and has served as coach of athletics. His salary has been provided by a committee of the alumni, known as the Alumni Board of Physical Education. Funds have been secured by contributions from friends of the college. Inasmuch as

this plan was adopted for a period of three years as an experiment, the Alumni Board of Physical Education will automatically cease to function at the end of the present year. The experiment of having a full time physical director and athletic coach has in the opinion of the faculty clearly proved its value both in building up the institution and in developing a contented body of students. Realizing that the old students of the college will be called upon to support our endowment campaign and that it will be unwise to depend on them for the future support of our athletic department, the students of Milton College voted last January to ask the trustees to increase their fees for next year by \$10 so as to provide funds for the salary of the coach. This was done by them as their bit toward the campaign for a larger and better Milton College. The trustees have accepted their offer and have appointed Mr. Crandall professor of physical education and coach for the year 1924-5. Incidentally it may be said here that the Alumni Board now lack \$700 of raising the amount to complete payments for the current year.

Through the efforts of Coach Crandall and the Alumni Board, elaborate plans have been carried to partial completion for two terraces of tennis courts on the campus south of the gymnasium. The work has involved a large amount of excavation and filling. This part of the undertaking is practically done. The expense of the project will be about \$1,000, of which nearly \$500 has been raised. This improvement will greatly add to the beauty of the campus as well as bring benefit to the students of the college.

Very recently the work of connecting the college buildings with the water and sewer system of the village of Milton has been completed. This insures a water pressure in all the buildings that is adequate for our needs.

By means of a special fund raised by the students at the suggestion of our janitor, Mr. M. M. Lanphere, a new drinking fountain has been purchased and installed at the rear of the main building.

I am glad to make special mention of the generous gift from the graduating class of the beautiful blue plush curtain which has been installed on this stage and which

has added so much to the plays of the last two evenings.

It is not my purpose to describe the various official activities of the students, as I have done in former years. It is sufficient to say these activities have been carried on with accustomed vigor and success. One of the great values of an education secured in a small college is the training for responsibility and leadership which every student may secure in engaging seriously in several of the activities on the campus outside of his regular studies.

During the past year Milton College was accepted for membership in the Association of American Colleges.

One year ago at our commencement exercises a program of raising money was announced providing for a material increase in the permanent endowment of Milton College and for new buildings. The sum of \$300,000 for additional endowment and \$200,000 for buildings, improvements, and new equipment was considered the minimum necessary to fill the requirements of our needs. It was thought that all this should be accomplished in five years. The president of the college as chairman of the committee to conduct the campaign for funds was asked to give much of his time for one year in promoting and organizing this campaign. After some investigation and thought it was deemed not wise during this year to have an intensive high pressure campaign for funds managed by a paid organization, but rather to reach through our own efforts by slower and quieter methods a limited number of people in different localities who in turn would carry out the canvass for funds in their respective communities. This has been done to a limited extent, but the unexpected demands on my time by other duties of my position have prevented me from pushing this work as extensively as it was originally planned. Something has been accomplished however for a little more than \$31,000 has been pledged on our endowment. Of this amount the sum of \$20,600 has been promised by members of the Board of Trustees. However we discovered some months ago that this is not a favorable time to raise money in large amounts. An unusual and unprecedented economic depression has settled on the country. It affects people of all classes and particularly men of mod-

erate means upon whom we must depend for much of our support. The approaching presidential election has recently made this condition of depression much more acute. Close observers of industrial conditions agree that the money situation will be exceedingly close until after the presidential election in November.

Another condition has arisen which was not foreseen. For three years preceding the present year Milton College has closed each year with a surplus in its income and expense account. This was made possible by contributions from various sources for current expenses. About \$8,000 a year has been secured for this purpose, and it has made possible expansion of our work without incurring deficits. We have realized that as we seek gifts for endowment, contributions for current expenses would be diminished, but we hoped that our endowment would be increased so rapidly that the diminution of donations for expenses would ultimately be offset by increased income from endowment. This happy result has not come about, for the economic situation has been the cause of reducing our donations considerably, and the college is facing a probable deficit of about \$2,000 at the end of this fiscal year. We know also that two different funds for current expenses which were established five years ago have now reached the end of the five year period. Consequently we expect a much larger deficit next year.

It seems to the speaker a wise plan frankly to face the new conditions and adapt ourselves to them. This is not a favorable time to press men for large gifts. It is certainly not good business to accumulate indebtedness through deficits without devising some definite means of meeting those debts.

I therefore suggest that the college defer the active pressing of the endowment campaign for at least eight months until financial conditions have considerably improved, and then I propose that we all unite in an intensive effort under able management to reach our goal for endowment and buildings.

In addition to this I venture to propose that we make a systematic effort during the next few months to secure from the large number of our alumni and old students whose names and addresses we now have,

contributions in relatively small amounts of not less than \$8,000 in the aggregate to meet the deficits of these two years.

Let it be clearly understood that I am not proposing to abandon our endowment campaign, nor to dodge the issue of the needed increased endowment and new buildings. I am considering methods by which we may more surely reach that end, and at the same time put our present finances on a good business basis. May I ask our many friends and supporters, our alumni and old students, here and elsewhere, to stand loyally behind our program for a better and stronger Milton College, and to be ready when the supreme test comes, to do their utmost to help the college attain full success in its financial plans. We can surely succeed if all heartily and enthusiastically do their part, and we can succeed only in this way.

I can not close this statement without emphasizing the great aims of Milton College. This institution is a Christian college. It has always been this, and it will remain so. We strive to provide education for the mind and the spirit, to train men and women for citizenship and service, and, by the instruction and the example of the faculty and by the atmosphere created by the students themselves to have a place where students may secure a broad training of their intellect plus a right development of their characters and ideals.

In carrying out these aims we propose to have a limited number of students of not more than two hundred whose purposes and ideals are in keeping with the great aims of the college. We welcome to our halls young people who want to prepare themselves for a life of purpose and achievement.

These considerations are of greater moment than money or the getting of money. Adequate financial support is necessary, but it is only a means to the accomplishment of the great aims in the minds of the founders of this college and of those who have supported and are now backing it. Let us go forward enthusiastically and unflinchingly with a definite vision of the future and a faith in the continued and larger service of Milton College to society.

What do we live for if it is not to make life less difficult for each other?—*George Eliot.*

WOMAN'S WORK

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

THE FORBIDDEN LURE

"Leave all and follow—follow!"
The lure of the sun at dawn,
Lure of a wind paced hollow,
Lure of the stars withdrawn;
Lure of the brave old singing
Brave perished minstrels knew;
Of dreams like sea-fog clinging
To boughs the night shifts through.

"Leave all and follow—follow!"
The sun goes up the day;
Flickering wing of swallow,
Blossoms that blow away—
What would you, luring, luring,
When I must bide at home?
My heart will break her mooring
And die in reef-flung foam!

O, I must never listen,
Call not outside my door,
Green leaves, you must not glisten
Like water, any more.
O, Beauty, wandering Beauty,
Pass by; speak not. For see,
By bed and board stands duty
To snatch my dreams from me.
—*Fannie Stearns Davis.*

LINEN CLOSETS

THEY ARE OFTENTIMES SOMETHING OF A
SYMBOL TO THEIR OWNERS

I think that almost every woman enjoys the touch of fine linen. I think that almost every woman loves the thrill of possession that comes over her when she is going through her store of table-cloths and towels, of sheets and pillow-slips and fine embroidered doilies. I think that the love of home—and of those housewifely arts that go into the making of a home—is never so vividly alive as when, with gentle eyes and smiling lips, a woman bends proudly above a well-stocked cedar chest. And sorts, with tender fingers, the contents of that chest.

To me, the rearranging of my linens is a real pleasure. Certain bits of fancy work are very dear to me and I like to handle them softly, and to think of the other hands that made them for me. Certain special things have been given to me—upon a birthday, or a Christmas, or some anni-

versary. My towels, with their clever monograms—they were sent to me upon a very special occasion by a friend who is now across the ocean. A bedspread, done in pastel shades, with wee stitches, was made for me by one whom I love, and see so seldom! Because of miles that separate us, chasm-like, from each other. There is another quilt, alternating in blue and white patches. Done so beautifully, so skillfully, that no one would be able to guess the silvered head, that bent over those patches, had bowed in submission to more than eighty winters. There are two table-cloths, with matching napkins, that were presented to me by two girls that I see, every day, in the course of my office routine, and that I love more, each day!

Tea napkins that I bought, myself, at a bargain sale, when I really needed shoes—foolish little scalloped things, that I enjoy the more because of their lack of common sense. A bit of a scarf yellowed by time, and hand-woven, that came from the Italy of long ago. And a tiny doily, worked by fingers that are still, now.

These things are dear to me. They have romance, personality. They are criss-crossed with threads of affection, they are initialed with memory. But the other things, the plainer things, the things that are a part of every day—they please me, too. I feel a sudden joy in their cleanliness, in the subtle perfume that sometimes clings to them. Luncheon cloths, blue and white breakfast napkins, thick bath towels and sheets—even though they are only practical cambric sheets—I feel a kindness, a kinship, to them all!

I keep my bed linen in a cedar chest. It is an inexpensive chest, but it holds the good odor of the forests in its heart. And here and there, in the depths of the chest, I have scattered small bags of English lavender. I do this, I think, because once I read a story that had to do with linen that was "lavender-scented and lovely." I keep my bath towels and my wash cloths in the same chest. My table linen and my towels of fine texture and my embroidered trifles are kept in a high old piece of mahogany furniture with four deep drawers. This piece of furniture belonged to my great-grandmother—and she, when she was a young woman, bought it at an auction!

Linen chests—they are a symbol, I think,

to their owners. I know that my small store of linen stands, to me, for the rules of housekeeping that I learned, as a young girl, from my mother. My linen sounds a note of yesterday—a note as old-fashioned and sweet as a chord played upon a melodeon, fashioned beautifully of polished rosewood.

Speaking of yesterday makes one think of the linen chests of a generation that is gone. Of the work that went into the filling of such a chest. We, in this day of ready-mades, can take our tableware to a shop to be hem-stitched. We can take our towels and napkins and sheets to a store for their embroidering. We buy our fine linen by the yard, and our cambric by the bolt.

But, not so very many years ago, women went to greater lengths for their pretties. They wove and fashioned; they spun and they sewed. And the results were more beautiful than most of us—modern, efficient women that we are—can guess!

My maternal grandmother has often showed me a coverlet that her mother made, as a part of a girlish trousseau. Blue and white it is, made of linen and wool. The white part of the design is formed of the linen threads, the blue, dyed part, is made of the wool.

The linen—the flax—was grown in the fields in back of the house in which this girl of another day lived; the sheep from which the wool came roamed over the green pastures of the estate where she was born. She herself carded the wool and spun out the fine linen thread. She herself wove the coverlet and created the design. And today the whole thing seems as fresh and new and enduring as though it were made only a few hours before.

Our grandmothers and—yes, in some instances—our mothers made all of their linen. It took a long time, but the result was very lovely. Very lovely and very lasting!

To us—products of modern efficiency and time-saving methods—it may seem that these women wasted many hours with their spinning. But that is not true. For they have left us a heritage of pride in housewifely things. A heritage of devotion to those dreams that make every woman into a worthy wife and mother and home-maker.

Each of us—and I speak of all women,

now—enjoys the touch of fine linen. And the knowledge that it belongs to her.

It is a symbol of the mother and the grandmother and the long line of women back of that grandmother, who felt a clean, splendid pride in their handiwork.

Lavender scented and cleanly sweet,
Cover and towel and fo'ed sheet,
Table-cloth, napkin and laced-edged square,
Oh, as I look at them, lying there,
I feel what my eyes, though they search, can't
see—

A row of dim women who smile at me!

Women they are, of the vesterday
That never, to true hearts, seem far away;
Women in calico, women in silk,
Women with hands that are whiter than milk,
Women with fingers all toil-worn and old,
Women whose youth is a tale that is told!

Women whose souls have gone into my heart,
Women whose sorrows have made my tears
start...

As I sort doilies, and tea towels fold,
They are so near that the room seems to hold
Frail little murmurings, soft as a prayer,
Making me feel that lost voices are there.

Pillow-slips, lace-edged, and gay colored spreads,
Patchwork in purples and yellows and reds,
Bureau scarfs, tatting and Irish crochet—
How my eyes glow as I put them away!
It is a moment of moments most dear—
While, through the shadows, my ancestors peer!

Lavender scented they are, faintly sweet,
Pillow-slip, cover and napkin and sheet—
Contents, they are, of an old cedar chest,
Fragrant and fair with the dreams I love best—
Gently I fold them, and almost can see—
Faces that smile, over dim years, at me!

—*Christian Herald.*

NOTICE—YEARLY MEETING

The Yearly Meeting of the Iowa Churches will be held at Welton, Iowa, August 8-10, 1924. Come and be with us at this time.

ILLA HURLEY,
Secretary.

Today many Jews, while not accepting the dogmas about Christ's person, are powerfully influenced by both his teachings and spirit. Multitudes of them are not far from the kingdom. The veil is still there, but some day it will be taken away from their faces, and they shall look on him whom they pierced, and discover there the features of their glorious Messiah!—*James I. Vance.*

GO FORWARD

C. A. HANSEN

The writer has a strong burden that all of our people shall remember in their prayers the coming ministers' meeting and General Conference.

It would seem that the time was ripe for launching a world-wide movement to spread the doctrines that have made us a people, and for the spreading of which God has placed us in the world.

Surely God will hold us accountable for the light we have in our own lives, and what God expects us to live, he expects us to preach. All the truth of God belongs to all of God's people, no matter of what faith they may be at present. The Sabbath is for man. It is a blessing from our heavenly Father and one of his precepts. Those who work on the Sabbath are sinners before God, no matter how high their profession of holiness, or how much they talk that it makes no difference what you believe, God has never said anything of the kind.

"If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 3: 17-21.

The breaking of the Sabbath is as much a violation of God's law as swearing or adultery, and the one excuse for the existence of Seventh Day Baptists is to give light to the world on the Sabbath question.

SATAN'S WRATH

We may well expect that if we thus begin to let our light shine there will be a cry of proselyting, and no doubt many would turn against us, but my contention is that it is just as honorable to warn against Sabbath breaking as against any other violation of God's law. Jesus said, "If they have hated me they will also hate you"—that is if we do our duty. If we desire the applause of Sunday keepers more than the approbation of God, then it is the best policy to hide our light under a bushel.

Why should not an awakening along these lines come to us as a people? Why should not our numbers be multiplied by converts from God's people who are ignorantly keeping the heathen festival, Sunday?

We can think of no work more honorable than to place before our Sunday-keeping

neighbors the light God has given us on the Sabbath question. Said Jesus, while speaking of God's commandments, "Who-soever shall do and teach them shall be called great in the kingdom of heaven." Matt. 5: 19. May God help us preach a full gospel. May we go forth in love, doing our duty, craving only his approbation, who died for us.

AT WHAT AGE SHOULD CHILDREN BEGIN TITHING?

As soon as they can count up to ten; as soon as they commence going to Bible school.

Tithing is partnership with God, and the earlier in life children can enter into partnership with him, the better. It is a partnership he cares for; to think that he cares for the money is absurd.

No matter how small the allowance you can afford to each of your children, tithing enables them to become partners with God. If the allowance is a dollar a week, the debt to the other partner, who furnishes everything, is ten cents. If the allowance is ten cents weekly, the debt is one cent, and the one cent is just as precious to God as the one dollar from a weekly wage of ten dollars or ten dollars from a weekly wage or profit of one hundred dollars.—*Layman.*

A tourist writes: "We were crossing the desert. The night came suddenly upon us, and it was so dark, but we determined to push on. Soon we lost our way, and spent the night in fear and trembling. It seemed as if morning would never come! Then suddenly the sun sprang up, bringing daylight and showing the way to safety. Our joy was boundless. None of us will ever forget that sun-rising."

The world was lost in darkness and sin, when through the tender mercy of God the Dayspring from on high came to light our way to safety. No one ever turned his face to that light without being lightened. This fact is the supreme joy to millions at Christmas. Is it yours?—*Ida L. Moulton.*

Pleasant as it is to behold the face of Nature, it has no beauty like the countenance of a beloved friend. Sweet is the song of birds, but sweeter the voices of those we love.—*William Lloyd Garrison.*

YOUNG PEOPLE'S WORK

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

ROMANS 12

Christian Endeavor Topic for Sabbath Day,
August 16, 1924

DAILY READINGS

Sunday—Consecration. V. 1 (1 John 3: 14-18)
Monday—Transformation. V. 2 (2 Cor. 3: 14-18)
Tuesday—Humility. V. 3 (Matt. 8: 5-13)
Wednesday—Co-operation. V. 4 (Mark 6: 7-13)
Thursday—Kindness. V. 10 (Matt. 22: 34-40)
Friday—Earnestness. V. 11 (2 Tim. 1: 1-11)
Sabbath Day—Topic: What I find in Romans 12.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Recompense to no man evil for evil. Live peaceably with all men." There is a very strong tendency in the world today to return evil for evil. We often hear a person say, "I'll give him just as good as he sent." No doubt all of us have felt that spirit, and have thought we got satisfaction from it. But do we? Do we make friends in such a way? The real Christian will not do this; for our Master, whom we love and follow, said that if a person smites us on one cheek we should turn the other to him also. If we return evil for evil we are violating the principles he taught us. Let us allow his spirit to so control our lives that we will want to do good to every one, and then we can "live peaceably with all men."

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, AUGUST 16, 1924

What we learn from chumming with nature. Rom. 1: 20; Ps. 95: 1-7.

OUTDOOR PEACE

Have fears and worries vexed you?
Go out among the trees;
Think: He who made all these
Will he not well protect you?

Do thronging doubts molest you?
Sit down there in the sun
Where heaven's joys o'errun,
And think how God has blessed you.

Does some one scorn or slight you?
Stand forth among the hills,
Forget your petty ills.
Remember: God will right you.

Do long, long sorrows grieve you?
Look upward to the stars,
And think: No anguish mars
The home that will receive you.
—Amos R. Wells.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

TOPIC FOR AUGUST 16

This topic will give a fine opportunity for the juniors to hunt up appropriate stories on kindness and unkindness. The week previous, tell them that if they will each (this should refer only to the active members) find some story to illustrate the topic and will tell the story briefly at Junior the next week, you will get the best story teller obtainable to come to Junior that week and tell them a nice story. The story teller might use "The King of the Golden River," which will bring out the thought of the lesson in a way especially interesting to boys and girls.

Canonchet, R. I.

DOCTOR JOHANSON'S MESSAGE TO THE CENTRAL ASSOCIATION

DEAR ENDEAVORERS AND FRIENDS OF THE
CENTRAL ASSOCIATION:

I have been asked by your associational secretary and delegated by the Young People's Board to send a message to your meeting.

I wish at this time to ask the young people and older ones to stand loyally by the Christian Endeavor movement. Endeavor is doing a work of training for our people that no other agency in the church can do. Each church auxiliary certainly has a place in our denominational program, and none can be omitted without impairing the whole religious program. For that reason we are asking church members to give full backing to each arm of the church. But especially at this time do not overlook or neglect the important work done by Christian Endeavor.

I am not asking the parents to do the work naturally expected of the children, but

I would ask that you give the encouragement and support that the movement merits. We have had such splendid support from the young people of your association that we naturally expect and hope for big things from such an effort.

I am hoping and praying that you will have a splendid and helpful meeting and that you will look forward to a great session of Conference at Milton, in August.

Sincerely,

B. F. JOHANSON,

President Young People's Board.

June 4, 1924.

REPORT OF THE BROOKFIELD JUNIOR SOCIETY

RUTH DAVIS
Superintendent

(Given at the young people's hour of the
Central Association.)

The Junior Christian Endeavor society of Brookfield had its beginning some six or seven years ago, when Elmina Camenga, with Gertrude Fitch as assistant, organized it and acted as superintendent. While it has not succeeded in gaining the interest of all our young people, it does hold a very real place in the lives of those who regularly attend. It is *their* society and something for which they feel truly responsible, and for which they are willing to give up much, if necessary.

Our attendance ranges from a half dozen to as many as sixteen. We have our regular officers and committees who do feel a large measure of responsibility. The meetings are always conducted by one of the juniors; and each one, except the tiniest, takes his turn in doing this. Every one helps in some way at each meeting, whether it be in reading a Bible verse, offering a short prayer, or simply by singing.

This year, financially, we have tried to do our bit, if only in a small way, in the work of Christ. To the Near East Relief work, the society has given two dollars; and our little shoe for the Chinese school, we're sure will be filled by the end of the month, a sum of ten dollars. The juniors have packed Christmas boxes and also assisted in the purchase of the children's new Sabbath school song books. These things they have been glad to do and only wish they might have helped more.

As for our boys and girls themselves, do you not think that the responsibility and experience of conducting their own Christian Endeavor will make them better Christians? I truly do. And when it falls to their lot to carry on the larger duties of their beloved church, I believe they will, because of this, be better fitted for the work.

AN "ALL RIGHT" BOY

One day after the public school closed for the summer vacation, the maid at my house came up to my study and said that there was a boy down at the door who wanted to see me.

"Did he tell you his name?" I asked.

"No, sir."

"And he did not say what he wanted?"

"He did not, sir."

I was very busy, but I thought I would go down and see what the boy wanted. I found him sitting in my hall waiting for me, and if I had given voice to my thought when I saw him, I would have said, "What a fresh, rosy, clean-looking boy!"

He rose to meet me and said with charming politeness and frankness: "Excuse me for troubling you, sir, but I am looking for something to do. I noticed that your grass needed cutting, and I thought that I would just call and ask you if you would let me cut it."

I noted that the boy looked me right in the face as he made this request, and I noted also his manly bearing. He stood up straight, and he did not mumble his words, or act as if he were frightened or in any way ashamed of asking for work. He did not look to be more than fourteen years of age, and I said:

"You do not look strong enough to use my lawn mower. It is very large, and so is the lawn. I think it would take you all day to cut the grass and trim up the borders."

"Then I would earn that much more money, and I need to earn all that I can. You see I have a good deal of muscle."

He crooked his arm as he spoke to show me how the muscle swelled up in his sleeve. Then he added:

"I am very anxious to get work while there is no school. It is pretty hard for my father to keep me in school nine months of the year because he has but a small salary and there are four children younger than

(Continued on page 127)

CHILDREN'S PAGE

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

KINDNESS AND UNKINDNESS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
August 16, 1924

DAILY READINGS

Sunday—In treatment of foreigners (Lev. 19: 34)
Monday—Neighborly thoughtfulness (Deut. 22: 1)
Tuesday—The tongue expresses kindness (Prov. 31: 26)
Wednesday—Kindness to needy ones (Matt. 25: 34-36)
Thursday—Cain's hatred (1 John 3: 11, 12)
Friday—Harsh treatment (Matt. 18: 23-30)
Sabbath Day—Topic: How kindness and unkindness are shown (Luke 10: 30-37)

JOSEPHINE MAXSON
A friend of the juniors

To be truly kind means to think of other people before ourselves. We can have no better example of this than our dear Savior. He always saw people's needs and did all he could to fill them. Once a leper said to him, "Lord, if thou wilt, thou canst make me clean." At once Jesus said, "I will: be thou clean." He healed many others—the blind, the lame, the sick—because he felt sorry for them and wanted to make them happier.

When a great throng of people followed him to a desert place, after listening all day to his teaching they were tired and hungry. There were only five loaves and two fishes to feed them, but Jesus blessed those and fed them all instead of sending them away hungry to find something for themselves.

He always helped the ones nearest him, and so can we. If every one did that, wouldn't this be a happy world, boys and girls? When we see that mother is tired, we can wash the dishes, or dust, or take care of baby, or run errands, and do it with a smile instead of a frown. We can take good care of our pets. We can learn, with Jesus' help, not to say mean, unkind words to our friends and loved ones.

"It was but a little child that entered a dreary home."

And carried a gift of flowers to cheer up the darkened room;
So kind was the little deed, it lightened a load of care;
Thus one little child in Jesus' name brought sunshine and gladness there."

Let us try to be like this little child.
Waterford, Conn.

TRIPLETS

Three baby girls—Fay, May, and Ray,
All were born on the self-same day;
Three pairs of eyes all brightly brown,
Three round heads of silky down;
Three small specks they call a nose,
Three pairs of cheeks like a soft white rose;
Cunningest mouths you ever did see,
Little red buds in a bunch of three;
Six chubby feet and six funny fists,
All of them pink and made to be kissed.
Three baby girls—Fay, May, and Ray,
Sleep and eat and cry all day;
Frocks just alike on each little mite,
One blue bow, one pink, one white;
Mother says this is the only way
To tell which is Fay or May or Ray.
Won't there be fun when they go to school,
Teachers and playmates each one can fool.
May plays a trick, and they punish Ray,
Or can it be it is mischievous Fay?
When they grow up there is sure to be
A lot of sly fun for these sisters three.

REVIEW OF THE BOOK OF ESTHER

Essay winning first honorable mention, written by Ruth Kenyon, Ashaway, R. I., (age eleven years).

In the third year of the reign of King Ahasuerus, he made a great feast.

He told Vashti to come and show how fair she was. Vashti refused.

The king was angry and he and his wise men decided she should be punished because it would set a bad example for other wives.

Ahasuerus sent again for Vashti, but she refused. The king put Vashti away and made a law that man should rule his house.

It was decided that all the maids in the country should come and he could choose a queen.

The Jew, Mordecai, a poor man, had a beautiful cousin named Esther. When the king sent for the maids to come, scores came and with them Esther. As soon as the king saw Esther he made her queen. She did not tell the king she was a Jew.

Two of the king's guards were wroth with the king and sought to kill him. Mordecai learned of it and had the king told and he hung them. Mordecai's deed was

written in a book with other things that happened in his reign.

Haman was given a high place and the lower rank ordered to bow to him. Haman was told that Mordecai would not bow to him. He was angry and sought to exterminate the Jews. Haman offered the king much money to decree that all Jews be killed. The king consented. Letters with the king's seal saying that all Jews should be killed, were sent.

The Jews were sad but Esther did not know why. Mordecai was grieving. When she found out she told them to pray and fast for her three days and nights.

She dressed in royal robes and went before the king who held out the golden scepter. She asked the king and Haman to attend her feast. They hastened to the feast and the king asked her her wish, but she postponed it a day.

Haman's heart was full of pride, but Mordecai would not bow to him, so Haman had a gallows made, where he wanted to hang Mordecai.

The king looked at the book where Mordecai's deed was written and thought he hadn't been paid back. So he asked Haman what should be done to a man who won the king's praise. Haman, thinking it was himself, said he should have a crown and robes. Ahasuerus told Haman to do as he had said to Mordecai.

Haman was full of anger and went home to tell of his hard fate. The next day Esther offered her life but begged the king to save the Jews. The king asked who made the law. Esther said, "Haman."

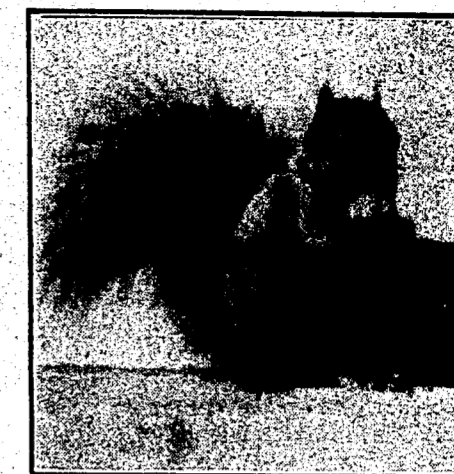
Haman begged Esther to save his life. But when the king saw the gallows he was wroth and had Haman hanged on it. His house was given to Esther and his ring and place to Mordecai.

The king couldn't change the law, but told Mordecai and Esther to make a law and sign it with his seal. Mordecai was next to the king and great among the Jews.

SOMETHING ABOUT THE SQUIRRELS

DEAR RECORDER CHILDREN:

A copy of the RECORDER which contained my letter to you about squirrels was given to a Battle Creek family of seven children. After hearing the letter read to the family a little boy asked to take the paper. Upon looking it over he said, "Where's the squir-



rel, sister?" His criticism is a good one, so I am sending you a picture of one of our squirrels. Don't you think he looks as if he posed for a picture that children would like?

You will be glad to hear that the black squirrels have grown in my favor. Their ill-mannered ways I wrote about were due to their fear of me. We know each other better, now. They take the nuts from my hand and eat them without fear. On the other hand I have learned more of their nature and tricks, but I can only tell you a little about it.

The squirrels have one bad trait. I will tell you about that first so you can have the best at the last. They fight over their food. Two of them can not eat together, for the stronger one will drive the weaker one from the table. Once when a squirrel was eating his breakfast, a stronger one came along and pushed him to the edge of the ledge, in fact the back part of his body went over it. I held my breath for fear he would fall down to the ground and be killed. But he clung to the ledge with his claws. When the other one saw that he was going to fall, he quit pushing him so he could crawl back to safety.

When the squirrels make nests for their babies they line them with fur they pull off from their own bodies. One day a squirrel who was out in search of material to build a nest found some paper on a flat roof; but it was too heavy for him to carry, so he went after help. In a few moments he came back with two more squirrels. When they found that the paper was more than they could manage they became angry and began to fight. One of them soon decided that that was not the best way, so he tore off a piece of the paper and carried it away while the others fought.

The squirrels are very persistent in getting what they want. Sometimes they find me asleep when they call, but they scratch on the window pane till they wake me up.

I tried to coax a timid squirrel into my room once by holding some nuts out to him in my hand. He reached for them, but when he saw the hand was moving backwards, instead of following it, he clasped one of his paws around the middle finger and held it firm while he picked up the nuts.

Once as I had no nuts, I gave a squirrel some malted milk. He ate it with a relish, but the day was damp and the malted milk became sticky. When he finished his meal, his nose, jaws and whiskers were covered with the sticky stuff. He made frantic efforts to rub it off with his paws but succeeded in getting only enough of it to cover his paws, which made them look as if he had mittens on. I wish you had been here to laugh with me.

Our night nurse takes fruit to her room for lunch. Once when she waked up she found a squirrel sitting on the foot of the bed, eating her pear. Another nurse on going to her room one night, found her box of nuts all gone. When she opened her bed, there were the nuts hidden under the pillows and between the blankets. Didn't the squirrel play a good joke on her?

A helper who has charge of the linen room at the annex keeps a supply of nuts there for a favorite squirrel. On one occasion when the squirrel was going into the room, she noticed that her five babies were following her. She turned around and in the squirrel language, said, "This is no place for you, go back to your nest." The babies looked disappointed and cross, but they obeyed. When they reached the nest one of them said, "I don't see why mother won't let us go into that room." "Neither do I," said another one, "but she knows what is best for us and we must obey." "Yes," chimed in another one, "We will have to obey while we are little, but when we are grown up we will go and see what is in that room. How nice it would be if we could grow twice as fast as we do."

When their mother came home she told them that if they had gone into that room it was very likely that the great big giant who walked around there on two feet would have caught them and carried them off

where they never could have come home again.

When they heard this the little babies were very sorry for the naughty things that had been said. Then they snuggled up close to their mother so she would know that they were very glad they had a mother who could take care of them.

Cordially yours,
MARTHA H. WARDNER.

*Sanitarium Annex,
Battle Creek, Mich.,
April 6, 1924.*

ARE YOU COMING TO CONFERENCE?

Milton is giving you a special invitation to attend the coming session of the General Conference.

The church and society are preparing to entertain a large company and President A. L. Davis has prepared a splendid program for the meetings, so a fine time is assured.

The meetings will be held in the college auditorium and the meals will be served in a large temporary dining hall erected on the college campus.

We are making our plans for the largest delegation that has ever attended a General Conference.

You will be entertained in our homes for lodging and breakfast while the dinners and suppers will be served, cafeteria style, in the dining hall.

Committee rooms, writing rooms and rest rooms will be found in abundance in the college buildings. The campus was never more shady and restful. Your mail will be brought to you and there will be no need for leaving the grounds from morning till the services close at night.

But, we want to know who are coming so that your beds will be ready for you when you get here.

Pastors are asked to send a list of the names of all those who are coming, either as delegates or visitors, as soon as possible.

Lone Sabbath keepers and others who are not in touch with pastor or church clerk, will please write direct to us.

Information may be sent either to Dr. A. L. Burdick, chairman of the General Committee, or to Dr. L. M. Babcock, chairman of the Entertainment Committee.

There will be an opportunity for a limited number of young people to earn their

meals by serving in the dining hall. Those interested please confer with Professor L. H. Stringer, chairman of the Dining Room Committee.

Societies and boards desiring rooms for exhibits are asked to make their applications to Professor J. F. Whitford, chairman of the Committee on Rooms.

Have your mail directed in care of the General Conference and it will be delivered on the campus.

Please let us know whether you are coming by train or auto, and when to expect you. We will take care of your baggage for you.

A. L. BURDICK,
Chairman of the General Committee.
Milton, Wis., July 22, 1924.

AN "ALL RIGHT" BOY

(Continued from page 123)

I at home. I want to get work to help father out. I have a chance to go to the country and stay all summer on a farm where I could earn my board, but I'd like to earn more than that, and then mother needs me at home mornings and evenings."

The perfect sincerity of the boy and the honest look in his brown eyes pleased me, and I said: "You may try your hand cutting my grass, but if you find the work too hard, you'd better give it up."

"Thank you," said the boy. "It will have

to be pretty hard work if I give it up. He hung his light coat on the branch of a tree, pushed back his sleeves, and went right to work. It took him nearly all the forenoon to cut the grass with the mower, and when twelve o'clock came I went out and said to him:

"Do you live far from here?"

"Yes, sir; I live away over on the south side of the city."

"Then you need not go home to dinner. Stay and eat dinner with me."

"Thank you, but I do not want to give you any trouble."

"It will not be any trouble."

"Then I will stay."

It was about four in the afternoon when the maid again appeared at my study and said that the boy was through and that he would like to have me come down and see if his work suited me. When I went down there was a look of real pride in the boy's face as he said:

"It looks nice, don't you think so?"

"Indeed it does," I said heartily, for the boy deserved this praise. The borders were all so neatly trimmed; not a corner had been neglected. Every small weed had been pulled out of some flower beds, and the gravel walks had been raked. I liked the boy's honest pride in his work. He had a right to feel proud of it, and I think that

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the satisfaction he felt in the thoroughness of his work pleased him more than the money he received. The money was of secondary importance. To do the work well was of first consequence.

It happened that a friend of mine had asked me only the day before if I could tell him where he could find a bright, tidy, ambitious boy who would like a good place in an office during the summer months. Here was the very boy for my friend. He was a boy who was tidy, honest, manly, and who took genuine pride in doing his work just as well as it could be done. I told the boy to come to me the next day and I would take him with me to see my friend in his office. The boy was on hand at the appointed time, and my friend engaged him on the spot. Three weeks later I met my friend, and I asked him, "How is that boy doing?"

"Fine!" was the hearty reply. "I have raised his wages fifty cents a week, and if he wants a steady place when he is out of school, he can have it with me. That boy has the right spirit. He does his work just as well as it can be done, and he is proud of it when it is done. He is all right." That is what I think.—*Zion's Herald*.

Sabbath School. Lesson VI.—August 9, 1924

THE FIRST MIRACLE OF JESUS. John 2: 1-11.
Golden Text.—"Whatsoever he saith unto you, do it." John 2: 5.

DAILY READINGS

- Aug. 3—The First Miracle of Jesus. John 2: 1-11.
- Aug. 4—Christ's Power over Nature. Matt. 8: 18-27.
- Aug. 5—Christ's Power over Evil Spirits. Matt. 15: 21-28.
- Aug. 6—Christ's Power over Disease. Luke 6: 12-19.
- Aug. 7—Christ's Power over Death. Luke 7: 11-17.
- Aug. 8—Miracles Strengthen Faith. John 20: 24-31.
- Aug. 9—The Testimony of Trust. Psalm 108: 1-6.
(For Lesson Notes, see *Helping Hand*)

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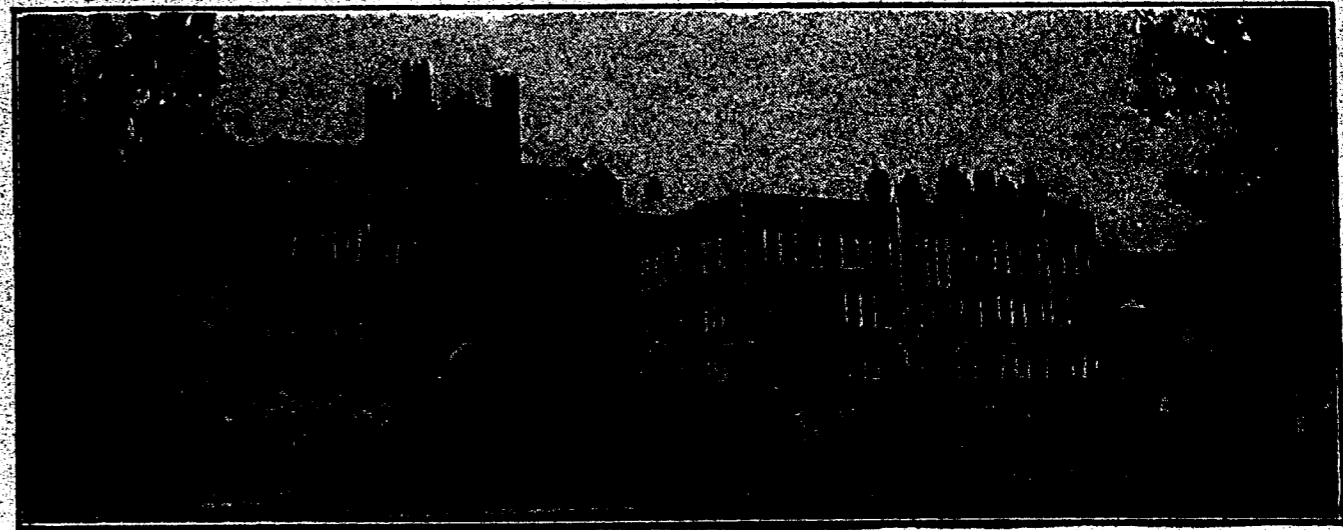
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VOICES

All day with anxious heart and wondering ear
 I listened to the city; heard the ground
 Echo with human thunder, and the sound
 Go reeling down the streets and disappear.
 The headlong hours, in their wild career,
 Shouted the song until the world was drowned
 With babel-voices, each one more profound
 All day it surged—but nothing could I hear.

That night the country never seemed so still;
 The trees and grasses spoke without a word
 To stars that brushed them with their silver wings.
 Together with the moon I climbed the hill,
 And, in the very heart of Silence, heard
 The speech and music of immortal things.

—Louis Untermeyer.

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