

# 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

### 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.

### CONTENTS

EDITORIAL.—Wonderful Hidden Truths Just Now Being Revealed. Are There More to Come?—Loss of God Consciousness.—Marvelous Inconsistency.—A True Patriot and Public Benefactor.—The People Do Approve.—Why Fear "New Truths"?—Lieu-oo or Liu-ho?—Are You Going to Conference?—Pastor Skaggs Goes to Milton...129-133	WOMAN'S WORK.—An Interesting Session.—A Message From the Woman's Board..145-148
A Suggestion or Two..... 133	YOUNG PEOPLE'S WORK.—Selfishness.—My Choice.—A Thought for the Quiet Hour.
The Gospel Ministry..... 134	—Intermediate Christian Endeavor Topic for Sabbath Day, August 23, 1924.—Junior Work.—What the RECORDER Reading Contest Has Meant to Verona..... 149
Notice of Two Conferences..... 134	Auto Routes to Conference at Milton..... 150
MISSIONS.—A Letter From South America.	Train Service From Chicago to Milton..... 151
—Monthly Statement ..... 135	CHILDREN'S PAGE.—Never Give Up.—Review of Book of Esther.—A Fellow's Mother.
Leadership Training ..... 137	Ralph's Empty Chair.—What the Children Learned.—How Pins Are Made.....152-154
An Appeal From the "Friends"..... 140	Does It Pay to Keep the Sabbath?..... 155
EDUCATION SOCIETY'S PAGE.—A Man's Man ..... 141-143	Reminiscences of Berlin, Wis. .... 155
Theological Education in America..... 143	MARRIAGES ..... 158
W. Lynn Sullivan ..... 144	DEATHS ..... 158
	Sabbath School Lesson for August 16, 1924. 160

# 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.

**Vice Presidents**—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

**Recording Secretary**—J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Edwin Shaw, Milton Wis.

**Treasurer**—Rev. William C. Whitford, Alfred, N. Y.  
**Director of New Forward Movement**—Rev. Abva J. C. Bond, Plainfield, N. J.

**Treasurer of New Forward Movement**—Rev. William C. Whitford, Alfred, N. Y.

### COMMISSION

**Terms Expire in 1924**—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Tittsworth, 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.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Arthur L. Tittsworth, Plainfield, N. J.

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

**Cor. Secretary**—Rev. Willard D. Burdick, Dunellen, N. J.

**Treasurer**—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Rev. C. A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—Rev. Wm. L. Burdick, Ashaway, R. I.

**Treasurer**—S. H. Davis, Westerly, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Rev. W. C. Whitford, Alfred, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.

**Corresponding Secretary**—Prof. Paul E. Tittsworth, Chestertown, Md.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. A. B. West, Milton Junction, Wis.  
**Recording Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Corresponding Secretary**—Mrs. J. H. Babcock, Milton, Wis.

**Treasurer**—Mrs. A. E. Whitford, Milton, Wis.  
**Editor of Woman's Work, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Willard D. Burdick, Dunellen, N. J.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.

**Pacific Coast**—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—H. M. Maxson, Plainfield, N. J.  
**Vice-President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—W. C. Hubbard, Plainfield, N. J.

**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
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.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.

**Advisory Committee**—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

**President**—Prof. Alfred E. Whitford, Milton, Wis.  
**Recording Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.

**Treasurer**—L. A. Babcock, Milton, Wis.  
**Field Secretary**—E. M. Holston, Dodge Center, Minn.

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

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Miss Marjorie Willis, Battle Creek, Mich.

**Corresponding Secretary**—Mrs. Frances F. Babcock, 156 Goodale Ave., Battle Creek, Mich.

**Field Secretary**—E. M. Holston, Dodge Center, Minn.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

**Trustee of United Societies**—Benjamin F. Johanson, Battle Creek, Mich.

**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

**Junior Superintendent**—Miss Elisabeth Kenyon, Ashaway, R. I.  
**Intermediate Superintendent**—Duane Ogden, Salem, W. Va.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Marjorie Burdick, Dunellen, N. J.  
**Central**—Hazel Langworthy, Adams Center, N. Y.  
**Western**—Vida Randolph, Alfred, N. Y.

**Northwestern**—Doris Holston, Dodge Center, Minn.  
Miss Eunice Rood, North Loup, Neb.

**Southeastern**—Mrs. Clara Beebe, Salemville, Pa.  
**Southwestern**—Miss Fucia Randolph, Fouke, Ark.  
**Pacific**—Miss Alice Baker, 159 W. Date St., Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

**General Field Secretary**—G. M. Cottrell, Topeka, Kan.  
**Assistant Field Secretary**—Mrs. Angeline Abbey Allen, Fouke, Ark.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, 3446 Mack Avenue, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; E. S. Maxson, Syracuse, N. Y.; George H. Davis, Los Angeles, Cal.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 97, No. 5

PLAINFIELD, N. J., AUGUST 4, 1924

WHOLE No. 4,144

## Wonderful Hidden Truths Just Now Being Revealed. Are There More to Come?

When we realize that the wonderful truths about the universe, which have recently been discovered, have always existed, we do not see how the scholars of any age can assume that they know it all! It is also difficult to see how reasoning men in this enlightened age can make themselves think that there has been no progress in matters of religious truth, and that there has been no forward movement in human conceptions of God and his kingdom since the days of Moses and Elijah and Jephtha.

If Jehovah saw fit to withhold the knowledge of many common things so essential to human welfare until man in the exercise of God-given reason should be able to discover or reveal them, why should it seem unreasonable for him to leave something regarding himself and the nature of his spiritual kingdom to be developed, or discovered, in the ages of man's greatest need?

If I wanted to secure a satisfactory and timely definition of love, or of family relations, or of relations between masters and servants, I would not think of going back to Abraham or Jacob for such definition. I would rather go forward *two thousand years* in the line of human ideals and let Jesus of Nazareth define those things. There I would find that there had been wonderful advance in matters of religion. There I too would find a revelation of God the loving Father, the like of which had never been revealed before. Only the merest hints of such a Savior-God had been foreshadowed by symbols and figures, many of which would lose their meaning if we insist upon a literal use of symbolical language. The Jews made this very mistake, and so lost the blessings offered them by a plan of progressive revelation.

I can not help thinking that the representation of God as a loving Father and Savior brought to light by Jesus is infinitely better than the conceptions of a king-like monarch-God—sometimes only a revengeful ruler—known to the kings of Israel,

or to Elijah before he learned the lesson of the "still small voice" at Horeb. To me it seems like a *great forward movement in religion* when Elijah found the voice of God in the soul more effective in his later kingdom-work, than was the blood and thunder and tempest methods of the preceding years.

The heavens declared the glory of God in David's time; and in Paul's day, the eternal power and Godhead of Jehovah were clearly understood, being seen by the things that are made, so that men were without excuse; and in some way I find it hard to believe that the wonderful records made by Jehovah in his universe, and well established by science, have in these times risen up to give the lie to God's Book of books—if the Book is rightly interpreted. You will see that much depends upon this "if" clause. Discoveries in the realm of nature, when *proved to be true*, should harmonize with Bible truths when the Bible is properly understood.

Again, in a world like this, it can not be wise for men to assume that there is nothing beyond what we can see and handle and weigh and verify by material evidences. This goes without saying. Is it not also unwise to insist that the spiritual, intangible ideals and conceptions of the character of the Infinite, and of man's relation to him, should be so stereotyped as to admit of no growth or development—no truer and higher conceptions of the divine nature, and of the higher life in man, for six thousand years? There must be higher and truer ideals of our blessed religion in this year of our Lord 1924, than existed among the men of two thousand years before Christ. There must have been some development in the realm of religion. God must have designed it to be so.

Again, I can not help thinking that any generation that thinks it has learned all there is to know, whether in the realm of religion or of science, will be pretty sure to be contradicted and proved to be ignorant by generations that follow.

In the days when Tom Paine thought he had learned enough of science to demonstrate that God was an impossibility, he or any other scientist, with what was known in his day, could just as easily have proved the utter impossibility of the radio, the telephone, the wireless, the airship, and several other wonderful things known to us today.

**Loss of God Consciousness** The very essence of religion is the sense of God. From the day when Adam and Eve "heard the Voice of God walking in the garden, to the time when Elijah heard the still small voice directing him in his work, the sense of God in the soul was the real vital characteristic of the religion of the Old Testament. Bethel of old was sacred to Jacob because he found that the Lord was there; and he lost out because he "knew it not." It must have been the revelation, in a wonderful way, of the immediate presence of God in his night-struggle by the Jabock, that brought Jacob back to Bethel a transformed man—a prince instead of a supplanter.

In the New Testament, Christ brought a new revelation of the ever-present God as a loving Father giving a helpful Savior to live the divine life among men. Then when his mission in the flesh was ended, he revealed a wonderful truth for the generations to come when he said to those he left to carry forward his kingdom-work: "Lo I am with you always even unto the end of the world."

It was this assurance of the divine nearness, this sense of God as Savior and friend that clothed the early disciples with power. They could never forget the practical demonstration of God's presence on the day of Pentecost. And through all the centuries this sense of an ever-present God has been the very life of the Church. Just in proportion to the full assurance of the divine presence with the children of God, have they been strong and able to lead sinners to the foot of the Savior's cross.

We sometimes fear that the Church is losing that supreme gift which Jesus brought to earth—a *new sense of God*. This consciousness of a present God; this *experience* of the peace that passeth knowledge, which comes to the soul who has really heard the still small voice, has characterized the men who have done most for the world. It is something more than the

sense of goodness that seems to be so much emphasized by many Christian apologists today. The sense of goodness is indeed quite prominent in these times; but I fear it is too often a sense of *our* goodness that leaves God out of the case. It is quite certain that mere human goodness which is being made so much of can never save the world. Men are talking about settling earth's troublesome problems by "just good-will." They plead for human brotherhood, which is most desirable; but human brotherhood does not come. We do not have it. We desire it. But how are we to get it?

Unless Jesus was mistaken; unless the New Testament is hopelessly wrong; unless all the best men of all the ages have been far astray, the great problem of a better world can never be settled by the ethical rules of human goodness.

Back of all true progress toward realizing the standards exalted by Christ, there must be a renewed sense of a present God; a realization of the power from on high, which can still, as of old, "turn the world upside-down." From no other source can come the power to make a world safe and fit to live in. No other power can make the nations of earth the kingdom of our God.

**Marvelous Inconsistency** Our readers should not miss the brief, clear-cut article in the Commission's Page of last RECORDER entitled: "Origin and Perpetuity of the Sabbath." It is good Seventh Day Baptist, Bible doctrine, published by the New York "Sabbath" Committee in the interest of "Sunday" or "Lord's Day"!

This committee issues a bi-monthly *Bulletin*, "in the interest of better Sunday observance." It is composed of twenty-five prominent "Christian gentlemen, Catholic and Protestant," no one of whom pretends to observe the Bible Sabbath so beautifully set forth in that article!

To this committee the names of forty-eight "corresponding members" are added; and, so far as we can see, no one of them so much as pretends to observe the Sabbath of the Bible and of Christ so ably advocated in the article referred to!

The *Bulletin* shows that this "New York Sabbath Committee" zealously advocates Sunday laws to compel those who do keep the Sabbath of the Bible to observe a pagan

day, the venerable day of the sun, instead.

On the reverse side of the leaf upon which the article is printed, as a reason for enforcing Sunday laws, the *Bulletin* says: "The Ten Commandments enacted three thousand years ago, are as fresh and binding as if they were enacted yesterday." And yet these writers violate the fourth commandment every week!

Is it not strange that scholarly men who know so much about the Bible teaching—men who can put the truth so clearly regarding the origin and perpetuity of the Sabbath—should constantly observe another day for which they can find no Bible authority whatever?

Is it any wonder that the world's people outside the Church should turn away from both the Bible and the Church, when they see such inconsistency. The worldlings know very well that Christian leaders are striving to compel them by civil laws, to observe a day for which no authority can be found in the Book of books.

Following the article referred to we find five stanzas entitled: "The Men We Need." Read them and mark the inconsistencies:

Oh, for men like Nehemiah!  
Both in Church and State today;  
Men who yield to God their Maker,  
And his righteous laws obey.

May we have them in our cities  
And in legislative hall,  
Who will vindicate the Sabbath  
As a heritage for all.

Never were such men more needed  
Than they are this evil day;  
Men with courage of conviction,  
Who will not their trust betray.

Desecrators of the Sabbath  
Make the Christian feel like Lot;  
When his soul was vexed in Sodom;  
With the laws of God forgot.

So I plead for Nehemiahs,  
Who the laws of God uphold;  
Making lawless men to tremble  
And the law-abiding bold.

As you read these stanzas keep in mind what is said and compare it with what is meant. What righteous law did Nehemiah obey? Was it a *Sunday* law?

When you read: "Who will vindicate the Sabbath?" if you get the true meaning, you must say, "Who will vindicate the *Sunday*!" By "desecration of the Sabbath" the writer does not mean God's holy seventh day, the

Sabbath of Christ, but the first day of the week—the "venerable day of the sun."

Read again the third stanza, and ask the question: What "trust" that God has committed to his people in this evil day is being betrayed? Is it the Sunday? Search any Catholic cyclopedia for the origin of the "venerable day of the sun" as a sabbath and find out whose day it is.

No, dear friends; it is God's holy Sabbath, which Christ and his disciples observed all their lives—the seventh day and not the first day—the sacred day that stands to represent Jehovah's presence with his people—indeed the day commanded in that very law which the *Bulletin* article says is as fresh and binding as if enacted yesterday—this is the "trust" that is being betrayed in this "evil day."

**A True Patriot And Public Benefactor** If every loyal business firm, protected and made prosperous by the American Government, would follow the example of Henry Ford to aid in the enforcement of prohibition, our nation would be saved a great disgrace before the world, and Uncle Sam would soon see an end to his trouble with the "Rum Row," and the bootlegging gang of outlaws that defy his authority.

Here is an order from Ford headquarters, being broadcasted to all of Henry Ford's plants and offices:

From now on it will cost a man his job, without more excuse or appeal being considered, to have the odor of beer, wine or liquor on his breath, or to have any of these intoxicants on his person or in his home.

The Eighteenth Amendment is a part of the fundamental law of this country. It was meant to be enforced. So far as our organization is concerned it is going to be enforced to the letter.

**The People Do Approve** There are many evidences that public sentiment is constantly growing stronger in favor of enforcing the Eighteenth Amendment, and that the people of America are awakening to the dangers threatened by persistent outlaws.

The *Detroit Free Press* in an editorial after the conviction of several persons involved in a great beer conspiracy, said:

The thanks of Detroit and of the whole country are due everybody associated in the work of convicting the Hamtramck violators, whose sentences in the federal court brought to a climax one of the most important American criminal proceedings in years. The state police, the dis-

trict attorney and his staff, the jury and Judge Tuttle, who presided over the trial, all share in the credit for the welcome outcome.

After the conspirators had made a tremendous fight to escape the penalties due them, thirty of them received sentences ranging from thirty days in jail with \$1,000 fines to two years in a federal prison with \$3,000 fine.

If the true sentiment of the great American people were as faithfully set forth by all the great dailies, as it was in this case by the Detroit *Free Press*, the question of enforcing constitutional law would soon be settled.

**Why Fear "New Truths"?** We hear a good deal about "new truths" in these days, and I sometimes wonder what is meant by the term as applied to the discoveries of science. Many truths regarding the universe which have always existed, have indeed been discovered during the centuries; and while they may seem new to the discoverers, I love to think of them as old truths just found out.

As soon as any such discovery is well established I love to regard it as one of the things that declares the glory of God, and that it reveals something of his marvelous work in creation—an evidence of his methods in bringing the world into being.

To me it seems like a lack of faith in my religion and in my God if I am afraid of new truths that are well established. When one of the states recently made a desperate effort to prohibit by law the teaching of certain scientific theories in the schools, it seemed like an unwise piece of religious legislation, revealing the fact that down in their hearts some men doubt the power of their religion.

If one is firmly fixed in his religious faith why should he not say: Show me what new truth you have discovered. If really true it can not conflict with any other truth of God. I can not believe that somewhere in God's universe he has planted a truth which, if discovered and well proved, would destroy Christianity.

Generations ago certain beliefs made many fear that Christianity was doomed; but the tests of time have proved that the fears were groundless. Christianity was not ruined. God still reigns supreme, and we need not fear that he will let the evil one gain the victory over him.

The so-called new truths, so far as I can see, do put God behind everything in creation, as the mighty cause of all in the universe. As long as they do recognize the personal first Cause, why should Christians quarrel over his methods of work? He has not seen fit to define the *modus operandi* of his creative work described thus: "In the beginning God created the heavens and the earth," and why should Christians who do recognize the same Creator keep quarreling over Jehovah's methods of bringing his universe into being?

**Lieu-oo or Liu-ho?** For years the RECORDER has tried to continue a uniform spelling for the proper names connected with our China mission. This is the reason for our clinging to the spelling Lieu-oo rather than the new way of Liu-ho. There are almost as many different ways of spelling Chinese names as there are writers, and it is not easy to know which is nearest correct. During many years our Lieu-oo mission has been known to RECORDER readers by this spelling; and it seemed to us that a generation or two hence, readers might regard "Liu-ho" as an entirely different place. So we clung to the old familiar spelling to avoid confusion.

In the last RECORDER Doctor Palmberg explains that the new name is the only one recognized by the postoffice officials; so I suppose we must drop the old familiar spelling; and those who write to the friends in old Lieu-oo must direct to Liu-ho.

**Are You Going To Conference?** When this RECORDER reaches its far-away readers, the Conference month will be begun, and in a little more than two weeks the annual meetings will be in session at Milton, Wis.

There should be a large attendance, and the Milton people should be informed as to who are going, in order that arrangements for entertainment can be perfected. Please attend to this matter.

As to reduced railroad rates, see page 102 of last RECORDER; and on page 104, see something of interest to those who are to auto through to Milton.

This will be an important Conference, and we shall need a full representation from the churches. Send your pastors without fail.

**Pastor Skaggs Goes to Milton** The last two or three weeks have been very busy ones for Pastor James L. Skaggs and family of Plainfield, N. J. He attended three associations, and the time for packing and shipping goods was all too short. This morning as I write Brother and Sister Skaggs and their children are taking the Lehigh Valley train for the West. When this RECORDER reaches its readers he will be the pastor of the Milton Church.

Seven years ago, two weeks before the Conference in Plainfield, he was installed as pastor here. He has put in seven years of faithful work with this church and people, and greatly endeared himself to old and young. The young people especially will miss their friend and leader.

A few days ago a reception was held in honor of Brother and Sister Skaggs, attended by a large company of people, at the close of which a generous gift of money, expressing the appreciation of their many friends in Plainfield and vicinity, was handed to the pastor.

On Sabbath day, July 26, the farewell services were held in the church. After an excellent talk by Pastor Skaggs, and as the meeting was about to close, the organist struck up: "God be with you till we meet again," and the audience, rising, joined in this parting song.

The prayers and best wishes of this people will go with Brother Skaggs and family to their new home and his new field of labor.

### A SUGGESTION OR TWO

DEAN ARTHUR E. MAIN

That we do not "keep Saturday for Sunday" as some have said to us; but we keep Saturday for the Sabbath.

That we do not observe Saturday because as a piece of time it is any better time than other days—Sunday, or Wednesday, or Friday.

The materials used in building our meeting houses may be quite like the materials of which dwellings, factories and barns are made. Why then call the meeting house a sacred place? Because, while no building should be given over to wrong uses, the meeting house is especially dedicated to the things of religion—worship and service.

In some real sense all time is sacred, because it is a gift from God. Why, then, is the Seventh Day called "my holy day?" Because, like the meeting house as a place, this day as a portion of time, is consecrated to religion.

From a physical and materialistic point of view it is all right to speak of one day in seven; and to say: What difference does it make whether I keep Saturday or Sunday or Wednesday?

After more than sixty years of religious and intellectual experience—not wholly untroubled—the writer feels justified in saying that it is a great historical process, unfolding, wide-reaching and rich, and a spiritual standpoint, that make the "difference"; and that give significance and value to our special denominational teaching.

The late Rev. Wardner C. Titsworth, a gifted and progressive thinker, taught that the Sabbath principle was a divine revelation; and that history had indissolubly linked this principle with the seventh or last day of the week. In his uniquely simple manner of speech he said, "If we are to worship we must have a place and a time for worship."

Great events and eminent persons are regularly remembered on memorial days—days with which history or Providence has connected these events and persons. The seventh or last day of the week is a most fitting memorial of our Maker and of his marvelous creative work.

Pardon will be granted the writer, he feels sure, for saying here that "Ward" Titsworth gave him credit for his remaining a Sabbath keeper.

Principal W. Robinson, of Birmingham, England, in *The Christian Union Quarterly*, for July, 1924, says:

"He (Jesus) was accused more than once of Sabbath breaking; but did he, in reply, assume a superiority over, or an impatience with, a legal injunction, and so justify himself? No! As with much of the moral code of Judaism, he showed that the Jews had entirely misinterpreted the mind of God in these matters. They had regarded the Sabbath as a legal institution—a mere arbitrary command on the part of God, made so that man might obey it, or failing to do so, die. 'The Sabbath was made for man and not man

for the Sabbath' put a new interpretation on the keeping of it. It was designed by God to meet man's needs, to fit his nature, and thus in a sense was a sacrament—a channel through which grace could flow to man."

Let us then make it very plain to our fellow Christians that we regard the day for the sake of the sublime idea of divine worship; and not the idea for the sake of the day. In other words, that like Amos, Micah, Isaiah, Jesus, Paul and John, we are anti-legalists. The Sabbath, Baptism, and the Lord's Supper, do not just represent commandments to be obeyed. They meet the need of our souls; and are ways and means by which we experience the energizing and sanctifying grace and truth of God, revealed in Jesus Christ.

*Alfred, N. Y.*

### THE GOSPEL MINISTRY

ELDER R. B. ST. CLAIR

On behalf of my fellow members of the Alfred Theological Seminary Advisory Committee (Moses Van Horn, Salem, W. Va., Henry N. Jordan, Battle Creek, Mich.; Theodore J. Van Horn, Verona, N. Y., and Doctor George W. Post, Jr., Chicago, Ill., see pages 64 and 67, 1923 *Year Book*), I desire to urge upon our various pastors and other religious leaders the necessity of holding before the young people of our denomination the blessed privilege of serving the Lord in such special calling as the pastorate, the missionary field at home and abroad, and in other branches of the Lord's work.

The General Conference of 1923 enacted as follows:

"WHEREAS, In order that our Theological Seminary may serve its purpose in the most efficient manner in the education of pastors for our churches, and of other religious leaders, it is imperative that it have the full, active, and cordial co-operation of the entire denomination; therefore,

"Resolved, That there be created a committee of the General Conference, to be known as the Alfred Theological Seminary Advisory Committee, consisting of five members, selected from different sections of the denomination, whose duties shall be two-fold; namely,

"First. To encourage acceptable candidates to enter the ministry, assisting them in such ways as may be practicable in securing suitable preparation therefor.

"Second. To co-operate with the seminary faculty and its students in securing for our future denominational pastors the highest degree of efficiency in recognized Seventh Day Baptist and Biblical lines."

This committee is ready to do all it can in furtherance of the provisions of its commission. It makes a special plea to all Seventh Day Baptists to present the privileges of the sacred calling of the gospel ministry. The fields are ready, on every hand for our laborers to enter. Let us be loyal Christians, obedient to the Master's call.

Mooted questions are bound to rise in any institution of higher learning. These questions should receive the most careful treatment. Although I have not polled all the committee members upon the point, I think that it is more than likely that the majority sentiment is expressed in the words of one of the committee members this day received:

"I most heartily concur with your view in regard to these questions in the schools. Too much is being done, or has been done to try to influence young minds in one way or another, and I am sure that the best method is to present the evidence for the student's personal consideration."

I am pleased to state that the dean of the seminary has written:

"I am altogether willing that our students should have abundant access to the writings of the conservative and the literalist, so send me a list of the books you would like to see on our shelves. If we do not have them now, we will procure them as far as our finances will warrant."

*Detroit, Mich.,  
July 25, 1924.*

### NOTICE OF TWO CONFERENCES

The General Conference of the Church of God will be held at Stanberry, Mo., the first session convening at 2 o'clock, Wednesday afternoon, August 20. Rev. E. E. Sutton is the fraternal delegate from the Seventh Day Baptist General Conference to the General Conference of the Church of God. Elder Burt F. Marrs is the delegate from the Church of God people to our Conference.

## MISSIONS

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

### A LETTER FROM SOUTH AMERICA

"Thus I, the steward of a King  
Must out upon my mission go;  
Life's vernal moments, swift of wing,  
Give way tomorrow to the snow  
Of age. Perchance some one may fail  
For lack of that which I could give—  
A love-filled cup—the Holy Grail—  
Who might take hope again—and live!"

DEAR FELLOW WORKER:

We held our third open air meeting in a plaza August 27, with a larger audience than on the two former occasions in the other plazas. A week later brought us a never-to-be-forgotten experience. At 3.30 p. m. we met in our humble hall with dirt floor and white-washed, galvanized iron roof for a ceiling, where we prayed for fifteen minutes. Then we marched (about thirty all told including children) to the most important plaza in the city, called "San Martin" after Argentine's great general who fought and won independence from Spain over a hundred years ago. On one side of this plaza are the most important buildings of the city including the Roman Catholic church. We only regret we had no band to play as we went through the streets. It had come to our knowledge that all the town was astir because we had the "audacity" to hold an open air meeting in the most important plaza and in front of the Roman Catholic church. We did not do this in any spirit of bravado, but in obedience to the great commission to preach the gospel "to every creature"—priest and people alike. We purposely left this plaza until the last so as to prove that we were not seeking trouble. Before we had fixed our little folding organ, the crowd began to gather around us. Two of the brethren, Boos and Gomez, gave their testimonies, and I spoke a little, when an entire stranger to me asked permission to speak four words. I suspected he was an emissary of the priest; so I refused until later in the meeting.

He had about twenty men supporting him who finally refused to wait any longer and shouted so that I could not talk advantageously any more. It transpired that some of the Roman Catholics had asked the priest who had come to supply the pulpit of the local priest during the latter's itinerary, to oppose me in the plaza, which he refused to do; whereupon the man referred to, a lawyer, was asked to take his place—an unscrupulous man, so I am told, and I can easily believe it. This lawyer, standing on a bench, addressed the people at length, the faithful Roman Catholics applauding vociferously. During his speech, about a hundred women and children came out of the church repeating the Lord's Prayer and Ave Maria. Of course, they, too, joined in the noise. As it was already 5 p. m. and the last month of autumn when the sun sets early, I reminded the speaker that he had already spoken more than four words and had occupied too much of my time. The crowd yelled me down. Then getting up beside him on the bench, I once more tried to speak to the people, answering his arguments against us; but they shouted so I could do nothing. One fanatic came with his walking stick, demanding that I come down. I refused to do so unless so requested by the authorities who had by this time come to the scene of disturbance. This man with a hot temper and brandishing his cane replied: "We're the authorities." It looked as if some blood would be spilled, but the Lord intervened. As they would not listen, I came down; we folded our organ and quietly marched home. I was told afterwards that they were after my life, or at least hoped to do me violence in the dark, as it was near sunset. Two of our converts nearly lost control of their tempers—one recently converted. He became so furious because of the barbaric treatment accorded me that he was ready to defend me with his knife. Fortunately the Lord over-ruled the situation and brought to himself glory. About five hundred were present, and while ninety-nine per cent were nominal Roman Catholics, I think about half were at least not opposed to us, and many of them sympathetic. Our experience re-

minded us of Acts 19: 23-41 (Read it). This conspiracy was the product, not of Argentines but Spaniards, the descendants of the "unspeakable inquisitors."

I am glad to say that at least one of the two local papers reported the unpleasant incident in our favor, and I understand the other in like manner condemns the attack on us. I will get a copy as soon as published.

We were called brazen-faced Protestants, devils, demons, etc.; and had it not been for the extreme caution and care of some of our brethren, at least one of the children would have been crushed to death. As I could not reply to my opponent in the plaza, I did so in our mission to the entire satisfaction of all concerned, apparently. The Lord blessed us by giving us two converts in this service, and two more called on us the next day to tell us that they, too, had made their decisions.

In spite of the bitter opposition, the work is onward. Praise ye the Lord!

The weather immediately turned cold, with frost killing all tender plants, but this week another warm change took place; so we went to Brother Mello's farm yesterday and baptized another convert, Aurelia Gomez, a poor, good, single woman, who supports herself and her aged parents. Pray for her.

If any reader can get me a Roman Catholic Bible in Spanish by Padre Scio, I would appreciate it. Love from us all. Your brother in Christ.

W. ROBINSON.

*Calle Independencia, Santo Tome,  
Corrientes, Argentina, S. A.,  
May 28, 1924.*

### MONTHLY STATEMENT

S. H. DAVIS	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
June 1, 1924-July 1, 1924	
<i>Dr.</i>	
Balance on hand June 1, 1924.....	\$6,649 67
Conference Treasurer:	
Georgetown Chapel .....	21 75
Boys' School .....	76 69
Girls' School .....	76 69
Missionary Society .....	682 56
Albion Willing Workers, Cornelia Slagter....	5 00
Parallel Budget:	
Missionary Debt Fund .....	283 50
Boys' School .....	257 61
Girls' School .....	352 16
Georgetown Chapel .....	39 70
William L. Burdick; field receipts .....	27 00
Shanghai Church, Missionary Society .....	25 00

Minneapolis Sabbath School, Missionary Society	7 80
Exeland Semi-annual Meeting, Missionary Society	9 47
J. H. Coon, General Fund .....	20 00
Woman's Board:	
Miss Burdick's salary .....	200 00
Miss West's salary .....	200 00
Boys' School .....	87 00
Girls' School .....	102 75
Georgetown Chapel .....	200 00
Evangelistic Work, Southwestern field.....	150 00
Grand Marsh Church, Missionary Debt Fund..	60 00
Stonefort Church, Georgetown Chapel .....	10 00
J. A. Saunders, educating young ministers....	25 00
Conference Treasurer:	
Georgetown Chapel .....	104 58
Boys' School .....	232 62
Girls' School .....	232 62
Missionary Society .....	2,014 32
Detroit Church, John James Memorial Chapel, Santa Cruz, Jamaica .....	175 00
Portville Church, China Missions.....	5 00
First Alfred Church, repairs to Cornelia Slagter's house .....	10 00
Parallel Budget:	
Missionary Debt Fund .....	909 75
Boys' School .....	666 82
Girls' School .....	722 59
Georgetown Chapel .....	133 28
Income Permanent Funds:	
General Fund .....	3,000 00
Rebate on check No. 6395.....	100 00
	<u>\$17,875 93</u>

*Cr.*

Rev. T. L. M. Spencer, June salary.....	\$ 83 33
R. J. Severance, May salary .....	118 09
L. J. Branch, May salary .....	25 00
William L. Burdick, May salary and traveling expenses .....	169 57
C. C. Van Horn, May salary .....	41 66
R. B. St. Clair, May salary .....	50 00
George W. Hills, May salary.....	41 66
G. H. F. Randolph, May salary.....	25 00
Angeline P. Allen, May salary .....	25 00
H. Eugene Davis, May salary and children's allowance .....	125 00
H. Eugene Davis, house and telephone rent..	49 98
D. Burdett Coon, May salary and traveling expenses .....	145 45
H. Louie Mignott, May salary .....	35 00
James L. Skaggs, work in Asbury Park, N. J. Industrial Trust Co., China draft:	35 00
Girls' School appropriation .....	\$ 37 50
Evangelist and incidental account.....	125 00
Susie M. Burdick, salary .....	194 00
Grace I. Crandall, salary.....	109 00
Rosa W. Palmberg, salary .....	74 00
Anna M. West, salary .....	194 00
J. W. Crofoot, salary .....	363 00
	<u>1,096 50</u>

J. W. Crofoot or S. H. Davis, account of salary	25 00
Cornelia Slagter, Java work .....	5 00
William C. Whitford:	
Account Rosa Palmberg's salary .....	20 00
Account Rosa Palmberg's salary .....	50 00
Mrs. George H. Trainer, account Rosa Palmberg's salary .....	50 00
Industrial Trust Co., China draft.....	10 00
William C. Whitford, account Grace I. Crandall's salary .....	80 00
SABBATH RECORDER, account Grace I. Crandall's salary .....	5 00
Treasurer's expenses .....	28 00
	<u>\$2,339 24</u>

Balance on hand .....	15,536 69
	<u>\$17,875 93</u>

Bills payable in July, about .....	\$1,500 00
------------------------------------	------------

Special funds referred to in last month's report now amount to \$17,354.38, bank balance \$15,536.69, net indebtedness \$1,817.69.

S. H. DAVIS,  
Treasurer.

E. & O. E.

### LEADERSHIP TRAINING

MISS RUTH MARION CARPENTER

(Religious Education Program, Western Association, June 27, 1924.)

When the subjects of leadership and training are mentioned, we at once think, "Oh, yes, leadership and training, they are for the young people." And you older people settle back in your seats and prepare to rest or day-dream. But I am wanting to put this subject before you today; the younger people may listen if they choose, but they have heard a good deal of leadership training lately, and they are ready to go ahead, if you older people can get the situation and do your part.

The young people have the vision of the need for leadership training, but you are the ones who must push to get the thing started. It only needs starting—the young people will go all right, if they can only be given a little momentum. Therefore, I want to appeal to the older people, you who hold the reins of the church and of the church school in your hands.

A year ago last fall our superintendent lost one of his dependable teachers. He asked seven different people of promise and ability to take this class of girls. All made one excuse or another, some legitimate and some rather weak. At last he thought of Miss Smith, a strong, capable, conscientious young lady.

"Miss Smith, will you teach a class of girls; we have a class without a teacher and we feel that you would do well by them?"

"Oh, I can't," replied Miss Smith quickly. "I can't teach a class of girls. I don't know how. I think I would like to, but I wouldn't know what to say to them. No, I can't teach," and Miss Smith was final in her tone.

"I am sorry, Miss Smith, that you can not help us, the girls need you very much."

My friends, there are many Miss Smiths in our churches. Why is it they think they can not teach? Is it because they are unwilling to make the necessary effort? No, not necessarily. Is it be-

cause they have chosen the line of least resistance? No, not altogether. Or, is it because they haven't grasped the vision of their opportunity? No. I think many of them have caught the larger vision, that glorious opportunity of leading boys and girls, of turning their lives at the adolescent period into the channels which lead to true, noble, Christian manhood and womanhood. Our Miss Smiths know that it is the inspired of God, the consecrated, the self-sacrificing Christian who can best teach boys and girls.

What is the trouble then? Isn't it because our Miss Smiths realize their inefficiency, their lack of training, their lack of "know how"? They say, "We would like to teach but we don't know how."

Sometimes a great Bible school worker comes into our community and pictures to us the ideal teacher. Miss Smith is caught by the speaker's enthusiasm, but at the same time realizes that the ideals are so high she can never reach them. She is discouraged at the very outset. One such speaker once outlined the Bible school teacher's ten commandments. They are ideals towards which training leads us. Briefly, they are:

1. Ring true. Can a teacher present a lesson on gentleness and kindness on the Sabbath, and on Wednesday be cross and irritable with that irrespressible little brother? Can she teach a lesson on faithfulness to duty on the Sabbath and on the night of the mid-week prayer meeting, remain away for any of a dozen poor reasons? No, she must be what she teaches.

2. Sacrifice much—silently. That for which one sacrifices much is cherished highly. Silently—"Let not thy left hand know what thy right hand doeth."

3. Be prepared. It goes without saying that a teacher must be prepared with the lesson for the day. But there are other things for which she must be prepared. Be prepared for emergencies, visitors, a sick pupil, or a new pupil. She should be prepared to change her plans at a moment's notice. Adaptable.

4. Have time. A teacher should never show that she is hurried. She must have time to give to her pupils' interests.

They must feel that she is always ready and willing to spend time for them.

5. Relieve embarrassment. Children are often saying or doing things which sound or look different when spoken or done from what they expected. Our teachers must be ready to turn these embarrassed situations into commonplaces.

6. Be thoughtful. Get the point of view of the pupils; let the teacher put herself in their places.

7. Play when time to play—be serious when time to be serious. Use judgment in the matter and quickly catch and follow the mood of the pupils, or if occasion demands, swing them into the mood necessary for the present situation.

8. Reprove in the spirit of fellowship. Pupils of all ages have to be reprovved. The teacher must train herself to do this in a way which will not hurt the pupils but in a manner which will make the children want to correct their mistakes.

9. Count your pupils as important as anyone.

10. Be one of them. A teacher can be a child with her pupils and yet never lose her dignity or poise. Girls or boys are paying their teacher one of the highest compliments of which they are capable when they want her to join in their frolics; or when a single child chooses to spend an evening with his teacher in a social way; or wishes to confide some real secret.

As I said before, these are ideals and only through training can we hope to approach them, but you can readily see how the beginner would hesitate.

Now, suppose you answer to yourselves, conscientiously, these questions:

Is every person in your community a professing Christian? Is every person a member of a Bible class? Does every class have a loyal, trained, consecrated teacher?

Until these questions can be answered in the affirmative, the call is for you. You, my older friends, you think Miss Smith decided too quickly when the superintendent asked her to teach? Perhaps, but she had had an experience that she well remembered.

Some regular teacher asked Miss Smith to substitute for her once. She readily consented, but promptly forgot

about it until Friday evening; then she hurriedly got out her helps and tried in one evening to prepare a lesson which needed much more time. The next day she went to church with a panicky feeling that she didn't know her lesson, so she spent the sermon time trying to gather her thoughts, hiding behind the person in front, so that the minister might not see her.

When the class period time came, the pupils—giggling girls and wiggling boys—greeted her with shy glances, sized her up as to appearance, and decided to try out the new teacher. Miss Smith began bravely; but, well, to make a long story short, she was not properly prepared; she finished too soon, and the inattentive pupils became quite unruly while waiting for the dismissal bell. She left the class room with burning cheeks and a sense of utter failure. She knew she had failed and she declared then and there she would never teach again.

Yes, we have all been right there with Miss Smith. We have had the same sense of failure, the same burning cheeks; but.....if we had been prepared, if Miss Smith had been prepared, there would have been no sense of failure or burning cheeks.

My plea, therefore, is this. Prepare your young people. Train your young people.

The New York State Sunday School Association spends much time, talent, and money to provide training for Bible School workers. This training they offer at a nominal cost. It is ours for the taking. There are five ways in which your young people can get this training.

1. A training class can be conducted in your own church school. This class should follow the prescribed course of study offered by the State Sunday School Association. It should be taught by a competent person, preferably a person who has had the training work himself.

Examinations will be given by the association and the credits and standings kept on record in the Albany office. When the full amount of required work is satisfactorily completed, a diploma will be issued to the student.

2. A second, though less desirable way is by correspondence. The State

Association will gladly help you to do the work in your own home. This way, however, lacks the enthusiasm gained from contact with the state workers and from mingling with other people with the same big things uppermost in their minds.

3. A third method, which is best used in large towns or cities, is the community school. The classes are usually held on a week-day night and are composed of pupils from the community, regardless of denomination. This is a specially good method because of the possibility of having larger classes which means greater enthusiasm and inspiration.

4. The fourth method is found in the five day schools which the association holds and conducts throughout the state during the winter. These schools are intensive and very interesting. I wish I could picture to you vividly the school in Wellsville last February. There were five hours of recitation work each day besides outside reading and notebook work to be done.

There were several Miss Smiths at this school. Of the one hundred twenty-three registered students, over twenty were high school girls. They had previously caught the vision of the need of training, or would they have chosen to add five hours of intensive study to their regular day of high school work?

Dr. T. Basil Young, one of the state workers, taught psychology. His personality was so infectious that his students sat on the edge of their chairs with eyes aglow and pencils flying. He held us thus two hours a day and when we were dismissed we were keyed up and our nerves taut with excitement.

From his class we passed to Mrs. Sharp's, another state worker, who taught methods with primary children. As soon as we entered the class room, we felt the soothing influence of her personality, and by the time the class was ready to open, we were relaxed and absorbing her quiet, gentle manner.

These five days of concentrated work sent us all home, fired with enthusiasm and the determination to get more training. Several of the Wellsville students are planning to do this in the future.

5. Fifth and last method; that is, by attending the ten-day summer schools. There are three or four of these throughout the state. Our nearest one is at Silver Lake, from August 11 to 22. Here one can begin or further his training under the best state specialists of religious education. Here your young people can get the enthusiasm which will inspire them to go on and complete their training. Any of the five methods may be used to contribute toward this training.

The cost for the Silver Lake school is only \$20 for room, board and tuition for two weeks. Can you not see that this is the opportunity for you to start some of your young people? Alfred will be represented by at least three and Alfred Station by one. Every church in this association ought to send at least one live worker. It will not be money wasted. Your people will come back ready to give you trained service without remuneration.

These training schools teach—what to teach and how to teach. They develop self-confidence, self-assurance and self-reliance.

Every conscientious, young person, who is teaching or desires to teach has in her heart, love for her work, love for her pupils, and love for her Master. The more training they get, the more love they will have for their work, pupils and Master. It will develop proportionately with the training received.

The great masters in art, music and literature acquired their greatness by constant practice. They were not born into greatness, nor did success come at first trial. Neither will our Miss Smiths become star Bible school teachers the first week. Anything like the desired success will follow only after much study and training, more of practical teaching and most of all close communion with the Master Teacher.

Though the task may look too big and the risk too great, as it did to Moses when he listened to God's challenge from the burning bush; yet, like Moses, again, we have God's promise, "Surely I will be with thee." Then need we fear? No, let us rally our forces, and stand by our eager young people, our superintendents and our Master.

Leaders of the church, officers, and executive boards, you agree now, in fact, you know, that this training for religious education is the solution of our Bible school problems today. Then, please, do not kill the enthusiasm of your own young people by your attitude of "Let the other fellow do it." Get busy yourselves, send your people to Silver Lake and then see that they follow up their training later until it is completed.

The Western Association is not large; but if all the churches—Independence, Nile, Hebron, Little Genesee, Alfred Station and Alfred—should each send just one person to Silver Lake, we could have a real Seventh Day Baptist colony there, and put our denomination on the map of religious education as progressive.

In many Bible schools today, "progress is lagging, and success is lacking because of inadequate leadership."

No movement can rise above the level of its leadership. Let us then, in the Western Association, place our leadership on a high level.

### AN APPEAL FROM THE "FRIENDS"

The Editor,  
The Sabbath Recorder.

DEAR SIR:

This coming Sunday marks the tenth anniversary of the outbreak of the World War. In many places throughout the United States it is being observed as "World Co-operation Day," a time to consider means of preventing war in the future.

It was for this that our country entered "the war to end war." It is now up to us to see that our boys have not sacrificed their lives for an ideal for which we, in time of peace, are unwilling to give our time and energy. It is for us now to achieve by the methods of peace that for which they gave their lives.

Ten years after the outbreak of the World War, fear, distrust and hate are increasing and sowing the seeds of another war, more terrible than the last. *We must prevent that war.* We must act now. If we can't prevent war, nothing else matters. "If we don't destroy war, war will destroy us," said Lord Bryce. The recent developments in chemical and aerial warfare, that make it possible to wipe out the population of a

city like Philadelphia in three hours, prove the truth of the remark.

The first step toward the prevention of war is the realization that war can be prevented; the second step is the determination to prevent it. War is not an unavoidable disaster like an earthquake; it is more like a fire or a disease epidemic. Like an epidemic, it can be prevented by study and determined effort.

The means to prevent war are already in existence. The World Court and the League of Nations can prevent war and settle international disputes justly, if the people of the nations want them to.

But to make these agencies of international co-operation effective, we must make up our minds that they shall be effective. We must determine not to use war as a method of settling our disputes. We Americans must determine that our country shall adhere to the Permanent Court of International Justice on the basis of the plan proposed by President Harding and Secretary of State Hughes, and endorsed by President Coolidge. We must encourage our government in a policy of co-operation with the League of Nations and the other nations of the world in solving the problems that affect all the world. We are beginning to realize that the well-being of one nation depends largely on the well-being of all the others, and must make one of our first interests the well-being of the entire world.

Thanks to our fortunate position, and to our relatively slight injury from the war, the United States is in a position to exert a tremendous influence in favor of a policy of friendly co-operation. We are not alone in wanting it. The people of Europe want peace even more than we do, because they have suffered more from war. "World Co-operation Day" will be a day of great blessing to this country and to all the world if we determine to do all that lies within our power to make peace and to maintain it.

Very cordially yours,  
RICHARD R. WOOD,  
Secretary.

Philadelphia, Pa.,  
July 23, 1924.

It matters not how a man dies, but how he lives.—*Dr. Johnson.*

## EDUCATION SOCIETY'S PAGE

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

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

### A MAN'S MAN

I have just laid down Lockhart's *Life of Sir Walter Scott*. As my mind runs back over the incidents narrated in this delightful biography, I feel constrained to try to impart to others, if possible, some of the joy which I have experienced in reading the work itself and in recalling the career of one of earth's great men.

Along with James Boswell's *Life of Samuel Johnson* and George Henry Lewes' *Life of Goethe*, John Gibson Lockhart's *Life of Sir Walter* ranks as one of the most satisfying pieces of English biography. Its picture of the "Wizzard of the North" puts Scott, boy and man, husband and father, lawyer and sheriff, antiquarian and chronicler, poet and novelist, worker and mixer, aristocrat and democrat, rich man and bankrupt before the reader's inner vision in the very lineaments of intimate, convincing reality.

The author has done his work with such art and such fidelity to truth that nothing seems to stand between the reader and Scott himself. No subsequent biography of Scott compares with Lockhart's.

This fact is the more remarkable when we recall that the biographer was Scott's son-in-law, having married the novelist's daughter, Sophia. While evidence is not lacking to show the author's deep admiration for his subject, yet the reader, even the most critical, discovers few passages

where Lockhart, even unconsciously, attempts to gloss over Scott's foibles—and he had them. Lockhart leaves the decided impression that he is describing an extraordinarily human man and not a saint.

In this connection I am reminded of Napoleon's remark about the German poet, Goethe. Upon seeing Goethe for the first time, the Corsican exclaimed, "Viola un homme"—"there's a man!" Had Napoleon known Scott, I believe he would have said the same of him. The fine, virile masculinity of Scott appealed to all classes—all the way from King George on the throne to the humblest kind in a Scottish village.

The common folk, particularly those on his own estate at Abbotsford, all but worshiped him. Of the occasion of Scott's funeral, September 26, 1832, Lockhart writes:

His funeral was conducted in an unostentatious manner, but the attendance was very great. Few of his old friends then in Scotland were absent,—and many, both friends and strangers, came from a great distance. His domestics and foresters made it their petition that no hireling hand might assist in carrying his remains. They themselves bore the coffin to the hearse, and from the hearse to the grave.... The courtyard and all the precincts of Abbotsford were crowded with uncovered spectators as the procession was arranged; and as it advanced through Darnick and Melrose, and the adjacent villages, the whole population appeared at their doors in like manner—almost all in black. The train of carriages extended, I understand, over more than a mile; the yeomanry followed in great numbers on horseback.... The wide inclosure at the Abbey of Dryburgh was thronged with old and young; and when the coffin was taken from the hearse, and again laid on the shoulders of the afflicted serving men, one deep sob burst from a thousand lips.

Such a tribute was the fruition of Scott's life-long interest in folks. The most humble on his estate and in his neighborhood knew him as friend. Little pertaining to their welfare escaped him. When he helped them, he did not have the air of condescension but that of the friendliness which one man, regardless of rank, shows his brother man. Early in his career as an estate-owner, he adopted the sensible principle of giving the needy and unfortunate the chance to help themselves. One of the best illustrations of this fact was his relation to his long-time friend, admirer, and servant, Tom Purdie.



Sir Walter had not long been settled at Abbotsford in his capacity as sheriff of Selkirkshire when a man was brought before him for poaching. The miscreant "gave such a touching account of his circumstances,—a wife, and I know not how many children, depending upon his exertions—work scarce and grouse abundant,—and all this with a mixture of odd sly humor,—that the Sheriff's heart was moved. Tom escaped the penalty of the law—was taken into employment as shepherd, and showed such zeal, activity, and shrewdness in that capacity" that Scott soon promoted him to the superintendency of his sheep farm. Thus Sir Walter got his tyrant, the affectionate, dour, proud, and faithful Tom Purdie. Unshaken friendship between master and man lasted twenty-two years—until Tom died. In his latter days Scott missed no friend more sorely than crotchety, faithful, opinionated Tom.

Scott had easy and unembarrassed touch with high and low alike. One biographer writes of him:

Every one of his intimates may be pictured as a portion of himself, as an illumination of one facet of his own character.... In peer and peasant he found delight: the death of the Duke of Buccleugh was to him a calamity the like of which in his lifetime he suffered few—the death of his own father was a trifle in comparison—and the sudden death of his dearest Tom Purdie was a calamity even greater. In John Ballantyne, the schemer, mimic, drinker, jockey, and so forth, he delighted; and in Will Erskine, who never mounted a horse and could not fire a gun, whose eyes filled with tears on the smallest of provocations, he had the deepest confidences of his life.

An aristocrat, jealous of the glories and the prerogatives of his class, no Scotsman was more thoughtful of his dependents, was more accessible to common folks, or had more friends among them than he. He dearly loved to joke with laborers and peasants. A Tory, a conservative, who strenuously resisted much-needed political reform as shaking the sacred foundations of the British Empire, Scott found among Whigs, i. e., those who supported more liberal and progressive governmental ideas than he, some of his closest associates. Pure in thought and in life, he found estimable genius in his rival for popularity, the dissolute Lord Byron whose poetry

drove Scott's temporarily from large public notice. As his imagination in his novels ranged easily over great stretches of history, so his enjoyment of human comradeship ranged from Tom Purdie, the ex-poacher and his long-time friend, to George IV who had Sir Walter to dine with him on sundry occasions, who was extraordinarily fond of the novelist and who delighted to do him honor. Scott's mind and heart were too large to be confined within the bounds of any class or party or creed. Accordingly it is not surprising that the best drawn persons in his novels are not members of his own social stratum but of the humbler or of the higher classes.

Folks were one of his supreme passions. He welcomed under his roof and at his table indigent poets, briefless lawyers, scientists, antiquarians, printers, publishers, actors, bores, dukes, marquises, lords and ladies of many degrees, and of course tourists from the Continent and from America. So many guests kept the doors of Abbotsford a-swing that poor Lady Scott complained early in her married life that she was expected to keep a hotel without being supplied with the resources for such an undertaking. Sometimes the recipients of the hospitality of Lord and Lady Scott were forced to put up with plain fare, yet they forgot the commonplace food in listening to the sparkling, delightful talk of their host whose lively, resourceful imagination, whose knowledge of history and legend, whose capacious and retentive memory, whose human sympathy held them entranced.

In spite of his prodigious literary labors, Scott was ever an out-of-doors man. Rising long before the rest of his family bestirred themselves, he would get to his desk in the quiet hours where his pen would gallop over scores of sheets of paper by breakfast time. This meal over, he wanted to be in the open, spending his day directing the planting of trees, superintending the care of his sheep, inspecting his broad acres, riding with friends or strangers to show them the historic spots of Scotland rich in the legends he loved, or hunting with his special cronies. Although lamed by infantile paralysis at the age of six, he

liked hard walking, once doing more than thirty miles in a day without fatigue. Even more he loved hard riding. In 1797—when he was twenty-six years old—he made, so his biographer reports, one hundred miles in twenty-four successive hours of riding. "He had little love for bridges, but loved to plunge his horse into the fords, even though a bridge was in sight."

He possessed the out-of-doors man's love of animals. He surrounded himself with dogs of all sorts. Hardly did he stir abroad without his dogs' crowding and barking with joy around him. All domestic animals instinctively took to him.

One year a small black pig took a fancy to him and followed him as often as it could get out, even among the greyhounds and terriers that were constantly around his feet. Another season a hen was as affectionate and persistent, and at Chiefswood whenever he appeared there were at one time two donkey mares who trotted from their pasture to lay their noses over the paling and, like the workmen on his estate, enjoy a pleasant crack with the laird. His dogs accompanied him into his study and sat around him dozing and yawning for dear life during the three or four hours of taskwork. When he gathered up his papers or lifted the lid of his desk, they realized that they were for the woods or the hills, and leapt up to caress him or whine for joy around him.

Scott was a man of unspotted honor. One of the most inspiring chapters in his life is that dealing with his treatment of his creditors. Not satisfied merely with being a poet, biographer, essayist, critic, and novelist, he early invested largely, indeed became the chief partner, in a printing and publishing business. His co-partners were men of vision and of genius but not of system and of hard-headed business. Only the tremendous popularity of the Waverly novels kept them a-float on the financial sea as long as they were. Scott, unfortunately, failed to keep a weather eye on the accounts of the firm. A natural result was that the business became insolvent and some of the creditors clamorous for their money. Scott magnanimously and unnecessarily assumed the whole financial burden, amounting to about \$600,000, himself, refusing alike the many offers of loans from a number of friends and the easy way out by the route of

bankruptcy proceedings in which he might have compounded with the men he owed for only a few cents on the dollar.

This was in 1826. Under the stress of this misfortune, he suffered a slight paralytic shock and his old lameness began to grow upon him. Thus with enfeebled health and a somewhat beclouded brain, he set himself heroically the task of paying off every penny by his pen. While he lacked the old fire, he pushed on until the weakened fingers refused their wonted service and his brain its accustomed vigor and clarity of thought. He survived his last efforts at literary composition by only a few days. He died on a beautiful September day in 1832 with the music of the ripple of his beloved river Tweed in his ears, without having effected his purpose. He had, however, paid off some \$400,000 of the huge debt. The rest of the amount was soon met by his heirs out of the proceeds from the sale of his works.

## THEOLOGICAL EDUCATION IN AMERICA

CORLISS F. RANDOLPH

Under the above caption, there has been issued recently a book of four hundred fifty pages containing the report of an exhaustive survey of the theological seminaries in this country and Canada. The survey was made by Robert L. Kelly, LL. D., for the Institute of Social and Religious Research whose officers are the following: Dr. John R. Mott, *chairman*; Dr. Ernest D. Burton, *secretary*; Raymond B. Fosdick, *treasurer*; Dr. James L. Barton, Dr. William H. P. Faunce, and Dr. Kenyon L. Butterfield, with Galen M. Fisher as *executive secretary*.

The present writer has not seen a copy of the report, but has read with much interest a review of it given out, apparently by the Institute of Social and Religious Research, through the Associated Press, under date of July 20, 1924. The following extracts are taken from the *Westerly*, R. I., *Sun*:

Many theological seminaries in this country can scarcely qualify as educational institutions and many of their students are mediocre men of comparatively little training, according to a re-

port on seminaries in the United States and Canada issued today by the Institute of Social and Religious Research.

The widespread popular belief that America faces a serious shortage of Protestant ministers is dispelled by the report, according to which the shortage is not in the quantity but in the quality of candidates for the ministry.

A tendency toward "denominational and institutional inbreeding," the fostering of divisiveness rather than of unity, the exclusion of the scientific spirit, and inefficiency in financial accounting are among other shortcomings of the seminaries stated to have been revealed by the study.

The report is based upon an exhaustive survey of one hundred and sixty-one theological seminaries.

"The facts which are available," the report says, "do not justify the widely spread popular opinion that there is a falling off in the proportion of men studying for the ministry of Protestant white churches." According to the report there are approximately 9,000 theological students in the United States, or one for every 2,600 church members. On the other hand, "the main problem is not one of adequate numbers but of high quality." Less than half of the 7,500 seminary students whose records were analyzed by the institute had college degrees. Some seminaries, it found, do not even list high school graduation as an entrance requirement.

Regarding the failure of seminaries "to set and enforce high, or even approximately uniform, entrance requirements," the report says:

"Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere. Many of the men not only do not have the previous training usually demanded; they do not have the native ability to carry on successfully so important a task as that of the ministry. They are often mediocre men. In many cases they are men who have failed at other kinds of work."

Surveyors for the Institute of Social and Religious Research reported that in seminaries visited in the course of study, libraries "were sometimes found locked and unheated with little to indicate workshop conditions." The lectures heard were "often rhetorical, rambling, hortatory sermons." The "goodness" of some of the seminaries is described as "a specialized kind, not always recognized by the man in the street; a goodness achieved by the literal acceptance of precepts often made for other times and people."

"Some of the seminaries" the report finds, "are virtually untouched by the progress and method of science. They are conducted on the assumption that science and religion occupy mutually exclusive fields, if they are not indeed in actual conflict. In others a scientific view of the world is taken for granted, but little effort is made to enlarge the conceptions of theology so as to include the remarkable advance of scientific knowledge and to arrive at a unified world." The conclusion is that many of the seminaries "could scarcely qualify as educational institutions, since they neither speak the language, nor use the methods, of modern education."

Pointing out that "denominations, Occidental in

origin, partly through the influence of seminaries, are being perpetuated even in Oriental countries," the report finds that as a group the seminaries "certainly are not contributing to unity, however much individual seminaries may hold to that ideal. The influence of some of the seminaries goes deeper than this and tends toward divisiveness."

On the question of financial accounting, the report charges that the seminaries, as a group, "apparently do not know how their money is spent. If they know they do not tell. The books of a large number of seminaries need overhauling and modern methods of accounting need to be introduced. Many financial reports are well nigh worthless because of flagrant inaccuracies."

*The study was made under the supervision of a special advisory committee of churchmen and educators which included officials of a large number of theological educational institutions. (The italics are ours).*

With the type of theology taught in the seminaries, we are not here concerned; but rather with the type of teacher and the methods employed, no less than the grade of men now attracted to the ministry. This condition is not new, but has been growing for more than a generation. Under existing conditions, little can be hoped for; but with a re-organization of faculties of seminaries, together with the introduction of modern and responsible methods of administration, and a complete revision of the curriculum, the dawn of a new day for the ministry of this country may confidently be expected. To those interested, a careful perusal of the entire report will be illuminating.

#### W. LYNN SULLIVAN

Mr. Sullivan was born in Ashaway, R. I., June 23, 1887, the son of the late Doctor A. W. and Mrs. Della M. Sullivan. He was drowned while on a fishing trip among the Catskills, June 4, 1922.

At the age of seven years he was baptized at Shiloh, N. J., by Rev. Ira Lee Cottrell. Later he, with other members of the family, joined the church at Alfred.

He was in the insurance office of Mr. Orra S. Rogers, New York City, for several years, and then entered the employ of the Penn Mutual.

There survive him his wife, Leila Druse Sullivan, of Plainfield, N. J., his widowed mother, and a married sister.

His ashes were buried in Alfred Rural Cemetery on the afternoon of July 18, 1924, with a short service conducted by Dean Main.

A. E. M.

## WOMAN'S WORK

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

### AN INTERESTING SESSION

The following papers were given at the interesting session of the Woman's Hour at the Central Association, Leonardsville, N. Y.

#### SERVICE

MRS. IRA DAVIS

The follower of Jesus Christ travels in the highest society. True royalty is found among those who serve.

When Christ called his disciples he did not call men who were idlers or shirkers, but men who were busy, men who had something to do and were doing it. Christ's life was filled with service and who can expect to be in his company and be idle? His mission was the most important mission of any one who has lived among men, and yet he found time to minister to the needy and to do personal work among those about him. It is well said, "If you want anything done, ask a busy person to do it."

Christ does not promise that the way he leads us will be a path of pleasantness and free from care. He often speaks of working while it is yet day and tries to impress upon others the importance of the "Father's business."

We often look back over the past and think with admiration of the marvelous deeds of the early Christians and martyrs. We would like to have heard the angel's song to the shepherds or to have been one of Christ's disciples and had the daily inspiration of his presence. How glorious to have been on the mountain side and to have heard that most wonderful of all sermons fall from the lips of the Savior!

Or, looking into the future, we can see the consummation of all the Christian's hopes—the overthrow of sin and the final triumph of right, when peace shall reign and wars and strife shall cease.

Although it is inspiring to look at history's page and encouraging to look into the future; yet, since we can not live in past and the future is very uncertain, it is

better to look about us, today. We have gone a part of the way with the Master and now we would go farther.

There are tasks to be done and loads to be carried if we would go this way. If we are to stay in the Master's presence we will not sit idly by and dream of great things we might accomplish if we had the talent or means that someone else has. Because our lot has been cast in a very common-place community, with very ordinary people, is no reason to believe there is not work enough for us to do. There are many who are needing the gospel; there are those who are discouraged and are falling by the way; there are those whose burdens are a little too heavy to bear alone; and we always have about us the children who need help and guidance.

Our work with the children is by no means of small importance. If a mother listens to her brood playing "keep house" and hears the impatient and fretful tones of the young mother, she is merely hearing herself as interpreted by the child. It is quite enlightening to the teacher to watch her pupils imitate her in teaching school. We are indeed very closely watched by the children and just one misstep might be the cause of leading a little one astray.

While we are walking with Jesus he will always help us in our work. In fact he is accomplishing many things and we are indeed very inefficient helpers.

As organizations of women there are so many things we can do. In the first place we should ever keep before us our object of helpfulness. If we attend our society meetings with the object of getting the latest bit of gossip or of spreading the latest bit of so-called news, we are wandering away from our Master. Could not the time be more profitably spent in discussing needy fields and planning how the society can help to meet these needs? How inspiring it would be to the president and other leaders if every member were ready with suggestions for work or for the needs of the society and with willing minds and hands would help work out the various problems.

Money is necessary to carry on Christian work, but if this is obtained through lottery or selling things to the public and not giving them their money's worth, it can not be very pleasing to our Master. Sometimes we even almost lose sight of our objectives in raising our funds by trying to excel

someone else when we give our reports. An ideal society is a busy one, raising funds in every legitimate way possible, but never losing sight of the fact that all the proceeds are to be invested in the "Father's business."

So many large and seemingly impossible tasks lose their magnitude if we are co-workers with Christ. The story of the evangelization of Hawaii shows what is possible for one woman to accomplish when inspired by the faith of the Lord Jesus Christ.

The missionaries to the Hawaiians made no progress at first against the goddess "Pele." Her throne was believed to be on the summit of Mount Pele, over which hangs a cloud which at night glows like a burning forest. The islanders were in constant terror and it was decreed under penalty of death that no woman was to set foot upon the mountain. But God called a woman to break the spell of the goddess. Kapiotani answered. "God hath called and I will go."

On an appointed day the people were assembled to witness her defiance of their goddess. She picked a cluster of berries from the sacred tree of Pele; instead of falling dead as they expected, she smiled upon them and went a little farther. She followed the narrow mountain path and climbed over fields of lava and cinders until she reached a crag where the priests of Pele stood, uttering maledictions upon her.

Again the people looked to see her fall dead; but she smiled and went still farther. Upward they saw her climb, carrying the sacred berries and praying as she went. She reached the edge of the crater, lifted high the spray of berries and with the words, "I defy the wrath of Pele in the name of Jesus," she tossed it in! They looked to see her fall dead, but she turned, and, smiling, began the descent.

The spell of the goddess was broken and the people came flocking to Christ, a nation in a day, because Kapiotani had gone "Farther with the Master."

Verona, N. Y.

#### BROOKFIELD

Our society has held, during the past year, nine regular meetings and one special. Dinners were served from October to January. Meetings were omitted in February, March and April, as so many were sick or

out of town. However, each member paid one dollar when her division should have served. Several socials were held and we have had four bake sales—three last summer and one so far this year, which netted a nice sum for the treasury. It is planned to continue them through the summer.

Not having a resident pastor, the parsonage was used for the society meetings. A stove was purchased for heating, tablecloth for three tables, and in the early winter we had a kitchen shower, a very pleasant affair and a nice lot of kitchen utensils received.

A donation of \$10 and a nice lot of supplies, consisting of fruit, vegetables and other things were sent to the Old Ladies' Home at Oneida. At Christmas time letters and cards were sent our absent members and baskets of fruit and other goodies to the shut-ins, at home. Also at various times flowers were sent to members in hospitals.

This year we have paid \$125 to the Forward Movement fund, not as much as some years, for we have done much more home work. Altogether it has been a pleasant and helpful year for our society.

ADA L. CHESEBRO,  
Secretary.

#### WEST EDMESTON, N. Y.

To the ladies' societies of the Seventh Day Baptist Central Association, Greetings:

The Ladies' Aid society of the West Edmeston Seventh Day Baptist Church is working away about as usual. Our membership numbers exactly the same as last year—seventeen, including one honorary member. The rest of us are more or less active.

Our money is raised mostly by serving dinners at the different homes. These meetings are usually held once in four weeks, but in November, because of much illness in the community, no meeting was held. Therefore, in December beside our regular dinner, a thank offering was given.

As we are fond of piecing bed quilts, usually, at our meetings, while we visit, our hands are busy. These quilts we sell, thus adding to our treasury. Sometimes there is a wedding in the community and if the fortunate lady is one of our number, then she is presented with a quilt, along with our best wishes.

Recently, in connection with our business meetings we have a literary program. Missions seem to be the usual topic.

The birthday offering is another means of obtaining funds. Not many of us are very young, and as all are pretty good at remembering birthdays, this is quite a help.

At the beginning of this Conference year, we had in the treasury \$7.96. We have added to that about \$70. Fifty dollars has gone to the Forward Movement and \$5 to Mr. and Mrs. Thorngate. We helped in the expenses of the centennial celebration of the Brookfield and West Edmeston churches, held last September. We have sent to sick and shut-ins, sunshine bags, flowers and fruit. We have also used some of our funds in other small ways as occasion arose.

Although few in numbers, each member seems ready and willing to do her part; but a good share of our success as a society is due to the faithful and efficient work of our president, Pastor Lena G. Crofoot.

We are all glad to do our bit and hope to accomplish more and better things the coming year.

MRS. G. C. ROGERS

#### DE RUYTER, N. Y.

To the sister societies of the Central Association of Seventh Day Baptist Churches, Greetings:

The Ladies' Benevolent Society of the Seventh Day Baptist Church of DeRuyter is glad to report at this time a fair degree of interest in the workings of the society. While our number is not large, we feel we have been blessed in many ways. We have been able to meet our obligations for the Forward Movement and also to pay \$50 towards electric lights for our parsonage, besides some miscellaneous gifts of smaller size.

At holiday time we held a sale of basket goods, rugs, aprons and fancy articles, from which we cleared \$44.81. In February we served a banquet given by the Boy Scouts and known as a Father and Son banquet. This cleared us about \$25.

Our efforts in the line of church and society improvement are now turned toward ways and means for obtaining a new carpet for the church.

Meetings have been held regularly each month with a few exceptions and we are

hopeful that the coming year may see greater work still done in the service of our Master.

Yours in Christian Fellowship,  
MRS. R. W. WING,  
Secretary.

#### A MESSAGE FROM THE WOMAN'S BOARD

DEAR SISTERS, GREETING:

The old saying, "Man's work is from sun to sun, but a woman's work is never done," applies to the work of the Woman's Board. No doubt the adage is applicable to us all, for in the details of the work to which we have set our hands this year, there has been little change in the order of service except that more and greater responsibilities come with added opportunities.

Items of the budget, as approved by Conference and outlined in the annual letter sent out last October, are familiar to you, and we hope you have given them your earnest consideration and a place in your daily prayers.

Our special missionary pledge is the support of Miss Burdick and Miss West in the Grace School for Girls in Shanghai, China. Under other missionary progress comes evangelistic work in the Southwestern Association, contributions toward the Georgetown, British Guiana, Chapel, and something each year for the Fouke, Ark., School.

The next item reads: "Toward Building Fund, Boys' School, Shanghai, China; Toward Building Fund, Girls' School, Shanghai, China." From letters received from our missionaries in China we learn that they are fully expecting this fund to be provided. They are already looking for sites and studying plans for the buildings. We must not disappoint them.

The Twentieth Century Endowment Fund, and the Retired Ministers' Fund both call for a share of our support.

Next to the Missionary Society, the Tract Society receives the largest amount of our contributions. Quite naturally some provisions must be made for board expenses, though an effort is always made to curtail this as much as possible, and a small contingent fund is also provided.

These items are repeated here to refresh your memory as to the work of the board, or rather the work that all our women share, and to emphasize the fact that we

must all earnestly try to do our part toward "carrying on."

"The Parallel Program—What It Is, and What It Is Not," an article by Director Bond in the RECORDER of May 12, plainly indicates the standpoint of the whole Forward Movement, now near the close of the five-year period. If you have made a careful study of this article nothing further need be added here.

Along with other activities some societies have used the pageant "The Light Hath Shined," and some use has been made of the China slides.

We hope to hear from all of the societies in regard to mission study, and all other items of interest in which they have been engaged, in time for the making of the annual report to Conference. Blanks for the individual society reports will be sent in ample time. Do not minimize your work, it all counts.

"Going farther with the Master" certainly indicates a greater individual responsibility. If we enjoy the blessed privilege of his presence we must not allow another to do the work or bear the burdens intended for ourselves. When Jesus said to his disciples "Follow me, and I will make you fishers of men," he called each one to an individual service. He, himself, often walked and talked with persons selected from the crowds about him, but who, as he so well understood, were so much in immediate need of his gracious ministration. Like the Master, we should not choose the easiest or most desirable duties, and not always those to which we may imagine ourselves best suited. He pleased not himself in things of the world, and spent much time in prayer for guidance and power.

In a little tract entitled, "Following Jesus," written by Rev. Wardner C. Tinsworth of blessed memory, he says: "One of the names of a Christian is that of a follower, and it expresses one of the most important things in a Christian's life. He says, 'Come with me in the way of life.' If you wish to know what it means to obey your Father in heaven, and keep his law, the life of Jesus will tell you in a way that you can understand."

So

Jesus calls us o'er the tumult  
Of our life's wild, rest'ess sea,  
Day by day his sweet voice soundeth  
Saying, Christian, follow me.

In our joys, and in our sorrows,  
Days of toil, and hours of ease,  
Still he calls in cares and pleasures,  
Christian, love me more than these.

In these days of wonderful inventions, and progress along lines of science and art, the tempter may seek to draw us away from the way of life by offering us the undue pleasures of ease and entertainment. Forms of recreation, not harmful in themselves, must not be allowed to become an obsession.

These *Rules for Today*, if closely followed, will often be a guide to the right use of our time, strength, and influence:

"Do nothing I would not like to be doing when Jesus comes."

"Go to no place where I would not like to be found when Jesus comes."

"Say nothing I would not like to be saying when Jesus comes."

In our social-activities and in our monetary plans it is well for us to consider "What would Jesus do?"

O Master, let me walk with thee  
In lowly paths of service free,  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love.  
Teach me the wayward feet to stay  
And guide them in the homeward way.

Teach me thy patience; still with thee  
In closer, dearer company  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

This, then, is the message of the Woman's Board to the women assembled at the Central Association, June, 1924, and to all our women, far and near.

As the hearts of the two disciples burned within them as Jesus talked and walked with them by the Emmaus-way, so may you now, and in all your future work for him, feel in your hearts the glowing, fervent presence of the Master, guiding you in thought and purpose, making your lives full and rich for his service. And may this promise to the faithful, pure, and undefiled be fulfilled in you, "And they shall walk with me in white."

In behalf of the Woman's Board,  
METTA P. BABCOCK,  
Corresponding Secretary.

Milton, Wis.,  
May 22, 1924.

## YOUNG PEOPLE'S WORK

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

### SELFISHNESS

Christian Endeavor Topic for Sabbath Day,  
August 23, 1924

#### DAILY READINGS

Sunday—Judas' selfishness (John 12: 1-8)  
Monday—The case of Cain (Gen. 4: 3-9)  
Tuesday—Selfish indifference (Prov. 24: 11, 12)  
Wednesday—Self first, then God (Hag. 1: 1-11)  
Thursday—Selfish self will (Exod. 32: 1-14)  
Friday—Materialism. (Eccl. 2: 24-26)  
Sabbath Day—Topic: How selfishness shows itself; How overcome it? (Gen. 13: 1-18)

### MY CHOICE

Every day I am tempted by the plain of Jordan. It is rich and fair. Every day God holds up before me the heights of Hebron. The soil is poorer there, the work is harder. But God is there and calls me. Ah, let who will choose Sodom and Gomorrah! My choice, this day and all days,—God grant it!—shall be the hills.—*Amos R. Wells.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Lot showed his selfishness when he chose the beautiful plains of the Jordan for his dwelling place. He wanted only the best, and we know the result of his choice, for he dwelt near the cities of Sodom and Gomorrah, which were later destroyed because they were so wicked.

There are many Lots in the world today, who are looking for only the best in life and are thinking only of their own welfare. They never get a vision of others and their needs, and thus they become self-centered.

We, as young people, must get a vision of the world and its needs. We need to get out of our own little spheres and realize that there are others who are just as important as we and who need our help. When we do this we shall lose our thoughts of self and self interests, and become unselfish.

Battle Creek, Mich.

## INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, AUGUST 23, 1924

Famous stories and their lessons. Judges  
9:7-21; Luke 15:11-33.

### JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent

As the opening of school approaches it is time to think about promoting the older juniors to the Intermediate or Senior society. It may be well to have the graduation day about the first of October, just after they are well started in school, or some may prefer Christian Endeavor day in February. If you have an Intermediate society the juniors will probably be ready to enter it when they have reached the seventh or eighth grades or the first year of high school. If they are to enter the Senior society it would be better to wait until they are older.

Don't try to hold them in your Junior society, no matter how badly you need them; the older they grow, especially at this age, they will become less interested in the Junior and more interested in the older society. Never allow their enthusiasm to waver by keeping them with you. The Junior is but the training school for the other societies, and the better you have done your work, the more anxious they will be to try it out in the older society.

By all means have a graduation service with a well worked out program; give the graduates, the Junior president, the older society president, the pastor and yourself a place on it. Then at the close give them their promotion certificates. I have a large supply on hand that every junior will be delighted with, send for as many as you need. There is no charge for them. Issue little programs to the parents and their friends.

The superintendent should try as far as possible to have all her juniors, Christians, before they join the older society so that they can join as active members. This should not be a hard task, for after the years of Junior training, every boy and girl should realize the importance of this step and be prepared to take it. Always let this be your motto, "My juniors for Christ and the Church," then work with

this purpose in mind from the time your juniors are but five or six years old.

*Canonchet, R. I.*

### WHAT THE RECORDER READING CONTEST HAS MEANT TO VERONA

EULA L. WARNER

Most, if not all of the young people of the Verona Church entered the SABBATH RECORDER Reading Contest with the other Christian Endeavor societies. We have received much benefit from the reading of our denominational paper; the benefit being in proportion to our faithfulness. Many of us, knowing we had a denominational paper and taking it for granted that it was full of worthwhile items, have taken a greater interest in it as a result of the contest. Perhaps at first we read more for the sake of the contest than from real interest in the paper and its message,—but who can keep from responding to the encouragement, challenges and calls as set forth in the SABBATH RECORDER by men of our own denomination. Thus the contest put us on the right track of knowing and caring more for our own paper.

Let us consider some of the parts of the RECORDER we have found helpful.

Who can read the editorials from week to week and not receive help from them? It is a relief to turn from our daily paper with its long list of murders, scandal and crimes of every description to the editorials of the SABBATH RECORDER which always emphasize the good and beautiful.

I am sure we all watch the Forward Movement reports and the standing of the churches with a great deal of interest. We are anxious to see how our church stands and how near we are to our quota. I am glad I can say our church went \$46 over the top this year.

The interesting letters from our missionaries both in the home and foreign fields help us to keep in touch with the work and workers, and to know something of the accomplishments and disappointments, the trials and difficulties they have. We have letters from Argentina, British Guiana, China and other places, but we never hear a word of complaint, only encouragement and the ambition to lead others "Farther with Jesus."

The Young People's Page of the RECORDER

should be of interest to every Christian endeavorer. "A Thought for the Quiet Hour," written by Lyle Crandall, is always worth reading and considering. The reports are helpful and give us some idea of what is being done in other societies, and bring us closer to other young people of our own denomination.

Even the juniors and children have a page for themselves. They always enjoy the stories written by the Junior superintendents of other societies, and like to tell them in Junior. They are interested in the work planned out for them and feel proud when asked to lead a Junior meeting.

We surely have many to thank for the good things written in the RECORDER and feel proud that our denomination publishes such a paper. Many who have not read the RECORDER do not realize what they have missed. If you haven't already started reading, begin now and read with us. Let us not close our RECORDERS with the closing of the contest; but keep on reading, enjoying and benefiting by our own paper, the SABBATH RECORDER.

### AUTO ROUTES TO CONFERENCE AT MILTON

Automobilists to General Conference from points west of Milton will select one of two routes. If coming through Clinton, Iowa, they will proceed on the Lincoln Highway to Rochelle, Ill., then turn north to Rockford, thence to Beloit (Wis.) on the concrete, then take state highway 26 through Janesville to Milton. Those passing through Dubuque, Iowa, will proceed on highway 20 to Janesville and from there to Milton on 26.

Those coming from the north and northwest will inquire as to the best routes to Madison (Wis.) and then go on number 12 to Fort Atkinson and then number 26 to Milton. A second best route would be from Madison to Edgerton on 10, then on to Milton on 59.

Those from the east and the south will of course naturally be passing through Chicago, or at least Chicago Heights, south of Chicago. Inquire your best route to these points. Some will prefer to drive through Chicago and some will prefer to avoid the heavy traffic of the city so that optional routes will be suggested.

Those who pass through the city of Chicago should proceed along Washington Boulevard west to Maywood, then north to Lake Street, then go to Elgin (Ill.), to Marengo, to Belvidere, to Rockford, to Beloit, then take highway 26 direct to Milton. This road is nearly all concrete and easily followed. Tourists who do not want to drive through Chicago should go to Chicago Heights, then west to Elgin, Marengo, Belvidere, Rockford, Beloit, then follow 26 to Milton.

W. M. Davis, who lives in Lake Geneva (Wis.), where the commission will meet the week before Conference has kindly offered to give elsewhere in the RECORDER the route in detail from Chicago to Milton which passes through Lake Geneva. It is a very good route and is mostly concrete. Those selecting this route should follow the log as given by Mr. Davis. He will also suggest a routing for those who wish to avoid Chicago, but wish to go through Lake Geneva.

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

*Conference Transportation Committee.  
Milton, Wis., July 28, 1924.*

### TRAIN SERVICE FROM CHICAGO TO MILTON

Only one railroad, the Chicago, Milwaukee and St. Paul, passes through Milton, hence it will simplify matters, particularly as concerns baggage if Conference delegates will have their tickets routed over this railroad. The Chicago and North Western Railroad passes through Milton Junction one mile away.

The first train on the Chicago, Milwaukee and St. Paul leaves Chicago at 7.10 a. m., arrives at Janesville at 10.20, and passengers will take a train at 10.28 which arrives in Milton at 10.45 a. m.

The next train on the Chicago, Milwaukee and St. Paul leaves Chicago at 3.50 p. m., and leaves Janesville at 6.58 p. m., arriving at Milton Junction at 7.16 p. m., but does not go to Milton.

At 5.45 p. m. the last train on the Chicago, Milwaukee and St. Paul leaves Chicago, arriving at Janesville at 8.45, leaving at 8.48 for Milton Junction, arriving at 9.05 p. m. This train goes to Milton, arriving at 9.11 p. m.

Delegates who miss the morning train on

the Chicago, Milwaukee and St. Paul at Chicago may take a train at the Chicago and North Western depot in Chicago at 12.30 p. m., which will arrive in Janesville at 4.05 p. m., and then transfer one block to the Chicago, Milwaukee and St. Paul, which has a train leaving at 4.55 p. m., reaching Milton twenty-one minutes later, or at 5.16 p. m.

A suggestion is made to those who may miss the late afternoon train in Chicago that they select one of two plans. The best plan would be to take a Chicago and North Western train which leaves Chicago at 2.01 a. m. The Pullman berth can be occupied anytime after 9.30 p. m., and a full night's rest can thus be had, as the train does not arrive in Janesville until 5.25 a. m. One should then transfer to the Chicago, Milwaukee and St. Paul Railroad one block, and take a train at 6.20 a. m., which reaches Milton twenty minutes later, or 6.40 a. m.

If any delegates prefer to take the Chicago and North Western leaving Chicago at 8.40 p. m., they can reach Janesville at 11.47 p. m. By notifying the chairman of the transportation committee by telegraph early in the evening, arrangements will be made for meeting this train at 11.47 in Janesville and bringing the delegates to Milton, which is nine miles from Janesville.

There is a Chicago, Milwaukee and St. Paul train leaving Chicago at 10.20 a. m., going by way of Milwaukee and arriving at Milton at 3.35 p. m., but it is not recommended.

There are two auto bus lines which give service between Janesville, Milton and Milton Junction.

The committee aims to meet all trains at Milton, also all trains on both the Chicago, Milwaukee and St. Paul and the Chicago and North Western at Milton Junction. By special request, trains will be met in Janesville, as explained above.

The telephone number of the chairman of the transportation committee is 705.

The committee is anxious to do everything possible to make your trip to Milton, and your visit in Milton as pleasant as possible and is ready to serve you.

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

*Transportation Committee.*

*Milton, Wis., July 30, 1924.*

## CHILDREN'S PAGE

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

### NEVER GIVE UP.

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
August 23, 1924

#### DAILY READINGS

Sunday—Keep on praying (Luke 18: 1-8)

Monday—Studying (1 Tim. 4: 12-15)

Tuesday—Serving (Luke 6: 31-35)

Wednesday—Loving (Rev. 2: 4)

Thursday—Witnessing (Acts 4: 18-20)

Friday—Growing (1 Pet. 2: 1-3)

Sabbath Day—Topic: Never give up! (1 Kings  
18: 41-45)

"Sulky, sulky, now what's the matter, sis? I never saw such a sulky girl in my life. You'll never be able to turn up the corners of your mouth again if you don't begin to try pretty soon."

"Well, Bob, I guess if you'd tried and tried and tried to do something and just couldn't do it, you'd sulk, so there!" replied Clara with a stamp of her foot.

"Suppose you tell a fellow what the matter is and see if he can't help."

"Miss Stewart gave us just one example in arithmetic today and said she didn't want a single one of us to come to school tomorrow unless we had worked it out, and I've worked on it ever since I came home and I can't get the right answer."

"Just suppose you come out into the yard with me a minute, first, that's what I came in here for anyway," suggested Bob.

So out in the yard the two went, Clara glad of a chance to get away from that horrible old night-mare of an arithmetic problem. Bob led his sister to the big apple tree in the orchard where just the day before they had discovered a robin's nest. Now the nest was gone and Bob and Clara sat down under the tree to watch and see what the grief-stricken bird was going to do. She didn't sit down and sulk, oh no, she just started away as fast as she could and was soon

back with more hay and bits of cloth to make another. Back and forth she flew gathering bits here and there, seemingly happy all the time. A big thing like a destroyed home didn't seem to make her unhappy. Bob and Clara sat there for an hour and then Bob led his sister back to the house.

On the way they happened to stop in the garage to look at Bob's new tire and Clara, glancing up, discovered a pretty little spider hanging on a long piece of silk web he had just spun. Back and forth he swung trying with all his might to reach the farther corner of one of the rafters. He tried again and again, but every time would swing back to his original place; but just as Clara was getting discouraged watching him, he swung himself just a little harder and this time caught the edge of the rafter. Then back and forth he went, spinning his thread, until very soon a handsome spider's web was hanging on the rafter.

Clara had forgotten her work, but Bob hadn't. "Come, sis, now let's tackle that big job of yours and see if we can't succeed if we try again and again and again, just as the robin and spider did."

This was a lesson Clara was never to forget and instead of letting Bob, her high-school brother, help her with the example, she said, "No thank you, I guess I can do it myself, the robin and spider didn't give up and I won't either."

An hour later Clara came into the kitchen where Bob was filling the wood box for mother.

"You've taught me one fine lesson today, Bob, and I promise never to forget it," said Clara, her face beaming. "And I've not only finished the problem, but I've learned the piece of poetry Miss Stewart gave us for English. She said we weren't even to look at the poem until we had finished the example and what do you suppose it is? I'm going to ask mother if she won't get me a motto like it, in a pretty frame to hang in my bedroom where I can always see it, if I happen to forget."

"Let's hear it, sis."

"If at first you don't succeed,  
Don't sit down and cry,  
Just sit up and look around  
And find the reason why.  
No use to get discouraged,

No use to sulk and cry,  
But wear a grin and wade right in  
And have another try."

"I guess Miss Stewart didn't want you to forget that poem either and she had a method in giving you that hard problem. You'll have many times to use that rhyme and I'm glad my sister has promised never to forget it." And with a big brother hug and kiss he ran out of the house and down the street so as not to be late for choir practice.

### REVIEW OF BOOK OF ESTHER

(Essay winning second honorable mention,  
written by Bernice Lennon, Verona, N. Y.)

The king, Ahasuerus, had a feast and also the queen had one for the women. This feast lasted for seven days. He gave them wine in golden vessels.

At the end of the seventh day, they were very drunk which was no place for women to be. The king called the queen, whose name was Vashti, to dance and show how beautiful she was. But she refused to go in. The king was very angry about this and he called his chief council together and asked them what he should do about this.

They advised him to call all of the beautiful girls of his kingdom together and choose one for his wife. He agreed to this.

Esther was a very beautiful young lady. Her mother and father had died and an old man, Mordecai, had brought her up, and later adopted her. The king liked her best of all and asked her to become queen. She answered yes. Esther had a very good time at first. But Mordecai, the man who had cared for her, was having a very hard time.

Haman was the king's servant. The king did not think much of Jews. Esther and Mordecai were Jews. Haman did not like the old man. He had a scaffold made and was going to hang Mordecai when he got a chance.

Mordecai told Esther. Esther decided to have a party and invite the king and Haman to come, then she would tell the king about it.

When anyone wanted to go in to see the king they came before him, and if he wished to see them, he would hold out a golden scepter and they would

touch it, then they could speak. Esther was afraid he would not see her and she would have to be killed. But as soon as he saw her he held out the scepter to her and she asked them to come to the party. They accepted.

The night of the party the king and his servant were there. She told the king about the plot Haman had planned. He was angry at Haman and pleased that Esther had found it out. He ordered Haman hung.

He told Esther anything she asked for she could have. She asked for the freedom of her people. Mordecai, the old man who had taken care of her, was put next place to the king. The king liked him very much.

### A FELLOW'S MOTHER

"A fellow's mother," said Fred the wise,  
With his rosy cheeks and his merry, blue eyes,  
"Knows what to do if a fellow gets hurt  
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,  
Bags and buttons, and lots of things,  
No matter how busy she is, she'll stop  
To see how well you can spin your top.

"She does not care—not much, I mean—  
If a fellow's face is not quite clean;  
And if your trousers are torn at the knee,  
She can put in a patch that you'd never see.

"A fellow's mother is never mad,  
And only sorry if you're bad;  
And I'll tell you this: if you're only true,  
She'll always forgive you, whatever you do.

"I'm sure of this," said Fred the wise,  
With a manly look in his laughing eyes.  
"I'll mind my mother every day;  
A fellow's a baby that won't obey."

—Apples of Gold.

### RALPH'S EMPTY CHAIR

Ralph looked carefully at the post card which his class had sent him through the mail. In one corner was a tiny bunch of forget-me-nots, and below the flowers was a picture of his chair in Sabbath school. On the chair was written: "Vacant last Sabbath."

Ralph smiled as he gazed at the picture, but it wasn't a very happy smile. The truth was that Ralph felt guilty about missing Sabbath school. He did have a cold, but he pretended he was quite sick so that he could stay home

and finish a story book which he had received for his birthday the day before. And now the class had missed him so much that they sent him this postal as a reminder of his absence.

Ralph stuck the card in his pocket, and often that week he pulled it out and took another look. He began to think that a vacant chair in a Sabbath school class was not pleasant to think about.

On the next Sabbath, before lesson study began, Ralph thanked the True Blues for their remembrance, and said, "I did hate to think of that vacant chair."

"Oh, that wasn't the worst of it!" exclaimed Elsie; "you know, we didn't have anyone to start the song because you are the leader this month."

"I never thought of that," said Ralph.

"And you made us lose the banner for attendance," added Joe. "Even if you are sorry, we have to wait three months before we can start over."

"And you had the fifth verse in our memory chain," said Billy, "and that spoiled the recitation."

Ralph looked pretty sober at these remarks, and then he added, "Why, that post card picture meant a whole lot more than just an empty chair, after all."

"We didn't have as big a collection as usual," said Alice, as she started to pass the basket for the pennies.

"Well," laughed Ralph, "that's one thing I can make up," and he dropped two nickels in the basket.

"It's easier to pay back money than it is Sabbath school minutes," said Miss White.

"I know that now, but I didn't think about it before," answered Ralph.—*Dew Drops*.

#### WHAT THE CHILDREN LEARNED

"I don't want to wear my rubbers!" Ethel grumbled.

"Why-ee!" said grandpa. "The duck puts its little red rubbers on when it walks in the soft, cold mud."

"I don't want to practice my music!" complained May.

"Why-ee!" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sinze from low z to high z and back again without an uneven note."

"I don't want to stop to wash my hands," said Ned.

"Why-ee," said grandpa. "The ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make a good brush, and it lets not a bit of dust stay on its body."

"I don't want to help in the garden!" and Ray pouted.

"Why-ee!" said grandpa. "The worm helps Tom every day, for as it crawls along, it turns the bit of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the wood-box full of wood," declared Ted.

"Why-ee!" said grandpa. "The bumblebee goes steadily from one blossom to another, and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long way; they are tied beneath its strong wings."

And what do you suppose those little children did?

They sat right down beside the lilac bush, and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumblebee and the pigeon were all better natured than they.—*Storyland*.

#### HOW PINS ARE MADE

Although pins are small, common things, they seem more interesting when you learn something of how they are made.

Pins are made very quickly by a wonderful machine. Brass wire is fed into this machine from a reel, a kind of spool. This wire is straightened, cut into the right lengths, and seized by jaws. Just enough wire sticks out beyond the jaws to form a head. A hammerlike blow on this end of the wire flattens it and shapes it into the head. The point is ground by files which go around and around.

A polish is given to the pins by boiling them for several hours in a mixture of tin. Then they are washed and rolled in a round pan filled with bran or fine sawdust. This gives them a brighter polish.—*Dew Drops*.

#### DOES IT PAY TO KEEP THE SABBATH?

W. W. RANDOLPH

It does, from both a financial and a spiritual standpoint. It pays to do right and obey your conscience; let it be your guide.

I was born and reared a Sabbath keeper, being—as I thought—compelled to change to Sunday, to get employment, as I was a cripple and not able to work like other young men. So I thought it was not necessary, so long as I kept one seventh of the time, as I had been told by first-day people or ministers.

I worked in a store for a first-day man for a period of three years. When I kept the Sabbath I had no work. I married a first-day girl, and, of course, continued to keep Sunday. We seemed to prosper, saved some money, and raised a family of six children. We had come to a place where we thought the remainder of our life would be one of pleasure and happiness. We all belonged to the Methodist Episcopal Church; but my conscience was not clear and I often thought: Does it pay to keep the Sabbath? We bought a farm one and one-half miles out of Salem, but as we thought we could better educate our children we moved to town, all being well; but we did not keep Sabbath.

We enjoyed a period of three or four months when my wife became sick so that it was necessary to have a doctor, who pronounced her so serious that I had to take her to the hospital, but she received no benefit. She was bound to die. She became more serious and was not satisfied to die in her present condition. She began to read more closely the Bible. She was satisfied except on the Sabbath question. Reading the commandments and studying them and the Bible, she became satisfied that all the days of her life she had been disobeying the commandments and that Sunday was not the Sabbath, it was the first day of the week. She told me she knew why she was sick, and that she would keep the seventh day of the week as Sabbath the remainder of her life. So we began to observe the Sabbath. We were happy. She made the remark that all we had was lost and the past as well. She died a true Sabbath keeper, and I lost all I had saved and my wife besides.

Does it pay to keep Sabbath? The ques-

tion has been asked me. "Blessed are they that do his commandments, that they may have right to the tree of life."

#### REMINISCENCES OF BERLIN, WIS.

REV. LEWIS A. PLATTS

The following interesting note from Brother Hosea W. Rood, explains the origin of the Reminiscences that follow.—Ed.

DEAR BROTHER GARDINER:

In 1907 I wrote a history of our churches at Berlin, Marquette, Coloma, and Grand Marsh to send to Dr. Gamble, at Alfred. In order to get information I wrote to several persons who had been connected with those churches. In looking over lately some of the responses I received, I found the enclosed from Dr. Platts, which seems to me now even more interesting than it did then. It seems, also, that it would be well worth while in the RECORDER, so I am sending it to you. If you do not use it, please return it and I will give it to his sister, Aunt Metta Babcock. Even if you do have it printed and can save the copy, send it to me for her.

Milton, Wis.,  
July 14, 1924.

David R. Platts, my father, came from Ohio through Indiana to Wisconsin in 1844, and stopped at Milton, where several members of my mother's family, including her father, had already settled. After one year at that place, he moved on north into Marquette County, to some point in the country not far from Dartford, then the county seat; which place, since we moved away from it, I have never been able to locate, but which my father always spoke of as "the west end of Green Lake." From this place we moved into the Berlin neighborhood in 1847 in the early summer of that year. I can never forget the sense of loneliness that came over my boyish mind and heart when, after my father had pointed out the place which he had selected for our home, we moved on through the untrodden grass to the home of the nearest Sabbath-keeping family in the little settlement. The two parallel lines made in the bending grass by the wheels of the heavy wagon are still distinct in my memory as they appeared to me while I trudged along in the rear of the moving caravan.

Our house for that first summer and until late in the autumn was nothing

more than a square pen of logs cut from the green woods. This pen was built open on the south side for an entrance, and covered over at the top and down the three remaining sides with the long wild grass which grew upon the marsh near which our encampment was made. All our cooking was done over an old kitchen stove set at a safe distance from our tent under the spreading branches of a large white oak tree. This did very well while the weather was warm and dry, but when the cold rains came it took a good deal of the romance out of the situation. Matches were not common in those days, and it was a rather serious matter to let the fire go out. I have been sent two miles with a shovel to borrow fire with which to rekindle ours before mother could get the family breakfast. I carried a little armful of dry sticks to keep alive the flickering embers upon the shovel as I hastened homeward.

Our first crops were corn and potatoes. My father had brought, with other articles of equipment, or found somewhere, a large hand mill,—a sort of exaggerated coffee mill, which he nailed to a small tree in our "door yard" and with which we ground a few quarts of the first corn which we could get dry enough to shell. No one who has not tried it, can tell how sweet the first kettle of mush made from that hand milled corn was. We lived that first winter on boiled potatoes, fried pork, mush and milk, and corn cake. We got into a more comfortable house about Christmas, and I and the other children had our first shoes about mid-winter! We were all well and happy.

My father's farm included a portion of a wooded ravine through which ran a stream of water on its way to the big marsh, on the farther side of which ran the Fox River, and beyond which lay the "Indian lands." Our house was built close to a beautiful spring in the edge of the ravine just mentioned. To this point came frequent companies of Indians on their periodic journeys from their reservations to Milwaukee for purposes of trade. Encampments by our spring were frequent. Sometimes, when the weather was cold, small parties

would be invited into the house and permitted to spread their skins or blankets upon the floor, upon which they slept till morning. One Menomonee chief became, on his way back and forth on business for his tribe, a frequent caller. We soon learned to know him as "Menomonee John." He always found a hospitable welcome at my father's hands, and he never abused it. A few years later, after these Indian lands were purchased by the government and were opened up to the occupancy and use of the white man, I drove team for my father to the woods for timber many days in the winter time, crossing the Fox River on the ice. On these trips I had opportunity to observe the habits of those primitive people. It was a source of no little amusement to watch the Indian boys at their play or as they practiced their hunter's art upon the numerous musk-rat houses which stood up above the ice along the swampy margins of the river. When finally the tribes were gathered under government officials and moved on to reservations beyond the Mississippi, it was a common thing to see large numbers of them together; in one instance, I remember seeing as many as five hundred in one camp.

Perhaps I am dwelling too long on these unimportant details.

I vividly recall the Sabbath meetings at private houses to which Dr. Lewis refers, until the log schoolhouse on the Lewis farm was opened. At this schoolhouse, in the autumn of 1851, was begun a series of revival meetings which continued with more or less regularity till March or April, 1852. Visits to Fox River for baptism that winter were frequent. Sometimes the ice, to the thickness of two feet, was cut away and the candidates were handed down into the water, and then lifted out by the attendants, while the administrator remained until the whole company, from six to twelve in number, had been waited upon. Then we drove as far as two miles, sometimes, to a convenient place for changing clothes. My own baptism occurred at one of this series, March 17, 1852, at which time also my older brother, Benjamin, was baptized, together

with six or seven others. Among these was an old man who at his conversion had embraced the Sabbath, and whom we familiarly called "Uncle Elisha Brace." In the later years of my ministry I have had one of this man's daughters in my charge with several of his grandchildren; and this winter (1907-8) I have baptized two of his great-grandchildren. Others of his descendants are living at North Loup, Neb. At another of these baptismal visits to the river, the wife of Dr. Lewis was one of the candidates. It was during this series of meetings that my thoughts concerning the ministry crystalized into a definite desire sometime to enter that sacred calling. Except from my mother, I had but little encouragement in this purpose.

I distinctly remember the visit of Elder O. P. Hull and the Sabbath discussion of which Elder Hull speaks in the quotation which Dr. Lewis makes from the SABBATH RECORDER. My brother and I, with two or three of our school boy companions, walked three miles over deep snowy roads to the schoolhouse where it was held. Elder H. P. Burdick, from Hartsville, N. Y., also spent a few weeks in our community, perhaps in 1853 or 1854, and aided in the conduct of a series of meetings, which resulted in quite an ingathering of souls.

My father, David Platts, was not a licensed preacher; but he was a voluminous reader, especially of the Bible and such books as threw light upon Bible teaching. I still have in my library his set of "Scott's Bible," in three large volumes, which were his constant companions. He read his Bible in course, reading many passages in the light of other Scriptures and the comments by Thomas Scott. On such passages he was able to give his own opinions with reasons for commending Scott's views or for taking issue with them, as the case might be. In the absence of a preacher, my father was sometimes called upon to conduct the Sabbath service, on which occasions he read some favorite portion of the Scriptures, giving his own views upon it and Scott's treatment of the same passage.

Anxious to give his children a better opportunity for an education, my father

moved his family from Berlin to Milton in the early summer of 1854, at which time my personal acquaintance with the affairs of the church and people of Berlin was suspended until after my return from Milton in 1896, a period of forty-two years.

A few years later Elder Julius M. Todd, under whose labors the church enjoyed its greatest success, probably attaining to its largest membership, received and accepted a call to the pastorate of the Second Brookfield Church, in New York State. Others succeeded him in the leadership of the church, under whom it continued to do much good; still, by the death of some of the older members and by the removal of many families, some to find new homes in the growing western country, others back to old homes, the membership began to decrease, until there are not now a sufficient number left to maintain services upon the Sabbath. Two weeks ago I conducted the funeral of one of the latest and at the same time one of the staunchest of the supporters of the church, Doctor Gertrude Crumb. Only two or three families or parts of families, widely scattered over what was once a compactly settled company of Sabbath keepers, now remain to hold up the banner of Sabbath truth. While we can not but feel sad at this termination of a movement which at one time promised so much, we can not call it a failure. When we think of the godly men and women who have gone to the heavenly fold from its pasture fields of love; when we think of the strong young men and women, who are able supporters of the truth on other fields, who had their spiritual birth and early training in Berlin; when we look upon the ever widening circle of youth whose parents, grandparents and great grandparents were brought into the kingdom at Berlin, we have occasion to rejoice, and, at the name of Berlin cry, "All hail, thou blessed name of the Lord."

Jesus came to reveal the Father; the Holy Ghost has come to reveal Jesus to the world. Listen! But who shall reveal the Holy Ghost to the world? Who has got to do that? The men and the women with whom he deals.—*Gipsy Smith.*



## MARRIAGES

**BOND-RANDOLPH.**—At the home of the bride's parents, Mr. and Mrs. William F. Randolph, at Lost Creek, W. Va., Mr. Harlie D. Bond and Miss Marcella Randolph were united in marriage, June 16, 1924, by Pastor Herbert C. Van Horn.  
H. C. V. H.

**STILLMAN-SHAW.**—At the Seventh Day Baptist church, Salem, W. Va., on July 17, 1924, by the bride's father, Rev. George B. Shaw, Catharine Shaw and James Irish Stillman of Milton, Wis.  
G. B. S.

**MALTY-PARKER.**—At the Parker homestead, June 15, 1924, Rev. L. F. Hurley officiating, Mr. Lawrence R. Maltby and Miss Mildred I. Parker, both of Adams Center, N. Y.  
L. F. H.

## DEATHS

**LANPHERE.**—George W. Lanphere was the son of Nimrod and Sally Grow Lanphere. He was born January 27, 1841, at Bells Run, Penn., and died in Milton, Wis., July 13, 1924.

Of his father's immediate family there are two survivors, a brother, Frank B. Lanphere, of Ceres, Penn., and a sister, Mrs. Rose A. Lanphere Cooper of Fairmount, N. D.

On December 24, 1862, at Bolivar, N. Y., he was married to Miss Frances Mason, whose home was Nunda, N. Y. There were two children, Martine M. Lanphere of Milton, Wis., and Stiles R. Lanphere, who died at Milton, Wis., February 11, 1923. Besides the wife and son there are five grandchildren now living.

Brother Lanphere was a soldier in the Civil War, enlisting at the beginning of the war at Ceres, Penn., in the Fifty-eighth Pennsylvania Infantry. He was wounded and discharged, but later re-enlisted in 1864 in the Eighty-fifth New York Infantry, and served till the close of the war, at the time being eligible to the rank of sergeant.

In their early married life he and his wife were baptized and united with the United Brethren Church at Bells Run. In 1875 they emigrated to Wisconsin, settling for a few months in Adams County, and then Rock County near Milton. Here it was that they became converted to the seventh day Sabbath and joined the Milton Church. In 1887 they moved to Flandreau, S. D., and here they were the chief spirits in organizing the Pleasant Grove Seventh Day Baptist Church under Rev. Joseph Morton, Brother Lanphere being at the time selected and ordained as deacon,

in the autumn of 1888. They moved to North Loup, Neb., in 1897, to Gentry, Ark., in 1901, and back to Milton in 1908. In all these places he was a staunch supporter of the church and served in the capacity of deacon.

Funeral services were held at the home of his son in Milton, Wis., July 15, 1924, conducted by Rev. E. A. Witter, his pastor when living at North Loup, assisted by Rev. Edwin Shaw, and burial was made in the Milton cemetery.  
E. S.

**CLARK.**—Ruby Wheaton, daughter of Mr. and Mrs. S. A. Wheaton was born in Roulette Township, Potter County, Penn., August 27, 1903, and died at the Higgins Memorial Hospital, at Olean, N. Y., May 4, 1924, aged 20 years and 8 months.

When Ruby was six years old, she was left homeless through trouble in the family. She found a home with Deacon L. A. Kenyon and family of Hebron, and lived with them a number of years. She attended the district school at Hebron, and, when she had completed her work there, attended a Catholic school in Buffalo for a year. She worked out a great deal after she was older.

She professed faith in Christ, and was baptized by Rev. W. L. Burdick in May, 1921. Hers was a loving, trusting faith, which stood by her in all her trouble, and unto death.

In August 1921, Ruby was united in marriage to Charles Clark, of Hebron. To them was born one child, a daughter, Tessie. There seemed to be little of sunshine in Ruby's life, and the last two years were the saddest—spent mostly in caring for an invalid husband and an invalid mother-in-law, who finally departed this life, one following soon after the other, in November, 1923. Ruby's weak body was worn out through these weary months of effort, and she succumbed to a stroke, while traveling on the train, last January. She was taken by kind-hearted strangers to the Higgins Hospital in Olean, where she lingered for four months, suffering terribly, but still strong in her Christian faith. The little daughter was taken to the home of her aunt, Mrs. O. V. Goodnoe, of Burtville, Penn., where she will have a good home.

Ruby's suffering was ended on May 4, when she passed to the home beyond. Her mother was with her at the time of her death.

Funeral services at the Clark home in Hebron were conducted by Rev. Mr. Williams, of Ulysses, and interment made in the Five Corners cemetery in Hebron.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.... They shall hunger no more neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."  
C. A. B.

## FORD ON PROHIBITION

The greatest problem America faces today is "booze." That is an opinion expressed by Henry Ford, according to Norman Beasley, in the January number of *Strength*. Mr. Beasley goes on:

I was sitting with Mr. Ford a short time ago. As we talked, a telephone bell jangled and one of the automobile manufacturer's assistants answered it.

"What's that?" exclaimed the subordinate.

The message was repeated, apparently.

"Just a moment," he then said. "Mr. Ford is right here. I'll ask him." Swinging around in his chair, he said:

"Mr. Ford, there is a newspaperman on the line. Senator James Couzens has taken exceptions to your statements regarding 'booze' and declares that this newspaperman misquoted you."

"Tell the reporter he did not 'misquote' me," snapped Mr. Ford.

"Tell him he can repeat it. Repeat to him that I said Mr. Couzens knows better when he says the people of this country are in favor of beer and light wines."

"Would you mind amplifying your views on alcohol?" I asked Mr. Ford.

"Not at all. Liquor traffic in this country can be stopped. The army and navy could soon put a stop to rum running. These rum runners have a wholesome respect for the United States army and the United States navy. Don't you think they haven't. The liquor traffic would cease and the military and naval authorities would only have to make one move to bring about cessation."

That Henry Ford is opposed to liquor and unqualifiedly in favor of prohibition there is no question.

Talking with him, it isn't difficult to understand his viewpoint that "no good ever came out of liquor—and none ever will."

"Personal liberty," as the two words are popularly construed to mean, has no bearing on the subject at all. Anything that interferes with the efficiency of the people should be done away with. Alcohol surely impairs efficiency.

There are more than 100,000 persons in Ford's employ. Mr. Ford, therefore, has had a wonderful opportunity to check back on the efficiency of labor since the passage of the Eighteenth Amendment.

"There is no questioning the increased efficiency of the Ford organization since the advent of prohibition," declare Ford officials.—*Anti-Saloon League*.

The first registered nurses of the Republic of Armenia are fourteen girls who have been graduated from a training school conducted in connection with the great Near East Relief orphanage at Alexandropol where 20,000 war orphans have been housed in barracks formerly used by the Russian soldiers of the Czar's largest army post. The fourteen girls were formerly children of the orphanage. It is expected that forty girls will graduate in the same course next year. These first classes of nurses will have an important part to play in carrying out the health program which Armenia has planned, since in Erivan, the capital, a modern hospital connected with the university will soon be completed, and as the country improves economically, centers for public health nursing, baby welfare and district nursing will be established.—*S. S. Herald*.

Oh, empty us of self, the world, and sin,  
And then in all thy fullness enter in;  
Take full possession, Lord, and let each thought  
Into obedience unto thee be brought;  
Thine is the power, and thine the will, that we  
Be wholly sanctified, O Lord to thee.

—C. E. J.



## SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hansen, pastor, 1152 W. Sixtieth Street.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 1810 West 49th Street, Phone "Walnut 1319," Superintendent of the Sabbath school; Mrs. William A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

## Terms of Subscription

Per Year .....\$2.50  
Six Months ..... 1.25  
Per Month ..... .25  
Per Copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

## Sabbath School. Lesson VII.—August 16, 1924

JESUS CLEANSSES THE TEMPLE. John 2: 13-22.

Golden Text.—"My house shall be called a house of prayer." Matt. 21: 13.

## DAILY READINGS

Aug. 10—Jesus Cleanses the Temple. John 2: 13-22.

Aug. 11—The Church, God's House. 1 Tim. 3: 14-16.

Aug. 12—The Church, Christ's Body. Eph. 1: 15-23.

Aug. 13—Christ the Head of the Church. Eph. 5: 22-30.

Aug. 14—A Cleansed People. 1 Cor. 6: 8-11.

Aug. 15—The Temple of God. 1 Cor. 3: 16-23.

Aug. 16—A Clean Life. Psalm 15.

(For Lesson Notes, see *Helping Hand*)

And as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling, for his selfish gain,  
With his backward glances and reluctant tread,  
Making a merit of his coward dread,—  
But, cheerful, in the light around me thrown,  
Walking as one to pleasant service led;  
Doing God's will as if it were my own,  
Yet trusting not in mine, but in his strength alone!

—J. G. Whittier.

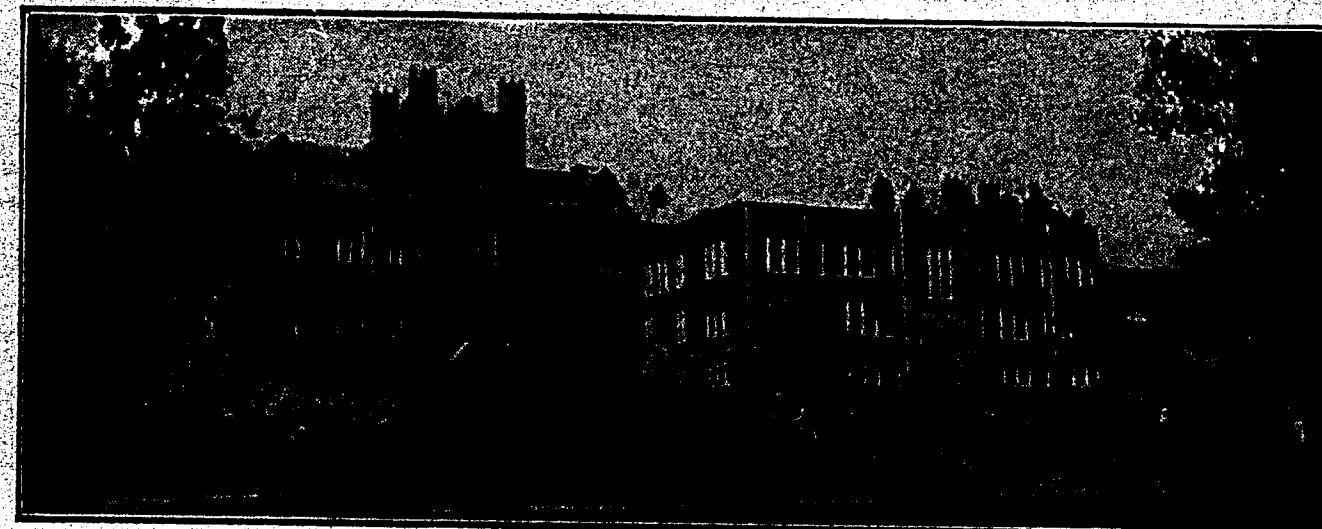
## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

BUY HOMES AT MILTON, WIS.—Two desirable village properties for sale. One of 25 acres; one of 3 acres. Both with buildings. Priced to sell. Dr. E. E. Campbell. 7-7-6w

FARM FOR SALE.—Just beyond the corporation limits of Jackson Center. Forty-four acres; just the right size for four good poultry farms. Small payment down; balance on long time. Inquire of W. D. Tickner, Jackson Center, Ohio. 8-4-4w

## SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

## ALFRED UNIVERSITY

A modern, well equipped "A Class," standard College, with Technical Schools.

Buildings, Equipments and Endowments aggregate over a Million Dollars.

Courses in Liberal Arts, Sciences, Engineering, Agriculture, Home Economics, Music and Applied Art.

Faculty of highly trained specialists, representing the principal American Colleges.

Combines high class cultural with technical and vocational training. Social and Moral Influences good. Expenses moderate.

Tuition free in Engineering, Agriculture, Home Economics, Rural Teacher Training and Applied Art.

For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President

ALFRED, N. Y.

## The Fouke School

Miss Fucia Fitz Randolph, Principal.  
Fouke, Ark.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

## BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—10 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

THE ABIDING GOD AND HIS HOLY DAY—10 cents each.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

## MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,  
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

## ALFRED THEOLOGICAL SEMINARY

Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

Chicago, Ill.

LANGWORTHY, STEVENS & McKEAG  
ATTORNEYS AND COUNSELLORS-AT-LAW  
1235 First Nat'l Bank Building, Phone Central 0811

## COUNTRY LIFE LEADERSHIP

By Boothe Colwell Davis, S. T. D., LL. D.  
A Series of Baccalaureate Sermons Delivered Before Students of Alfred University

Price, \$1.50 prepaid  
American Sabbath Tract Society, Plainfield, N. J.

## SABBATH HISTORY, VOL. I

Before the Beginnings of Modern

Denominations

By Ahva J. C. Bond, M. A., D. D.

Price, \$5.00 prepaid  
American Sabbath Tract Society, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

## S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.  
Intermediate Series—Issued quarterly, 15c. per copy.  
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

# 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

#### EVENING

George Imbrie Sill

A warm and drowsy summer's day:  
The torrid Sun casts down his fire,  
Impalpable;  
While man, the birds and beasts,  
And insects with their droning hum,  
Are longing for the cool and welcome  
Solace of the night.

And now, as evening draweth nigh,  
A fleeting cloud  
Hath from its burdened bosom dropt  
Refreshing pearls,  
That mayhap in their earthward course,  
For passing moment stayed,  
And sparkling, pendant from  
A tree, a shrub, the blades of grass,  
Or set in beauty rare,  
In calyx of some fragrant flower—  
Rich jewels from on high.

Arrayed in clouds more richly dyed  
Than ever product of a Tyrian loom,  
In royal splendor o'er the distant hills,  
The Sun departs.

A silence seems to fall,  
As waits the day;  
Then softly, gently doth the breeze  
Bring perfumes from a thousand fields:  
In trackless space a star appears—  
And evening comes.

#### —CONTENTS—

EDITORIAL.—Many Good Sayings in Three Associations.—“The Print Shop is a Good Thing.”—Shall History Repeat Itself?—To Which Do You Belong: The Can't-Bes or The Can-Bes.—“For One More Year”.....161-163	Home News .....	178
Education of Seventh Day Baptist Children. 163	Was It a Dream? .....	180
THE NEW FORWARD MOVEMENT.—The Meeting of the Commission.—The Ministers' Meeting.—General Conference Treasurer's Monthly Statement .....	YOUNG PEOPLE'S WORK.—Keeping Promises.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor Topic for Sabbath Day, August 30, 1924.—Junior Work.—The Report of the DeRuyter Christian Endeavor Society.—Nile Christian Endeavorers at the Western Association.....	181
A Word From Jamaica .....	Protest of the Vocational Committee of the Seventh Day Baptist General Conference Against the Sunday Meat Market Closing Ordinance .....	183
MISSIONS.—Our Missionary Tasks.—Letter From Miss Susie M. Burdick.—Minutes of the Missionary Board .....	CHILDREN'S PAGE.—How Jesus Guides Us.—Little Miss Pansy.—Molly Crawfish.—The Busy Workers .....	185-187
Auto Route Through Chicago to Milton.....	In and Out .....	187
EDUCATION SOCIETY'S PAGE.—A More Christian Industrial Order .....	MARRIAGES .....	190
Meditations .....	DEATHS .....	190
WOMAN'S WORK.—Wild Roses.—The Church in the Street.—Treasurer's Report.—Worker's Exchange .....	The Business Office .....	192
	Sabbath School Lesson for August 23, 1924. 192	