SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loon, N. J., June 3rd-25th, 1923.

President—Evelyn H. Randolph, Great Kills, Staten Island, N. Y.

First Vice President—Benjamin F. Johnson, Battle Creek, Mich.


Recording Secretary—T. Nelson Norwood, Alfred, N. Y.

Corresponding Secretary—Edwin Shaw, Milton, Wis.

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Director of New Movement—Alfred, N. Y.

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COMMISSION


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C.F.—Secretary—Rev. Willard B. Burdick, Dunellen, N. J.

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Regular meeting of the Board at Plainfield, N. J., the second Tuesday in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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Recording Secretary—Esther B. Uter, Westerly, R. I.

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The regular Board of Managers is held on the third Wednesday in January, April, July and October.

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Recording Secretary and Treasurer—Earl F. Sanders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titworth, Alfred, N. Y.

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

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. William B. Burdick, Dunellen, N. J.

Recording Secretary—Mrs. Ada S. Brown, Westfield, N. J.

Treasurer—Mrs. A. E. Whiteford, Milton, Wis.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Paul E. Titworth, Alfred, N. Y.; Lucien D. Lowther, Salem, Va.

Recording Secretary—Mrs. Ada S. Brown, Westfield, N. J.

Treasurer—Mrs. Walter L. Groves, Andover, N. Y.

The Twentieth Century Endowment Fund—Alfred, N. Y.

For the benefit of Milton College and Alford University.

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

SEVENTH DAY BAPTIST MISSIONAL BOND

President—H. Maxson, Plainfield, N. J.

Vice-President—W. M. Stillman, Plainfield, N. J.

Secretary—W. B. Bond, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

The Twentieth Century Endowment Fund—Alfred, N. Y.

For the benefit of Milton College and Alford University.

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SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Founded, 1916)

President—Corinna F. Randolph, New York, N. Y.

Recording Secretary—Afra 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.

Vice-President—W. G. Lovell, Battle Creek, Mich.

Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances P. Babcock, Battle Creek, Mich.

Field Secretary—Mrs. E. M. Holstein, Milton Junction, Wis.

Secretary—Elizabeth Redmond, Milton, Wis.

Trustee of United Societies—Benjamin F. Johnson.

Battlem College, Milton, Wis.

The Young People's Executive Board

Chairman—Benjamin F. Johnson, Battle Creek, Mich.

Secretary—Marjorie Willis, Battle Creek, Mich.

Intermediate Superintendent—Mrs. Mary Lou Ogle, Salem, Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.

Central—Eugene Davis, Salem, N. Y.

Western—Vida Randolph, Alfred, N. Y.

Northern—Ernest Holston, Milton Junction, Wis.

Mrs. Isabella Allen, North Loon, N. H.

Southeastern—Alberta Davis, Salem, W. Va.

Southwestern—Margaret Stillman, Hammond, La.

Pacific Coast—Alice Baker, Riverside, Calif.

CONFERENCE AUTHORITY FOR LONE SABBATH-KEEPERS

General Field Secretary—Mrs. Angell Abbey, 1601 3rd Ave., N., Minneapolis, Minn.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Paul E. Titworth, Alfred, N. Y.; Lucien D. Lowther, Salem, Va.; Ada S. Brown, Westfield, N. J.

Recording Secretary—Orla A. Davis, Salem, W. Va.; Emma F. Robinson, Inglis, Milton, Wis.; Ursula Rogers, Plainfield, N. J.

The Twentieth Century Endowment Fund—Alfred, N. Y.

For the benefit of Milton College and Alford University.

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The one shows Brother Bond and Rev. H. Eugene Davis of our China mission, who met him there on his way home for rest. The other shows a fine group of the Pacific Association people, taken the first of April. Some of them we have known many years ago, and we see that they have grown gray with the years; some in the group are new comers among us and some are young people whom we have never seen. We wish we knew them all.

Here is the description of the cut as given by the young man who sent it. He is studying for the ministry and we bid him God's speed.

With thousands of miles of mountains and plains and deserts intervening between the frontier on the Pacific Coast and those of the eastern States; with many years of time stretching away between the opportunities for social and religious culture; and with all-absorbing local interests increasing as the years go by; and as the fathers and mothers of the older generations pass from the earth-life leaving the children practically a generation of strangers, there is need of pains-taking to strengthen the ties that bind, and to help us all to see eye to eye in reference to our great work. Any weakening of interest in one another; any division of purposes must always remain in weakness to the common cause.

Therefore we feel that every effort put forth by our boards to keep in sympathetic touch with lone Sabbath-keepers and remote isolated churches is always a move in the right direction. It would be splendid if all the people, young and old, could once come together under convenient conditions and favorable circumstances for a whole week of communion and friendship, and for renewing old acquaintances and forming new ones: We wish all the dear Seventh Day Baptist people of the between the Atlantic and the Pacific could meet this summer at North Loon, the half-way point between the oceans; Oh! what a grand rally that would be!

But since this seems impossible, we are very glad for the strengthening of friendship's bonds through delegates sent now and then to the one section another with messages of love and good will and with encouraging words to strengthen faith and hope.

We have thought of these things many times since Brother A. J. C. Bond returned from this his last tour of love to the far-away friends in California... His good words regarding the work and the spirit of the people we have done our hearts good. The people in the East have been encouraged and helped thereby. And we trust that our friends beyond the Rockies were also blessed and strengthened by his visit to them.

Yesterday the mail brought us two photographs taken at Riverside, Cal., during the association, which we have enjoyed so much that we desire to share them with our readers.
In the front row, reading from left to right, are Mr. Charles Maxson, Mrs. Maxson, Mrs. Ballenger, Pastor; Ballenger, Director Bond holding my boy, Loren, J. T. Davis, president of the association, H. Eugene Davis, Rev. George W. local, pastor at Los Angeles, Mrs. Hills, Mrs. West and Dr. C. H. West. Mr. R. C. Brewer, superintendent of the Riverside Sabbath School is second from the right. In the center behind and between J. T. and H. Eugene Davis is Miss Alice Baker, the Pacific Coast associational secretary for the Young People's Board. Miss Ethelyn Davis, leader of the Riverside choir, is behind, and between Mrs. Ballenger and Mrs. Maxson, G. E. Osborn, moderator of the Riverside Church, is behind the lady who stands behind Elder Hills.

Non-Partisan Association A strong Non-Favoring a League of Nations partisan Association urging our churches and all religious forces of the nation to co-operate in forwarding the movement to make an end of war is doing a good work for the promotion of peace and good will among men.

This association has a strong council headed by George W. Wickersham; and a Committee on Churches composed of fifty-five prominent clergymen, headed by Rev. Charles S. Macfarland. They believe that governmental co-operation between nations is the only way yet proposed by which the end can be accomplished. Every year's experience with the existing League of more than fifty nations serves to strengthen the belief that America could help secure the peace of the world in no other way so well as by joining whole-heartedly in a Permanent Court of International Justice, or in participating in the activities of the League of Nations.

They say:

"We believe, That in the providence of God, our nation has been placed in a position of great moral influence and power in the world;

"That it is unworthy and unwise for our great nation to 'unoficially' observe and timidly participate in the conferences of the League without sharing in responsibility for its decisions;

"That permanent international peace and domestic prosperity can be secured only as by dignified and responsible participation of our government as a member of the League;

"And that the other nations would welcome the United States into membership on any reasonable terms."

This is their appeal:

"We, therefore, putting aside all party or other differences, unite and invite other persons, and organizations, to unite with us, for the purpose of an independent, non-partisan cultivation of such a public opinion as will induce the present Administration, or if not this, the next one, to enter the League of Nations on such terms as to such Administration may seem wise, provided only that they be consistent with our Constitution and consonant with the dignity and honor, the moral responsibility and power of our Republic."

An Appreciative Letter A Christian mother in the South, a lone Sabbath-keeper, sends her subscription money expressing regret that she had overlooked the matter until payment was past due, and goes on to say:

"I am very grateful that you have continued sending me the Recorder, for indeed I feel that I could not be without it. Through it and the Helping Hand I must receive the spiritual refreshing and encouragement that the church services provide for many others.

"Being situated as we are so far from the Seventh Day Baptist people and churches, and with my little brood of five to rear, I do yearn for the privilege of being with the Sabbath-keeping people of God and feel so hungry to hear the preaching of the Gospel of Truth. I pray that we may have more of the Seventh Day Baptist ministers visit us here in the South."

An Excellent Program We never witnessed a better Sabbath Rally Day program than the one presented in the church at Plainfield, N. J., Sabbath morning, May 26. Pastor James L. Skaggs for many weeks has been taking his young people of the Intermediate Christian Endeavor Society through a course of religious education, with Rev. A. J. C. Bond's Sabbath History I for a textbook.

There were eleven young people on the platform with their pastor, and each one had a brief article so that the combined articles covered the main points in Sabbath History I.

One of the boys read the Bible lesson composed of selected texts chosen by the pastor for the occasion. Then two young ladies read brief historical sketches of our own church in its early days. These were followed by the series of papers on the Sabbath question read by three boys and five girls who followed each other in order without stopping announcement.

The songs, "God of the Sabbath," by the late President Daland, and "Faith of Our Fathers," sung by the congregation added much to the interest of the occasion.

The picture of our pastor with his class of boys and girls so faithfully helping, will not soon be forgotten by those who were there.

An Appeal In six weeks our church closes its books for this Conference year. Nearly one-half of our total budget is given to interests outside our local church. Among the objects assisted by this fund are the following: Sabbath promotion worker and Sabbath literature; home and foreign missionary work; our colleges for current expenses; young men preparing for the ministry; supplementing the salaries of those of our pastors who receive minimum income; a fund for assisting needy retired ministers; the interests of our young people as represented by the Young People's Board; Vacation Bible Schools, etc.

We appeal to the members of this church who are responsible for the work which God has placed in our hands as an organized body, and to the members of our congregation who see here an opportunity for Christian service, to support the whole budget, according to the ability which the Heavenly Father has given you.—From the Weekly Bulletin of the Battle Creek Church, May 19, 1923.

HISTORICAL SKETCH OF NORTH LOUP CHURCH WALTER G. ROOD FORMING THE COLONY

The first settlement by Seventh Day Baptists was made in the spring of 1872 by those coming here from Dakota, Wis., Welton, Iowa, Humboldt, Neb., and from Minnesota. At Dakota, Wis., in the sixties there was quite a Seventh Day Baptist settlement. The soil was poor, and the outlook was not very encouraging, so many of the younger men planned to go to other places following their discharge from the army. The feeling of unrest became so strong, and there were so many who planned to go to various places it seemed wise to perfect a colony organization and arrange for the dissatisfied ones to go together.

The organization was perfected with Rev. Oscar Babcock as president; George B. Rood, secretary. A committee was named to look for a location, and it was thought it
might be found in Kansas. The committee named was as follows: C. P. Rood, N. B. Prentice, C. H. Wellman and Amos Travis. The first three named were members of the Dakota Seventh Day Baptist Church. Mr. Travis was not a member but lived in the settlement.

In the spring of 1871 the committee started overland for "the west," the team they drove belonging to Mr. Prentice. When they reached Olympia they met General Mansell Davis, and John Sheldon started for the Loup Valley planning to go on above the Chalk Hills and look over the country Mr. Rood had seen on July fourth of that year. The party spent several days looking over the country and Mr. Davis and Mr. Sheldon homesteaded. Both farms were in Greeley County, only a few miles from the present village of North Loup. Mr. Sheldon is the only living member of either of the two parties making the trip in 1871, and is in business now in our village.

The picture which accompanies this article shows the hill from which Mr. Rood saw the valley and from which he, like Moses, viewed the promised land. The picture does not do the hill justice as it appears to be steep and the top comes to a sharp point.

The children of this generation call the hill "Happy Jack" because a trapper called "Happy Jack" lived in a dugout a short distance from the hill when the first settler came into the valley. Mr. Rood's first acquaintance with him was startling to both. Mr. Rood was jumping down the hill over the "cat steps," and hearing a sound behind him turned quickly around only to find himself looking down the barrel of a gun in the hands of the trapper! The man had fallen asleep on the sunny side of the hill, and his first thought was for self-preservation. He thought Indians were after him. As a result of the favorable report made by this second party going from Dakota, and the fact that Mansell Davis and John Sheldon had already homesteaded there, a large party planned to go to the new home in the spring.

The colony organization ceased to exist with the report of the committee. However, that fall Mr. Rood, his son Herman, his son-in-law Mansell Davis, and John Sheldon started for the Loup Valley planning to go on above the Chalk Hills and look over the country. Mr. Rood had seen on July fourth of that year. The party spent several days looking over the country and Mr. Davis and Mr. Sheldon homesteaded. Both farms were in Greeley County, only a few miles from the present village of North Loup. Mr. Sheldon is the only living member of either of the two parties making the trip in 1871, and is in business now in our village.

Chalk Hills Overlooking the North Loup Country

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ARRIVAL OF THE SETTLERS

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The first party to reach the new home was from Humboldt, and a few days later the Wisconsin and the Welton parties arrived. Two camps were made—one on the Deacon N. W. Babcock farm southeast of the present village of North Loup, the other nearly east of the village on the river bank. The picture given here shows a tablet which marks the site of the upper camp and where the first religious service was held by our people in the valley, May 18, 1872. Those standing by the tablet are, reading from the left: Charles G. Rood, who led the singing on that day; Elder Oscar Babcock, who preached the sermon; Mansell Davis and his wife, Mary Rood Davis. Mr. Davis is the man who located the first claim in the present settlement. All were constituent members of the church, but only Mrs. Davis and Mr. Rood are still living.

"Aunt Deal" Shepard, whose husband had homesteaded the farm just across the river from the camp, says that on that Sabbath fifty-one years ago she heard a sound from across the river and thought it might be wolves or Indians and she was considerably frightened. But some one said to her, "No, it's neither wolves or Indians; it is the Seventh Day Baptists singing." Mrs. Shepard is not a member of our congregation, but is a close friend of our people because of the friendship formed in those early days. Many of you who come to Conference will meet her and she will tell you stories of pioneer days.

I have mentioned "homesteading" and it is just possible that some may not understand the meaning of the term. There were three ways by which settlers could acquire government lands. By homesteading is meant by living five years on the land, paying a filing fee of $14.00 and an additional fee at the end of the period when title was given. The proving-up fee was usually about as much as the filing fee; so the cost of the land was not much. Then one might pre-empt. This meant one could acquire a title after two years' residence on the land by the payment of $1.25 per acre. Then one could get a claim under the timber claim act. Under the first act, one had to set out forty acres of timber, but later only ten acres were required. One could take both a homestead and a timber claim, or a pre-emption and a timber claim, but he could not hold both a pre-emption and a homestead at the same time. Because of the latter, one might not live on two pieces of land at the same time; one did not have to live on a timber claim.

One unfortunate situation which confronted the early settlers was the gift of lands to the Burlington railroad. The government had given to both it and the Union...
Pacific Railroad every other section along their right of way for a distance of fifty miles on each side of the track if they would extend their lines through the State. In some parts of the State the lines were so close together the lands overlapped, so the Burlington was granted the right to select lands in any unoccupied part of the State. They made their selections in the territory round about North Loup, and that meant that less than half of the lands were open to entry. In our state sections 16 and 36 are school lands.

Visitors to Conference will pass through the Mansell Davis farm and near the site of the lower camp on the Deacon Babcock place.

It might be well for them to know that there are three Loups, the North, Middle and the South Loup. The name “Loup” means wolf, and has reference to the Pawnee Indians whose hunting grounds were on the Loup rivers. Here, too, is the scene of Cooper’s book, “The Prairie.” You will not recognize the country from his description.

When you come to Conference we will show you all these scenes and tell you of pioneer days, blizzards, grasshoppers, leaky sod roofs, experiences in fording the river and of Indian scares, etc.

HOME NEWS

North Loup, Neb., May 27, 1923—

Readers of the Recorder will be sorry to learn that Pastor Polan suffered a broken leg Friday while playing ball. The Seventh Day Baptist team was playing a matched game with the North Loup High School team. The first man up, a member of the high school team, attempted to steal third base, covered by Pastor Polan, when in some manner the two met with the result that both bones of the pastor’s left leg was broken about midway between the knee and the ankle. He was taken to his home, the fracture was reduced, and he is getting along nicely, and is not suffering much pain. No blame for the accident is attached to Pastor Polan or the base-runner—it is one of the accidents which occur when there is no accounting for it.

The services Sabbath Day were in charge of Rev. Mr. Bennett, pastor of the United Brethren Midvale Church, a country church about ten miles west of our village. He gave us a splendid sermon, taking for his text—The Faith. He said there is a faith of Creed, Conscience and Character. Following the sermon he immersed two candidates from his church. Those from our church who were to be baptized felt they would rather wait until Pastor Polan is able to administer the ordinance.

During the week ending Friday night, April 25, we were given nearly seven inches of rain. A little over four inches fell Wednesday day during the day.

We are hoping and planning for a large attendance at Conference, so don’t disappoint us, friends in the east. Many of you have planned for many years to “go west.” Now is an opportune time. The expense will not be great and if you come you will see the west in action. Don’t come expecting to see cowboys and Indians for they are not here. However, we can tell you cowboy and Indian stories. And we can tell you truthfully, that we have shipped from our station in less than six months’ time over 119 full cars of shelled corn pop corn. Oh, yes, we can tell you bigger stories than that and they will all be true.

Arrangements are nearly completed for the Vacation Day School. If we can get a supervisor from away we shall be glad, but if not we will draft some of our many workers to do the supervising.

Slowly and steadily our young people are drifting homeward to spend the summer vacation. Over thirty of our young people have been away teaching or attending school. We shall rejoice when they are again at home and doing their bit in our church life.

We were glad to have Eugene Davis and family with us for a week and more. They were occupied the prayer-meeting hour at Salem, Ohio, going on to the Oregon. The latter is a Seventh Day Baptist minister. The former is a barber, but the latter is a minister.

As we think of Boulder now, we can see friendly faces, expressive of loyal hearts, and our prayers become more personal and definite. They include some there whose faces we did not see.

Search thine own heart. What paineth thee?

In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.
—Whittier.

THE NEW FORWARD MOVEMENT
AND SABBATH STUDY AND PROMOTION

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

STOPs ON THE HOMEWARD JOURNEY

BOULDER

We timed our eastward journey so as to spend a Sabbath in Boulder, Colorado—“Beautiful Boulder” as the late Dr. F. O. Burdick delighted to refer to it at Alfred in 1907, when recommending this little city in the heart of the Rockies as the place to hold the 1908 Conference. The Conference held in Boulder in that year was the only one the present writer has missed in nearly twenty years; and, therefore, he had never visited the Boulder church before.

We were there from Friday afternoon till Monday morning, and during that time spent six times.

It was a very great privilege to meet with this group, to speak to them from the pulpit, and to visit with some of them in their homes. And they seemed to enjoy the visit from the Seventh Day Baptist minister. One mother told us that her daughter had said with some degree of pride, “Well, we have had one more Seventh Day Baptist minister in our home.” It was a very special privilege to visit Elder Wheeler in his home, and to hear his voice in the public service at the church.

As we think of Boulder now, we can see friendly faces, expressive of loyal hearts, and our prayers become more personal and definite. They include some there whose faces we did not see.

PUEBLO

It was more than twenty years ago that the Salem College student evangelistic quartet spent two summers among the churches of West Virginia. Rev. Judson G. Burdick was the preacher during one summer, and Rev. Darwin C. Lippincott for the other campaign, both now of sainted memory.

The second term in that quartet was Harold C. Stillman, the son of Rev. M. G. Stillman at that time pastor of the churches at Lost Creek and Roanoke, from which two churches the other members of the quartet came. We were glad to make it in our way to stop at Pueblo, Colorado, for a visit with Harold and his family. They will likely take their membership from the Milton and Farina churches soon and join at Boulder.

NORTONVILLE

The Nortonville Church is blessed with a large company of children and some splendid young people, which always gives a church a hopeful outlook.

This church had already, in ten months, given more money to the Forward Movement than it gave last Conference year, and was still going strong. Pastor and Mrs. Cottrell are faithful workers, thinking always in terms of church and parish life and interest, and manifesting the spirit that wins in Kingdom service. We were given the opportunity to speak here five times, and enjoyed it on every occasion because of the responsive spirit of the people.

COLUMBUS

We stopped at Columbus, Ohio, for a few hours’ call on Rev. J. S. Haggard and wife. The latter is a Seventh Day Adventist. The husband has become convinced that the seventh day is the Sabbath, but is a Baptist and says he must remain one. “Daddy,” as he is called, seems to have the confidence of every one. He is a barber, but preaches on Sunday to a Baptist church in which there are both white and colored people. The prospects seem good for the organization of a church among the colored people in this city.

SALEM

At the invitation of Pastor Shaw we occupied the prayer-meeting hour at Salem, W. Va., in telling about the work on the Pacific Coast. On Sabbath morning we occupied the pulpit from which we tried to preach the gospel for nearly eight years. The people were very loyal during those years, and they deserved better than they got. The outstanding feature of our visit in Salem was the meeting of the young people Sabbath afternoon, called by President Bond of Salem College, at his home. The president had the matter well thought out, and presented a well-arranged program, which included a talk by the writer.

There were some forty Seventh Day Baptist young people present, most of them college-levee and high school students. Such a group
is indeed good to look upon, and no one can measure the power for good represented in that company.

HOME

When the Sabbath was past we started on the last lap of the journey home. We were met at Bound Brook by a good Plainfield friend who came, not with an empty auto, to meet us.

One is not able to tell just when, or in whom, he is doing the most good. Doubtless every honest effort to serve the Master accomplishes something in his great plan. It seems to us that nothing we have done in the last two and one-half years has evidenced greater immediate results than this six weeks' "swinging around the circle." We spoke, in more or less formal address, something like thirty times, and visited in forty Seventh Day Baptist homes. In suggesting the superlative importance of these meetings and the personal contacts with the people, we are exposing the church, giving first place to the things directly religious, and banking on the spiritual influences as having most significance and potency.

We take the cordial reception which we received everywhere to indicate a hearty loyalty to the denomination, and an unwavering support of her program of service in the Kingdom of our Lord.

LEST WE FORGET

This is "Sabbath Rally Day," the one Sabbath in the year when we are called upon to give a very special attention to that which distinguishes us as a people. The pastor has had a very delightful experience with the people, some of them were the finest people he has ever known, and he is able to tell just when, or in whom, he is doing the most good. Doubtless every honest effort to serve the Master accomplishes something in his great plan. It seems to us that nothing we have done in the last two and one-half years has evidenced greater immediate results than this six weeks' "swinging around the circle." We spoke, in more or less formal address, something like thirty times, and visited in forty Seventh Day Baptist homes. In suggesting the superlative importance of these meetings and the personal contacts with the people, we are exposing the church, giving first place to the things directly religious, and banking on the spiritual influences as having most significance and potency.

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SABBATH RALLY DAY PROGRAM

Scripture Lesson—Read by Donald Lewis "Our Church"
1. "History Leading to its Organization"—Read by Mary Bond
2. "Small Beginnings"—Read by Lamachina Bakker

Hymn 479—"Faith of Our Fathers"—From the Weekly Bulletin of the Plainfield Church, May 20, 1923.

ANOTHER EXPERIENCE ABOUT THE SABBATH

My people were Baptists. I suspect a large factor in my becoming a Sabbathkeeper was the fact that my parents noticed in my nature a tendency to dodge the truth when a small boy. So to offset this tendency I was made to learn Bible verses which had a bearing on the matter. "Buy the truth and sell it not." I think my parents did a pretty thorough job in respect to making a truthful person of me. So much so, that I have tried to impress my children with the importance of this trait in character building.

There were some other things that impressed me as a child also. We lived on the old Providence and New London pike, and my oldest memory is that of the Sunday school going to Hopkinton City on Saturday. I found out who they were and where they were going. One man was an old aristocrat by the name of Langworthy. He wore an old-fashioned plug in his hair and rode in what we call a beach wagon or what I called a shed-roof buggy. He made a great impression on my small mind. Later I began asking mother questions about the people and it was not long before I knew that my mother was not keeping the right day, according to the Scripture. What is truth? Thy word is truth. "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord." In my talks with mother she told me she did not think it made much difference what day we kept if we kept one day right. But she had done the job when she had given me those thorough lessons to learn about the truth. I just knew I never would make any kind of a Christian if I tried to keep Sunday.

Finally in 1893-94 there came a business depression, and I was without a job. Things went from bad to worse with me. I got a job in Pawcatuck. I heard a old-fashioned plug in his hair and rode in what we call a beach wagon or what I called a shed-roof buggy. He made a great impression on my small mind. Later I began asking mother questions about the people and it was not long before I knew that my mother was not keeping the right day, according to the Scripture. What is truth? Thy word is truth. "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord." In my talks with mother she told me she did not think it made much difference what day we kept if we kept one day right. But she had done the job when she had given me those thorough lessons to learn about the truth. I just knew I never would make any kind of a Christian if I tried to keep Sunday.

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THE SABBATH RECORDER

The bored man's doubts and perplexities spring from a desire to dodge the truth. Doubtless every honest effort to serve the Master accomplishes something in his great plan. It seems to us that nothing we have done in the last two and one-half years has evidenced greater immediate results than this six weeks' "swinging around the circle." We spoke, in more or less formal address, something like thirty times, and visited in forty Seventh Day Baptist homes. In suggesting the superlative importance of these meetings and the personal contacts with the people, we are exposing the church, giving first place to the things directly religious, and banking on the spiritual influences as having most significance and potency.

We take the cordial reception which we received everywhere to indicate a hearty loyalty to the denomination, and an unwavering support of her program of service in the Kingdom of our Lord.
MISSIONS

THE ASSOCIATIONS

As has already been announced in the SABBATH RECORDER, three associations, the Eastern, Central and Western, will hold their annual sessions in June, and the thoughts of many are turning toward these meetings. It is well that these meetings should be on our minds and hearts.

What is the purpose of these gatherings anyway? What do we want and hope to accomplish? The associations, like the General Conference, were formed not for the purpose of legislation and dictation, but for mutual counsel and inspiration on the part of the churches grouped together and for the promotion of the cause of Christ in their midst and throughout the world.

To be more definite, four great purposes stand out most prominent when we think of our associations, namely, (1) exalting Christ as supreme Lord and Master, (2) leading men to Christ as their Savior, (3) making better disciples of those who profess to be followers of the King of Kings, and (4) founding new churches and building up those already established. These include purposes of less importance, but these are the great all-abasing objects of our associational gatherings.

Let as many attend the associations as possible, but whether we can attend or not we pray fervently and work earnestly for the accomplishment of these ends in the coming sessions of the associations.

NOTES FROM THE SOUTHWEST

Feeling that the people throughout the denomination might be interested in hearing about the Sabbath Rally program given by the Rock Creek Sabbath School, the missionary on this field takes this opportunity to tell you something concerning it.

Last year the Sabbath school arranged a fine program which was given at the regular Sabbath school hour. And while the service was quite widely advertised, there were scarcely any "outsiders" present. This year the school decided to make a special feature of Rally Day; the young men built a brush arbor near the home of the Sabbath school superintendent, eight miles from Belzoni, and they advertised an all-day meeting with a picnic dinner.

A splendid program was rendered by the children and young people beginning at 10.30. Many of the numbers were of a nature to call attention to the true Sabbath. One young man read, "Why We are Seventh Day Baptists," another, "The Day of the Crucifixion." There were about thirty people present, besides the members of the Sabbath school. Some of them had never attended a Seventh Day Baptist meeting before. Had it not been for the threatening weather and a light shower in the morning there would have been many more at the meeting.

At the close of the afternoon service, which included a sermon by the missionary, the people from Belzoni district returned and we had our preaching service at the schoolhouse as usual. There were also two preaching appointments on Sunday, morning and at night. All these services were unusually well attended and altogether we feel encouraged over the prospects.

The writer is now on his way to Little Prairie where he expects to spend two weeks helping Brother C. C. Van Horn "strengthen the things which stand." We beseech the prayers of God's people that his kingdom may be more firmly established in the hearts of the people on this great and needy field.

R. J. SEVERANCE,
Missionary for the Southwest
Gentry, Ark.
May 24, 1923.

RESPONSIBILITY OF LAYMEN FOR OUR DENOMINATIONAL PROGRAM

In the Watchman-Examiner for January 18, 1923, appears an article on the duty of laymen to get back of the church and denominational programs. Though it was written for the laymen of the churches of the Northern Baptist Convention, almost every sentence of it applies with equal force to the duty of laymen toward the programs of our churches, boards and the General Conference; for this reason it is given below.—Secretary.

In our scheme of church management, which we hold to be that which was revealed by our Lord in the New Testament, it goes without saying that in all spiritual affairs of the church the unquestionably true leader. By the same token, it follows in a free and spiritual democracy that no man can be a leader without a group to lead.

In all practical affairs of a denominational program the most that the preacher can do is to inform and inspire his congregation. It is and will always be true that the measure of his success in such matters is limited by the response that he is able to get from the laymen of his congregation. Since a denominational program involves practical support in terms of money, it inevitably falls on the men of the congregation to set the standards of accomplishment in their particular church. Many of those who have quoted the text from the Old Testament to read, "Like priest, like people," when in fact it is, "Like people, like priest."

No man can honestly face his duty as a steward in the kingdom of God and leave the denominational program either to the ministers or the women of the congregation, or to the preachers and the women. No program of a denomination can succeed that does not enlist the intelligent and devoted approval of the laymen in their respective churches.

The denominational life will be ultimately determined by the character and number of the laymen who participate in the making of the program and in putting over the program of their denomination. That is true, whether you think of the program in terms of the individual church, the local association of churches, the State convention or the general convention. Any wise program among laymen will be based on the primary idea of all denominational programs from the local church out to the ends of the earth, and it is a misfortune if any man conceives himself to be discharging his duties as a layman if he identifies himself with some brotherhood or laymen's organization having to do with what is presumably men's work only. There is no "men's" work and "women's" work in the kingdom. We are all kings and priests unto God and responsible to the extent of our ability for the ongoing of the entire kingdom.

The greatest weakness in our present denominational program lies in the fact that so many of our laymen satisfy themselves as being fairly good members and supporters of their local church, who know little and apparently care nothing for the denominational program as set up in our larger state and national organizations. The crying need is for men of affairs to take seriously the responsibility of stewardship for all the program of the denomination and put themselves in position to serve where their capacities and opportunities qualify them for service.

It is extremely desirable that an increasing large number of our laymen take an interest in our general denominational meeting, which has never been more important than for the period lying just before us, because we are now approaching the end of the five-year period covered by the New World Movement. At our next Northern Convention we must look to the setting up of a denominational program that will take up the work where we find it at the end of the present program as designated by the New World Movement.

The experiences through which we have passed in this Movement ought to qualify us for doing a great deal of the work in the realm of co-operation. We should retain every element of good that this period has revealed and developed, and also should be frank to acknowledge the weaknesses and mistakes that this experience has revealed and developed.

It is pre-eminent the time for men of responsibility in the churches to take their fair share in the responsibility of making a program, as well as supporting and making a program, as much as it is made. Much of our misunderstanding and lost motion in the past has been due to the fact that there has been a much smaller number of builders of the program than was necessary to carry the program over to success after it was made up.

The genius of our Baptist thinking and practice is that the constituency as a whole must understand and approve the program before it is adopted and in that sense it is made up by the support of it. This fact, well known to all of us, constitutes the heart of the appeal for our strong, great, intelligent Baptist laymen to give the weight of their influence to a strong and constructive ability to the reforming and extending of a program that must have consideration and decision within the next year.

If this can be done generally and fra-
ternally our denominational affairs ought to have a larger support than they have ever had from our constituents. The world's need is so great and our doors of opportunity are so wide and numerous as to constitute a call of inescapable responsibility and duty for our laity.—Fred W. Free

in the Watchman-Examiner.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 8, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Visitors: Mrs. Alva J. C. Bond, Mrs. William D. Burdick.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Supervisory Committee reported they had met each week since the last meeting, and have authorized the purchase of a Burroughs Calculating Machine for use in the office, at an expense of $152.88. The financial statement for February and March, show a profit for each month.

The Committee on Distribution of Literature reported the distribution during the month of 784 tracts, 75 periodicals and 5 books.

Voted, that a reprint of 5,000 of the Post Card prepared by George B. Shaw be authorized.

The Committee on Calendar reported that pursuant to the action of the Board at the last meeting about 700 calendars have been sent to the churches, on which there have been some financial returns.

The Treasurer presented his report for the third quarter, duly audited, which was adopted.

The following report was received:

SUMMARY OF REPORT OF WILLARD D. BURDICK, CORRESPONDING SECRETARY

Correspondence was received from R. B. St. Clair, R. G. Bond, Samuel Newman, C. U. Parker. Correspondence from R. L. Randolph, President of Seventh Day Baptist General Conference, stating that he had decided to assign Sunday as "Tract Board Day." It was recommended that the Board consider the possibility of adopting a "Tract Board Day" and make plans to finance that trip to the extent of $25.00.

Communication from Eld. G. W. Hills: "Is the Tract Society planning to finance the trip again this year?... If this trip has come to be a great necessity in the Pacific Coast work, if it were advisable to finance it myself, I hope to leave home for that trip as soon after the fourth of July as I can get away reasonably.

Communication from the Sabbath School Board: "Resolved, First, that the Sabbath School Board approves the suggestion made by the Advisory Committee of the Sabbath School Board that a series of one quarter's lessons on the Sabbath, be prepared and published; second, That because the budget of the Sabbath School Board does not provide for funds to cover the expense of such publication, the Tract Society be asked to cooperate in the work and finance the publication; third, That Rev. A. J. C. Bond be asked to prepare and edit such a series of lessons, and that Rev. E. E. Whitford, J. A. Burch, W. D. Burdick, D. D., be asked to serve as consulting editors; fourth, That it is the judgment of the Sabbath School Board that these lessons should be printed in permanent book form, in a convenient pocket size, with lessons unlined, so that they may be prepared at any time during the year; and fifth, That the Sabbath School Board will forth every effort to have these lessons introduced into Sabbath schools and to have them used for intensive study by the members of the Home department of all our schools."

Voted, that an appropriation of $50.00 be made to Rev. George W. Hills for a trip on the Pacific Coast this summer as formerly.

Voted, that the communication from the Sabbath School Board be referred to the Committee on Distribution of Literature for consideration.

The following report was presented:

REPORT OF THE FIFTH MEETING OF THE COMMITTEE ON THE REVISION OF DENOMINATIONAL LITERATURE

To the Trustees of the American Sabbath Tract Society:

Your Committee on the Revision of Denominational Literature beg leave to submit its fifth report as follows:

The committee met in the Seminary Building of Alfred University on Washington's Birthday, February 22, 1923, with all five of the members present: viz., Arthur E. Main, Edwin Shaw, William D. Burdick, William L. Burch, and Corliss F. Randolph. The first session was held at 2.30 o'clock on the afternoon of Thursday, the twenty-second, second session was held at 2.30 o'clock on the twenty-fifth of February. In all six sessions were held, two on Thursday, one in the afternoon and one in the evening; two on Friday; one the evening after the Sabbath; and one on Sunday, February 25th. Four members of the committee attended the prayer meeting of the First Affiliated Church of the Tract Society, and the Sabbath morning meeting of the Seventh Day Baptist General Conference, during which meeting W. L. Burdick took part in the regular morning service, the former presenting the interests of the Tract Society and the latter addressing the salaries of the Tract Society. "The Sabbath School Board adjourned.

Further action was taken as follows:

1. Mrs. William D. Burdick was asked to prepare manuscripts for catechisms on denominational history, the Christian life, faith, baptism, the Lord's supper, church polity, etc., similar in form to the General Conference, and to have these manuscripts sent to the Advisory Committee.

2. William L. Burdick was asked to prepare copy for the American Evangelist, in addition to the tract he now has in preparation entitled An Evangelistic Address.

3. Rev. Corliss F. Randolph were asked to collect and edit for publication a series of stories and historical sketches suitable for use in the Vacation Religious Day School, Junior Christian Endeavor societies, Sabbath school classes, etc., and present the manuscript to the committee for consideration.

Much material presented to the committee was laid on the table until its next meeting, due in part to lack of time to give it suitable consideration, and partly because of lack of funds of the Tract Society for publication of new tracts at the present time.

Respectfully submitted,

CORLISS F. RANDOLPH, Chairman
ARTHUR L. TITTSWORTH, Vice-Chairman
WILLIAM L. BURDICK, WILLIAM L. BURDICK, EDWIN SHAW, Secretary.

The Sabbath Recorder received and recommendations adopted, and the appreciation of the Board expressed for the work of the Committee, and the addition to our literature for distribution.

Luther S. Davis, Corresponding Secretary Eastern Association, sent a request for our program for Tract Society hour on Sunday afternoon of the coming association at Marlboro. By vote the program for this session was referred to the committee already appointed on program for General Conference.

Voted, that the action of the President in authorizing Editor Gardner to take an extended vacation in Florida during its convalescence, be approved.

Voted that we appropriate $75.00 toward the expenses of the Sabbath Movement Director Bond's trip to the Pacific Coast.

Voted, that the consideration of our budget for next year and ensuing years be referred to the Advisory Committee for report and special action thereon at the June meeting of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Recording Secretary.
C. E. M. DEAN, ALFRED, N. T., Contributing Editor

"Education does not assume to supplant regeneration; it rather hopes to direct and stimulate the regenerated life to the end that kingdom interests may be con-
served."

COLLEGE DEVELOPMENT SINCE THE WAR

(Address at University Faculty Meeting)

(Continued)

VI. The post-war curriculum is showing marked modification from its former content and is now receiving very serious and critical study. Social and economic sciences are now greatly predominiating over classical and non-economic sciences. Greek and astron-
omy and geology have nearly disappeared from the curriculum, while Latin is greatly reduced in quantity. History and government, economics, sociology, now assume a major place, while English is almost universa-

The pre-war elective system, so called, was not a system, is now largely re-
placed by a system of majors and minors, and groups, etc., that promote unity and yet furnish reasonable elasticity for student aptitudes and preferences.

The college curriculum is seeking to furnish a definite motive to the student; someth-
ing like that which is furnished by the technical and professional schools. In or-
der to do this, it must awaken an inner life experience which must relate itself to the life of the individual and to the life of society.

An anonymous and self direction must be sought which will crystallize into life choices, ideals, and efficiencies. Education must articulate with the problem of living, and being a tolerant, self-supporting and contributing unit in society. The college must help the student to choose cer-

How to accomplish this end is the supreme problem of the curriculum. It is perhaps the most difficult and critical task ever undertaken by the colleges.

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Finally a few leading universities of the country organized as the Association of American Universities. One of the objects of the association was to regulate advanced degrees and to make them somewhat uni-
form as to requirements for admission, time required in graduate study, etc. One of the first things to be determined was: From what colleges shall graduates be received without question and admitted to courses leading to advanced degrees? European universities were also in need of a list of American colleges and universities whose graduates might freely be admitted for ad-

A small list was therefore prepared by the association of what they called "A" class colleges, whose students were recommended. There was also a "B" class, whose gradu-
ates might be admitted after one more year of work, and a "C" class which was con-

Much criticism was felt by many colleges regarding this classification by the "Educu-
tional Trust." But it stimulated a classification by sectional groups in the different parts of the United States, such as the New Eng-
land States Association, the Middle States and Maryland Association, the Southern States Association, the Western States Asso-
ciation, etc. Gradually each association began to talk of a standard, for its own section and adopted very much the same standards as the Association of American Universities.

While this movement has driven out of business a number of small and inefficient colleges, it has stimulated many more to make heroic efforts to obtain favorable classification. The result which is most im-
portant, however, is that the movement has turned the search-light on the actual prac-
tices and performances of all the colleges in the country, and has established certain forms by which a college must be measured and its work evaluated. The rough outline of standardization which names a minimum teaching staff, minimum endowments, minimum courses and performance was imple-
mated by a careful analysis of the curriculum, and its results upon the student.

The meetings in Chicago this January laid special emphasis on the results produced by the curriculum, defects, ideals, etc. More tangible evidence of power to relate educa-

The topics of Religion, Religious Education, Philosophy, etc., were played up as capable of developing the big-

ALFRED E. WHITFORD ACCEPTS MILTON COLLEGE PRESIDENCY

A college is not merely a campus adorned with fine buildings in which certain work can be done and courses can be offered. A college is rather a group of people associated together for common ends. Chief among these objects is the desire to learn the "best that has been thought and written in the world," to place this "best" in its proper relation to modern life, and to gain an ade-
quate knowledge of the laws of nature. But how this is done is important. In a college there should be a kind of unity, a kind of atmosphere, a sort of common spirit. For it is people that count. We have to adjust ourselves to the group without losing the precious spark of individual initiative. In such a college group genuine leadership is of high dynamic service. Guidance and co-operation will achieve remarkable results.

In these respects Milton College has been fortunate, and all who contribute to her life are adding to the tradition which has been built up throughout years of intelligent labor.

The Board of Trustees of Milton College at a meeting held February 21, 1923, for-
nominally elected Professor Alfred E. Whitford as President of the college.

After nearly eight weeks of consideration and after consultation with many friends and with many alumni of the institution Professor Whitford has made his answer to the Board of Trustees. The letter in which he announces his decision is in part as follows:

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geest interest of the student in life, for him-
self and for his fellows. Together with these great motives, he must be guided in the selection of desirable fields in which he should voluntarily put forth the maximum voluntary effort toward the end of larger life for himself and for society.

I might add further special developments in education as for example, "College Archi-

decture," one of the most interesting and fruitful topic. Or "College Athletics" which shall be under faculty control, freed from commercialism, and all attendant vices. On the whole, the attitude is sympathetic toward athletics and a sane management is believed to be possible and gradually developing.
COMBINING THE PROPHECIES WITH THE GOSPEL

C. A. HANSEN

Much is said in these days about the “Emphasis” in preaching. Some good men maintain that only the prophecy needs to be told, while others see value in presenting the prophecies as well, and that by the latter method find more interested listeners.

The prophecies were of the church; they were the seers, or watchmen, on the wall of Zion. Said the evangelical prophet Isaiah, “If ye will inquire, inquire ye; the morning cometh and also the night.” There never was a time when the prophecies were in such demand as now, and while much fanaticism prevails in the interpretation of them, yet there are many precious lines of truth upon which there is universal agreement. It may be said with truthfulness that there is a “stream of light pouring over the sacred page as never before, and if we seek for light in true humility, the good Lord has promised to give us understanding.

THE VALUE OF THE PROPHECIES

We have in the average mind two psychological factors that make any attempt to solve the unknown, or the will of the future, most interesting; these are curiosity, and foretelling the future. It is not strange that God who is the author of knowledge, and the creator of man, should have placed before us something to satisfy these traits, but also in a greater sense, to teach us the hand of God in the affairs of men. God’s hand may be seen in history guiding the destinies of nations, placing their boundaries (Acts 17:26), leading them on to fulfill his will or perishing, holding them in check when some ambitious monarch was seeking to prevent God’s plans.

MAN’S ATTEMPT TO KNOW THE FUTURE

Go where you will and you will see the window cards of mediums, and fortune tellers, deceiving the poor passer-by to believe that they understand the future; but they are only fortune-guessers. What does the human mind know of the future? Absolutely nothing, and if possible, less than that, yet unbelievable as it may seem, it still remains a fact that the business men of our large cities are crowding the offices of the prognosticators day and night.

Why not go to these men with the pure words of Jehovah and get them interested in this great source of truth? True, it may not tell what price wheat will be next May or July, but neither can any of those that claim such gifts. Better than any such self-seeking interest, men should be taught to lean on God for knowledge and comfort. Nothing can so compose the worried minds of men as to repress in the arms of all-knowing, all-powerful Creator, who ruleth the worlds, and who does care for his creatures here below.

It is the feverish, anxious mind of man, perplexed with fears of a coming storm that no one can stay; the collapse of business, the rule of lawlessness, that craves comfort. The writer knows personally of many men who, though they say but little, are getting gray, trying to think through the course of events. Everywhere they can see and hear of falling money values, of toppling crowns, and crumbling authority. A man can not be said to be a fool, who gives these things a serious thought. Look at the rulers of nations; they are at their wits ends. By alliances, both open and secret, by flattery, and advantage, they are heading the ship of state into the fog of the future, not knowing what the morrow may bring forth.

What shall we do?

What shall the man of God do in this crisis? Shall we stand idly by, offering no balm for their sorrows? The other day a leading newspaper editor said: “This is indeed not a coming crisis, but many nations are already heading for destruction.”

Others are saying that if we can give any comfort or suggest any remedies, our counsel will be greatly sought after, and it is a fact that those denominations that are pointing men to the word of God are having a large hearing on these subjects.

What can we tell them?

This is a paramount question. Here we need to be on our knees before God, that, like Elijah, we can give advice to flee before the coming storm. Perhaps the most assuring things we can begin with is to tell anxious minds that Jesus foretold the very conditions we now witness, in unmistakable language, and that if he could foretell it, he also can guide our ship to the desired haven. Read his prophecy in Luke 21: 25-27. “There shall be upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”

How does this description fit the present issue? Is not our world today in a better picture of world conditions? Remember these words were spoken eighteen hundred years ago, and these conditions came unexpectedly upon a self-confident and boastful civilization, while they were prophesying an incoming millennium, and continued prosperity. The writer has often been called a pessimist for calling people’s attention to these things, but if so all the prophets were pessimists; and Jesus himself heads the list.

A true optimist is not one that is continuously crying peace and safety, but one, who though he may warn of coming danger, also points men and women to the Lamb of God as their refuge, and who can tell of a coming King, whose rule shall bring everlasting peace and joy to the hearts of those who love him.

From the foregoing it will be seen that there is a large field for the people of God at this time to quiet the troubled waters and bring confidence to the hearts of men, and then point them to his law of righteousness as a condition upon which all these blessings will follow.

NINETY YEARS OF LIFE

Dear Recorder:

On the afternoon of May 22 the ninetieth birthday of Eliza Greenman Greene was very pleasantly celebrated by neighbors and friends at her home where she has lived for sixty-five years, reared her family, and grown old among us. About twenty guests whose ages ranged from three to ninety-three taking advantage of her temporary absence, assembled at this home, and on her return surprised her by their hearty greetings, congratulations and tokens of love. A social hour was enjoyed and bountiful refreshments served by her children. A social hour was enjoyed and bountiful refreshments served by her children.

Many will remember the hospitality of this and other Berlin homes whose founders so enjoyed “the feast of reason and the flow of soul.” And so will they live in memory.

“Till with songs on our lips, and Whitfield’s as his hands, We shall meet one another again.”

E. L. G.
A GOLDEN WEDDING

Mr. and Mrs. M. A. Campbell, former residents of New Auburn and well-known in McLeod and Sibley counties, Minnesota, celebrated their golden wedding at their home at Excelsior, Thursday, April 12, 1923.

No social event had been planned for the occasion at that time, as it was impossible for all their children to be present, but, instead, a family reunion at some time during the summer months had been suggested to celebrate this significant event. All members of Mr. and Mrs. Campbell's family are grown up and have their own homes, and they are all looking forward with pleasant anticipation to the family reunion planned. The happy day, however, did not pass off in the quiet manner in which Mr. and Mrs. Campbell had expected. They did not spend the hours alone enjoying each other's companionship. Neighbors and friends had decided otherwise and assembled at their home in the evening to extend their congratulations and to give the venerable couple a delightful surprise.

There were about thirty present, several of whom were old-time friends who formerly lived at New Auburn. Mr. and Mrs. Campbell received lovely gifts and also many letters of congratulation. Their eldest daughter, Mrs. Gertrude Stuart, wrote them a very interesting poem which gave the history of Mr. and Mrs. Campbell from the time they were married until the present. Another very fitting poem received by the couple was the following, written by Mrs. Victor Campbell:

Fifty years of happiness,
Fifty years of care,
Fifty years with sorrows
You helped each other bear;
Fifty years of living,
Through all kinds of weather,
Fifty years together.
And now these years are ended,
We hope that you will see,
Many more to follow,
All as happy as can be.

Mr. and Mrs. M. A. Campbell were married in the town of Penn, McLeod County, on April 12, 1873. They immediately made their home on a farm in that township where they lived for many years. They sold this farm and purchased another adjoining the village of New Auburn on which they lived until the fall of 1919. Upon selling this farm they established a new home on Lake Minnetonka in Excelsior, where they decided to spend their declining years enjoying the fruits of their life's labors.

Mr. and Mrs. Campbell have always been held in highest esteem in the neighborhood of New Auburn, where they spent the majority of their years, and the wide circle of staunch and admiring friends formed in this section congratulate them upon the happy event and hope they may live to celebrate many more anniversaries of happily wedded life.

Mr. and Mrs. Campbell have a family of eight, all of whom have left the family hearth and have homes of their own. They are Mrs. H. C. Gertrude (Stuart), Auburndale, Wis.; Mrs. E. H. Hutchins (Edith), Farina, Ill.; Riel Campbell, Grand Mound, Iowa; Margaret, Milwaukee, Wis.; Stanley, Prineville, Ore.; Ray, Bilyard, Wash.; Victor, Excelsior, and Mrs. Howard Gould (Florence), Bilyard Lake.

"A BACKWARD LOOK AND FORWARD GLANCE"

On the twelfth of April in 1873, A man and a maid were wed, you see.
I'll tell you about it, if you will hark.
Her name was Selina and his was Mark.
They were married at Crosby's by her brother

When Crosby became Campbell by a change of names.
The maid was nineteen and very fair,
With large black eyes and curling hair;
The man was handsome as are few,
And his age was a little two-two.
They weren't very large, neither very small,
He was as high as she was tall;
They tried the scales and sure as fate,
They tipped the balance at the very same weight.
The bride went to work as she knew how,
She could mix the bread or milk a cow,
She could drive a horse or handle a rake,
Or use a fork or bake a cake.

The man, too, was not a item,
He would get up at five and go to work;
He sowed the grain and raked the hay,
He did his best to make it pay.
There was much hardship and much joy,
Many things happened to annoy;
There were prairie fires and 'hoppers, too,
Which formed the grain or the grass did chew.

In winter time when there was snow,
With Colonel and Billy away he would go,
And come back at night with a load of wood.
To keep the folks warm as any man should.
For convenience' sake the house was moved,
And a joy ride sure, it truly proved.
For two long weeks it stood on the ice
Before it was landed safe and nice.

This homestead farm was a pleasant abode
While the wheat was growing and the corn was hoed.
But one day came when it was sold
For a few green backs and a bit of gold.
Then they bought a farm by High Island Lake,
Gathered their goods and packed their stake,
Took the family to their new abode
And there they lived until time to roam.

Time had moved on at a rapid pace,
Children had come to join the race,
There were ten in all but now there are eight
Who help to celebrate this eventful date.
A little one came but she went away,
Then Gertrude came another day, Edith and Reta and the Len, too, A dear little boy with eyes so blue, The little boy left after two short years, And Margareta could not dry her tears; Then Stanley and Ray and Vic did appear And Florence, too, their hearts to cheer. The children of ages never moved away And left the two as on the wedding day, But they like the quiet peaceful rest After a rest so hard.
The New Auburn home at last was sold And brought a large amount of gold; They chose a home on Tonka Lake As fine a home as one could make. They have fruit trees, blueberries, and flowers, And here they pass their happy hours, Or take a ride on Tonka Lake And bait their hooks for pickerel steak; As fine a home as one could make.

And we hope their last days are the best. To and may the children do what they can And sun fish take some little nibbles, And here they pass their happy hours, A ridge bait their hooks for pickerel steak; As fine a home as one could make.

It is a sad thing that
Is there no obedience without love and
Their God's
They
Children have little instruction that is

As fine a home as one could make. They have fruit trees, blueberries, and flowers, And here they pass their happy hours, Or take a ride on Tonka Lake And bait their hooks for pickerel steak; As fine a home as one could make.

SHALL PEOPLE KNOW?

H. D. CLARKE

It is a sad thing that so much necessary

for a perfected life and an obedient

life, has to be learned by young people

in this sandstone home. It is an

God with any

argument," These are real Sabbath-keepers, and they

transform and ennobles his

wealth, making a submissive will. There is

so much nonsense in talking about

whether Sabbath-keeping saves us. Sabbath-

breaking ruins us. Does God hold

out promise of salvation to a man who

knows about the Sabbath law and refuses to

keep it? Never, without repentance.

Does Sabbath-breaking ever open a

heart for the Spirit to come in, and can

there be a love for the Master that does not

prove itself by obedience? It is a

dead faith that pays no attention to these

things and does not work. In every

Seventh Day Baptist community there

are people who freely admit the truth we

hold, and all want to say, "Oh, yes, you

have the Bible," who have no more

idea of obedience than one who never

heard. They do not examine their

faith in Christ of which they talk so

glibly. Does their faith cause them to be

like Christ, obedient to the Father? This

is not judging wrongly. It is a general

principle and it has to be applied to every

life.

Thousands of people who admit an

argument on the Sabbath question and

know that they are not keeping the fourth

commandment are like those fish living

in the waters of a cavern, they lose their

ight. They are not living in the cavern of

their own selfishness and lose their

spiritual sight, they fear they will lose a

job, or position of popularity, if they obey

their Lord in this matter. They do not

see the spiritual Sabbath of this

Sabbath question. They see, or think they see,

that Sabbath-keeping as society is now

organized, cuts into some of their prac-
tices or interests (and it does) and they

are blind, blind to the plan of God.

and they "will not see." They will not

see as long as they harbor their suspicions

that if they remain ignorant and do not

investigate with a submissive will, they

will not then have to change their tack.

Why do so many see adversaries that

can not be overcome? Who has warned

(Continued on page 733)
"Dr. Andrew Meldrum is the well-known pastor of the famous 'Old Stone' (Presbyterian) Church of Cleveland, a down-town church, which draws its audiences from all parts of the city. He says, 'I have been pastor of this church for twenty-one years, and except when ill or out of the city, I have never missed a single Christian Endeavor meeting.'

"No wonder he has always had a strong society. No wonder the young people love him. No wonder his society has raised up leaders who have blessed their own and other churches in Cleveland. He does not consider it a hardship to go to these meetings, or a waste of time.

"He claims that they often give him inspiration for his evening preaching-service. 'I never take an office in the society,' he says. 'I lay all such burdens on the young people themselves. I take my turn with the other members in leading the meetings, and I talk very briefly in them; but I am always present.'

"If any one would learn one great secret of a first class Christian Endeavor society, then it is—"Pilgrim," in the Christian Endeavor World.

C. E. NEWS NOTES

SALEM, W. Va.—The Salem Christian Endeavor Society was fortunate in having Pastor A. J. C. Bond present, May 5. President and Mrs. Bond invited the young people to their home in the afternoon. A program had been arranged which was of special interest to Seventh Day Baptists. President Bond stated the purpose of the meeting and a number of Bible verses were then read by different members. Dean Van Horn spoke of Seventh Day Baptists in West Virginia. Pastor Bond gave an encouraging talk on the forward view of the Sabbath. After a brief song service the meeting was dismissed with prayers by Pastor Shaw.

We are also glad to report that the district Christian Endeavor convention was held here May 11, and reports showed that our society has the highest efficiency rating, which is 253.

BELLE DAVIS, Recorder Correspondent.

STUDY COURSES AND A FORWARD LOOK

MRS. COON RESIGNS

Mrs. Coon has resigned as superintendent of Study Courses and has gone to Boulder. The Young People's Board has placed me in her shoes to tumble around. Excuse me, this is no comment on the lady's understanding, either physical or intellectual. I mean I'll have to rattle around or tumble down on the job. I am sorry Mrs. Coon resigned and sorry she left Battle Creek, both for your sake and mine. But I congratulate the Boulder people in having her presence and help. You have been doing excellent Study Course work with Mrs. Coon superintending.

N. B.—I write "study" and "work" close together, for that is about the way you will find them.

WHO AM I?

Perhaps you will say, "The Board we know and Mrs. Coon we know, but who are you?" Who am I? Oh, I'm just the husband of the editor of the Young People's page of the Sabbath Recorder. But I may be of service to you at that. For if you have any get up your brain which you wish to see in print, I will be pleased to use my influence (?) with the editor to gratify your wish.

WHAT THE SOCIETIES ARE DOING

I believe you will be glad to know what your sister societies are doing all over old U. S. A.


Riverside—Bible Study class, Personal Worker's class and a Reading circle.

DON'T FORGET THE REWARDS

Don't forget to write up the results of your Sabbath Study and send to the superintendent of Study Courses. The best essays will be published in the Sabbath Recorder, and the writers of the published essays will receive a C. E. emblem. The names of all who submit papers will be published. A pennant will be awarded at Conference to the society in which a number of one-half its active membership complete one or more study courses, provided one of the courses used is a Sabbath Study.

Push your studies to a successful conclusion. Send the results of your work to me, and appoint someone to see that you get your awards at Conference.

A LOOK AHEAD

Now about the work for next year. I have some plans forming in the back of my head, but without your help I will surely fail. It is an established fact that education is the greatest power in our command to develop ourselves into useful men and women. The Study Courses furnish an opportunity which if taken advantage of will give us a religious education that will help us to do the work which God has for us to do.

But we won't get far if we do not have definite aims. All right, help me to get the aims which we are capable, write and tell me what aims you think we as Seventh Day Baptist young people should strive for if we are to fill the place God has for us. This is vastly more important than any baseball game any team ever trained for. So get busy. Put yourself in training. Get yourself in condition. Come on! Let's go!

L. E. BARCOCK.
R. S., Box 94, Battle Creek, Mich.

(Aside the qualifications (?) he mentions Mr. Babcock has had quite a little experience in Christian Endeavor work, and has served as Mission Study superintendent on the board for one year.—R. C. B.)

HOW GOD CALLS MEN

MARION COON

(Given at the Young People's Hour, at the Quarterly Meeting, Chico, Calif., April 11.)

God calls men from all walks of life, so whatever we may be doing need not hinder us from accepting his call. His first great call to man is to live a Christian life. God seems to have different ways for calling different people, but the first essential is always a knowledge of God—and perhaps only a slight perception of his power and the need of that power in one's life. I think he performs miracles today that prove his power. It often takes a miracle to persuade unbelievers and doubters that there really is a God. Yet how often we hear people belittling God's power, saying that the miracle was brought about by faith or good luck.

After the first essential has been proven, a better knowledge of God is desired and God calls on some of us who know him better to impart that knowledge. Here would be two calls, one to the other, and one to serve. Why can not all God's calls be put in these two classes, for do not sinners seek him and after becoming Christians desire to serve him?

Now coming down to us. Do we not become impatient thinking there is nothing in life for us to do for God's cause? But it is true we often overlook the little things right about us, thinking that only the big things count. The Christian training of a child is to know what God's great call is. A child starts out in life with a clean slate, but we can not expect him to keep it clean without some help. A little time and thought spent on Christian training may save many trials for the child when older.

Then let us go out of our old ways for the little things in life and show by our Christian lives that we are trying to serve God.

Milton Junction, Wis.

WILL CHRISTIANITY STAND THE TEST OF MODERN EDUCATION?

GLADYS HULEETT

(Paper read at Young People's hour in Quarterly Meeting, Chico, Calif., April 11.)

Many devout people complain against the colleges of today, because it is asserted that young people who were once earnest Christians, return to the home town after four years away entirely out of step with the church. It is indeed a sad and disastrous fact when such is the case, but allow me to ask the question: Is this true of the greater percentage of college and university students? The young people of today go to these colleges where they are trained in newer points of view and ways of thinking, and the average student is quite likely to accept these new points of view. It has been said that it is from the heart of man
in the most primitive gospel. The voice of youth is speaking from the old wistful quest of God, and we need to believe in our young people, which has the promises of science, production, justice and liberty to the standards of Christ. We must act immediately. There is no time to wait. We must harness up all the functions of science, production, justice and liberty to the standards of Christ.

The kind of preaching and teaching which we need in our churches is a preaching which believes in our young people, which has the insight to discern behind their fantastic talk, the old wistful quest of God, and which knows how to interpret their eager, joyous, aspiring life in terms of the everlasting gospel. The voice of youth is speaking from the college halls, and it must be answered. Some one once made the statement that there is salvation by education. That simple statement implies so much that it is indeed difficult to grasp its full meaning at once.

Soon after the great war when the fires of hatred and jealousy had burned down, an Oxford scholar asked a question of England, France, Italy, Sweden, America, Japan: "What is the leading interest in your country?" "What do your people really believe in?" And the answer came back from all mankind, "Education!" From recent and past wars we have learned our need of education. The phrase "our need of religion" might be substituted for "education," but after all they mean about the same thing, for education is light, and God is light. The struggle for power must eventually give place to the struggle for light.

As Robert E. Speer defines it,—It is the business of education to define clearly to young men and women, who are to be the builders of tomorrow, the right ideals for their own lives and for human society, and to enable them to make their ideals actual realities. It is further stated that it is the duty of the colleges to train young women to think of all men as Christ did. This movement had a historical development of which the life of a particular people and the words and deeds of its leaders were a part.

The study of various kinds of sciences is often brought up as a subject, the laws and hypotheses of which can be discussed by people who try to find the relationship between science and religion. It is being learned more and more that some of the greatest things which science has learned, have been from the Book of books. Should the question be asked, which of all types of modern men is the most significant, this future, the answer would be, the man of science, because he is in constant sparkling contact with incredible sources of power, and he is the solution of what the future may bring forth. Some of the greatest of the modern scientists acknowledge the fact that there is no conflict between science and religion. The spirit of God speaks to us in science, in its humility, and its love of truth.

There is a question of whether these sciences should be taught in our universities and colleges. I believe that they should be. We may or may not decide for ourselves whether the earth be round or flat, whether the evolutionary hypothesis be true or not, but we should be acquainted with the investigations and conclusions of the scientists. For again, let me say, there is no conflict between the last found fact of science, and the old deep pieties of the heart. Such a dilemma simply does not exist.

I once heard this formula which we all might try to apply to our own lives: "Democracy is fellowship, science gives knowledge, religion is love; and these three are friends."

In conclusion, may I leave this thought with you. "Think of God in the light of the highest truth your mind can know, and the purest ideal your heart can dream; learn to find him everywhere, in your own soul, and in all the shapes which life and love and duty take."

THE BOOK OF BOOKS

ARTHUR E. MAIN

XVII

THE RELIGION OF ISRAEL

The reader or student should bear in mind that in these earlier articles we only aim to give an outline-introduction to the main details of which we hope will follow. We here give "in mere outline" the history of Hebrew religion as a living movement, which reveals to us one of the great threads of the Divine purpose, and of the Christian faith.

This movement had a historical development of which the life of a particular people and the words and deeds of its leaders were a part.

The Book of books tells the story of this people; its varying levels of thought and action; and its struggles to realize religious, moral, and social ideals. The best witness to the spiritual value of this story is that it records the story of noble souls to the revelation of God, which was progressive because men could only apprehend it progressively.

This movement can not be explained by the qualities of people, of environments, or of teachers and leaders. The explanation is to be found in the reedeming purpose and power of the eternal God and Father of all men. This gracious intention and purpose wereconditioned, in a measure, by the changing character and conduct of the "chosen people." The stream of religious history did not flow on steadily widening in its influence. Sometimes it was nearly hidden from view. But it kept reappearing; and never more gloriously than in the Gospel of Jesus Christ.

Professor W. C. Jordan says:—"In Syria and Palestine today beliefs and customs may still be found similar to those of the pre-Mosaic times, while the Old Testament message, which in all its manifestations has made for itself a place in the highest life of the world. Similarly, such labels as nomadic religion, agricultural religion, pre-prophetic religion, prophetism, legalism, need to be watched lest they become hard and mechanical. They remind us that the spirit of religion, the spirit that responds to God's call and expresses man's hunger and aspiration, is influenced in its outward forms by the circumstances, economic conditions, intellectual culture, but they must not be too sharply separated, or treated as final explanations of the great reality. In the most primitive observances there were glimmerings of great truths expressed in symbolic forms by men of prophetic vision, and in the days of hardest legalism there was much personal piety and tender devotion."

Each division has religious, moral, and social significance, as will be evident in the course of our study.

3. From Egypt to the Jordan. Exo. 1:1—Deut. 34:12.
4. Joshua to Samuel. Josh. 1:1—1 Sam. 8:22.
5. Saul, David, and Solomon. 1 Sam. 9:1—1 Kings 11:34; 1 Chron. 1:1—2 Chron. 9:31.
6. The United Kingdoms,—Israel and Judah. 1 Kings 12:1—2 Kings 17:41; 2 Chron. 10:1—28:27.
11. Lyric Poems.—Psalms, Song of Songs.

To the above should be added the Apocrypha, which is of real historical and religious value.
"WATCH"

Our high-bred collie seems to feel,
With nose and tail and wing and new,
That 'tis another day to show
His devotion and loudness true.
He comes to the door with joyful bark,
Frisking about in merry glee,
Because another day has dawned
And he with his loved ones may be.
His love is all of life, to him,
He protects, defends and adores,
His joy is in the love he bestows.
His boat is as safe as a house, and the Lord, and
He had an abiding faith in God's power
And willingness to help him. He first
Proved his faith and skill when he killed a lion
And a bear that were stealing a lamb
From the flock and later when he killed the giant Goliath.
The boy who learned to play his harp well
Was invited to play before the king and,
When a man, organized orchestras and choirs
For the worship of God, and wrote a book of songs.
What do we call it? Can you repeat
The one that compares the heavenly Father's care to his care for the sheep?
Do you help with the Junior music?
Your church is depending on you for her future pianists and choristers.
David must have kept his eyes open to
The beauties of nature all about him for he
Wrote of the winds, the morning, and the darkness of night, of
Clouds, seas, the moon and the stars.
Live close to nature, get acquainted with the birds and flowers.
You may be able to express the beautiful
thoughts they bring you in a poem or a song.
David was dependable. He was sent on
An errand ten miles from home; carried it out
did his country and his God a good turn besides.
Would you do as well?
He could keep himself well even in the king's court.
It pays to be gentle, manly or ladylike at home and abroad.
But you want to go to war and kill a giant.
Well there's always a war between right and wrong.
For giants, try killing selfishness, bad words, and cigarettes.
Ephesians 6: 13-19 tells us of an armor we can
All use. With it you can withstand all the
giant. Well there's always a war between
Court.
As each day dawns bright and new,
His devotion and loudness true.
He comes to the door with joyful bark,
Frisking about in merry glee,
Because another day has dawned
And he with his loved ones may be.
His love is all of life, to him,
He protects, defends and adores,
His joy is in the love he bestows.
Original—A. S. M.

BECAUSE I LOVE HIM

It was Wednesday afternoon, and the half holiday that it brought to the boys belonging to the old school of Croftslands had been greatly appreciated by them. There remained, however, but ten minutes before the bell would summon them back to masters and lessons.
Just outside the Five-Court were three boys engaged in earnest conversation.
"No, Jack," said Hamilton, "I shall try to show you that I can play football and cricket better than ever now. And you can not say I look very miserable, can you?"
he added with a bright smile.
"Well, we'll give you three months to try it in," said Jack, as the bell called in the boys.
Neither Jack nor Arnot broke the rules by going out boating among the dangerous rocks, but on the Sunday afternoon Hamilton noticed this with great pleasure, but he did not know that it was chiefly the influence of his own example and words that kept them from it. At the end of three months, Arnot had joined Hamilton in serving and loving the Lord, and daily they prayed that God
would bring Jack to know and love him, too.

One day, as Arnot and Hamilton were returning from the stroll together on the cliffs, Arnot paused by the Five-Court and said:

"It was just here that you and Jack and I talked that Wednesday afternoon. I could not forget your saying that you did not want to do wrong things that would grieve the Lord Jesus, because you loved him. That seemed to me such a splendid way of living, so much better than those dry old must-do's that our generation.

"So you tried it for yourself, didn't you, old boy?" said Hamilton. "And you are not disappointed, are you?"

"No, indeed, I am not," answered Arnot.

"I love him now for myself, but not half as much as I want to."—Children's Friend.

HOW SOME FLOWERS WERE NAMED

Aster: From the Latin aster, a star, because the shape of the bloom resembles a star.

Cockscomb: Because when in bloom it somewhat resembles a lady's slipper.

Camomile: Means, literally, earth apple; so called from the scent of its flowers. The foliage is also very strongly scented.

Chrysanthemum: Comes from two Greek words meaning gold-flower.

Dandelion: Not named because it suggests dandyism, but because it comes from the French dent de lion, or the lion's tooth. It has a fancied resemblance to a lion's tooth.

Dahlia: Named after A. Dahl, a Swedish botanist.

Zinnia: Named after J. G. Zinn, a Gottingen professor of medicine.

Daisy: From the Anglo-Saxon, which means the 'day's eye.'

Larkspur: The pouch-shaped lip of the flower somewhat resembles a lady's slipper.

Jonquil: Comes from the Latin, juncus a rush, because its leaves are rush-like.—The Girls' Circle.

MY SHADOW FRIEND

I have a funny friend That often walks with me. When days are very sunny, He's queer as he can be.

But if the day is cloudy, He doesn't come at all. Because it's just on sunny days That shadow friends will fail!

—Dew Drops.

You can not be jailed for—

Killing time.

Hanging pictures.

Steaing bases.

Shooting the chutes.

Running over a new song.

Smothering a laugh.

Setting fire to a heart.

Murduring the English language.

AN OLD FOLKS STORY

Once upon a time, there was an old woman who lived alone, for her own folks were dead and gone. One Christmas Day when lonely and dull, all these folks came at Memory's call and sat by her Yule Log's fitful gleam.

There were the fat folks and the lean folks, And the sort of in between folks; The queer folks and the dear folks: The gay folks and the sad folks; The good folks and the bad folks; The silly folks and the bright folks; The wrong folks and the right folks; The short folks and the tall folks; The big folks and the small folks; The false folks and the true folks; The old folks and the new folks; And folks of every kind.

But the folks she loved the best Were your folks and mine.

—Original, "The Old Lady."

WHAT TO DO SABBATH AFTERNOON

"Get your very own Bibles and some pencils and come out onto the porch," mother said just as the dinner work was being finished.

"Oh, I am glad," cried Rose, "it is so warm today!"

When the children were seated outside, Mother told them to find the Psalm 119.

"This is a very long Psalm," she began, "in fact, it is the longest one of all. It is a very remarkable Psalm in another way; as you read it carefully, you will notice that

175 of the verses contain the word 'law' or some synonym of that word. Read each verse thoughtfully and underline with your pencils each word meaning 'law' or 'commandment'."

"But, mother," interrupted Jack, "there are 176 verses and you said 175."

"Yes, I said 175," replied mother. "I thought you could discover the odd verse."

"You bet I can!" and the children set eagerly to work.

There was once a bulldog named Caesar, Saw a cat and thought he would taesar, But the cat was too sly, And she scratched out an eye;

Now Caesar just sees her and flaaars!

SELECTED SEED

A farmer who, mainly out of curiosity, had grown a crop of flax had a tablecloth made of the linen. Some time later he remarked to a city woman visitor at dinner, "I grew this tablecloth myself."

"Did you really?" she said, much astonished. "How did you manage it?"

It was plain that she had no idea how tablecloths came into existence, so the farmer lowered his voice mysteriously as he replied, "If you promise not to give the secret away I'll tell you."

The guest promised.

"Well," proceeded the farmer, still in the same mysterious tone, "I planted a napkin!"

A lighthouse-keeper near Honolulu saw what a cat and thought he would taesar, But the cat was too sly, And she scratched out an eye;

And she scratched out an eye;

and thought he would Caesar, But the cat was too sly, And she scratched out an eye;

Now Caesar just sees her and flaaars!

BOARD MEETING POSTPONED

Owing to the time of the next board meeting of the American Sabbath Tract Society occurring at the time of the Eastern Association, the board meeting is hereby postponed to June 17th next, at the usual time and place, per order.

CARLISLE R. RANDOLPH, President.

ARTHUR L. TITTSWORTH, Secretary.

(Continued from page 724)
The deceased was the daughter of Rev. D. C. Lippincott and wife, who was born at Jackson Center, Ohio, Nov. 14, 1861, at the age of thirteen years Nova made a profession of faith in Christ and was baptized by Rev. T. L. Gardiner and united with the Seventh Day Baptist Church at Salem, V. A. Later she came with her parents to Garwin, Iowa, and, with the exception of a few years spent at Jackson Center, Ohio, the remainder of her life was spent at Garwin.

On February 10, 1922, she was united in marriage with Bennie A. Freet who is still living. This marriage resulted in the birth of two children—Thelma, aged ten years, and Wayne, aged eight years.

She is missed most of all in the home she has left, where she was a kind affectionate wife and mother, and she is sadly missed in the church and Sabbath school where she was afaithful worker.

She leaves to mourn their loss her husband, two children, her mother and many dear relatives and a very large number of friends.

Funeral services were conducted in the Garwin Union cemetery, near the marriage place of parents and were attended by many and beautiful.

The floral tributes were many and beautiful. She was laid to rest in the Evergreen Cemetery, All of which followed the service. She was a member of the Seventh Day Church.

The floral tributes were many and beautiful.

The floral tributes were many and beautiful. She was laid to rest in the Evergreen Cemetery, All of which followed the service. She was a member of the Seventh Day Church.
RESOLUTIONS OF SYMPATHY

It is with sadness that we the members of the Woman's Benevolent Society of Leonardsville, N. Y., record the passing of our loved sister, Mrs. Mary Babcock Burch. She had been a member of this society since its organization and was a devoted and loyal member. We hope that her life of cheerful and willing service will be an inspiration to others.

Resolved, That we do not doubt God's wisdom, and we feel that our loss is her eternal gain.

Resolved, That we express our heartfelt sympathy to the afflicted family, especially the beloved family.

Resolved, That a copy of these resolutions be placed upon our records, one sent to the family, and one sent to the Sabbath Recorder for publication.

HARRIET T. GREENE, MRS. E. COON, ADDIE R. PETERSON.

April 18, 1923.

RESOLUTIONS OF SYMPATHY

We learn from the Providence Journal that the name of Prof. W. J. Wiltshire, pronounced Voughtzhowski, is pronounced Voughtzhawski. These things are perfectly simple when you know how.

Cleveland Plain Dealer.

RESOLUTIONS OF RESPECT

Hereas, We have been called to part with our dear sister, Mrs. Louise Huntington, therefore be it

Resolved, That we, the members of the West Edompton Sabbath School, hereby express our deep sympathy in her death and will do all we can to comfort her family.

Resolved, That a copy of these resolutions be placed upon the records of the Sabbath Recorder and Brookfield Courier and placed upon the records of the Sabbath Recorder and Brookfield Courier and placed upon the records of the Sabbath Recorder and Brookfield Courier.

MRS. LENA G. CROOK, EVELYN C. LANGWORTHY, ZAMA C. FELTON.
THE happiest and most useful Christians are those whose outflow is spontaneous and commensurate with their intake, whose giving in substance and service is proportionate to their receiving. They are channels of blessing. Having received the Holy Spirit in fullness, out from within them flow rivers of living water. Every blessing received makes a new opportunity to pass a blessing on. Increased ability calls for larger service. As riches increase, the opportunity to help spread the gospel increases. As one's contacts with people multiply and become more intimate, the opportunities to influence them in right directions, to help them to better lives and above all to point them to the Lamb of God who taketh away the sin of the world, multiply. He who socially, in the business world, or in any way, moves in a larger orbit in life, has the wider opportunity to let the light God has given him shine upon other lives to their eternal good. Using life's opportunities enlarges life's orbit.—Charles A. Cook.