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

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

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

A TASK FOR THE CHURCHES

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

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 29-30, 1924.
President—H. M. Manley, New Haven, Conn.
First Vice-President—Rev. William D. Burdick, Dunellen, N. J.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Wm. L. Burdick, Ashaway, R. I.; Frederick M. Martin, Northville, Kan.; Herbert C. Van Horn, Lost Creek, Ind.; Wm. A. Cooper, Alto, Wis.; C. P. Columbus, Van Horn, Thief River, Ark.; Benjamin F. Candland, San Bernadino, Calif.
Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Treasurer—Rev. William C. Whitfield, Alfred, N. Y.
Treasurer of New Forward Movement—Rev. Alva J. C. Bond, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY

President—Corlies P. Randolph, Newark, N. J.
Recording Secretary—Mrs. T. L. Timothy, Plainfield, N. J.
Assistant Recording Secretary—Rev. A. F. Randolph, Plainfield, N. J.
Secretary—Rev. W. E. Babcock, Plainfield, N. J.
Commissioner—Rev. W. E. Babcock, Plainfield, N. J.
Treasurer—J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Manley, New Haven, Conn.
Vice-President—William M. Stollman, Plainfield, N. J.
Secretary—Rev. W. C. Columbus, Columbus, Ohio.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—Rev. Alfred E. Whitfield, Milton, Wis.
Recording Secretary—Dr. A. Leavelle Burdick, Dunellen, N. J.
Treasurer—J. A. Babcock, Milton, Wis.
Field Secretary—R. M. Halton, Dodge Center, Minn.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitfield Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—Marjorie Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Babcock, 156 Goddard Ave., Battle Creek, Mich.
field Secretary—Treasurer—Evan H. Clarke, 293 N. Washington Ave., Battle Creek, Mich.
Trustee of United Societies—Benjamin F. Johnson, Battle Creek, Mich.
Editor of Young People's Department of Sabbath School Recorder—Mrs. Elisabeth Kenyon, Riverside, Calif.
Junior Superintendent—Miss Elizabeth Kenyon, Riverside, Calif.
Intermediate Superintendent—Dana Odegard, Salem, Ore.
Secretary—Rev. W. J. Whitfield, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Miss Olive Langworthy, Adams Center, N. Y.
Western—Vida Randolph, Alfred, N. Y.
Northwestern—D. M. Doutre, Minn.
Southeastern—Miss Stanley Jacobs, Kingsville, Ariz.
Southwestern—Miss Fonda Randolph, Fonda, Ark.
Southern—Miss Alice Baker, 159 W. 57th St., Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Miss Angeline Abbey Allen, Fonda, Ark.

SEVENTH DAY BAPTIST VOCATIONAL MEMORIAL FUND

President—Alfred, N. Y.

For the joint benefit of Yale and Mills and Milton Colleges and Alfred University.
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
Vol. 96, No. 23
Plainfield, N. J., June 9, 1924
Whole No. 4,136

Once Again Among the Hills

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

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

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

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

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

Salem College has made wonderful progress in the eighteen years since my home was here. And Salem town has been transformed until it is now a city of which its people may well be proud. Memory is but with me here, as I live over the scenes of days gone by.

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

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

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

And now after thirty years we can see something of the outcome; but really, the
blessed work is but just begun. This college must have a great future.

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

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

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

SALEM COLLEGE, ITS PAST, PRESENT AND FUTURE

PRESIDENT S. O. BOND

(The following particulars are selected from a pamphlet of fifty-four pages prepared to help the endowment drive.

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

About the year 1887 the people of all towns, however, were bidding for schools, and the people of Salem, under the leadership of the Young Men's Christian Association, started the Salem College movement. Salem College, founded in 1888, which became

Salem College by state charter, January 21, 1889.

PURPOSE

Perhaps the purpose of the institution may be stated best by two quotations. The first is taken from the catalog of 1895: "Salem College is the outgrowth of a strong desire on the part of the people to furnish better opportunities for the higher education of their young people." The second is, "While here and there among the many was able to seek college training away from home, the great majority in the homes among the hills were unable to meet the necessary expenses. If these were ever to secure college culture it was clear that it must be brought within their reach. Therefore, the men of the surrounding country, none of whom were men of great means, determined to enter upon the undertaking. Subscription lists were started, and a stock company of subscribers was formed with $25 for a share. These stockholders elect annually a Board of Managers."

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

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

THE EARLIER DAYS

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

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

A few rented rooms sufficed until the first frame building was completed in 1890. This building served its day well. In it there were seven rooms on the first floor, a part of which were used as living rooms for the second president, Rev. S. L. Maxson. The entire second floor was given to the college in many a trying hour. After nine years of this service he said, "It has been a splendid harvest already ripened from the first."

During his administration the curriculum was amplified. A business course was added and other suitable candidates could be found. He chose rather to continue his ministerial duties and to act as field agent soliciting funds and students.

The second president, Rev. S. L. Maxson, installed in 1895. During his administration the curriculum was amplified. A business course was added in 1890. It gave many young men valuable training for lives of usefulness in the business activities of central West Virginia. Lack of funds, and the need for room for teachers in regular college subjects caused the department to be discontinued after four years.

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

While Dr. John L. Huffman, installed in 1888, was one of the most active spirits in the founding of the college, he did not aspire to its presidency. He accepted it only with the thought of service until another suitable candidate could be found. He chose rather to continue his ministerial duties and to act as field agent soliciting funds and students.

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Acre site for the college. Forty shares, aggregating a thousand dollars, were issued to the friends of the gift. The latter, gave a like amount of cash. There were a few other gifts representing three figures each, but the major part of the donations were in sums of ten, twenty-five and fifty dollars. The salaries of the teachers in those days were but a fraction of what they might have commanded elsewhere. Out of those small salaries they often gave back to the college, gifts entirely out of proportion to their incomes.

It is interesting to read from the minutes which relate to the employment of the second president. He was to have a salary of $500 per year and whatever surplus there is after the payment of other teachers and the running expenses of the school.

It will suffice to say that his salary was never over $500.

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

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

In 1906, after fourteen years of continuous service, President Gardiner resigned. Probably no other man could have been found who would have done so much for the school during those early years when men must work by faith and not by sight.

THE GOOD WORK CONTINUES UNDER PRESIDENT CLAWSON

Dr. Gardiner was followed by Professor Cortez R. Clawson, who had been a member of the faculty since 1894. President Clawson's long service and intimate acquaintance with the workings of the school enabled him to continue the good work without a break for another two years.

Declining health on his part, and especially the part brought his resignation in 1908. Dr. Charles B. Clark, of Alfred, New York, was then chosen president.

PRESIDENT CLARK AND HIS ASSOCIATES

BUILD AND REBUILD

With the beginning of Dr. Clark's presidency began what might be termed the second period in the history of the college. Many of the small units in scholarly equipment were added to the building and the college income.

In 1905 Holmboe and Laferty were asked to make plans for a new building. These plans were accepted in April, 1906. The corner stone was laid during the summer of that year, and the building known as Administration Building was completed in 1910. It has fifteen rooms besides offices, halls, and a large auditorium, which has a seating capacity of more than a thousand. It will be difficult to find a structure more commodious and with so little waste space.

In December, 1914, when the old building was swept away in a night fire, the Board of Directors and other friends of the college met around the smoldering ruins before the first sun had set and began plans for the future. This old building represented not only the sentiment of other days but it was still an important unit of college activity. The old chapel hall had been made over to meet the needs of a gymnasium. The lower rooms were used for certain classes in connection with the model school and the music department. There were conflicting opinions, of course, as to possible procedure. The progressive spirit finally won out, and trusting in the same divine power which had made other steps possible, the beautiful new building known as Huffman Hall was planned and finally completed in 1916. It is a structure of unusual beauty and represents all the modern improvements in school architecture. It has the basement rooms, nine rooms on the first floor and nine on the second, besides offices, cloak rooms, wide halls, etc.

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

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

SALEM COLLEGE AND THE WORLD WAR

A history of Salem College, however brief, would not be complete without some reference to its service in the late world catastrophe. A flag with one hundred forty-five stars hung for many months in front of the auditorium. During that time eight of those stars were changed to gold ones. The names of the brave young men who made the supreme sacrifice are now recorded on a memorial tablet which hangs in a conspicuous place in the reading room.

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

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

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

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

Salem College aspires to be a small college affording large opportunities. Efficiency experts have reckoned that with present day needs and present day facilities highly specialized courses. This has been made very largely that those can be found who will faculty and administrative officers feel at ease on faith. that those can be found who will decide to do so. The book contains 213 octavo pages being a part of an epoch-making work with lifted crystal, that of converting the cold logic of pure reason into a warmer interpretation, the greater the belief in Christianity adequately to be understood: away from the cold logic of pure reason. It is curious to note, e.g., that certain phases of belief in immortality are common to Islam, to the Jew, and to the Christian, as well as to the pagan philosophies of Greece and Rome. Indeed, in its ultimate analysis, the Pythagorean philosophy of human life and destiny occupies ground with their indelible impress upon Judaism and Christianity, including the Sabbath, the Sunday (Sun's-Day), and of early Christianity adequately understood and interpreted, there is required as full and complete knowledge of this entire field as M. Cumont had to have for his work on Mithraism. Therefore the entire field of belief in after life and its treatment by the philosophers involved, constitutes no mean factor of the general problem which we have under discussion. When you know a thing, to acknowledge it is the, first of all these things are set down: West of material not used away from the cold logic of pure reason, be it never so convincing intellectually; and leaves to the mysteries of this life and the life to come, and the nearer the mysteries approach human experience, the greater the belief in Christianity adequately to be understood: away from the cold logic of pure reason. It is curious to note, e.g., that certain phases of belief in immortality are common to Islam, to the Jew, and to the Christian, as well as to the pagan philosophies of Greece and Rome. Indeed, in its ultimate analysis, the Pythagorean philosophy of human life and destiny occupies ground common to Judaism and Christianity; or, rather, perhaps it were better to say that the fundamental conceptions of human conduct in life and of the formation of individual character as related to destiny or future life are common to Pythagoreanism, Judaism, and Christianity. In all three human destiny lies in the power of the choice of the individual. The astronomical theology of the Chaldean priesthood appears to have been adopted by Pythagoras as the basis of celestial immortality and "imposed on Roman paganism the cult of the invincible Sun (Sol Invictus), the mother of all nature, the creator of man", and "The source certainly goes back to the tenets of the 'Chaldean' priests."

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

The second thing is that, in the final, the very last, analysis, the soul of man turns away from the cold logic of pure reason, be it never so convincing intellectually; and leaves to the mysteries of this life and the life to come, and the nearer the mysteries approach human experience, the greater the belief in Christianity adequately to be understood: away from the cold logic of pure reason.
THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

FROM THE PARISH PAPERS

Certain of our churches publish very interesting parish papers which doubtless add to the comfort of the members. They usually contain material which is of interest to those who are actively engaged in church work, and which they may find valuable in serving their membership and communities. Before I write an article on topics such as this, I should like to make it clear that I do not want to detract from the work of the churches in any way. If every pastor and teacher were as wide-awake on this subject as are the pastors of these churches very materially in serving their membership and communities. Before I write an article on topics such as this, I should like to make it clear that I do not want to detract from the work of the churches in any way. If every pastor and teacher were as wide-awake on this subject as are the pastors of these churches very materially in serving their membership and communities.

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

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

HOLDING OUR SECTOR ALONG THE FRONT OF CHRISTIAN ADVANCE

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

The Seventh Day Baptist Denomination is a part of this mighty army, holding a sector along the front of Christian advance. China, with her teeming millions, is in sore need of the Bread of Life, and enlighten their darkened minds with the torch of the life and work of Seventh Day Baptists.

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FORWARD MOVEMENT AND PARALLEL BUDGETS

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

The Seventh Day Baptist Denomination is a part of this mighty army, holding a sector along the front of Christian advance. China, with her teeming millions, is in sore need of the Bread of Life, and enlighten their darkened minds with the torch of the life and work of Seventh Day Baptists.

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

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### THE STANDING OF THE CHURCHES

**MAY 31, 1924**

<table>
<thead>
<tr>
<th>Churches</th>
<th>1919-20</th>
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### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

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


Visitors: Rev. H. Eugene Davis, Mrs. Willard D. Burdick, Mrs. Lavern C. Bassett, Miss Beatrice Skaggs, Miss Hazel Gardiner.

Prayer was offered by Rev. H. Eugene Davis.

Minutes of last meeting were read.

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

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

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

A considerable correspondence has been carried on with the Jamaica churches in the way of places, our examination will be held in their Sabbath schools, and answering their questions relating to Sabbath work, books used and literature we have sent to them during the month. In three or four places they are making plans to build a school. The building is raising $75 to buy material for a church building at Santa Cruz, the money to be used under the direction of the General Conference.

The secretary brought to the attention of the board the desire of Rev. R. B. St. Clair to enter his name to a list of possible representatives of the American Sabbath Tract Society, and serve in Vocational work under the direction of the General Conference.

Reference was made to, and extracts were read from letters received from Charles R. Cost of Mayaro, Trinidad. The company of about twenty-five persons under the leadership of Brother Cost and Rev. W. E. Shirley, have organized a Sabbath school the last Sabbath in February. They wish the school to be a standard school, and are enthusiastic in their work for it. Other religious meetings are held in a hall that they have hired that was formerly used by the Society.

This company is entering heartily into the work, holding Sabbath services, and several other meet­ings each week, and are anxious to have their names put on the list of representatives of the American Sabbath Society, and be given the interesting work that is being held in the interest of soul-saving and the making known of Sabbath truths.

They have sent for a large amount of tracts, books, and other literature to sell and to give to Sabbath schools in the places where they reside. They have also sent the money to be used under the society, and extracts were read from letters received from those interested.

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

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

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

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

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

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

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

The committee presented the following recommendation which was adopted:

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

J. L. SKAGGS,
Secretary of Committee.

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

Alexander W. Vars having been elected as chairman of the Supervisory Committee asked to be relieved from service as a member of the Advisory Committee and the Committee on Distribution of Literature. By vote the request was granted and the president was authorized to fill the vacancies thus created.

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

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

Report adopted.

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

By vote the board expressed their pleasure and gratitude for the services rendered by Secretary Burdick and the excellent complete report rendered.

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

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

CRITICIZING THE CHURCH

When the inventor of the steamboat, Robert Fulton, used to go down to the little dock in New York City where he was building the steamboat, which was the earliest prophecy of those great transatlantic liners upon which we ride so easily and swiftly today, when he walked down the plank in the morning to his work, the place was lined with men and women who used to tap on his head as he went by and say: "Poor man, isn't it a shame he has gone crazy so young!"

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

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

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

MISSIONS

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

GLEANINGS FROM THE QUARTERLY REPORTS

H. LOUIE MIGNOTT
Kingston, Jamaica

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

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

We are endeavoring to raise money towards the purchase of a permanent building for public lectures which will be of vital importance in giving the people the word of God. Enclosed is the financial report of the association, its income and disbursements.

There is a terrible drought on the island at the present time and the poor people who depend upon the soil for their chief sustenance are passing through a great crisis.

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

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

R. J. SEVERANCE
Southwestern Field

I spent ten days with the people at Little Prairie, Ark., and preached twelve times. In some respects I think conditions are more encouraging there than at any time I have visited the field. On my way from Little Prairie to Belzoni, I visited a family given to the school work, which I have talked for me to come and stay long enough to hold some public meetings, and I promised to do so at an early date. I hope to go there the forerpart of May.

C. C. VAN HORN
Ticknor, Ark.

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

We always have two hours in duration, the first being a Sabbath school, the second a Sunday school and the third a public meeting. We have talked for both the children and adults by Mrs. Van Horn or myself, or the reading of a sermon.

S. S. POWELL
Hammond, La.

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

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

ANGELINE P. ALLEN
Fouke, Ark.

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

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

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

WILLIAM CLAYTON
Syracuse, N. Y.

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

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

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

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

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

ROBERT R. ST. CLAIR
Detroit, Mich.

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

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

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

Much time is being given to the work of the Denominational Vocational Committee. This we consider very important work and a real missionary effort. We are to strengthen the things which remain. It seems folly to make efforts to convert others, while at the same time we neglect our own. We will be glad if the Missionary Society will encourage those within the scope of its influence to give such aid as they can to the furtherance of the Vocational Committee's work.

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

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

CHARLES W. THORNGATE
Stanhope, Wisc.

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

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

E. R. LEWIS
Stonefort, Ill.

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

CAUSES OF VOLUNTEERS NOT REACHING THE MISSION FIELD

SUMMARY OF THE STUDY OF COMMITTEE ON RESPONSIBILITY OF OTHERS

COUNCIL FOR THE FOURTH COUNCIL

STUDENT VOLUNTEER MOVEMENT

VOLUNTEER'S RESPONSIBILITY

Lack of enough thought before signing a Student Volunteer declaration card.
Admission of self to materialistic ideas.
Lack of interest and vision.
Loss of Christian faith.
Health complications.

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

RESPONSIBILITY OF OTHERS

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

PREVENTION OF HINDRANCES

VOLUNTEER'S RESPONSIBILITY

Consider thoughtfully work at home and abroad before forming foreign missionary purpose.
Do more missionary reading and observe Morning Watch faithfully.
Find ways to interest others in foreign missions.
Keep in contact with fellow volunteers.
Student Volunteer Movement Headquarters and board secretaries.
Guard health.
Plan missionary education of family and church.
Show care in selection of friends and especially life partner.
Raise financial support for boards and Student Volunteer Movement.
Guard against debt and other entanglements.
Apply early to board and continue friendly contact.

RESPONSIBILITY OF OTHERS

Careful presentation of appeal by all who do recruiting.
Establishment of better system by which boards will keep in touch with individual volunteers.
Letters sent by boards from missionaries on the field.

Personal visits and letters from board secretaries.

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

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

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

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

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

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

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

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

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

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

The identity of the head of the State with the honor of the State is recognized in monarchs by the statement that "the King can do no wrong." The meaning of this is that the head of the State can not be dragged into any partisan controversy, as he represents the whole people.

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

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

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

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

Of course we should maintain free speech and the free expression of opinion. If he does anything we think wrong we have a right to say so. If we think his policies are dangerous it is our duty to oppose them. But, while we may denounce and caricature and sneer in the political hustings and in the political controversy with others; plain, ordinary decency should prevent us from spattering dirty water upon the head of the State.

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

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

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

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

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

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

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

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

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

MRS. GEORGE E. CROSLEY, MILTON, WI.
Contributing Editor

I have just written two letters. Now letter writing is not my chief business and when I write two letters at one sitting I usually have a rather lifted feeling in the region of satisfaction. If there are those reading this who do not recognize that feeling under similar circumstances I should prefer that they do not read further. This morning I do not have that feeling for—if I were to say—just as plain, usually have a rather uplifted feeling in myself in dat. You might have seen the tired look in his eyes when he said he was writing letters to some people for the third time, and he did hope he would finally receive answers. He was on subjects that had to come before the board right away, too. Now I hold no brief for the secretary of the Sabbath School Board and his work, so I am not going to ask you to answer his letters. I merely wish to present him as one of my perfectly good reasons.

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

THE DIFFICULT SEED

"A little seed lay in the ground, And soon began to sprout; Now which of all the flowers around, It mused, 'Shall I come out?'"

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

"The violet is very well, But not a flower a base; Nor yet the Canterbury bell—I never cared for blue."

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

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

DRESSING UP TO THE SEASON

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

"My daughter," said one mother, and she sighed as she spoke, "my daughter sat down today for a new sprig hat and coat, for a new silk frock and a pair of satin slippers. I told her that she didn't need them, that her last year's coat had been as good as new, and that she had nice common-sense walking shoes. And do you know what she did, my daughter? She burst into tears and ran from the room! I don't know what to make of the child."

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

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

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

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

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

"I suppose," she said, "that you'd let your daughter have everything in the world—if you had a daughter. She'd never wear out a thing. She'd be a walking fashion plate, and a model of extravagance. Oh, I know!" And turning to the other mother she scolded something about 'old maids' children'.
of gray hair with a slim, finely veined hand. "So you do understand, after all!" she said, gently. "You do understand! Of course I agree with you—the present generation is different from the generation that we were a part of. Their ideas are larger, more elaborate, than ours. I grant you that they are harder to please, to satisfy. But the basic impulse is the same. For in the springtime every normal girl wants to dress up, just a bit, in honor of the season. Wanting new spring clothes isn't always a matter of personal vanity!"

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

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

And, if the pretty things are not forthcoming, perhaps we can take our pleasure by retiming the last season's straw hat by putting a new lace frill in it; or retrimming the last season's straw hat. The impulse is the same. For in the United Brethren Church in Gladbrook, held a series of revival meetings in the church of the same faith in Garwin, and by request I assisted in these meetings, and on one occasion I assisted in Brother Smick's Sunday morning and Sunday evening services in Gladbrook. This was a pleasure inasmuch as many years ago I preached many times for those people, and it was pleasant to have this occasion to renew the warm friendship of bygone years. Twice during the winter I preached in the United Brethren church in Garwin, an arrangement that seemed mutually pleasant to both the people and myself, and the same was true when I was called to preach in the Christian church in Garwin, during the winter, to an unusually full house.

On February 15 I was called to my home, Dodge Center, to conduct the funeral of Mrs. Fannie Crandall, who has been a family friend for many years; and ten days later I was called to Cedar Rapids, Iowa, to conduct the funeral of Brother Shanklin of the Church of God. In the winter I also conducted the funeral of John M. Price in the United Brethren church in Garwin. Mr. Price was an early settler in Iowa and had been a warm friend of mine for over thirty years.

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

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

FOUR MONTHS' LABOR AT GARWIN, IA.
REV. E. H. SOCWell

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

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

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

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RELIGIOUS EDUCATION
REV. WILLIAM M. SIMPSON

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

CHANGE THAT SIGN!

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

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

MRS. H. EUGENE DAVIS

Christian Endeavor Topic for Sabbath Day, June 28, 1924

DAILY READINGS

Sunday—Preaching (Col. 1: 21-29)
Monday—Teaching (1 Tim. 4: 1-12)
Tuesday—Healing (Matt. 19: 1-8)
Wednesday—Educating (Deut. 6: 1-8)
Thursday—Giving (Acts 9: 36-43)
Friday—Living (Matt. 5: 13-16)

Sabbath Day—Topic: The missionary work of our denomination (Neh. 3: 1, 2; 4: 1; 6: 3)

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

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

So right at the start, let's notice that you here in the United States won't help us very much in South America, Jamaica, Java, China, or anywhere else, unless you know something—yes, a great deal, about the need of God and the work of presenting and representing him in those places.

Furthermore, we have no right to expect much assistance from you unless your acquaintances are more than a mere knowledge of the work's existence. The opposite of knowledge is ignorance, and ignorance is of more kinds than one. There is careless ignorance and wilful ignorance. It seems sad to think that either kind may be a cause for some of the lack of help our missions are suffering under.

Having become acquainted with a worthy enterprise, the chances are that we shall be interested in it; and interest, too, may be of more than one kind. For example, it may be passive or it may be active. Is your interest in the missions, home and foreign, of the Seventh Day Baptist Denomination the kind which prompts you to do as well as to know? Is it for, and which makes you feel a sense of ownership? Do you say "Our work in South America"? "Our school at Fouke"? "Our denominational interests in China"? Or do you feel that some board takes care of these phases of work, and you are quite willing to delegate the work, the anxiety, the money-raising to them, because it is "their business?"

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

Here enters another essential means to helpfulness which people seem to leave out a good deal, and that is consecrated thought. It has been the privilege of some of us to be associated with workers who say, days or weeks before the discussion of a definite problem in committee or board meeting, "Here is the problem"—giving its details—"We wish your thinking on it." Are you leaving all the thinking of the question of how, and which, and when of the Seventh Day Baptist missions to the Missionary Board at its quarterly meeting in Westerly; or are you, too, thinking carefully, intelligently, constructively, sympathetically, and "thinking through?" Without doubt, with your ideas of our missions, corrected, clarified, enlarged; your hearts going out to God for definite help in practical, definite needs to which you have given unbiased thought, you will find no difficulty in making personal money gifts and in seeking from others your friends for the work which now must lie very close to you.

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

Plainfield, N. J.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

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

1. By our prayers. How often do we pray for our missions and our missionaries? If we pray earnestly, God will answer our prayers; and I am sure that our missions will grow, and much good will be done.
2. By consecrating our service to our mission fields. Some of our members have done this, and others are fitting themselves for this work. Let us pray that others will be led to do this, so that we as a denomination may reach out into new fields which need our help.
3. If we can not consecrate our service to our mission fields, we can consecrate our money. We can do this by joining the Tenth Legion and by tithing. If every young person would do this, our work would certainly progress.

"God's service is man's opportunity."—Henry Van Dyke.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR JUNE 28, 1924

The missionary work of our denomination.

Neh. 3: 1, 2; 4: 1; 6: 1. "Enthusiasm for missions is the measure both of our faith in Christ and of our love for man."—Henry Van Dyke.

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

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

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

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

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

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

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

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

He was heartless in his manner, reading and remarks.

He had offered no prayer that he might be prepared and that he might be fully con-secrated for the service of the evening.—Rev. W. G. Loucks, in the Christian Endeavor World.

PARADOXICAL CALIFORNIA

CHARLES L. WOOLWORTH

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

Oh, the California climate. They sing it and they rhyme it, but I declare while I was there I could not always time it. They come from every clime, they come from every nation, and when they get to Riverside, they say, "Oh, beautiful for situation! It snows up on the mountains when it rains way down below, it fills the streams and fountains, and how it makes things grow.

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

"Tis a joy to press the pillow when you lie down in your bed, and listen to the patter of the gentle rain on your head.

Walk along the shady bowers and the ever-blooming flowers; there is room if your heart is full of sadness, it may change it into gladness and drive away the gloom.

Yes, they have a preacher, he's a very earnest teacher, "That from evening unto evening, from setting of the sun, one day in seven, the peaceful Sabbaths run."

They will meet you, they will greet you just as a brother should, when they're in the habit of talking things over in their loving "Brotherhood."

There is one place you will like to see, the "Glennwood Mission Inn."

But if you wish to be a guest, you'll have to have the "Finn."

Then jump into your flipper if you want to take a ride, and just keep right on going till you get to Riverside.

POINTING TO JESUS WITH YOUR LIFE

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

Mrs. Emily Crandall Cobb—Last of the Hounsfieid Church

REV. LOYAL F. HURLEY

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

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

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

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

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

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

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

which

to

to approach my work with a clear mind; Mr. Barnes, with reverence for the opportunities it

formed these little duties willingly, didn't were gone. Before Uncle

afraid

lions; but through his wonderful

hons, do you think: he would have been nests; and here and there she would have

BEAR CHILDREN: whenever he went

Sabbath

Monday-Prayer (1 Thess. 5: 17)

Daniel felt

when you want- to be found.

Daniel, the man who faced lions (Dan. 6: 17, 20)

READINGS

20)

10-12)

19

CHILDREN'S PAGE

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

THE ABBREVIATED LIFE

A Kitchenette is where we cook

Our meals from day to day:

In bedroomette, a tiny nook,

We sleep the nights away.

A picturette adorns our wall;

A carpetette our floor;

A bathmattette off our hall,

Exactly three by four.

Within, our bathittlebehld,

Our showerette on high;

We're seeking our bath for we;

Our powder-that

With showerette on high;

Our bathmattette off our hall,

 rend the garment she was mending and put

Downy little ones to

Abracadaver lives we live;

But time is passing fast;

We have this promise positive—

A roomy tomb at last.

—Leslie’s Magazine.

THE ABBREVIATED LIFE

It was just one of those days when every- thing seems to go wrong, when the sorely

temper is like powder that needs only a

spark from the feeblest match to set it into

flame. Norma, usually the most docile and

obedient of sisters, had become sullen and

irritable while a wild fit of mischievous-

ness seemed to have seized upon Norman,

her twin. Penelope struggled with her de-

sire to shake him until her nerves were raw

and quivering. Presently she resolutely put

down the garment she was mending and put

away the basket.

You may go over to Harvey's and play
all;" she told him keeping her voice as

calm and clear as she could. "Be home

promptly at six and chop the kindling.

Norma you may go to the library if you wish.

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

Penelope spread herself a couple of peanut butter sandwiches and wrapped them in a crepe paper napkin. "No, I am going for a walk," she said shortly.

"Oh—take me along—I want to go along.

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

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

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

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

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

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

"I wonder if you realize how marvelous a view you have from here," he asked her.

"It almost takes my breath when I look at it."

"Yes, it is beautiful." Penelope asked.

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

They talked for a few moments. Pene-

lope saw that he was putting away his paints. She glanced wistfully toward the easel which was turned away from her. I shouldn't like to see your sketch," she sug-

gested timidly. "Mrs. Burgess admires your work so very much."

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

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

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

"And just a little while ago I was thinking it was the most disagreeable, hottest house in all the town."

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

"Why, I'm not going to forget after this when my mother said, 'If you get the book you wanted, how thoughtful of you!'" thought Penelope.

"But at the edge of the mesa she hesitated. Was she ready to go? She had only gained something for herself from the climb and looked his pocketbook, but decided he had everything with him. When he reached home, his daughter came running out with a surprised look on her face, and said: "Why, father, where's mother!"

"Boys' Magazine."

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**PROGRAM OF CENTRAL ASSOCIATION**

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

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

**FIFTH DAY**

2.00 Opening Devotional Service—Robert Wing

Address of Welcome—Pastor F. E. Peterson

Response—Rev. J. F. Randolph

2.30 Report of Executive Committee

Appointment of Standing Committees

Report of:

Treasurer—C. C. Williams

Ordination Committee—Rev. F. E. Peterson

Obituary Committee—Deacon G. W. Burdick

Missionary Committee—Rev. L. F. Hurley

Reports of delegates to sister associations

Reading of church letters

**SIXTH DAY**

Morning

9.45 Business

10.00 Tract Society interests—Rev. A. J. C. Bond

Special Music

11.45 Bible Reading: Going farther with the Master—Rev. Wm. Clayton

Afternoon

2.00 Devotional service: Going farther with the Master—Rev. A. J. C. Bond

2.15 Missionary Society interests—Rev. William L. Burdick

Sabbath Evening

7.30 Prayer in song

7.45 Sermon—Rev. George B. Shaw, delegate from Southeastern Association

8.15 Conference meeting—Rev. L. F. Hurley

**SATURDAY**

Morning

10.30 Divine Worship

Sermon—Rev. A. C. Ehret, delegate from Western Association

Offering for Tract, Missionary, and Education Societies

Afternoon

2.15 Prayer and praise

2.30 Sabbath School Board—Rev. L. F. Hurley

(2.30 Children's session in charge of Miss Zwellier)

3.00 Devotional service: Going farther with the Master—Rev. William L. Burdick

Special Music

3.15 Laymen's hour—Claude W. Camenga

**EVENING**

7.00 Sabbath vespers

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**THE MOSLEM AND THE BIBLE**

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

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

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

"One of the sheikhs who is nearest the kingdom has evidently been preac-
ing the gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a mubasshir (evangelist) out of him?'

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

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

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

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

FURNITURE FROM PACKING BOXES

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

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

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

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Theodore L. Gardiner, D. D., Editor
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"DAILY READINGS"

June 15—Israel Separated from the Heathen. Ex. 21: 7-12.
June 16—A Complaint against Oppression. Neh. 5: 1-5.

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

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WANTED.—By the librarian of Alfred University for binding purposes, as many years as the Minutes of the various associations as may be possible to procure. Cortes B. Clawson, Alfred, N. Y.

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

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

—Lutheran Young Folks.

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