Important Meetings
for
Seventh Day Baptists

THE COMMISSION
Lake Geneva, Wisconsin
August 12-14

MINISTERS
Milton Junction, Wisconsin
August 15-17

GENERAL CONFERENCE
Milton, Wisconsin
August 19-24

Voices

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

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

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CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS
General Field Secretary—G. M. Cornett, Topeka, Kan.
Corresponding Field Secretary—Mrs. Angeline Abbey Allen, Topeka, Ark.

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Alfred, N. Y.

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WONDERFUL HIDDEN TRUTHS

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

If Jehovah saw fit to withhold the knowledge of many common things so essential to human welfare until man in the exercise of God-given reason should be able to discover or reveal them, why should it seem unreasonable for him to reveal something regarding himself and the nature of his spiritual kingdom to be developed, or discovered, in the ages of man's greatest need? If I wanted to secure a satisfactory and timely definition of love, or of family relations, or of relations between masters and servants, I would not think of going back to Abraham or Jacob for such definitions. I would rather go forward two thousand years in the line of human ideals and let Jesus of Nazareth define those things. There I would find that there was a most admirable advance in matters of religion. There I too would find a revelation of God the loving Father, the like of which had never been revealed before. Only the merest hints of such a Savior-God had been foreshadowed by symbols and figures, many of which would lose their meaning if we insist upon a literal use of symbolical language. The Jews made this very mistake, and so lost the blessings offered them by a plan of progressive revelation. I can only think of thinking that the representation of God as a loving Father and Savior brought to light by Jesus is infinitely better than the conceptions of a king-like monarch-God—sometimes only a revengeful ruler—known to the kings of Israel, or to Elijah before he learned the lesson of the "still small voice" at Horeb. To me it seems like a great forward movement in religion when Jehovah found the voice of God in the soul more effective in his later kingdom-work, than we find the blood and thunder and tempest methods of the preceding years.

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

Again, in a world like this, it can not be wise for men to assume that there is nothing beyond what we can see and handle and weigh and verify by material evidences.

This goes without saying. It is not only unnecessary to insist that the spiritual, intangible ideals and conceptions of the character of the Infinite, and of man's relation to him, should be the subject of admission to no growth or development—not truer and higher conceptions of the divine nature, and of the higher life in man, for six thousand years? There must be higher and truer ideals of our blessed religion in this year of our Lord 1924, than existed among the men of two thousand years before Christ. There must have been some development in the realm of religion. God must have designed it to be so.

Again, I can not help thinking that any generation that thinks it has learned all there is to know, whether in the realm of religion or of science, will be pretty sure to be contradicted and proved to be ignorant by generations that follow.
In the days when Tom Paine thought he had learned enough of science to demonstrate that God was an impossibility, he or any other scientist, with what was known in his day, could just as easily have proved the utter impossibility of the radio, the telephone, the wireless, the airship, and several other wonderful things known to us today.

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

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

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

We sometimes think that the Church is losing that supreme gift which Jesus brought to earth—a new sense of God. This consciousness of a present God; this experience of the peace that passeth knowledge, which comes to the soul who has really heard the still small voice, has characterized the men who have done most for the world. It is something more than the sense of goodness that seems to be so much emphasized by many Christian apologists today. The sense of goodness is indeed quite prominent in these times; but I fear it is too often a sense of our goodness that leaves God out of the case. It is quite certain that mere human goodness which is being made so much of can never save the world. Men are talking about settling earth's troublesome problems by "just good-will." They plead for human brotherhood, which is most desirable; but human brotherhood does not come. We do not have it. We desire it. But how are we to get it?

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

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

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

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

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

The Bulletin shows that this "New York Sabbath Committee" zealously advocates Sunday laws to compel those who do keep the Sabbath of the Bible to observe a pagan day, the venerable day of the sun, instead.

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

Is it not strange that scholars, the Bulletin says, "Who will vindicate the Sabbath?" if you get the true meaning, you must say, "Who will vindicate the Sunday?" By "desecration of the Sabbath" the writer does not mean God's holy seventh day, the Sabbath of Christ, but the first day of the week—the "venerable day of the sun."

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

As for our dear friends; it is God's holy Sabbath, which Christ and his disciples observed all their lives—the seventh day and not the first day—the sacred day that stands to represent Jehovah's presence with his people—indeed the day commanded in that very law which the Bulletin's article says is fresh and binding as if enacted yesterday—this "trust" that is being betrayed in this "evil day."

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

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

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

The thanks of Detroit and of the whole country are due everybody associated in the work of convicting the Hamtramck violators, whose sentences in the federal court brought to a climax one of the most important American criminal proceedings in years. The state police, the dis-
The so-called new truths, so far as I can see, do put God behind everything in creation, as the mighty cause of all in the universe. As long as they do recognize the personal first Cause, why should Christians quarrel over his methods of work? He has not seen fit to define the modus operandi of his creative work described thus: "In the beginning God created the heavens and the earth," and why should Christians who do recognize the same Creator keep quarrelling over Jehovah’s methods of bringing his universe into being?

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

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

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

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

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

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

**A SUGGESTION OR TWO**

DEAN ARTHUR E. MAIN

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

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

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

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

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

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

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

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

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

Principal W. Robinson, of Birmingham, England, in The Christian Union Quarterly, for July, 1924, says: "He (Jesus) was accused more than once of Sabbath breaking; but did he, in reply, assume a superiority over, or an impatience with, a legal injunction, and so justify himself? No! As with much of the moral code of Judaism, he showed that the Jews had entirely misinterpreted the meaning of God in these matters. They had regarded the Sabbath as a legal institution—a mere arbitrary command on the part of God, made so that map might obey it, or failing to do so, die. The Sabbath was made for man and not man.
for the Sabbath' put a new interpretation on the keeping of it. It was designed by God to meet man's needs, to fit his nature, and thus in a sense was a sacrament—a channel through which grace could flow to man."

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

Alfred, N. Y.

THE GOSPEL MINISTRY

ELDER R. B. ST. CLAIR

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

The General Conference of 1923 enacted as follows:

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

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

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

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

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

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

"I most heartily concur with your view in regard to these questions in the schools.

"Too much is being done, or has been done to try to influence young minds in one way or another, and I am sure that the best method is to present the evidence for the student's personal consideration."

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

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

Detroit, Mich., July 25, 1924.

NOTICE OF TWO CONFERENCES

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

He had about twenty men supporting him who finally refused to wait any longer and shouted so that I could not talk advantageously any more. It transpired that some of the Roman Catholics had asked the priest who had come to support the pulpit of the local priest during the latter's absence to oppose me in the plaza, which he refused to do; whereupon the man referred to, a lawyer, was asked to take his place—an unscrupulous man, so I am told, and I can easily believe it. This lawyer, standing on a bench, addressed the people at length, the faithful Roman Catholics applauding vociferously. During his speech, about a hundred women and children came out of the church repeating the Lord's Prayer and Ave Maria. Of course, they, too, joined in the noise. As it was already 3 p.m. and the last month of autumn when the sun sets early, I reminded the speaker that he had already spoken more than four words and had occupied too much of my time. The crowd yelled me down. Then getting up beside him on the bench, I once more tried to speak to the people, answering his arguments against us; but they were by then so heated they would do nothing. One fanatic came with his walking stick, demanding that I come down. I refused to do so unless so requested by the authorities who had by this time come to the scene of disturbance. This man with a hot temper and brandishing his cane replied: "We're the authorities." It looked as if some blood would be spilled, but the Lord intervened. As they would not listen, I came down; we folded our organ and quietly marched home. I was told afterwards that they were after my life, or at least my property, and if I had done nothing, we would have been killed. One of our converts nearly lost control of their tempers—one recently converted. He became so furious because of the barbaric treatment accorded me that he was ready to defend me with his knife. Fortunately the Lord over-ruled the situation and things did not go any further.

We purposely left this plaza until the last so as to prove that we were not seeking trouble. Before we had fixed our little folding organ, the crowd began to gather around us. Two of the Roman priests, Gomez and Gomer, gave their testimonies, and I spoke a little, when an entire stranger to me asked permission to speak four words. I suspected he was an emissary of the priest; so I refused until later in the meeting.

134 THE SABBATH RECORDER

MISSIONS

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

A LETTER FROM SOUTH AMERICA

"Thus I, the steward of a King Must out upon my mission go;

Life's vernal moments, swift as wing,

Give way tomorrow to the snow.

Of age. Perchance some one may fail

For lack of that which I could give—

A love-filled cup—the Holy Grail—

Who might take hope again—and live!"

DEAR FELLOW WORKER:

We held our third open air meeting in a plaza August 27, with a larger audience than on the two former occasions in the other plazas. A week later brought us a never-to-be-forgotten experience. At 3.30 p.m. we met in our humble hall with dirt floor and white-washed, galvanized iron roof for a ceiling, where we prayed for fifteen minutes. Then we marched (about thirty all told including children) to the most important plaza in the city, called "San Martinez," after Argentina's great general who fought and won independence from Spain over a hundred years ago. On one side of this plaza are the most important buildings of the city including the Roman Catholic church. We only regret we did not plan to play as we went through the streets. It had come to our knowledge that all the town was astir because we had the "audacity" to hold an open air meeting in the most important plaza and in front of the Roman Catholic church. We did not do this in any spirit of bravado, but in obedience to the great commission to preach the gospel "to every creature"—priest and people alike.

We purposely left this plaza until the last as so as to prove that we were not seeking trouble. Before we had fixed our little folding organ, the crowd began to gather around us. Two of the Roman priests, Gomez and Gomer, gave their testimonies, and I spoke a little, when an entire stranger to me asked permission to speak four words. I suspected he was an emissary of the priest; so I refused until later in the meeting.
minded us of Acts 19: 23-41 (Read it). This conspiracy was the product, not of Argentines but Spaniards, the descendants of the "unspakable inquisitors." I am glad to say that at least one of the two local papers reported the unpopular incident in our favor, and I understand the other in like manner condemns the attack on us. I will get a copy as soon as published.

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

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

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

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

Your brother in Christ,

W. ROBINSON.

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

MONTHLY STATEMENT

S. H. DAVIS

In accordance with the Seventh Day Baptist Missionary Society. June 1, 1924, to May 1, 1924.

Dr.

Balance on hand June 1, 1924... $4,649 67
Conference Treasurer's account... 21 75
Boy's School... 76 69
Girls' School... 76 69
Baptist Missionary Society... 682 48
Allan W. Livingstone, Correspondent... 5 00
Paraguay... 28 50
Missionary Debt Fund... 283 50
Boy's School... 283 50
Girls' School... 352 16
Georgetown Church... 200 00
William L. Burdick... 200 00
Miss Burdick... 200 00
Boy's School... 200 00
Girls' School... 200 00
Missionary Society... 200 00
Georgetown Chapel... 200 00
Geographic Bible, Western field... 130 00
Grand Mayhew... 60 00
Georgetown Church... 100 00
T. A. Sanders, puuting young minds... 100 00
Conference Treasurer... 20 00
Georgetown Chapel... 10 54
Boy's School... 232 62
Girls' School... 666 82
Missionary Society... 2,014 32
Detroit Church... 1,191 28
Santa Cruz, Jamaica... 179 00
Portville Church, China Mission... 6 00
First Alfred Church, repairs to Cornelia Sager... 10 00

Cr.

Rev. T. L. M. Spencer, June salary... 83 33
J. L. Severance, May salary... 118 09
J. L. Branch, salary... 75 10
William L. Burdick, May salary and traveling expenses... 149 57
C. C. Van Horn, May salary... 106 75
E. K. St. John, salary... 200 00
George W. Hill, May salary... 41 66
E. L. Pennington, salary... 232 62
A. H. Pennington, salary... 232 62
Miriam A. Allen, salary... 20 00
E. Eugene Davis, May and children's allowance... 125 00
H. Eugene Davis, house rent... 125 00
D. Burkett Coon, May salary and traveling expenses... 145 43
H. Louise Mignott, May salary... 45 35
James L. Shank's work in Asbury Park N. Y. Industrial Trust Co., China draft... 230 00
Evangelistic and incidental account... 135 00
Sue M. Burdick, salary... 194 00
Grace I. Crandall, salary... 109 00
Rose W. Palsberg, salary... 76 00
Anna M. West, salary... 194 00
J. W. Crofoot, salary... 363 00
J. W. Crofoot, account of salary... 1,026 50
Cornelia Sager, Java work... 35 00
William C. Whiting... 5 00
Account Ross Palsberg's salary... 20 00
Account Ross Palsberg's salary... 30 00
Mrs. G. H. Trainer, account Grace I. Crandall's salary... 80 00
Stewardess account, account Grace I. Crandall's salary... 5 00
Treasurer's expenses... 28 00

Balance on hand... 123 84
Rose Palsberg, salary... 15,536 69
33 26
Balance payable in July, about... $10,500 00

Special funds referred to in last month's report now amount to a bank balance $15,536 69, in

debt due $1,617 69.

E. & O. E.

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

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

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

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

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

9. Count your pupils as important as anyone.

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

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

Now, suppose you answer to yourselves, conscientiously, these questions: Is every person in your community a professing Christian? Is every person a member of a Bible class? Does every class have a loyal, trained, consecrated teacher?

Until these questions can be answered in the affirmative, there is work for us. And not for us in our community, not for my older friends, but you think Miss Smith decided too quickly when the superintendent asked her to teach? Perhaps, but she had had an experience that she well remembered.

Some regular teacher asked Miss Smith to substitute for her once. She readily consented, but promptly forgot about it until Friday evening; then she hurriedly got out her helps and tried in one evening to prepare a lesson which needed much more time. The next day she went to church with a panickey feeling that she didn’t know her lesson, so she spent the sermon time trying to gather her thoughts, hiding behind the person in front, so that the minister might not see her.

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

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

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

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

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

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

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

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

Young girls often look too big and the risk too great, as it did to Moses when he listened to God’s challenge from the burning bush; yet, like Moses, again, we have God’s promise, “Surely I will be with thee.” Then need we fear? No, let us rally our forces, and stand by our eager young people, our superintendents and our Master.
Leaders of the church, officers, and executive boards, you agree now, in fact, you know, that this training for religious education is the solution of our Bible school problems today. Then, please, do not kill the enthusiasm of your own young people by your attitude of "Let the other fellow do it." Get busy yourself, send your people to Silver Lake and then see that they follow up their training later until it is completed.

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

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

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

AN APPEAL FROM THE "FRIENDS"

The Editor,
The Sabbath Recorder.

Dear Sir:

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

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

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

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

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

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

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

Very cordially yours,

Richard R. Wood,
Secretary.


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

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If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with the principles of a policy based on an inherent reverence for God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

A MAN'S MAN

I have just laid down Lockhart's Life of Sir Walter Scott. As my mind runs back over the incidents narrated in this delightful biography, I feel constraints to reiterate a statement already made, that it is impossible for any American, if he be alive, to read the story of Scott's life without being moved to recognize his greatness. It matters not how a man dies, but how he lives.—Dr. Johnson.

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Sir Walter had not long been settled at Abbotsford in his capacity as sheriff of Selkirkshire when a man was brought before him for poaching. The miscreant 'gave such a touching account of his circumstances,—a wife, and I know not how many children, depending upon his exertions—work scarce and gr seizure abundant,—and all this with a mixture of odd sly humors—that the Sheriff's heart was moved. The record says the penalty of the law—was taken into employment as shepherd, and showed such zeal, activity, and shrewdness in that capacity' that Scott soon promoted him to the superintendence of his sheep farm. Thus Sir Walter got his tenant, the affectionate, dour, proud, and faithf ul Tom Purdie. Unshaken friendship between master and man lasted twenty-t вой years—until Tom died. In his latter days Scott missed none of the good times that Tom enjoyed in his superintendency of his sheep farm. Thus, there were moments when the whole flock of Tom's sheep were constantly around his feet. Another season a hen was as affectionate and persistent, and at times more so than the predecessor of poultry in the tenants of Buccleugh was to Scott. But it was even greater. In 1797—when he was twenty-six years old—he made, so his biographer reports, one of the most consumm ate and successful hours of riding. 'He had little love for bridges, but loved to plunge his horse into the fords, even though a bridge was in sight.'

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

One year a small black pig took a fancy to him and followed him as often as it could get out, even among the greyhounds and terriers that were constantly around his feet. Another season a hen was so affectionate and persistent, and at times more so than the predecessor of poultry in the tenants of Buccleugh was to Scott. But it was even greater. In 1797—when he was twenty-six years old—he made, so his biographer reports, one of the most consummate hours of riding. 'He had little love for bridges, but loved to plunge his horse into the fords, even though a bridge was in sight.'

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

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

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

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

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

Regarding the failure of seminaries to "see and enforce high, or even approximately uniform, entrance requirements," the report says: "Relatively few seminaries carefully prepare incoming students in terms of standards usually prevailing elsewhere. Indeed, some seminaries do not have the previous training usually demanded: they do not have the native ability to carry on successfully a task assigned to the ministry. They are often mediocre men. In many cases they are men who have failed at other kinds of work."

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

"Some of the seminaries," the report finds, "are virtually untouched by the progress and method of science. They are not based on the assumption that science and religion occupy mutually exclusive areas, but rather that science is indeed in actual conflict. In others a scientific view of the world is taken for granted, but little effort is made to clarify the proper place of theology so as to include the remarkable advance of scientific knowledge and to arrive at a united world." The conclusion is that we can "scarcely qualify as educational institutions, since they neither use the language, nor use the methods, of modern science." Pointing out that "denominational, Occidental in

orion, partly through the influence of seminaries," are being perpetuated even in Oriental countries," the report finds that as a group the seminaries "certainly are not up to the ideal. The influence of some of the seminaries goes deeper than this and tends toward divisiveness."

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

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

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

W. LYNN SULLIVAN

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

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

He was in the insurance office of Mr. Orra S. Rogers, New York City, for several years, and then entered the employ of the Penn Mutual Life Insurance Company. There he devoted his life to the spreading of the gospel on the streets and in offices of the company.

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

His ashes were buried in Alfred Rural Cemetery on the afternoon of July 18, 1924, with a short service conducted by Dean Main.
Kapiotani answered. "God hath called and I will go."

On an appointed day the people were assembled to witness her defiance of the goddess 'Pele.' Her throne was believed to be on the summit of Mount Pele; instead of falling dead as they expected, she smiled upon them and went a little farther. She followed the narrow mountain path and climbed over fields of lava and cinders until she reached a cleft where the priests of Pele stood, uttering maledictions upon her. Again the people looked to see her fall dead; but she smiled and went still farther. Upward they saw her climb, carrying the sacred berries and praying as she went. She reached the edge of the crater, lifted high the spray of berries and with the words, "I defy the wrath of Pele in the name of Jesus," she tossed it in! They looked to see her fall dead, but she turned, and smiling, began the descent.

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

BROOKFIELD

Our society has held, during the past year, nine regular meetings and one special. Dinners were served from October to January. Meetings were omitted in February, March and April, as so many were sick or out of town. However, each member paid one dollar when her division should have served. Several socials were held and we have had four bake sales—three last summer and one so far this year, which netted a nice sum for the treasury. It is planned to continue them through the summer.

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

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

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

ADA L. CHESEBRO,
Secretary.

WEST EDMESTON, N. Y.

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

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

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

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

Recently, in connection with our business meetings we have a literary program. Mis­sions work is the usual topic.

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

At the beginning of this Conference year, we had in the treasury $7.96. We have added to that about $20. Fifty dollars has gone to the Forward Movement and $5 to Mr. and Mrs. Thorrnate. We helped in the expenses of the centennial celebration of the Brookfield and West Edmeston churches, held last September. We have sent to sick and shut-ins, sunshine bags, flowers and fruit. We have also used some of our funds in other small ways as occasion arose.

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

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

MRS. G. C. ROGERS

DEBUYTER, N. Y.

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

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

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

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

Meetings have been held regularly each month with a few exceptions and we are hopeful that the coming year may see greater work still done in the service of our Master.

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

A MESSAGE FROM THE WOMAN'S BOARD

DEAR SISTERS, GREETING:

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

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

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

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

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

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

These items are repeated here to refresh your memory as to the work of the board, or rather the work that all our women share, and to emphasize the fact that we
must all earnestly try to do our part toward “carrying on.”

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

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

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

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

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

So.

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

YOUNG PEOPLE’S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 72, Battle Creek, Mich.
Contributing Editor

SELFISHNESS

Christian Endeavor Topic for Sabbath Day, August 23, 1924

DAILY READINGS
Sunday—Judah’s selfishness (John 12: 1-8)
Monday—Riches (Prov. 3:1-10)
Tuesday—Selfish indifference (Prov. 24: 11, 12)
Wednesday—Self first, then God (Hag. 1: 1-11)
Thursday—Self will (Exod. 32: 1-14)
Friday—Materialism. (Eccl. 2: 24-26)

In Our social-activities and in our monetary plans it is well for us to consider

“Who would Jesus do?”

O Master, let me walk with thee
In lowly paths of service free.
Tell me, dear Master, where I bear
The strain of toil, the fret of care.
Help me the slow heart to move
By some clear, winning word of love.
Teach me the wayward feet to stay
And guide them in the homeward way.

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

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

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

In behalf of the Woman’s Board,
Metta P. Babcock,
Corresponding Secretary.
Milan, Wis.
May 22, 1924.

MY CHOICE

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

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

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

There are many Lots in the world today, who are looking for only the best in life and are thinking only of their own welfare. They never get a vision of others and their needs, and thus they become selfish. We, as young people, must get a vision of the world and its needs. We need to get out of our own little spheres and realize that there are others who are just as important as we and who need our help. When we do this we shall lose our thoughts of self and self interests, and become unselfish.

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

Canonchet, R. I.

WHAT THE RECORDER READING CONTEST HAS MEANT TO VERONA

EULA L. WARNER

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

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

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

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

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

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

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

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

AUTO ROUTES TO CONFERENCE AT MILTON

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

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

Those from the east and the south will of course not be passing through Chicago, or at least Chicago Heights, south of Chicago. Inquire your best route to these points. Some will prefer to drive through Chicago and some will prefer to avoid the heavy traffic of the city so that optional routes will be suggested.

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

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

G. M. Ellis, Doctor G. W. Post, Conference Transportation Committee, Milton, Wis., July 28, 1924.

TRAIN SERVICE FROM CHICAGO TO MILTON

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

The first train on the Chicago, Milwaukee and St. Paul leaves Chicago at 7:10 a.m., arrives at Janesville at 10:20 a.m., and passengers will take a train at 10:28 which arrives at Milton at 10:45 a.m.

The next train on the Chicago, Milwaukee and St. Paul leaves Chicago at 3:50 p.m., and leaves Janesville at 6:58 p.m., arriving at Milton Junction at 7:16 p.m., but does not continue on.

At 5:45 p.m. the last train on the Chicago, Milwaukee and St. Paul leaves Chicago, arriving at Janesville at 8:45, leaving at 8:48 for Milton Junction, arriving at 9:05 p.m., this train goes to Milton, arriving at 9:11 p.m.

Delegates who miss the morning train on the Chicago, Milwaukee and St. Paul at Chicago may take a train at the Chicago and North Western depot in Chicago at 12:30 p.m., which will arrive in Janesville at 4:05 p.m., and then transfer one block to the Chicago, Milwaukee and St. Paul, which has a train leaving at 4:55 p.m., reaching Milton twenty-one minutes later, or at 5:16 p.m.

A suggestion is made to those who may miss the late afternoon train in Chicago that they select one of two plans. The best plan would be to take a Chicago and North Western train which leaves Chicago at 2:01 a.m. The Pullman berth can be occupied anytime after 9:30 p.m. and will be ready for a full night's rest can thus be had, as the train does not arrive in Janesville until 5:25 a.m. One should then transfer to the Chicago, Milwaukee and St. Paul railroad one block, and take a train at 6:20 a.m., which reaches Milton twenty minutes later, or 6:40 a.m.

If any delegates prefer to take the Chicago and North Western leaving Chicago at 4:05 p.m., they can reach Janesville at 11:47 a.m. By notifying the chairman of the transportation committee by telegram early in the evening, arrangements will be made for meeting this train at 11:47 in Janesville and bringing the delegates to Milton, where the conference will be held.

There is a Chicago, Milwaukee and St. Paul train leaving Chicago at 10:20 a.m., going by way of Milwaukee and arriving at Milton at 3:35 p.m., but it is not recommended.

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

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

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

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

G. M. Ellis, Doctor G. W. Post, Transportation Committee, Milton, Wis., July 30, 1924.
CHILDREN'S PAGE

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

NEVER GIVE UP

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, August 23, 1934

DAILY READINGS

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

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

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

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

REVIEW OF BOOK OF ESTHER

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

The king, Ahasuerus, had a feast and also the queen had one, for the women. This feast lasted for seven days. They gave them in golden vessels. At the end of the seventh day, they were very drunk which was no place for women to be. The king called the queen, whose name was Vashti, to dance and show how beautiful she was. But she refused to go in the king. The king was very angry about this and called his chief council together and asked them what he should do about this. They advised him to call all of the beautiful girls of his kingdom together and choose one for his wife. He agreed to this.

Esther was a very beautiful young lady. Her mother and father had died and an old man, Mordecai, had brought her up, and later adopted her. The king liked her best of all and asked her to become queen. She answered yes. Esther had a very good time at first. But Mordecai, the man who had cared for her, was having a very hard time. Haman was the king's servant. The king did not think much of Jews. Esther and Mordecai were Jews. Haman did not like the old man. He had a scaffold made and was going to hang Mordecai. But Esther went to the king.

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

When anyone wanted to go in to see the king they came before him, and if he wished to see them, he would hold out a golden scepter and they would touch it, then they could speak. Esther was afraid he would not see her and she would have to be killed. But as soon as he saw her he held out the scepter to her and she asked them to come to the party. They accepted.

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

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

A FELLOW'S MOTHER

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

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

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

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

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

—Apple of Gold.

RALPH'S EMPTY CHAIR

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

Ralph smiled as he gazed at the picture, but it wasn't a very happy smile. The truth was that Ralph felt guilty about missing Sabbath school. He did have a cold, but he pretended he was quite sick so that he could stay home...
and finish a story book which he had received for his birthday the day before. And now the class had missed him so much that they sent him this postal as a reminder of his absence.

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

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

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

"I never thought of that," said Ralph.

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

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

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

"Yes, and when you wear your new watch," added Joe, "you make us lose it, too."

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

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

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

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

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

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

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

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long time; they seem more interesting when they are hide beneath its strong wings."

And what do you suppose those little children did?

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

HOW PINS ARE MADE

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

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

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

DOES IT PAY TO KEEP THE SABBATH?

W. W. RANDOLPH

It does, from both a financial and a spiritual standpoint. If you choose to do right and obey your conscience; let it be your guide. I was born and reared a Sabbath keeper, being—as I thought—compelled to change to Sunday, to get employment, as I was a cripple and not able to work like other young men. So I thought it was not necessary over with as I kept one seventh of the time, as I had been told by first-day people or ministers.

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

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

Does it pay to keep Sabbath? The question has been asked me. "Blessed are they that do his commandments, that they may have right to the tree of life."

REMINISCENCES OF BERLIN, WIS.

REV. LEWIS A. PLATTS

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

DEAR BROTHER GARDNER:

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

July 14, 1924.

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

Our house for that first summer and until late in the autumn was nothing
more than a square pen of logs cut from the green woods. This pen was built open on the south side for an entrance, and covered over at the top and down the three remaining sides with the long wild grass which grew upon the marsh near which our encampment was made. All our cooking was done over an old kitchen stove set in a pit under the spreading branches of a large white oak tree. This did very well while the weather was warm and dry, but when the cold rains came it took a good deal of the moisture out of the clothes. My father never went common in those days, and it was a rather open on the south side for an entrance, more than a square pen our dry, the three took well while the weather was Qf nailed to a small tree in our. of other articles of equipment, or Sólnewhere, a large hand mill,-a sort a wood on its way back and forth on business for his tribe, a frequent caller. We soon learned to know him as “Menomonie John.” He always found a hos- pitable welcome at my father’s house and he never abused it. A few years later, after these Indian lands were pur- chased by the government and were opened up to the occupancy and use of the white men, ten or twelve of my father to the woods for timber many days in the winter time, crossing the Fox River on the ice. On these trips I had opportunity to observe the habits of those primitive people. It was a source of no little amusement to watch the In- dian boys at their play or as they prac- ticed their hunter’s art upon the numerous musk-rat houses which stood up above the ice along the swampy marshes. Many of the rich soil tribes were gathered under government officials and moved on to reservations beyond the Mississippi, it was a com- mon thing to see large numbers of them together; in one instance, I remember seeing as many as five hundred in one camp. Perhaps I am dwelling too long on these unimportant details. I vividly recall the Sabbath meetings with six or seven others. Among these was an old man who at his conversion was driven upon the Sabbath, and whom we familiarly called “Uncle Elisha Brace.” In the later years of my minis- try I have had one of this man’s daugh- ters in my charge with several of his grandchildren; and this winter (1907-8) I have baptized two of his great-grand- children. Others of his descendants are living at North Loup, Neb. At another of these baptismal visits to the river, the wife of Dr. Lewis was one of the candi- dates. It was during this series of meet- ings that my thoughts concerning the ministry crystallized into a definite de- sire sometime to enter that sacred call- ing. Except from my mother, I had little encouragement in this purpose. I distinctly remember the visit of El- der O. P. Hull and the Sabbath discus- sion of which Elder Hull speaks in the quotation which Dr. Lewis makes from the Sabbath Recorder. My brother and I, along with the rich soil boys, accompanied those gatherings of the tribes. We held our meetings in the woods, upon the floor, upon the embers upon the shovel as I hastened to Fox River for baptism that winter were fre­ quent. Sometimes the ice, to the thick­ ness of two feet, was cut away and the candidates were handed down into the water, and then I dug out by the attend­ ants, while the administrator remained until the whole company, from six to twelve in number, had been waited upon. Then we drove as far as two miles, sometimes, to a convenient place for getting dry. My own baptism oc­ curred at one of these series, March 17, 1852, at which time also my older broth­ er, Benjamin, was baptized, together with six or seven others. 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MARRIAGES

BOND-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. William F. Randolph, at literature Creek, W. Va., Mr. Harlie D. Bond and Miss Marcella Randolph were united in marriage, June 1, 1924, by Pastor Herbert Van Horsey, Ch. E. H.

STILLMAN-SHAW.—At the Seventh Day Baptist church, Salem, W. Va., on July 17, 1924, by the bride's father, Rev. George B. Shaw, Catholic, and Miss Emily Shaw and James Irland Stillman of Milton, W. Va., occurred.

MALBY-PARKER.—At the Parker home, near Milton, W. Va., on July 15, 1924, Rev. L. F. Hurley officiating, Mr. Lawrence R. Malby and Miss Mildred I. Parker, both of Adams Center, N. Y., were united in marriage.

DEATHS

LANPHERE.—George W. Lanphere was the son of Nimrod and Sally Grow Lanphere. He was born January 27, 1841, at Bells Run, Penn., and died in Milton, W. Va., July 13, 1924. Of his father's immediate family there are two children, a brother, Frank B. Lanphere, of Ceres, Penn., and a sister, Mrs. Rose A. Lanphere Cooper of Fairmount, N. D.

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

In August, 1892, he re-enlisted in the army of the United States army and the United States navy to continue the war, at the time being eligible to the rank of sergeant.

In their early married life he and his wife were baptized and united with the United Brethren Church at Bells Run. In 1875 they emigrated to Wisconsin, settling for a few months in Adams County, and then Rock County near Milton. Here it was that they became converted to the Seventh Day Sabbath and joined the Milton church. In 1877 they moved to Flandreau, S. D., and here they were the chief organizers of the Pleasant Grove Seventh Day Baptist church under Rev. Joseph Morton, Brother Lanphere being at the time selected and ordained as deacon, in the autumn of 1888. They moved to North Liberty, Neb., in 1897, and returned to Rock County near Milton in 1908. In all these places he was a staunch supporter of the church and served in the capacity of deacon.

Funeral services were held at the home of his son in Milton, W. Va., July 15, 1924, conducted by Rev. E. A. Ward. When Mr. Lanphere was at North Liberty, assisted by Rev. Edwin Shaw, and burial was made in the Milton cemetery.

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

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

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

In August, 1921, Ruby was united in marriage to Charles Clark, of Hebron. To them was born one child, a daughter, Teresa. There seemed to be little of sunshine and the last two years were the saddest—spent mostly in caring for an invalid husband and an invalid mother-in-law, who finally succumbed and followed soon after the other, in November, 1923.

Ruby's weak body was worn out through years of nightly months of worry. She was compelled to a stroke, while traveling on the train, the 21st of January, 1924. She was taken by kind-hearted nurses to the Higgins Hospital in Oakes, where she lingered for four months, suffering terribly, but still strong in her Christian faith. The little daughter was taken to the home of her aunt, Mrs. O. V. Goodhue, of Burtville, Penn., where she will have a good home.

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

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

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

C A B

FORD ON PROHIBITION

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

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

"What's that?" exclaimed the subordinate.

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

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

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

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

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

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

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

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

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

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

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

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

SPECIAL NOTICES

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

The Seventh Day Baptist Missionary Society will gladly receive contributions to the work in Pongee, Java. Send remittances to the treasurer, S. H. Davis, Watertown, R. I.

The First Seventh Day Baptist Church of Syraceus, N. Y., holds regular Sabbath service in Yates Street, 1st floor, 4th floor. V. M. A. Building, 3rd floor. Montgomery St. Preaching service at 2:30 p.m. Bible school service at 1 p.m. Each Friday evening at homes of members. A cordial invitation extended to all. Subscriptions are due at the beginning of each year. Papers to foreign countries, including Canada, will be charged $100.00 additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made un entered express, return to sender. Subscriptions will be discontinued at date of expiration unless renewed.

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

Advertising rates furnished on request.

Sabbath School. Lesson VII.—August 16, 1924


Golden Text—"My house shall be called a house of prayer." Matt. 21: 15.

DAILY READINGS


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


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

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


(For Lesson Notes, see Helping Hand)

And as the path of duty is made plain,
May it be given that I may walk therein,
Not like the hireling, for his selfish gain.

With his backward glance and reluctant tread,
Ming of his heavy heart and head.

But, cheerful, in the light I threw,
Walking as one to pleasant service led;
Ecstatic be God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.

—J. G. Whittier.

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for
Seventh Day Baptists

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Lake Geneva, Wisconsin
August 12-14

MINISTERS
Milton Junction, Wisconsin
August 15-17

GENERAL CONFERENCE
Milton, Wisconsin
August 19-24

The Sabbath Recorder
Vol. 97, No. 6
August 11, 1924

Evening
George Imbrie
A warm and drowsy summer's day:
The toiled sun casts down his fire, Impalpable;
While man, the birds and beasts,
And insects with their drowsy hum,
Are longing for the cool and welcome shade of the night.
And now, as evening draws the night,
A fleeting cloud
Hath from its burdened bosom
Dropped refreshing pearls
That mayhap in their earthward course
For passing moment stayed,
And sparkling, pendant from
A tree, a shrub, the blades of grass,
Be set in beauty rare.
In calm of some fragrant flower—
Rich jewels from on high.
Arrayed in clouds more richly dyed
Than ever peopled by a Trojan host,
In royal splendor o'er the distant hills,
The Sun departs.
A silence seems to fall,
As waits the day;
Then softly, gently doth the breeze
Bring perfumes from a thousand fields:
In trackless space a star appears—
And evening comes.

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