

The Sabbath Recorder

COMMENCEMENT TIME

What Shall I Do?

In Choosing a
Life Work

Do You put
Service

First?

INDWELLING

J. Franklin Browne

Dwell in my heart, O Christ, and I in Thee;
Cleansè me, O Living Fount; I shall be clean;
Then flow through me in healing to the sons of men,
So I a tiny rill from Thee may be:
For this I pray.

And thou, O friend, that thou mayst share such grace,
That thou a true branch of the Living Vine
Mayst grow in Him, and thus His life bear fruit in thine,
And thou with joy at last mayst see His face,—
For this I pray.

Eastertide, 1921.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Rev. Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Fouke, Ark.; Benjamin R. Crandall, Riverside, Cal.

Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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

Director of Forward Movement—Rev. A. J. C. Bond, Salem, W. Va.

Executive Committee—Rev. Clayton A. Burdick, chairman, Westerly, R. I.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; (for 3 years); Rev. Henry N. Jordan, Milton, Wis.; Rev. William L. Burdick, Alfred, N. Y.; (for 2 years); Rev. Alva L. Davis, North Loup, Neb.; M. Wardner Davis, Salem, W. Va., (for 1 year.)

COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Rev. Alva L. Davis, North Loup, Neb.; J. Nelson Norwood, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I.

For two years—Alfred E. Whitford, Milton, Wis.; F. J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

For three years—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Independence, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

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

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston—Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.

Field Secretary—E. M. Holston, Milton Junction, Wis.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.

Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Arla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 90, NO. 24

PLAINFIELD, N. J., JUNE 13, 1921

WHOLE NO. 3,980

"What I Gave I Have" The keynote of Dr. William M. Davidson's address at the Salem College commencement exercises was: "What I Gave I Have". We took no notes of the address, but the very expression is impelling if one really comprehends its meaning. There is such a thing as trying to hold our money until we find ourselves poor; for money often takes wings in unexpected ways, and we are deprived of the very thing we really hoped it would bring us. On the other hand, if one's heart is set on promoting some good cause; if a man longs to place his wealth where he can have the satisfaction of seeing it work for the good of his fellow-men as long as he lives, and have the comforting assurance that after he is dead it will go right on promoting the welfare and perpetuating the influences of some good institution dear to his heart, then the only way to keep his wealth and realize its blessing, is to give it away!

Seventh Day Baptist institutions are sadly handicapped today from want of the money which men were once well able to give; but which they clung to until they lost it. Had they freely given it when they might have easily done so, it would still be theirs in a most important and satisfactory sense. In such cases the loss fills the heart with regrets. The thought of what might have been brings sorrow to the soul, because the man finds that his hopes can not be realized. What he kept he lost. How much happier one must be when he can truly say, in a large and generous sense, "What I gave I have!"

Many a man would be no poorer than he is today if, years ago, when he was able to do so, he had placed a few thousand dollars in our college endowments. Had this been done, such a one would now be all the richer in soul and possess a happier heart.

Wealth That Endures If men of means could only be given telescopic vision to see the great good sure to come to the generations of the far-away future, from the money they place in trust for churches,

schools and colleges, there would be a wonderful change in the outlook for our crippled institutions.

In a few years, all that can be found of the wealth now in possession of the living will be located in the endowment funds of benevolent institutions. All the rest of their fortunes will be scattered and spent. Other names will hold the title, and no longer can the money or the lands, once owned by the people of today, be found doing good for them and in their name. In many cases the wealth accumulated by years of toil will be squandered and lost. Much of it will be likely to fall into hands that take no interest in the causes their fathers loved; so the means by which the people of today have the power to establish a noble and much loved college will be gone, and the golden opportunity will be past beyond recall.

Our great-grandfathers loved the cause of education. They sacrificed and toiled to found our older colleges and to provide permanent incomes by endowing them. By these gifts for benevolence they, being dead, yet speak.

Take the long list of honored names—now familiar as household words—found in the *Year Book*, from whose gifts in years gone by comes the annual income of Alfred and Milton; and tell us, if you can, in what better way could they have perpetuated their influence and made sure that their wealth would continue to carry on the work they loved and which they would like to do if they were living? Where else can you find any funds now standing for them that fairly represent them, or that can be said to promote, year by year, the denominational interests they loved? Indeed, if you desire to see the good work of your fathers still going on as they would like to have it go, you must look for it in their endowment gifts, and in the permanent funds they fixed for the use of the schools, the boards and the societies. What if they had failed to make these gifts? No matter how good may have been their intentions to make arrangements for benevolent purposes before they died, if for any reason death had over-

taken them before their hopes were realized, they would have been dead indeed! And we could not now look upon their funds and say, "By these our lost ones still live. Though dead their work goes on. Though their lips are stilled forever, their gifts are speaking with wonderful eloquence, and are bringing cheer and courage to the workers of our time."

We wonder how many Seventh Day Baptists will let their golden opportunity go by and die without providing for the work after they are gone.

When we realize something of the blessings that are constantly coming to our institutions through the benevolence of those who have passed from earth, we can but wonder that any one now living within the influence of a college like Salem, or Milton, or Alfred, can be indifferent to the demands of the hour and leave such schools in a death-struggle for existence, when a united and generous effort to save them would perpetuate their usefulness without impoverishing any giver.

Our schools all need money; but our youngest school is most needy of all. With its great crowd of young people seeking preparation for life's work, it would be a calamity for it to be driven to close its doors. The same is true of Milton and Alfred; but neither of them is in quite so critical a condition as is Salem. Somehow we can but feel that our people will rally to the rescue and save all our colleges for good work in centuries to come.

Our Hearts Turn Toward Battle Creek Ever since our people learned that President Daland had been obliged to give up his work and seek the help of the Sanitarium at Battle Creek, Mich., all hearts have been turned in sympathy and in hopefulness toward that place.

No question is oftener asked than, "Have you heard from President Daland?" All who know our dear friend and brother will hope and pray for his recovery. We are anxiously waiting for words from the Sanitarium regarding his case. A belated letter from Brother Jordan says: "The professors of the college, the students, the many warm friends of Dr. Daland in every way possible are doing everything that will relieve any anxiety on his part and help him regain his vitality and insure his presence with us for many years."

Thank Offering Gift For "Recorder" Fund In a letter from her pastor we learn that among the last things our loyal friend, Mrs. Schoonmaker, of Bradford, Pa., did before her death, was to request her husband to send what money she had in her "thank offering box" to her home church.

Thinking that the special fund to send the RECORDER to lone Sabbath-keepers who prize it and who are not able to meet the expense, would be the most appropriate place for such a gift, the pastor, Rev. Walter L. Greene, sends it for that purpose.

We shall miss the gifts and good wishes which for years have come from this friend, to help the various causes we love and which she always cherished.

A Pathetic Letter From Miss Jansz In Java A brief note from Miss Marie Jansz to Treasurer Frank J. Hubbard

brings news of her enfeebled condition which all RECORDER readers will be sorry to learn. We know that many will heed her request for their prayers that grace and strength may be given for every burden she may be called to bear. Her message which is on a postal card runs as follows:

DEAR BROTHER IN JESUS,

I received your draft all right, and my heart is overflowing with gratitude for all the love shown to me. The money helps me in the great expenses just now, as I had to pass through a very painful operation. There was danger of cancer coming out on my forehead. I have been away from my work for over a month now, and I feel very weak from loss of blood and pains and not being able to sleep. But our Lord has helped me wonderfully and I have received much love and goodness. Bless his name! I am going home in a few days; but, oh, I don't know how to do the work there! Will you all pray for me, please? I don't feel able to write to all the friends who have shown their generosity. I fear it will be a long time before I can write letters. May the Lord bless you richly.

Yours in him,

M. JANSZ.

In Glasgow they tell of a resourceful clergyman who is never at a loss for a re-tort. He was once called to the bedside of a very wealthy but stingy man.

"If," he gasped to the clergyman, "if I leave several thousands to the church, will my salvation be assured?"

Whereupon the divine responded: "I wouldn't like to be too positive, but it's well worth trying."—*Tit-Bits*,

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met for the June meeting in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 5, 1921, at 2 o'clock p. m., instead of June 12, the regular time, as on the latter date the Eastern Association will be in session at West-erly, R. I.

President Corliss F. Randolph presided. Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitor: Mrs. William Seward.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Budget Committee presented the following report:

SUGGESTED BUDGET 1921-1922	
Sabbath Reform Work:	
Holland, <i>De Boodschapper</i> , Rev. G. Velthuysen..	\$ 800 00
British Isles, Mill Yard Church	150 00
British Guiana, <i>The Gos- pel Herald</i> , Rev. T. L. M. Spencer.....	150 00
Pacific Coast Association, traveling expenses ..	100 00
Committee on Revision of Literature, books, supplies, etc.	150 00
Home Field Sabbath Evan- gelists:	
Salaries	\$750 00
Traveling ex- penses	250 00
	1,000 00
Vacation Religious Day Schools	750 00
	\$ 3,100 00
Appropriations for Publica- tions (in excess of in- come):	
SABBATH RECORDER	\$4,500 00
<i>Sabbath Visitor</i>	600 00
<i>Helping Hand</i>	350 00
Seventh Day Baptist Graded Lessons, Jun- ior Series	600 00
Seventh Day Baptist Graded Lessons, In- termediate Series ...	300 00

Tracts, general printing, mailing and postage. .	1,400 00	\$ 7,750 00
Missionary Work, joint with Missionary Society: Italian Mission, New Era, N. J., and New York City, Rev. A. Savarese \$	350 00	
Hungarian Mission, Chica- go, Ill., Rev. J. J. Ko- vats	240 00	\$ 590 00
Miscellaneous:		
Traveling expenses of representatives to Con- ference and associa- tions, and incidental expenses	300 00	
President, traveling expen- ses, stenographer, post- age, etc.	150 00	
Legal expenses, Treasur- er's expenses, steno- grapher, postage	150 00	
Secretary's Expenses:		
Salary	\$1,000 00	
Expenses, postage, etc.	250 00	
	1,250 00	
Office rent, storage, etc...	450 00	
Clerical Assistance	350 00	
Calista A. Sears, income Estate, Electra A. Pot- ter	325 00	
Denominational Files Com- mittee	100 00	
		3,075 00
		\$14,515 00
Deficit 1920-21, estimated.....		2,500 00
		\$17,015 00

SOURCES OF INCOME	
Income from Permanent Funds, Me- morial Board	\$ 3,900 00
Net income from Permanent Funds..	2,300 00
General Conference, associations, etc., collections	100 00
Forward Movement Budget Fund (In- creased from \$7,915.00)...	10,715 00
Total Annual Income	\$17,015 00

Report adopted.
Pursuant to correspondence from Secretary Shaw, it was voted that President Corliss F. Randolph be requested to represent the Board at a meeting of the Commission to be held near Shiloh, N. J., just previous to Conference. If unable to attend, President Randolph is hereby authorized to appoint a substitute representative.
The Committee on Distribution of Literature reported 2,388 tracts and publications sent out during May.

Secretary Shaw being on an official visit to Snow Hill, Pa., correspondence was received from him in the nature of a report, embodying a copy of the final follow-up letter sent out in the special distribution of literature now in hand.

The Treasurer reported a deficit of about \$2,700.00 on current expenses.

The Committee on Denominational Building reported progress in securing an architect and plans, and stated that title to the building lot will probably be taken during the present month.

Voted that the Building Committee be authorized to take such legal steps as may be deemed necessary to secure proper title to the property, and if necessary, incorporation under the laws of the State of New Jersey.

Voted that the Treasurer be authorized to dispose of Liberty Bonds at their market value, and apply the proceeds toward the purchase of the land or the erection of the building.

Voted that the Treasurer be instructed to pay to the Treasurer of a new corporation if formed, all funds contributed for the Denominational Building.

By vote the action of the Treasurer in entering an appeal against paying taxes on our religious literature in storage in Plainfield was approved.

Voted that an appropriation of \$75.00 be made to bind 130 copies of "Seventh Day Baptists in West Virginia" for placement in public libraries with other copies of our publications.

The Committee on Program for Tract Society hour at Conference presented the following report:

Wednesday, August 24, 1921, at Shiloh, N. J. 10.15 to 11.15 a. m.

Address—President Corliss F. Randolph, L. L. D., Newark, N. J.

Annual Statement:

Report of Treasurer, Frank J. Hubbard, Plainfield, N. J.

Report of Business Manager, Lucius P. Burch, Plainfield, N. J.

Report of Sabbath Evangelists, Rev. Willard D. Burdick, D. D., New Market, N. J.; Rev. George B. Shaw, Salem, W. Va.

Report of Corresponding Secretary, Rev. Edwin Shaw, D. D., Plainfield, N. J.

11.15 to 11.30—Worship, Meditation, Rest

11.30 to 12 m.—Addresses

Prof. Alfred E. Whitford, Milton, Wis.

Mr. Jesse G. Burdick, Dunellen, N. J.

2.30 to 3.00 p. m.—Open Discussion led by Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.

Respectfully submitted,

A. L. TITSWORTH,
ASA F. RANDOLPH,
OTIS B. WHITFORD,
Committee.

Report adopted.

President Randolph reported on the execution of an Income Gift Agreement between this Society and Daniel C. Waldo, of Venango, Pa., for \$2,000.00, on which 8 per cent interest is to be paid during the life time of either Mr. or Mrs. Waldo. The net proceeds of the above named donation to be used for the equipment of that portion of the Denominational Building to be devoted to historical purposes, and a bronze tablet shall be erected in such portion of said building to the memory of Calvin Waldo and Polly Ann Calkins Waldo, the cost of which shall not exceed \$250.00.

On motion the action was approved.

Voted that Corliss F. Randolph and William L. Burdick be a committee to prepare the bronze tablet as suggested in the Daniel C. Waldo Income Gift Agreement.

Voted that the expenses incurred by Corliss F. Randolph and William L. Burdick in connection with the above "agreement", be paid by the Board.

Voted that the Treasurer be authorized to borrow funds as may be needed to meet current expenses.

Voted that the expenses of Editor Gardiner in attending commencement at Salem College last week, where he delivered the Baccalaureate Sermon be paid by the Board.

Minutes read and approved.

Board adjourned.

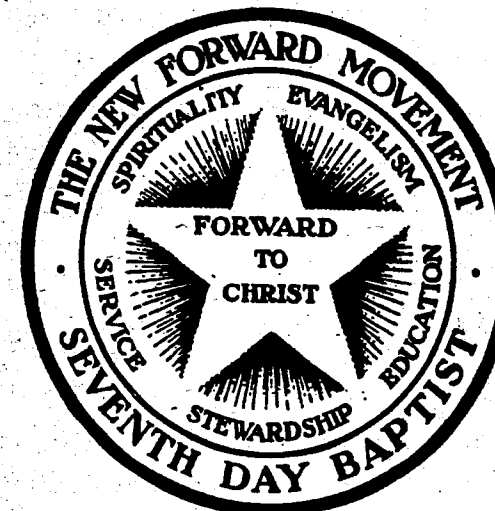
ARTHUR L. TITSWORTH,
Recording Secretary.

"Is there a finer way of showing sympathy than inviting some one to seek the highest kind of sympathy that the world knows? (See Matthew 11: 28-30.)"

"A life is useful if it inspires others—and this does not take genius; it requires simply good will and tact. And tact, after all, is simply good will put to work."

"A life patterned on that of Jesus of Nazareth is a life of self-control—and of power."

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

North Loup (1) (1/2)
Battle Creek (1) (1/2)
Hammond (1) (2)
Second Westerly (1) (1/2)
Independence (1/2) (2)
Plainfield (1) (1/2)
New York City (1) (2)
Salem (1) (1/2)
Dodge Center (1)
Waterford (1) (1/2)
Verona (1) (1/2)
Riverside (1) (1/2)
Milton Junction (1/2) (1/2)
Pawcatuck (1/2) (1/2)
Milton (1/2)
Los Angeles (1/2) (1/2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (1/2)
Farina (1)
Boulder (1/2) (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2)
DeRuyter (1)
Southampton
West Edmeston (1)
Second Brookfield (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke

First Brookfield (1/2)
First Hebron

Portville (x) (2)
Shiloh (x) (1/2)
Richburg (x) (1/2)

CHAPTERS IN EARLY SABBATH HISTORY BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

CHAPTER VII

In 1628 Theophilus Brabourne published his first defense of the Sabbath. Brabourne was a much abler writer than Traske, and during thirty years he wrote four volumes in defense of the Sabbath of the Bible. He dedicated his second volume, published in 1632, to the king, Charles I. This was a larger book than the first one, and was entitled: "A Defense of That Most Ancient and Sacred Ordinance of God's, the Sabbath Day". Gilfillin says that "if on neither occasion the author sounded the first trumpet to the fight, yet by his second publication he blew a blast in the ear of royalty itself, which compelled attention and provoked immediate as well as lasting hostilities".

It may be well to recall the fact again that the king and clergy of the Church of England were at this time endeavoring to restore Sunday to the place it had held before the Reformation, as simply one of the church's holy days. On it Christians were supposed to meet for worship, but after the services they might pursue their own pleasures and occupations. King James had issued a "Book of Sports", setting forth certain amusements which the people were encouraged to engage in on Sunday, which had outraged the Puritans.

Heylin, a clergyman in the Church of England, and one of the ablest defenders of this liberal position, published a stupendous volume on the subject a number of years later in which he discusses together the position of Traske and Brabourne. He calls them consistent Puritans, and says their "conclusions in the matter of the Seventh day Sabbath must necessarily follow the premises on which the Brownists rejected the communion of the Church of England." It will be recalled that it was a company of

these "Brownists" that came to America in the Mayflower, and who have been called since, the Pilgrim Fathers.

In discussing the consistency of the position of Trask and Brabourne on the Sabbath question with the Puritan movement, Heylin declares that "Saturday was as highly honored as the Lord's Day by the Eastern Churches, that the Lord's Day was only partly given to religious exercises, the rest to feasting; and that Calvin cried down dancing not because of the Lord's Day, but because of his opposition to the sport itself". (Sunday was given over to dancing and other worldly amusements.) He also says that the Ethiopians observe Saturday.

Of course the author's purpose is to condemn Puritanism, of which he considers Sabbath-keeping a logical part.

The position of this Churchman has been given here at some length because it fairly represents the position of the orthodox party during this interesting period of our history.

As might have been expected because of the nature of the subject and the fact of its dedication to the king, Brabourne's book stirred the ire of the powers that be. He was therefore called before the court of the High Commission. Just what transpired there is not clear from this distance. Heylin says, "He altered his opinion, having been misguided in them by some noted men in whom he thought he might have trusted." Gilfillin says, "He confessed his error and submitted to the 'Mother Church'." Cox says, "He quickly conformed to the Church of England, but that *his followers did not all accompany him back to orthodoxy*."

Following his alleged recantation he is reported to have said: "Nevertheless, if Sabbatic institution be indeed moral and perpetually binding, the seventh day ought to be sacredly kept."

This remark reminds us of the familiar one uttered in the same year by his learned Italian contemporary, Galileo. When forced by the inquisition to abjure belief in the Copernican theory of the earth, he is said to have stamped his foot on the earth indignantly muttering, "Yet it moves."

Whether Brabourne the Sabbatarian expressed the impatience alleged to have been evinced in the action of Galileo the astronomer, we may not say. He seems to have revealed the same tenacity for truth as he

believed it. He is accredited with the following judicious but self-revealing statement: "Take your choice. But in keeping the Lord's day and profaning the Sabbath you walk in great danger and peril, (to say the least) of transgressing one of God's eternal and inviolable laws, the Fourth Commandment. Otherwise you are out of all gunshot of danger."

Whatever may have taken place when he was brought before the High Commission, Theophilus Brabourne must be given an honored place among the faithful defenders of the Sabbath truth. As late as 1659 we find him writing in defense of the Sabbath. In 1660 appeared his last volume on the subject. The nature of the book may be judged somewhat by the title: "*Of the Sabbath day, which is now the highest controversie in the Church of England; for of this controversie dependeth the gaining or losing one of God's Ten Commandments, by name the 4th Command for the Sabbath day.*" Something of his character as well as his steadfastness is revealed in his preface to his defense of the Sabbath published in 1659. This is twenty-seven years after his experience in the High Commission, and he bravely writes as follows: "The soundness and clearness of this my cause giveth me good hope that God will enlighten them (the magistrates) with it and so incline their hearts to mercy. But if not, since I verily believe and know it to be a truth, and my duty not to smother it, and suffer it to die with me, I have adventured to publish it and defend it, saying with Queen Esther, 'If I perish, I perish'; and with the apostle Paul, 'neither is my life dear unto me, so that I may fulfill my course with joy'. What a corrosive it would prove to my conscience, on my deathbed, to call to mind how I knew these things full well, but would not reveal them. How could I say with Paul, that I had revealed the whole counsel of God, and had kept nothing back which was profitable? What hope could I then conceive that God would open his gate of mercy to me, who, while I live, would not open my mouth for him?"

Confident of the correctness of his position, and possessing the true Puritan conscience which held him true to his religious convictions however unpopular they might be, he dared to face persecution in this

world, if only he could meet God with a clear conscience.

(To be continued)

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for May, 1921

Forward Movement:	
Adams Center Church	\$ 45 00
First Alfred	429 58
Andover	23 00
Battle Creek	250 00
Berlin	17 00
Second Brookfield	75 00
Chicago	25 00
DeRuyter	105 00
Dodge Center	33 50
Farina	33 95
Hammond	4 85
Hartsville	10 00
First Hebron	150 00
Second Hopkinton	5 00
Little Prairie	30 00
Los Angeles	170 00
Middle Island	35 00
Milton	20 00
Pawcatuck	728 17
Plainfield	258 90
Richburg	16 00
Rockville	20 00
Waterford	87 50
Second Westerly	21 00
White Cloud	16 73
David C. Dorsey	5 00
Interest	5 71
	<hr/>
	\$2,720 89
Conference Expenses:	
Walworth	\$ 4 69
Salem	17 29
Albion	40 00
	<hr/>
	\$61 98
Scholarships and Fellowships:	
Walworth	\$ 94
Salem	3 46
	<hr/>
	\$4 40
Historical Society:	
Walworth	\$ 47
Salem	1 73
	<hr/>
	\$2 20
Seminary:	
Walworth	\$1 12
Salem	4 15
	<hr/>
	\$5 27
Alfred College:	
Walworth	\$ 4 69
Salem	17 29
	<hr/>
	\$21 98
Milton College:	
Walworth	\$ 4 69
Salem	17 29
	<hr/>
	\$21 98

Salem College:	
Walworth	\$ 4 69
Salem	17 29
	<hr/>
	\$21 98
Ministerial Relief:	
Walworth	\$ 4 69
Salem	17 29
	<hr/>
	\$21 98
Woman's Board:	
Salem	\$ 17 29
Albion Home Benefit Society	33 33
Berlin Ladies' Aid Society	27 00
Adams Center Ladies' Aid Society	95 00
	<hr/>
	\$172 62
Young People's Board:	
Walworth	\$ 1 87
Salem	6 92
	<hr/>
	\$8 79
Sabbath School Board:	
Salem	\$6 23
Denominational Building:	
Walworth	\$14 05
New York (bond)	50 00
	<hr/>
	\$64 05
Tract Society:	
Walworth	\$ 6 56
Salem	24 25
Los Angeles	10 00
	<hr/>
	\$40 81
Georgetown Chapel:	
Walworth	56
Salem	2 08
	<hr/>
	\$2 64
Boys' School, Shanghai:	
Walworth	\$2 25
Salem	8 30
	<hr/>
	\$10 55
Girls' School, Shanghai:	
Walworth	\$2 25
Salem	8 30
	<hr/>
	\$10 55
Missionary Society:	
Walworth	\$ 16 48
Salem	60 84
Los Angeles	30 00
Los Angeles (For Pacific Coast)	30 00
Albion (for China)	10 00
	<hr/>
	\$147 32
Total for various funds :	\$625 33

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.
May 31, 1921.

"Who walks with God walks on the path of usefulness."

NEW FAMINE CRISIS IN CHINA CALLS FOR UTMOST AMERICAN AID

DR. FRANK MASON NORTH

From information now at hand, it is clearly evident that instead of reaching at an early date a point where no further help will be required from America by the starving victims of famine in North China, we are, in fact, at a point where the most earnest and strenuous effort at fund-raising is required.

Having saved millions of these people through the long winter months, it would be an irretrievable disaster and a matter of inexpressible regret if we should now lessen our efforts; it would mean that we should throw away a large part of the value of the entire effort of the past.

We must continue to feed these people or let the very ones to whom our food has gone for months die in the closing weeks of the famine period.

It is evident from the report made by the American Committee for China Famine Fund that the response of the churches thus far has been excellent. This in itself is an added reason why effort should be continued, and means used to secure funds with which to provide relief.

I can not find words strong enough to express my own feeling as to the urgency and importance of the situation in the weeks immediately before us.

PRESIDENT HARDING PLEDGES AID IN RENEWED FAMINE APPEAL

CHINA FAMINE SERVICE

President Harding again showed his deep interest in the effort America is making to save the lives of starving famine victims in China, when, on June 1, he received at the White House forty prominent men from different parts of the country who had volunteered their services in a renewed appeal in behalf of those still destitute.

"I am indeed glad," he said, "to have been of any service to this most appealing and worthy cause, and I mean to do everything in my power to help it."

The members of the delegation addressed by the President were in Washington attending an all-day conference preliminary to a series of speaking tours, under the auspices of the American Committee for

China Famine Fund. These tours began the following day in several cities and will be continued for about a fortnight. They were inspired by the new famine crisis in China resulting from the continuing drought in the province of Chihli, where 2,000,000 men, women and children will remain dependent until August on relief from America.

The delegates were introduced to President Harding by Rev. William Hiram Foulkes, Secretary of the New Era Movement of the Presbyterian Church, who expressed thanks for the President's cordial co-operation as shown by his reappointment of the American Committee, and the issuance of a statement appealing to the generosity of the American people in behalf of the starving in China, within a few days of his entering the White House.

At the morning session the delegates were addressed by Alfred S. Sze, Chinese Minister to the United States; and a reception for the delegates was held at the Chinese Legation later in the day.

OF WHOM THE WORLD WAS NOT WORTHY

One of the largest, if not the largest, religious migrations of modern times, is that of the Mennonite movement from Canada to Mississippi. They are taking this step because the Canadian government has passed laws compelling them to send their children to public schools, and because of other educational and religious restrictions imposed during and since the war. These restrictions are largely due to the fact that these Mennonites use the German language. They number something like 150,000 in Canada, and their agents have purchased more than 100,000 acres of land in the southeastern part of Mississippi, near the Alabama border, and have taken options on a hundred thousand more. The church is an anti-war organization which originated in Holland, from which it spread to Germany, and was driven from there because of its objection to war. It went to Russia in the latter part of the Eighteenth Century; and during the Nineteenth Century came to America, the larger part of them settling in Canada. Arrangements are being made for a large number to move to Mexico also.—*The Baptist*.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

TRACT AND MISSIONARY SOCIETY NOTES

The following is from a letter just at hand from Sister Marie Jansz, of Pangoengsen, Tajoe, Java:

"I have always appreciated very much the help that was given to me, and I have always felt very thankful for the love that was shown to me. Now I have just passed through an operation, I am so weak, and don't know how to do the work. I should be so thankful for a real help, some one who would be willing to do humble household work and relieve me in that. Brother Vizjak is doing his best now; but I need the help of a woman. Please prayer for me earnestly, and our Father will answer."

Rev. S. S. Powell, pastor of the church at Hammond, La., in a letter from Peshtigo, Wis., writes, "The Hammond Church had voted me a vacation, that my wife and I might go on a visit to her two sons within her vacation. Her school always opens in July. We came away May 24." At Walworth, Wis., Brother Powell was present on Sabbath Day, and took part in the services of Memorial Day together with Pastor Gerald D. Hargis. He plans to be present at the commencement exercises of Milton College. At Peshtigo, Wis., he and Mrs. Powell are visiting her son, J. H. Stillman, who is superintendent of the public schools of that place. His letter closes, "I feel that this vacation will do us both good, and make us better fitted for work when we return home. The interest in the Hammond Church is truly excellent. A very fine spirit of faithfulness prevails in the congregation. I thank you for having the *Missionary Review of the World* sent to me."

NOTES FROM THE SOUTHWEST

REV. R. J. SEVERANCE

After spending three weeks with the home church during which time he preached twice at the Trammell schoolhouse and also cooperated with the other pastors in an evangelistic campaign being held in the audito-

rium in Gentry, the missionary departed on April fourteen for Belzoni, Okla., to fill the usual monthly appointments with the Rock Creek Church. In connection with the preaching service on Sabbath afternoon, they celebrated the "Lord's Supper" together with the "service of humility", feet washing. The members of this new church feel that the instruction of Jesus as recorded in John 13: 14 has application to disciples of today, and the writer is sure they were blessed in this service. On Sunday, the writer went to a schoolhouse about eight miles away and preached in the afternoon to a congregation of about forty. One of our Seventh Day Baptist families lives in this neighborhood.

From Belzoni, the missionary went to Little Prairie, Ark., to assist Brother C. C. Van Horn in some extra meetings for a few days. He stopped at three places on the way to call on L. S. K's; at Benton, Ark., to visit Mr. and Mrs. Marion Spinks and family; at Little Rock to visit "Uncle Billy" Gardner who is in the Confederate Soldiers' Home, and at DeWitt, Ark., to visit Deacon Ray Munroe and son Olney. You will remember that the wife and mother was accidentally killed by a runaway team a few months ago.

The ten days spent at Little Prairie were busy ones, with visiting and preaching. Twelve preaching services were held, and two members received into the church by baptism, one of them a convert to the Sabbath. Conditions there are more favorable than they were a year ago. The society is small but the faithful few are loyal in their support of the work and the workers. They are looking forward with pleasure to entertaining the Southwestern Association in September and are already making plans for this gathering.

Leaving Little Prairie May second, the writer went to Memphis, Tenn., where he spent a day and two nights in the Threlkeld home. It is always an inspiration to visit these faithful followers of Christ who are so loyal to the Sabbath. Another stop was made at Colt, Ark., to visit Brother and Sister Larken Hunt, the remnant of what was once the Crawleys Ridge Church. They had not seen a Seventh Day Baptist for five years and had about made up their minds that they were forsaken if not forgotten. It seemed to the missionary that the six-mile

walk from the station (which lengthened into eight by getting off the road) would never come to an end. The afternoon sun was scorching hot and the traveling bag grew heavier every mile of the way. But the welcome he received and the tears of joy in the eyes of those saints of God dispelled all thoughts of weariness. The longing desire to hear another sermon by a Seventh Day Baptist preacher induced this one to change his plans and remain the second night. During the day he called at all the homes in the immediate neighborhood and gave notice of the meeting for that night which was well attended.

Many RECORDER readers will remember that the missionary has written about a group of Pentecostal Sabbath-keepers near Lonoke, Ark. He visited them again on this trip remaining from Friday until Monday. During this time he visited in their homes and preached three times to congregations ranging from thirty-five to sixty. He was received very cordially and urged to return whenever possible. These people are loyal to the Sabbath and are very much interested in promulgating the Sabbath truth.

He returned to Belzoni in time for the monthly appointments, May twenty to twenty-two, and preached six times to congregations ranging from twenty-five to one hundred and twenty-five. Arriving Friday morning and learning of the "Closing Day Exercises", with picnic dinner, at the Friendship schoolhouse, two miles from Belzoni, the missionary decided to attend. During the noon hour he was approached by the principal of the school with the request that he deliver a baccalaureate sermon in the afternoon. The writer never refuses to speak a word for the Master and thus your humble servant was privileged to give a gospel message to a large company of pupils and patrons.

At eleven p. m., May sixteen, the missionary stepped off the train at Gentry after an absence of nearly five weeks during which he had traveled about 1,500 miles. Of this distance he traveled forty miles on foot; thirty-five miles on horse-back; ninety miles in horse-drawn vehicles, mostly farm wagons; one hundred and thirty miles by automobile and the remaining distance by train. He preached twenty-four times; officiated at one communion service; baptized two people; made seventy-six visits and calls

and distributed about 1,000 pages of literature.

The first thing to engage his time, after returning from a trip such as just described, is to care for the accumulation of mail that needs his personal attention. In the two weeks since his return he has preached twice at the Trammell schoolhouse; given a talk at the Memorial Day exercises in the cemetery besides performing the regular routine work connected with the local church.

Gentry, Ark.,
May 31, 1921.

THE PACIFIC COAST FIELD

GEORGE W. HILLS

Our field on the Pacific Coast extends from British Columbia on the north, to the Mexican border on the south. Necessarily Idaho is added to the Coast States as a portion of our territory. Last season it required more than nine weeks of time and over 5,000 miles of travel to make the pastoral calls on the field. The field is no smaller this year, but the demands appear to be increasing.

"Lift up your eyes, and look on the fields, for they are white already to harvest." Truly, "the harvest is great, but the laborers are few." It seems that the burden is upon us, to "pray that laborers" may be raised up and sent out into the great fields that are so sadly in need of the gospel of life in Jesus. This is not only a great field geographically, but it is great in interest and possibility and opportunity for Seventh Day Baptists.

For several years I could not secure a public hearing on the field, except in a very few places. But last year many First Day people urged that I should preach to them. They had become wearied and disgusted with the teachings of cults and rationalists and other false teachers, until they were hungry for the "real Bible"—the Word of God. They wanted to be told about the Savior who saves, his blood that atones, and about the "new birth" as Jesus taught it to Nicodemus.

Several weeks before I left home for the trip, I received word, through our only representative in a northern city, that a union church building, which had not been used for months, would be opened for our

use as long as I could remain with them. Their only stipulation was, that I should preach to them "the real Bible".

They had never seen a Seventh Day Baptist, excepting our man, who lives among them. He had told them of my intended visit to their city. I preached for them; and when I came away, they repeatedly expressed the desire for me to return this year. There are other places of similar interest. Some people fully acknowledged the Bible claims of the Sabbath, and others are willing to talk on the subject. On that trip, I preached twenty-six times and gave thirty-two Bible readings.

In one place I ran into one of the worst nest of infidels I ever saw. What do you suppose I found in the midst of it? There was a loyal and true Seventh Day Baptist, as bright and as hopeful as any to be found. I very much doubt if more loyal and true Seventh Day Baptists can be found any where, than can be found on this field. They are widely scattered, and it requires a great amount of hard work to reach them, but they are of great service to the cause and a great comfort to the roving pastor.

But this field is too great in interest and importance fully to explain and describe in a brief letter, as this is intended to be.

We have tried many plans for getting a better grip on the work in this city, with but slight results, until now, there is the greatest hopeful interest since my coming here. For about three months I have been conducting Sunday night meetings, more especially for the welfare of our immediate neighborhood. They have been thoroughly advertised by hand-bills, posters and by personal invitations. The meetings are not attended by large crowds of people; there are too many "movies" in the vicinity for that. But the interest is very good and growing.

I very greatly regret that I must leave these home interests to go out on the field. The work here is entirely suspended while I am away, excepting our Sabbath school. Leaving it all in this way, brings a great loss to the local work, that is already organized, established and growing, in interest. We ought to try to hold all we can get, for conditions and influences are strongly against us, and it is very difficult, at best, to make headway.

I sincerely hope that I have made it very evident that we are greatly in need of an-

other man on this field. There is abundant work for him and us. The field is really great, hopeful and inviting, and increasing in interest and opportunities.

I am greatly burdened in heart, for both this Pacific Coast field of our scattered ones, and for this church. I fully trust that in your prayers, this great and growing Pacific Coast work will be given a place.

May Heaven's fairest smile, and our loving Father's choicest blessings, the Holy Spirit's inspiring and guiding influences, and our loving Savior's richest benedictions rest upon the sessions of the Missionary Board, that they may be thus made a great source of uplift and power to you and your work in the Master's harvest field.

WHAT CAN MOTHERS DO?

DEAR EDITOR GARDINER:

On one of my occasional opportunities to see copies of the RECORDER, I was immensely pleased to see your position on the tobacco question, and to have you lay the blame for the prevalent cigarette habit where it belongs—on the women who gave cigarettes to thousands of young men in the U. S. Army. It pained me greatly at the time, and prevented my working with or joining the Red Cross. I have been equally pained to see cigarette advertisements gaining prominence in magazines of one-time high moral and religious standing and correspondingly pleased to read your editorial opinion. Three men in our neighborhood have recently quit tobacco and their progressive improvement in manliness is very evident. Being a woman I can say of my own sisters in the world at the present day, that it seems to me they do not realize their influence, nor judicially exercise it.

For instance: They have encouraged the tobacco and cigarette habits, which weaken man's moral character, in a wholesale degree; and now they are framing an amendment to the Constitution to regulate morality, which sounds innocent enough, but refined people who know, say this proposed amendment is framed by advocates of feminism and free love. A lady recently returned from Washington, D. C., says she trembles for the future of the moral sanctity and legitimacy of the home life, for one section of the proposed amendment provides that every married woman shall have the

right to retain her maiden name, choose her own domicile, and enjoy all other provisions she enjoyed as a single woman. I feel that every one who values the moral standards bequeathed by our Pilgrim ancestry should prepare to maintain them in the face of this flood of femininism, which like a wolf skulks about in the mantle of woman's rights. And inasmuch as you have stood for whatever nobility there is in woman's suffrage and discussed it editorially, it seemed best for me to add a few words to my tobacco discussion to let you know how the true and good women feel about the almost crushing burden the advocates of woman suffrage are forcing upon home-loving citizens. My sympathies are with the mothers who do not want their boys to smoke, or contract associated immoral habits, but what can the poor mothers do, when "everybody smokes"? Like John Burroughs, the lately deceased naturalist, I prefer men and mountains that do not smoke; and I believe our God is able to deliver us from the impending calamities of both, if we have a live faith in him.

Wishing all who love the Master's kingdom a constant renewal of Divine courage, I am

As ever,

LOIS R. FAY.

Princeton, Mass.,
May 21, 1921.

"REVIVING THE BLUE LAWS"

ROBERT B. ST. CLAIR

Under the above caption, a weekly sermon by N. A. McCune is published in *The Michigan Farmer*, Vol. CLVI, No. 22 (May 28, 1921). The article is a plea for one day's rest in seven.

It is interesting to observers of the Seventh Day Sabbath in that it points out the existence of a Sabbath prior to the days of Moses, and clearly states the practice of the early Christians to observe the Sabbath and not Sunday, at first.

Mr. McClune alleges that "long before the law of the Sabbath was given through Moses there was a rest day kept by ancient peoples".

Concerning the Hebrew times, he writes: "Then came the Ten Commandments requiring the Hebrew people to observe the Sabbath."

In marked contradistinction to the teach-

ing of the Westminster Catechism as to the "change" of the Sabbath is that of Mr. McCune: "By and by Christ came, and after the resurrection very gradually there came a change into the day of rest. Slowly the day of rest was changed from the seventh day to the first day or from Sabbath to Sunday. There was no command to do this. . . . At first many Christians, especially Jewish Christians, observed the old Sabbath, then some observed both the seventh and the first day. After a good many years especially among the Gentile Christians, the seventh day was dropped as a day of worship and all was centered on the first day. . . . But there was no compulsion about it. A man was urged to keep the day he preferred. . . . It was affection for their Lord that prompted the early Christians to keep the first day of the week. There was wonderful liberty in this. They did not have to keep that particular day."

One might almost think that Mr. McCune had been reading certain of the Sunday School quarterlies' comments upon a lesson which had for its text, "Remember the Sabbath day to keep it holy", and which was misapplied to Sunday by many of these quarterlies, for, says Mr. McCune: "It is hardly justifiable to quote the fourth commandment in defense of the Christian Sunday, 'Remember the Sabbath day to keep it holy'. The Christian day of rest was a new institution and rested on other grounds for its authority."

As Brother Bond recently said, "Modern scholarship makes untenable the theory of the transference of the Sabbath from the seventh to the first day of the week." Mr. McCune's article is an additional evidence of the truthfulness of Brother Bond's statement, and his liberality expressed concerning the option to observe either the first or seventh day is appreciated by our people in Michigan.

Memorial Day, 1921,
8044 Harper Avenue,
Detroit, Mich.

"A CHILD AND I"

The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
Among the wise, the worthy and the great!
I only ask that softly hand in hand,
A child and I may enter at thy gate.

—The Baptist.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

ENGLISH BIBLE FOR COLLEGE ENTRANCE

PROF. W. C. WHITFORD

For many years friends of the English Bible have labored for its recognition as a college entrance subject. They have met with many difficulties. On the one hand they have had to meet the prejudice of those who think that credit for work in English Bible is simply a substitute of piety for learning; and on the other hand they have had to combat the theory that when the Bible is being studied any sort of a desultory method is good enough. But educators have been coming to see that the literature of the Bible is as well worth the attention of the student as the other masterpieces of English literature. The fact has been established also that the study of the Bible has a cultural value, even if there is some religion connected with it.

The friends of the Bible schools have also aroused church people to the fact that the Bible deserves careful and scientific study, and that it is not irreverent to give it such study. We do not exhaust the possibilities of the value of a scripture passage when we inquire verse by verse what are the lessons suggested for our conduct today.

A few years ago a commission on Definition of a Unit of Bible Study for Secondary Schools came into being through the cooperation of the Council of Church Boards of Education, the Religious Education Association, the International S. S. Association, the Federal Council of Churches of Christ in America, the Association of Biblical Instructors in American Colleges and Secondary Schools, and other agencies interested in Bible study.

This Commission in its report two years ago took a forward step in the presentation of courses in outline which they recommended for the acceptance of colleges for units for college entrance. The suggestions of this Commission have been accepted by the colleges with great readiness. Today it is

possible for a student who knows something about the Bible to go to any one of more than two and hundred and fifty colleges and to present his credentials in Bible study, and have them accepted for college entrance on just the same basis that he would present credentials in English literature or algebra.

What is needed now is that secondary schools and church schools should arise to the opportunity. Not one in a hundred of our high schools offers instruction in English Bible. It is plain that we must look to Sabbath schools and Sunday schools to meet this opportunity. But as yet the church schools are only beginning to arouse themselves to the necessity of graded instruction. Most schools lack also the necessary reference libraries and other equipment, and teachers have not been trained for their work. Time-honored custom has also seemed to limit the study hour to twenty minutes or so.

The colleges have made a generous response to the appeal for entrance credit for work done in English Bible. With a little added enthusiasm the Bible will be coming into its proper place in the academic curriculum. Boys and girls are willing to study the Bible and give the work adequate time and attention when they find that school and college authorities will give the same credit for it as for other work well done. It is the part of churches and parents and boards of education to furnish the proper teachers and the necessary equipment.

MILTON COLLEGE

This current week Milton College is celebrating its commencement week, a program for which follows (the editor of the Education Society's Page wishes he was going to attend):

MILTON COLLEGE
COMMENCEMENT WEEK
1921

- | | |
|----------|--|
| June 10, | Friday, 8 p. m., Address before the Christian Associations by Rev. S. A. Sheard. |
| June 11, | Sabbath Day, 8 p. m., Joint Session of the four Literary Societies. |
| June 12, | Sunday, 8 p. m., Baccalaureate Sermon. |
| June 13, | Monday, 8 p. m., Annual Exercises of the School of Music. |
| June 14, | Tuesday, 2.30 p. m., Alumni Baseball Game. |

- June 14, Tuesday, 8 p. m., Shakespeare's "Merchant of Venice."
- June 15, Wednesday, 9 a. m., Alumni Tennis Match.
- June 15, Wednesday, 2.30 p. m., Class Day Exercises.
- June 15, Wednesday, 7.30 p. m., Meeting of the Board of Trustees in the Davis Room.
- June 15, Wednesday, 8 p. m., High School Commencement Exercises in the Union High School Auditorium.
- June 16, Thursday, 10 a. m., Commencement Exercises. Address, "The Mind of Democracy," Professor H. M. Barbour.
- June 16, Thursday, 1 p. m., Annual Luncheon followed by Meeting of the Alumni Association.
- June 16, Thursday, 8 to 11 p. m., Senior Reception in the Gymnasium Auditorium.

Just now all hearts in the denomination are turned toward Battle Creek and are praying that President Daland's brave fight for life may be crowned with success. The reports from the sick room are not encouraging. As just one indication of what he means to Milton, I take the subjoined item from the Chicago correspondent of the Milton Junction *Telephone* of about three weeks ago:

- President and Mrs. William C. Daland passed through the city last Thursday night. They were met by Dr. Post and Dr. and Mrs. E. H. Lewis and assisted across the city. The Milton seniors not only saw him off at the Janesville depot but gave him a purse containing \$500, as a token of their love and good wishes. All his many friends hope for speedy improvement in health under Battle Creek treatment.

The following clipping taken from the Milton College *Review* for May 19, 1921, will interest a number of the RECORDER readers:

A. B. CROFOOT, TO BE INSTRUCTOR

For the coming year, the teaching of mathematics and physics is to be strengthened by the addition of an instructor in that department. At the last meeting of the Board of Trustees, Mr. A. Burdet Crofoot, of Alfred University, was appointed as an instructor in physics.

Mr. Crofoot is a member of the senior class in Alfred University, and has been assistant in the physical laboratories of that institution for two years. He is the son of Rev. Jay W. Crofoot, the head of the Seventh Day Baptist Mission in Shanghai, China.

Mr. Crofoot will have direct charge of all the work in physics, besides assisting, as his time permits, in the teaching of classes in mathematics.

With this enlargement in the department of Physics, it is expected that the trustees will also materially increase the equipment for the physical laboratories.

INNER PEACE VERSUS OUTER PEACE

HELENA CRANDALL, ALFRED COLLEGE, '23

(An oration delivered in the Dr. Thomas World Peace Prize Contest; Alfred College, April 7, 1921)

At the present time we have World Peace. Our armies and navies are reduced to a peace basis, our warships are dismantled; there is in effect the Armistice and the peace Treaty of Versailles, these two govern the International Relations of the world today. There is a cessation of hostilities, armies are not in the field opposing each other. If we have to consider the world as either at peace or war, then we must say it is peace; but if we take individually each man, then we find there is no peace. So taking this idea of peace without peace, we realize there is an inner peace and an outer peace.

For example let us take the case of one particular man. This man says to himself, I am angry at my neighbor but I will not kill my neighbor because that would not be right, rather I will forgive him and love him. The written laws of the land command he must not kill his neighbor. This first peace caused by the man deciding in his own heart and mind that he will not commit a certain deed because it is wrong, let us call Inner Peace; a peace which must first be within the heart of each man. The second peace brought about by the command of the law, let us term Outer Peace; a peace which the people are compelled by exterior forces, to keep.

Forced peace, which this outer peace is, is never a success. This is because forced peace is a peace which the people are compelled to keep, a peace which they do not always believe in; and they do not have peace within themselves, therefore at the slightest opportunity they will fail to keep this peace. I will now explain to you how the World War is a most striking example of this failure. In 1815 Switzerland was neutralized, in 1867 Luxemburg, and in 1907 Norway. In 1839 the Belgium Neutralization Treaty was signed by Prussia, Austria, Russia, England and France. This treaty stated that Belgium was neutral country; and declared that the signers of the treaty would not make war on Belgium, and that in case of war between Prussia, Austria, Russia, England or France, none of the signers would in any way trespass on the rights of Belgium. In 1899-1907 The Hague

conventions sanctioned the Belgium Neutralization Treaty. We had now reached the place where by International Agreement the people were compelled to observe a state of peace.

Did this forced peace long endure? It did not. Each individual man in his own heart did not have contentment and a sense that he was doing right; and this beautiful veneer of peace could not last because there was no firm foundation beneath it. Germany called the Belgium Neutralization Treaty a "scrap of paper" and felt that she was doing no wrong in violating its agreements, for in her heart she did not have the spirit of peace and the law of love which alone make this exterior peace possible. Allowing that Germany's plan was to crush the world and then force peace upon the people,—was that plan successful? We all know the answer, our intellectual beings were not in sympathy with this kind of peace, and so we rebelled against it.

The world conquered Germany. By strength of arms Germany was compelled to submit to peace at our terms. But in the heart of each German there is no peace, there is discontent, dissatisfaction, and possible hatred. To all outward appearances we have peace with Germany, peace maintained by a rifle barrel and the starvation of the German people. By force of arms Germany tried to conquer the world; by force of arms the world conquered Germany. Today we are keeping peace with the German people by starving them, if Germany had conquered us she would probably have used the same methods to keep peace in the United States. If the world recalls their armies from the occupied German territory, and gives food and clothing to the starving German people,—what will happen? What will happen undoubtedly depends on the spirit in which the world withdraws its troops and feeds the starving German people. It must be done in a spirit of forgiveness, of love, and of sharing. Then we shall have peace by love, whereas we now have a cessation of hostilities by force.

Today, in Turkey a cessation of hostilities is being maintained by force, by the murder and persecution of the Armenian people. The Turks want peace within their realm, they think they can have peace by compelling it. We see the result, they have

no peace, and they never will have peace by force.

In Russia, under the Czar, the government policy was so strict and so heartless that the Russian people were forced into a state of inaction called peace. The people's lives were ruled by force, brotherly love was unknown in the conduct of the rulers to the ruled. But nevertheless the Russian people had the spirit of peace and love within their hearts, they wanted peace brought about and maintained by brotherly love. They sought peace, they rose up and threw off the yoke of the Czar, and established a form of government in which they endeavored to embody the Golden Rule. But here entered into their hearts and minds Bolshevism—the desire for personal gain. Their common sense and control left them. They forgot they loved their fellow-men; they became selfish; and today among these same Russian people we have strife and civil war caused by the selfishness of each individual man. If, instead of letting selfishness enter in and govern their actions, they had maintained their reason, kept in their hearts brotherly love and forgiveness, and so have been guided by this love, they would have attained their goal—peace.

If selfish individualism is the spirit of this age then Bolshevism is its outward manifestation. Bolshevism is selfish and desirous of personal gain; opposed to Bolshevism is brotherly love, unselfish and guided by the principle of the Golden Rule.

Bolshevism is that destructive element expressed in the present turmoil in Russia, Hungary and Germany, in the anarchist plots all over the world, and in the strikes of the radical labor unions. Bolshevism is saturated with the desire of personal gain, and has for its motto: "Each man for himself and get all he can." The Bolsheviks are called Reds.

Brotherly love is the desire for peace through love and the application of the Golden Rule. It is peace with yourself and peace with your fellow-men; it includes forgiveness and is love. First the individual man must have within his heart love and a desire for peace, then he, accompanied by this love, must carry through this peace. This is brotherly love. Sometimes we call this democracy, sometimes Christianity.

At the present time there is a great danger threatening the whole world, threat-

ening America, which we deem the leader of the world. This danger is that Bolshevism will triumph. This terror the government is trying to quell: (1) by the suppression of Red literature, (2) by the restriction of immigration, (3) by the deportation of dangerous aliens, and (4) by the Americanization of the foreign element in our country. These first three methods will never be successful for they embody the principle of forced peace; the last method is the principle of peace by the law of love. It is through brotherly love that we are going to overcome this danger, that we are going to win these Bolsheviks over to the side of democracy.

We must react toward our present situation wisely and intelligently. America is called the melting pot of the world, if this statement is correct and if we are going to uphold the principle for which America was founded, then we must welcome to our shores whoever comes and must teach them the meaning of the title "American Citizen". Instead of feeling superior and excluding from our presence these aliens we must have a desire to bring them up to our standard of morals, culture, political equality, and self-government. In doing this we may lower ourselves a little, but these foreign-born citizens will attain a so much higher plane of citizenship, that the insignificance of our depreciation will be lost in the magnanimity of their gain; which will also be our gain since we are a part of the nation that will be a better America through their being better Americans. Brotherly love, applied in the United States is the process of teaching the foreign-born the idioms not only of our language but of our thought; of familiarizing them with American traditions and American ideals, and of encouraging action in harmony with such teaching, and can be accomplished by at least four different methods, namely, movies, schools, industries and social unions; or by a combination of these methods.

Through the "movies" we can express the spirit of brotherly love toward the foreign-born inhabitants of the United States. It can not be denied that the greatest amusement of the people of America, is "going to the movies". There the story is told not by words but by actions, and so these people in the audience who can not read English can get the story by observing the pictures

shown on the screen. Every one must have amusement, and is it not better that that amusement should be uplifting as well as entertaining, instead of demoralizing and dangerous as is the fiery outburst of the soap-box orator who speaks in his mother tongue? So let us have good "movies", "movies" which will influence people to pure and noble thoughts and actions; and let us encourage the United States' non-English-speaking citizens to attend these "movies".

Brotherly love exemplified in the schools of today will make the men of today and of tomorrow wise, earnest, and law-abiding citizens. Today we have what we term Americanization schools for the foreign-born men and women. These schools teach reading, writing, and speaking English; and thus make it possible for these people to discuss and understand the American problems of today. Now, in nearly every State of the Union all children are compelled to go to school a certain amount of time, and among the school children we find a large per cent of foreign parentage. All these children learn to read, write and speak English; and are imbued with the ideals, traditions, and principles of Americanism. It naturally follows that these children will be Americans.

American industries must be manned by Americans. A large per cent of the laborers employed in the manufacturing concerns of the United States are of alien birth. Many of these laborers know almost nothing of English, and because of this lack of knowledge fail to be Americans. At least forty per cent of the shops make no effort to teach these people the English language, and make clear to them the meanings of Americanism. Thus, because of this predominance of alien thought and words, the industries take on a foreign structure and character. It is needless to say this is very unpleasant and very harmful and a remedy must be found. The remedy is within the industry itself and must be a sincere friendship of brotherly love with the employees.

Social unions is a means by which we can remodel immigrants into Americans. A social union aims to improve by personal contact the material and spiritual condition of the lower classes. The success of this social union depends upon the spirit in which the help is given, unless we are careful the one assisted will resent the assistance. We must

put ourself in the place of the person we are assisting and render the right help in a spirit of warm-hearted friendship.

Thus we see that the movies, the schools, the industries, and the social unions are each a means for the making of aliens into Americans; then it must be that a combination of all these methods will be the quickest, surest, and most complete means for the triumph of brotherly love. But of each method, and of the combination of all, the success depends upon the sincere friendship of each man, woman, and child. When instead of "hunkie", "dago", and "wap", we say "you" and "fellow-citizen"; when the "foreigner" is replaced by "American" then brotherly love will operate.

Brotherly love makes possible the attainment of World Peace. Brotherly love which is the attaining of peace through each man's believing in and practicing the law of love, alone, can make World Peace. Brotherly love must overthrow the greatest obstacle of World Peace, Bolshevism. Brotherly love, a law given to us 2,000 years ago, put into practice in 1921, will work out our salvation for World Peace.

CHIEF JUSTICE WHITE—GREAT JURIST AND GREAT CATHOLIC LAYMAN

The following editorial on Chief Justice White appeared in the New York edition of the *American Issue* published by the Anti-Saloon League of New York on May 28, 1921:

In the death of Chief Justice Edward D. White of the Supreme Court of the United States, the nation has lost a great man and efficient public servant—one of the great Chief Justices.

From fifteen to twenty years ago there was a growing cult in certain portions of the population that the Supreme Court of the United States was the bulwark of special privilege and a menace to national progress. That cult ceased to thrive a number of years ago, and the Supreme Court of today is looked upon as a deeply respected and mighty instrument of national justice and an upholder of sane progress. To no man is this very gratifying change more due than to Chief Justice White. Believing thoroughly that the Supreme Court of the nation should keep pace with enlightened public opinion, he labored incessantly and

most painstakingly to make the Court over which he presided fulfill that ideal. This was not done by wrenching in any way the precedents of the Court, but by widening application of the most fundamental of the Court's long-standing precedents.

Those who have believed in and have supported Prohibition of the beverage liquor traffic may well be thankful that a jurist of his capacity and vision presided over the Supreme Court during the stormy years of the Federal phases of the Prohibition struggle. His opinions on Prohibition legislation were always models of lucidity and impregnable in their buttressings of fundamental principle and true legal precepts.

Through this Catholic layman the Catholic Church has made a far-reaching contribution to the welfare and progress of the nation, and his memory will grow greener with the years by reason of the character of the services he has performed.—*Publicity Department, Anti-Saloon League of New York.*

The Cosmopolitan Club, an organization of foreign students attending college or university in New York City, has developed a highly significant ceremony which in its club meeting it observes once a year. Members call it "the candle ceremony". A long line is formed with one representative from each of the various nationalities included in the club; at the last observance the line comprised forty-four persons. Each participant holds in one hand a candle; in the other, a placard bearing the name of his home country. Beginning at the right of the long rank, the first student touches his lighted candle to the unlighted candle of his next neighbor, and at the same instant displays his identifying card. From the second the light is passed to the third, and so on to the end of the line. As the significant row of tiny flames is completed, the chairman recites: "As light begets light, so love, service and good will pass on together. We promise one another that the light of international friendship kindled in these meetings shall never die out. We pledge ourselves to the extension of the League of Hearts behind the League of Nations." It is gratifying to learn that the Young Men's Christian Association proposes to build for this useful club a twelve-story dormitory clubhouse near Columbia University.—*The Continent.*

WOMAN'S WORK

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

THOUGHTS ON AN IRIS GARDEN

MRS. CLARA STILLMAN BURDICK

Iris blue, with crinkled heads,
Sitting stiff and straight in beds,
Gaily I greet you! for you tell
Of blossomy spring, the smell

Of fog and mist at early morn,
Fresh overturned earth, the horn
That calls to breakfast, and bells
Of cows browsing, and limped wells

Clear and deep, we draw the water up,
And drink sweet nectar from a flowing cup.
What wine! after night's refreshing sleep!
What air! so fresh! we breathe it deep.

A breeze comes up from distant plains,
And stirs the blood within our veins
To gladness, to gratitude for being,
For the power of knowledge, feeling, seeing.

For expansiveness of all our power,
God is good, and the day is ours.
And tho' the giddy world rush on
Some newest fashion to put on

We know whate'er's the latest style,
Fashions in flowers are the same all the while.
And fashions from Paris never gave such joys
As these Iris petals, whose designer employs

Satin and silk and moonlight mist,
Ruffles of lavender with sunlight kissed,
Flutings and fringes, in satiny throat,
Gold on purple, a royal note

Of harmony fine in colors rare,
A lady in silk is the Iris fair.
An old-fashioned lady of high degree
We know not how old is her pedigree.

She wears the daintiest dresses, I ween
Of the finest textures I ever have seen.
Peradventure the threads are made of glass,
So fine that cobwebs never could pass

Or compare, were they woven by sprite
Of pale, cool, moonbeams in lavender and white,
Or gold and purple, or white and blue
With tiny dewdrops spun in too.

Through the center of our pasture a bog extended
Through the center of which the Mile brook
wended—

And here as a child, I played and grew
And gathered bouquets of wild Iris, blue.

But those flowers were Quakers beside of these
Standing tall in their bed of leaves.

If you want to see how their petals are spun,
You must see them glistening in the sun.

O who can look on your silken sheen,
Stiff and straight in your bed of green,
Or who can play in the fields in spring,
And not see God in every thing.

He who made the flowers fair
Fashions all with utmost care.
Never potter molded clay
With such subtle artistry.

Say not then the flowers we view
Nature wrought, they simply grew,
Do you say your watch evolved
Since the problem you've not solved

Of how t'was made? Foolish man
And slow of heart to see God's plan!
He who made a flower rare
Can make your life as sweet and fair.

Give then that life, as potter's clay,
Into the Master's hands today,
And let him mold the sodden clay
Into beautiful forms, most gloriously.

A LARGE FACTOR IN SUCCESS

PAUL HARRISON, M. D., BAHRIEN, ARABIA

We, as missionaries, need to have behind us a constituency who will support us abroad. I do not mean friends who will support us financially, though that is useful enough, no doubt. But there is something much more important. I thank God that without realizing the full importance of it, I was led to do something in this way before I went out to Arabia. We are prone to look on ourselves as doing the work of the church in the foreign field but that is not the way that God looks at it. If we stand alone out there, we will accomplish little, but if we are one of twenty, one out there, and the other nineteen working with us, at home, God will accomplish a great deal through us.

In Arabia, after a long effort we succeeded in getting permission to begin work in Kateef, a town on the mainland. This was an advance step of great importance. I took my instruments and medicines and assistants, expecting to be able to do anything I could do anywhere. We were received enthusiastically and the first day we had over two hundred patients. We tended all of them we could, and the others came back the next day with two hundred new ones. Things went on in this way for four or five days. We were so popular that it was uncomfortable. We had visions of a perm-

anent establishment in Kateef, and in two of the neighboring towns as well, thus making a circuit covering the whole district.

Then a change came. I was invited to come and interview the chief.

"What is this that I understand you do in the mornings before you treat the sick people?"

"Before we treat the sick people," I replied, "why, before we treat the sick people, we have prayers."

"Do you have them in Arabic?"

"Yes."

"You can't do that in this town," replied the chief.

"Well," I said, "we always have prayers before we begin work. We consider that we heal no one. It is God who heals, and we always have prayer before the work begins. No one is compelled to come. The doctor does not know or want to know who comes. Those that come and those that stay away are treated alike. But we could not begin the work without prayer."

"No," said the chief, with a snap in his voice, "You can't have them in this town."

"In that case," I said, "we will have to give the work up, for we do not desire to carry it on without prayer."

"Very well," was the reply, "give it up then. You can leave here tomorrow."

The situation looked hopeless. Kateef was apparently slipping out of our hands, and there was not a thing we could do to hold it. I thought of Luther's prayer, "Lord, Thou are imperiled with us." That afternoon, a little after I returned from the reception room of the chief, a man came for treatment. I told him that I was unable to do anything for him because the work had been officially closed down, but if he would get the chief's permission, I would be glad to do what was necessary for him. He left to seek the chief and was followed by another, and he by twenty or more who went off for special permission that afternoon. The boat was to leave the next day, and we packed up to go in it. But in the morning, Mahmoud, the Grand Vizier of the chief came to see me.

"You did not understand," he began. "The chief wants you to remain, but to work without the prayers."

"Yes," I said, "we understood well enough, but we do not feel that we can do that."

"Well," said Mahmoud, "don't you think you could pray in your upstairs room and not come down till you were done? Would not that do as well?"

"No," I said, "I do not think it would be the same."

"Well, anyhow," said he, "surely God knows you want to pray, and he will take into account the fact that the chief has forbidden it, so it will be all right."

"No," I said, "we do not feel that it would be the same."

"Oh, well," said Mahmoud, "don't you understand, go ahead and have your prayers, and say nothing more about it."

So we stayed in Kateef, and had prayer before the clinics, and a day or two later, when I visited the chief, he gave me five cups of coffee in succession, to show the great esteem in which he held me, and everything went beautifully from that time on. If we had been driven out of that town, I suppose it would have been years before we could have returned. That battle was not won by the missionary in Kateef. It was the nineteen working at home that helped to change defeat into victory. Other missionaries have experiences like that, and often much more critical.

A CORRECTION

A mistake occurred in the name of the author of the article entitled, "There's Rose Mary That's for Remembrance; Pray, Love, Remember", printed in this department May 23. The name should read Winnie C. Saunders.

HOME NEWS

NORTH LOUP, NEB.—Pastor A. L. Davis and family left yesterday on the noon train for their new home in Ashaway, R. I. They will spend the Sabbath with the C. L. Hill family at Welton, Iowa, and will then go on into Ohio for a visit with friends. They plan to reach their destination the first of July, when his pastorate begins. They carry with them the very best wishes of the people with whom they have labored—the people whom the pastor has tried so hard to serve acceptably. No one could have worked harder than he to build up his church—no one could have had its interests more at heart—so the prayers and best

wishes of those of us who are left behind will go with them to their new home.

Quite a large number attended the good-by party for Pastor Davis and family. E. J. Babcock, master of ceremonies, introduced Nima Johnson, who spoke for the Y. W. M. S., and who paid a tribute to the worth of Mrs. Davis as a member of the society. She also presented Mrs. Davis with several pieces of linen, a gift from the society. Mrs. Davis responded in a happy way and spoke of her pleasure in her associations with the members of the society. H. H. Thorngate spoke for the church and in behalf of the organization promised Pastor Davis we will not fail in our efforts to raise our quota for the Forward Movement. In his response the pastor referred to the work he had tried to do on the field, of the responsibilities which are for the pastor to bear—reminded us he had tried as best he could to build up and strengthen the church he has served for nearly five years. Pastor Wells was present and was called upon to say a few words. He responded in his usual happy informal way, telling of his affection for Mr. Davis, of the bond of sympathy which closely united them. Ice cream and cake were served by the committee, and the program was given while the older ones sat at the table.

Two weeks ago it was voted to ask Leslie Green to preach for us during his summer vacation. A letter received from him this week says he will accept the invitation. Final action will be taken at the morning service tomorrow.—*The Loyalist*.

WORDS OF APPRECIATION

EDITOR THE SABBATH RECORDER:

Impressed by some of the addresses given at the farewell social on the evening of May 28 in honor of Pastor Davis and family, the writer, who feels himself to be somewhat of a heretic in religion and a Seventh Day Baptist by marriage only, begs the forbearance of the editor to add a word of appreciation of one who has served this charge so faithfully and well.

As many members of the congregation here know, the present writer during the limited leisure of a busy life has been more inclined to seek out the nature of the Infinite, if haply he might find him, through

scientific lines rather than through the traditions of the elders and, as he has spent the night alone on the summit of some majestic peak in the sublime silence of a mountain midnight, gazed upward through the crisp and crystal air at the starry hosts as they trooped by in faultless order and majestic splendor, he has felt that the Great Power that put all these in motion and for whose voice he has oft listened with the ear of the soul, seemed somehow nearer to the inquiring heart than that awful conception of the Hebrew writers who brought his chosen but rebellious people out of the land of Egypt and out of the house of bondage by a pillar of cloud by day and a pillar of fire by night.

We have been privileged to hear almost every sermon delivered by Pastor Davis during the more than four years of his pastorate and, despite the heretical leanings above noted, gladly give testimony to the faultless orthodoxy of his every effort and feel that if his precepts were more closely followed, we would all be more nearly worthy to obtain those glimpses of God which the blessed Son of Mary promised only to the pure in heart.

With an unquestioned sincerity of purpose and a zeal for the teachings of the Master no less kindly than sincere, it is felt that the good impressions he has left will deepen rather than fade as the days go by. He has heartily entered into the social life of the church and has been tireless in admonitions to right living. He has professed worthy counsel to many of our young people at the marriage altar and, as when affliction came to that quiet home at Bethany where Jesus loved to linger and where dwelt the two women whom he most dearly loved, he has given kind words of encouragement and consolation to despondent minds and aching hearts as we laid our dead away.

May the richest blessings of heaven follow him and his amiable helpmate and interesting family to his new field of labor, far from the teeming prairies and so near to the shores of the Eastern Sea, where we doubt not, he will continue to show himself a workman approved of God and one that needeth not to be ashamed.

E. W. BLACK.

North Loup, Neb.,
Decoration Day, 1921.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

MEN AND WOMEN WHOSE LIVES SHOULD INSPIRE US

REV. FRANK E. PETERSON

Christian Endeavor Topic for Sabbath Day,
June 25, 1921

DAILY READINGS

Sunday—Abraham (Gen. 18: 16-33)

Monday—Esther (Esth. 4: 1-17)

Tuesday—Moses (Heb. 3: 1-5)

Wednesday—Ruth (Ruth 2: 1-12)

Thursday—Paul (2 Cor. 11: 16-33)

Friday—Mary (Luke 1: 46-56)

Sabbath Day—Topic, Men and women whose lives should inspire us (Heb. 11: 32-40; 12: 1, 2)

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." It is God's way. Light begets light; goodness begets goodness. Thank God that disease and sin are not alone contagious. Health is also catching. Character is epidemic. Love "carries on".

But these qualities do not exist and transmit themselves as abstractions. They must find expression in personality. The greatest power in human lives is the influence of one personality over another. "The spirit of man is the candle of the Lord." Christ is the "Light of men", yet the great mansion with its many halls and rooms is shrouded in darkness and gloom with unlighted candles upon every mantel, unless with blazing taper the master passes from candle to candle until the whole is ablaze with light.

This is God's plan for spreading the light of the gospel. "Ye are the light of the world." Great minds are full of the light of his truth. Great hearts are full to overflowing with God's love. There is no way to estimate the tremendous indebtedness of this present generation to the great men and women of the past.

But the world will be in a sad way, if it ever comes to the time when its saints and heroes are all in the past. What society needs, what the nations need, what the church needs is the power of great person-

alities in human leadership. When Stephenson was working upon his steam engine he said, "If I can but perfect my engine, the rest will take care of itself." By which he meant society would accept and use his invention. That is of first importance; perfected character; greatness of mind and heart and soul. If the world could get more Luthers, new Reformations would follow. With new Peters, new Pentecosts would come. With more Livingstones and Moffats and Booths more dark continents and darkest Londons will be filled with light.

But let us not forget that light always costs candle. If there is to be influence something must be sacrificed. All great leaders conquer by the cross. Read the eleventh chapter of Hebrews and note the secret of power for good in the lives of the great men and women there enumerated. In the thirty-fifth verse, it seems to me, is to be found the key to all they were, and are, and shall be to the world for goodness and righteousness. Though tortured, though imprisoned, though slain with the sword, they would not accept deliverance, "that they might obtain a better resurrection". The "better resurrection" sought by these heroes of old, was not ease and pleasure, but rather, that they might

"Live again

In minds made better by their presence; live
In pulses stirred to generosity,
In thoughts sublime, that pierce the night like
stars."

Let us ask ourselves, how can we make our lives tell most as an influence for good and an inspiration to others? As an answer, allow me to quote from that wonderful teacher and leader of young women, Alice Freeman Palmer, who shortly before her death wrote to a friend: "You ask me how I work among girls to gain influence. . . . Looking on and into them, I said, I will try to be a friend to them *all*, and put all that is truest and sweetest, sunniest and strongest, that I can gather into their lives. While I will teach them knowledge, and give them school drill as faithfully as I may, I will give, too, all that the years have brought into my own soul. God help me to give what he gave—myself—and make love all as he loved, for the sake of the infinite possibilities locked up in every human soul."

AN EARNEST APPEAL

DEAR ENDEAVORERS:

The Young People's Board wish to have an earnest talk with you concerning our denominational finances. One purpose of Christian Endeavor is for training in Christian leadership and here is an opportunity to show that we as Endeavorers are measuring up to our responsibilities. This is an age when the young people are doing things. Without the co-operation of our young people, we as a denomination must fail. In a very short period of years in all our societies the present Endeavorers will be the workers of the church and carry the responsibilities. In some cases they rest now on their young shoulders.

Will you, each and every C. E. society, put your shoulders to the wheel and do your best to put the financial part of the Forward Movement across with a vim. You can do it! There must be no such word as fail. Last year the board came to each society directly for our funds for Christian Endeavor work and you responded nobly so that there were always sufficient fund on hand to carry on the work. This year we have asked a still larger service of you to co-operate in raising the total Forward Movement budget. The board's funds, however, have been so very slow in coming in that we now make a special request. The first week in June has been designated as *Pay-up Week* in an effort to close up the Conference year promptly June 30. If all the churches go "over the top" then, of course, the Young People's Board will get its full share. But if for any reason the whole apportionment is not going to be raised by July 1 our work will be seriously handicapped because we have no contingent fund but need our full budget of \$2,000 in order to carry on our work. We ask that during or immediately following "pay-up" week your society make a special effort to raise funds for the Young People's Board. The societies have always responded loyally to requests of the board. Now if our work, your work, is to go forward we must have your full co-operation.

We have consulted with Director A. J. C. Bond and he has authorized us to say that any money so received will be credited to the account of your church on their Forward Movement apportionment.

Our cause must not suffer. We must not

neglect any of the items of our budget. We are depending on you loyal Endeavorers.

Yours in the Master's service,
E. H. CLARKE,

Treasurer Young People's Board.
Battle Creek, Mich.,
May 26, 1921.

A MUCH ALIVE SOCIETY

ASHAWAY, R. I.—Although news from this society in the RECORDER is rather scarce, do not think that we are not adoring, for we are very much so.

In April our society invited the Rockville, Westerly and Waterford Christian Endeavorers to join with us in our Christian Endeavor meeting and social. Although stormy, between forty and fifty were present. The C. E. meeting which was a "Fire-Cracker Meeting" proved very interesting. The first part of the social was devoted to the members of the different societies getting acquainted with each other. This was followed by a program given by the entertaining society and then the "Denominational Social" as planned by the Young People's Board was carried out.

Sabbath evening, May 21, the Missionary Committee held a third "Get-Together Meeting" in the church. Rev. Clayton A. Burdick, of Westerly, gave the address. Dr. Whitford, of Westerly, had charge of the music. Special music was rendered by the quartet.

Last Sabbath evening, May 28, the girls of our society gave a May basket social to the boys, which was in return for the fine social they gave the girls in March. All report a most enjoyable time.

Our society is not alive only in the social part, but is also in the C. E. meetings. The recording secretary's report for the first quarter showed an average attendance of thirty-three at the regular C. E. meetings and an average of thirty taking part. The Prayer Meeting Committee is endeavoring to make the meetings more interesting by having a special meeting each month carrying out some new plan for conducting the meeting.

CORRESPONDING SECRETARY.

"One of the great abuses of life is putting it to the wrong uses."

IN MEMORIAM

MRS. ELLA EATON KELLOGG—APRIL, 1853—
JUNE, 1920

MY HELPMEEET

I first met my wife, then Miss Ella Eaton, in the late fall of 1876, forty-four years ago. The circumstances of my meeting her I always regarded as Providential. We were having an epidemic of typhoid fever in the West End, chiefly among the students of the Battle Creek College, which at that time had a large attendance. So many people were sick it was exceedingly difficult to find persons to care for them. We had no trained nurses, and I had but one physician, Dr. Lindsay, to assist me in caring for some sixty cases in the town, besides the regular patients at the Sanitarium. In consultation with Dr. Lindsay one morning concerning the cases she was looking after, she remarked: "I have two patients who are very sick. One of them I feel sure would die but for the fact that she has such a remarkable nurse. She is getting such intelligent and faithful care that I believe she will recover in spite of the dreadful hemorrhages she has had and her very high temperature."

It occurred to me that I should see that young woman and endeavor to enlist her in our work, which was already beginning to show signs of development. So I was glad to improve the opportunity afforded by a consultation to meet the wonderful nurse, and was much impressed as my assistant had been. I learned from Dr. Lindsay that Miss Eaton had been spending a few weeks visiting friends in Battle Creek, and learning of the great need of persons to care for the sick, had volunteered her services.

When the young lady had recovered, I had an interview with Miss Eaton and told her of a "School of Hygiene" which I purposed to start the following fall, and was glad to find her willing to enroll as a charter member of the school. I was still more pleased to find that the possession of a university degree qualified her to assist in the course of instruction in certain branches.

She returned to the school the following fall, and took so deep an interest in the work that she was soon a most efficient assistant in caring for the multitude of sick people who were then demanding attention.

I was struggling with the multitudinous duties devolving upon me as superintendent, physician, surgeon, business manager, lec-

turer in the school of health—almost the entire faculty, in fact—and editor of *Good Health*, in addition to the task of planning the first large main building, supervising the construction and raising the money to pay the large weekly bills. A fine essay read before the School of Hygiene showed me that Miss Eaton possessed unusual literary ability. Another circumstance later acquainted me with another trait of her character—absolute reliability and responsibility for any trust reposed in her hands and unswerving devotion to duty. The lack of trained nurses—this was before the days of schools of nursing—compelled us to press into service everybody available or to call for volunteers to care for the grave cases constantly applying for help. A poor woman suffering from cancer of the stomach arrived one day in a condition of such great feebleness that she could not be sent back to her home. In a few days every one who undertook to care for her was worn out. A new nurse was needed. Miss Eaton volunteered to accept the charge. She remained with the patient day and night without relief for an entire week, and the patient finally expired in her arms, suffering the most terrible agony. The last forty-eight hours the attendant had not a moment's sleep and by a strange oversight the man who carried trays of food to the room (in a cottage) neglected to call, so she was also without food; but she remained heroically at her post to the last, as the patient was liable to die any moment from gastric hemorrhage. The great mental and nervous strain necessitated a few days' rest. A less vigorous personality would have collapsed completely.

Greatly needing help in my literary work for *Good Health*, I invited Miss Eaton to assist me, and she took up a task which she never laid down until her failing health, a few months before her death, compelled her to relinquish the work.

Miss Eaton's aid in the editorial work of *Good Health* soon became indispensable, and I considered myself the most fortunate of mortals when she consented to become my life partner in a work which I loved better than my life, and in which, during all the years since, more than forty, she was a constant inspiration as well as a most efficient and congenial helper and companion. For long periods when I was buried in the de-

which had not existed before, much to the discouragement of the patient and to the perplexity of the doctor. "Sour stomach", or acid dyspepsia, was the almost universal complaint of the new arrival after the first week or two, and was an exceedingly common trouble with "helpers". The cause for this embarrassing situation we could not fathom. It was evident, however, that the diet lacked flavor and gustatory appeal. The problem was to create a dietary which would be appetizing and satisfying as well as wholesome. I struggled with the difficulty for five or six years, and then, just after our return from a trip to Europe in the spring of 1883, I laid the problem before Mrs. Kellogg, and earnestly besought her to take up the subject of food and feeding and try to find a solution of our difficulties. She hesitated, saying that her training had been in different lines and she feared she might not succeed, but finally entered into the matter with the usual energy and enthusiasm which always characterized her work. She first of all visited

development of new features of our expanding work, she carried the principal burden of the magazine, and almost to the last moment of her life gave to it the benefit of her long experience and broad research.

When the writer became superintendent of the Battle Creek Sanitarium, October 1, 1876, one of the first problems which presented itself was the creation of a new and more satisfactory dietary. The bill of fare in those days consisted of what was left after meats of all sorts, butter, cane sugar, all condiments except salt, pies, cakes, gravies and most other likable and tasty things were excluded. The result was a rather uninviting residue. New arrivals were usually very much dissatisfied, especially for the first few days, and in many cases symptoms of indigestion appeared

the best Eastern schools of cooking, taking courses under the best teachers. The next step was the equipment of an experimental kitchen in which was begun a research in methods of preparing food with reference to wholesomeness and digestibility, which was carried on almost continually for nearly twenty years. During all this time Mrs. Kellogg was busy devising new methods of food preparation, new dietetic combinations, recipes, etc., for creation and perfection of the new dietary which we recognized as the most pressing need for the advancement of the cause of diet reform and the welfare of the patients of the Sanitarium. We took our dinner daily at about 5.00 p. m., at the experimental kitchen and discussed the results of the day's work.

(Continued on page 761)

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

VACATION RELIGIOUS DAY SCHOOLS

Before this reaches the reader two of the Seventh Day Baptist Vacation Religious Day Schools will be in progress. The school at Nortonville opened June 2 with Miss Leta Lanphere in charge, and the one at Milton opened June 6 with Miss Mary Lou Ogden in charge. Miss Lanphere will have charge also of the Milton Junction school which will open July 11, and Miss Ogden will go to Brookfield where the school will open July 5.

The school at Farina will open July 5 with Miss Ruth Phillips in charge. An evangelistic campaign will also be in progress at Farina at that time with Rev. W. L. Burdick as speaker, and Miss Phillips will assist with the music. Following the Farina Vacation School Miss Phillips will assist with a school at Battle Creek.

During the latter part of June Miss Marian Carpenter will assist in evangelistic services at Hebron, Pa., where Rev. W. L. Burdick is conducting a campaign. She will then assist with a school at Verona which opens July 5. Miss Marjorie Burdick will have charge of the school at Shiloh which will open July 18. Owing to the late date of the closing of her public school and her desire to attend the World C. E. Convention early in July, she urges that only one school be assigned to her.

STANDARD SABBATH SCHOOLS

No questionnaires will be sent to superintendents this year to get the rating of Sabbath schools on the standard. If all questions in the duplicate record book to be sent to Secretary A. L. Burdick are faithfully answered this will be sufficient to inform us who are to have honors at Conference this year. It is important therefore that the superintendent, secretary and pastor have a hand together in making the report complete and mailing the book as early as possible after July first to Dr. A. L. Burdick, Janesville, Wis. We are looking for some new schools to report, having reached the full standard this year.

Secretary Holston is attending the June associations at Westerly, Brookfield and Nile. He visited Berlin, N. Y., June 4 and found a lively interest in Bible school work. He expects to visit White Cloud, Mich., July 2, and return to Wisconsin from there.

Are you planning to introduce the graded lessons in all your children's classes soon? This as well as all re-grading should be done October 1. Secretary Holston will gladly assist with suggestions or any information possible.

Sabbath School. Lesson XIII—June 25, 1921
A CIVIL SABBATH—SUNDAY LAWS—THE SABBATH
OF OUR LORD—RELIGIOUS LIBERTY
(For Lesson Notes, see *Helping Hand*)

(Continued from page 760)

Whenever I had a suggestion to make, it was given a thorough trial and subjected to the most rigorous tests. Out of many thousands of experiments a few dozen good ideas would be developed, and thus a new regimen was gradually built up.

To this work of Mrs. Kellogg's, more than to anything else, the Sanitarium and the world are indebted for the advancement in dietetics which, started in those early days, has in later years been carried on by other capable persons who received their first inspiration and instruction from Mrs. Kellogg.

Without the help derived from this fertile incubator of ideas, the great food industries of Battle Creek would never have existed. They are all direct or indirect outgrowths of Mrs. Kellogg's experimental kitchen, established in the fall of 1883.

Another outgrowth of the little kitchen, in a cottage across the road from West Hall, is the Battle Creek Sanitarium School of Home Economics, which is a lineal successor to Mrs. Kellogg's Cooking School, an early addition to the experimental kitchen.

(To be continued)

"Heredity is a too narrow shelf on which to lay your faults and a too weak peg on which to hang your pride."

"The most useful life is the life spent as God wants it spent."

OUR WEEKLY SERMON

THE CONQUESTS OF PEACE

REV. E. ADELBERT WITTER

(Memorial Sermon Preached at Berlin, N. Y.,
May 29, 1921)

Scripture Lesson: Joshua 1; Text: Eph.
6: 11.

We are gathered here today for this memorial service that we may not only keep fragrant the memory of the past and recall the scenes, struggles and sufferings in which these of the Grand Army of the Republic and the boys of the more recent World's War had a part, but we are here, that, while honoring the heroes of these mighty conflicts we may point the minds of all to some of "the bloodless battles" of life that are all about us, that are our battles in which we should bear a willing and eager part.

War is a fearful, though sometimes necessary, expedient to which a nation may resort as a preserving or correcting measure. Scenes of carnage are more demoralizing than ennobling. The spirit of selfish ambition or of greed too often becomes the motive that causes men to rush to arms. That which inspired Napoleon as he led his battalions over the Alps and defeated the Austrians was Napoleon! Napoleon! That which fired Alexander the Great when he subdued Greece and planned for the extension of his empire to the Atlantic Coast was selfish ambition. That which moved Germany as she started the World War was supreme selfishness, backed by the spirit of militarism and fanned to fervid heat with the purpose of world conquest.

"When the Boys in Blue marched from northern firesides to meet the foe on a thousand battlefields no thought of selfish glory filled their breasts. They went forth in the name of God and Home and Native Land." Theirs was the cause of humanity. Their battle cry was Emancipation and the preservation of the Union.

When the boys in khaki went over to the other side, they went with no thought of personal glory or of conquest, but world democracy. Their battle cry was universal liberty in the death of autocracy.

Were it possible for me to call up the fallen heroes of Gettysburg, Spotsylvania, Lookout Mountain, the Marne, the Argonne Forest or a hundred other battle-fields this morning and ask them for a message for the heroes of today, I believe their prompt reply would be, "Tell them to be true to the principles for which we fought and fell." There have been many great battle-fields in the history of progress. "There is Marathon, where Xerxes went down before Athenian bravery and Spartan valor. There is Waterloo where Napoleon met his defeat. There is Yorktown where our English forefathers were defeated and sent back home humiliated." There is Santiago and Manila where mediævalism was forever rebuked and Liberty set up its ensign. There is Sumpter and Appomattox, Verdun, Reims and Chateau-Thierry where greed and cruel despotism were successfully met and held at bay, yea, conquered in defeat. "Many of the world's great battle-fields are the footprints of the Lord Jehovah."

"It is our confident prayer that the last great battle of blood has been fought and that never again will civilization borrow the methods of barbarism in the settlement of vexed questions. There is a better way." Let us believe that the disarmament of nations is a vision to be realized and that in the future, swords shall be beaten into plowshares, and spears, or guns, into pruning hooks, and the conflicts and misunderstandings that must necessarily arise, will be submitted to courts of arbitration. Let us believe that The Hague, or some other international advisory body, is destined to be the most important place in all the world, where all the blessings of peace shall be sought by means of a careful study of conditions and an interchange of thought upon the merits or demerits of the questions of controversy rather than by the red sea of blood and carnage on the field of battle.

It was yours, my comrades of the Grand Army, to put on the armor of a mighty warfare. It was yours to champion a mighty cause of truth and righteousness when you enlisted under the Stars and Stripes in the War of the Rebellion. Yours was a mighty and noble calling, for, as members of the northern armies you were to stand for the union. It was yours, whether in camp, on the march, or on the battle-field amid the scream of shot and shell,

rained on by leaden hail amid the groans and sufferings of companions and friends, it was yours always to stand at your post in defense of life and liberty, lost to all thought of self, but full of the thought of others—the emancipation of the slave, the safety of home and the glorifying and sustaining of your own native land.

It was yours, men of the World War, represented in the American Legion here today, to champion the cause of universal freedom when you went forth to foreign lands under the mantling folds of the Star Spangled Banner, that banner that has never yet gone forth in other than the cause of liberty. In the trench, under the withering blight of the gas attacks, or out in the struggles of No-Man's land, you demonstrated the heroism that is born of a true principle of life, in the maintainance of which is revealed the fact of a true brotherhood—a heroism and principle that has caused your fame to be sung by the multitudes of earth.

No more fierce, determined, and cruel warfare is known in the world's history than were the wars in which you who are gathered here today were engaged; yet no student of history, no believer in an infinite God, can fail to see manifest in these wars the leading of the Divine Hand, and the manifestation of Divine power and wisdom. The record is not one to cause your cheeks to flush with shame, but rather one for which you should be honored for having borne a part. We honor you and glory in the success that attended your efforts; yes, and we rejoice in the privilege of entering into the fruits of your labors.

While our hearts are thrilled with all this of which we have been speaking, we are, nevertheless, conscious of the fact that the same Divine Hand that led to victory in the fearful struggles through which, you my comrades in arms, have passed, is just as surely pointing out the way of peace today, and as surely leads his children into "the bloodless battles" of life; battles, the results of which shall be as surely emancipating to the oppressed, and as truly ennobling and uplifting to the home and nation, as were the victories of the armies with which you fought your way to glory. Because of this conviction we wish to call your attention to a few of the conquests of peace that

press upon the mind and heart of the manhood and womanhood of America today.

These are conquests with which you as veterans, as fathers, as lovers of liberty, as defenders of the honor and life of a mighty nation, should be fully identified.

One of the conquests of peace should be the extermination of the criminal class. I do not mean by this that those discovered to be criminals should be executed, no, not that. Our present treatment of this class is better fitted to the confirming and training of the criminal class than it is to curing them of their criminal tendencies. There are more than one hundred thousand of our fellow-citizens in prison all the time deprived of their citizenship, confined in a social and moral atmosphere that makes their last estate more than sevenfold worse than was their first. For proof study the history of criminology. Instead of being imprisoned for a given period of time, we believe a long step in advance would be taken by the courts if they recognized the importance of depriving the criminal of his liberty only till such a time as he should cease in thought and real life to be a criminal. "All punishment should reach the stage of an expected reformation." The state should recognize the importance of this advance step and provide for that training which shall bring to the criminal reformation. Why? Because in his prison life he has come to breathe of that moral, social and mental atmosphere which awakens in him new standards of life and places before him the higher and nobler ideals of manhood and a truly ennobled life.

Some years ago it was my privilege to visit the City Prison in Louisville, Ky. After preaching to the inmates one Sunday afternoon I was shown about the corridors by one who was serving time, but whom the warden said was a trusty fellow. As we walked about I drew from him the story of his life and tried to show to him the true ideal of life that is found in the Christ. Before we parted he said to me, "Had I and many of the boys that are in here had some one to speak to us in our boyhood as you have been speaking to me today, I should not have been here and I am sure many of them would not. We had only the atmosphere of the street and the companionship of those who gave to us the lower ideals, and filled us with the baser

thoughts of life." You should give your most earnest support to the work of helping the criminals and the boys upon the streets so that the criminal class shall be eliminated.

Another conquest of peace is found in the need of a day-and-night fight against all forms of vice. Let this burn itself into your very soul that it shall never be eradicated therefrom. "Nothing should be licensed to exist or operate under police surveillance which thrives at the expense of the health and the morals of the individual citizen."

All vice should be hunted to its source and home as you would hunt a beast of prey, or a mad dog upon your streets which threatens your life and that of your loved ones. "The criminal class can never be exterminated, nor poverty abolished as long as the American saloon exists as a pest-house of every form of evil. Whiskey is the arch enemy of health, morals, order and frugality. Nearly all cases of poverty and crime can be traced to the liquor habit. How this abomination has hood-winked our nation's leaders! It has dictated political platforms and even some times ecclesiastical attitudes; ruled with far-reaching scepter; tied the tongues of men who ought to speak, and enslaved multitudes who endure in silence when they ought to be denouncing and destroying this most diabolical curse that has ever blighted a liberty-loving people." Let us praise God that this mighty foe of human progress has had its claws cut by the Eighteenth Amendment, but let us not forget for a single minute that there is need of constant warfare being waged against the violations of this law, by creating and maintaining a sentiment for the enforcement of the law, the only safeguard for a liberty-loving and law-abiding people. In this warfare for peace and safety every veteran and liberty-loving citizen should be enlisted and clothed with the whole armor of God.

There is great need that we double our diligence in giving to our schools a more careful watchcare. Our nation's destiny is more fully centered in the rise and fall of our school than we may have thought or realized. Keep the flag floating over the little country schoolhouse as an emblem of liberty, an ensign of security and progress.

Let us beware of the encroachments of an insidious unbelief and infidelity, which would slyly erase, "In God We Trust"; not

only from the coins, but from the conscience of the people. Beware of either the atheist or the ecclesiast who would eliminate the Bible and all moral instruction from the public schools; and having accomplished their traitorous deed, with sanctimonious air or wild vociferation denounce, as godless, our glorious public-school system. Beware of an effort of the astute ecclesiastical statesman, or any others, to transfer to this country traditions and methods which have clogged the progress of the old world. This is a Christian country with Christian ideals. Let us serve notice on the old world that Paganism and Medievalism need not apply! America for Americans and for those choice people who will adopt this country as their own and yield themselves to her laws and her ideals of life. There must be a ceaseless struggle to beget within our boys the principles of true manhood, a manhood that is not in the market for gold or position. "Men, not money, is the real measure of value; character, not commerce, the real basis of national prosperity." Sad indeed is it for that nation that can not produce manly leaders. The face of the true American citizen has been caused to mantle with shame over the recent Colombian Treaty and on every hand is being heard anew the cry for more men of the Lincoln and Roosevelt type. Prichard, in his "Physical History of Man" calls attention to the difference between the early Germans and the Greeks and Romans. He shows that the Germans were possessed of two remarkable traits. They regarded the rights of man and personal freedom; and they profoundly respected women. The women were celebrated for the chastity of their lives and the purity of their character. No nation has ever been conquered when its men were brave and honorable and its women chaste and homeloving. The record of today shows how Germany has fallen.

Comrades, fellow-citizens of a great republic, let us guard well the God-given heritage that is ours. Let us prize more and more, not only the privilege of being citizens, but the privilege of being men, men strong in all that makes for true manhood. When Rutherford B. Hayes was at the front fighting his country's battles his friends wished him to come home and conduct his campaign for Congress. He replied, and I wish you to note the estimate of true manhood wrapt up in that reply,

"Any man who will go home from the front to run for political office ought to be scalped." I wish those words might be written before the mind's eye of every American youth in letters of living light, till their nobility should be burned into the very soul.

Another quiet warfare that has been and is yet being waged in this and other countries, is that carried on by patient investigators who have toiled unceasingly and in some instances have sweat out their very life-blood to wring from the unwilling hand of nature the necessary secrets to banish some of our most death-dealing diseases. What wrought the change in conditions in Panama from what they were when the French began to build the canal? The death rate was 70 for each 1,000 but now it is less than 9 for each 1,000, only about two-thirds what it is in Chicago. What was it that changed this dreaded plague-spot to a veritable health resort? Our answer is to be found in the fact that there has been most carefully applied the principles discovered in this quiet, but persistent warfare waged in behalf of humanity by men of intellect, character, conscience.

Soon after our soldiers occupied Cuba there was more drain upon the ranks of the army from yellow fever than from Spanish bullets. In former years when the yellow fever appeared in this country the people fled before it. At this time the United States appointed a commission to discover, if possible, the real cause of yellow fever. It was soon discovered that it was propagated by the bite of mosquitoes. Soldiers, brave and true, volunteered to be bitten by mosquitoes that had sucked the blood of yellow fever patients, and died as a result of those bites. Among the names of heroes emblazoned on the roll of honor there is none more to be honored than is the name of Dr. Carroll who died a martyr to science as a result of these bites. He laid himself upon the altar of his country for the liberating of humanity from a foul disease.

How ought we, who sit here today in the midst of present blessings, reasonably secure in the results of these most worthy discoveries, recognize, and with consuming earnestness, emulate such heroic and patriotic lives? We are all reaping a harvest of blessings from the faithful sowing of

others. My friends, the question arises before us and waits our answer. What are we sowing? What real self-denial are we making? What earnest effort are we putting forth to sow something that shall bring blessing to those who reap from our sowing.

That one who seeks to live away from a conscious fellowship with God, who lives without a personal consciousness of the Divine presence and help of the Christ, will certainly fail to measure up to the full stature of truest and noblest manhood.

From history we learn that during the campaigns of Napoleon it was necessary that a certain pass be held for twenty-four hours and the Austrians held in check. A battery was placed to command the pass. Soon the men behind the guns began to fall one by one yet the blazing fire continued and the pass was held for twenty-four hours. Finally a signal appeared above the battery, which said, "We will now surrender if you will allow us to go out with our guns." The firing ceased and the garrison, consisting of one man, a brave grenadier, marched forth. The Austrians were greatly surprised that one man could so fully hold the pass. For hours he had manned those guns alone. When this came to the ears of Napoleon he sent for that brave grenadier and offered him any promotion he wished. Note the worthiness of his reply for he said, "Sir! I wish to remain a simple grenadier and your faithful servant." Soon afterwards that soldier was mortally wounded and died. Napoleon gave orders that his name should never be removed from the muster rolls and that when his name was called some one should step out from the lines and respond "dead on the field of honor". A worthy tribute for a noble service.

Beloved, as we sit here today amid these sacred memories and feel the thrill of soul they prompt, let us resolve to put ourselves wholly into the strife waged in these "bloodless battles" of life that we may be filled with, and quickened by the spirit and purpose of life manifest in the following lines:

Out of the weakness of envy and strife
Into a broader, a fuller life.
Out of the darkness of hatred and sin,
Into the light of God's love within.

Out of the weariness of sorrow and pain,
Into the rest, the joy and the gain;

Out of the bondage—oh, what a release!
Into the freedom of victory and peace.

Out of the burden of self here below,
Into the Christ life for others to grow,
Out of the doubt, and out of the fear,
Into the trust, his Word makes so clear.

Possessed of this purpose, and meeting
the battles of life, clothed "with the whole
armor of God", we shall at life's close enter
upon the reward of the "bloodless battles"
of life.

THE STORY OF LOT

CHAPLAIN GEORGE C. TENNEY

It is a sad story, one that begins with bright prospects and a great opportunity, but ends in ruin and in utter extinction of what might have been a glorious career. When Abram's brother, Haran, died in Ur of the Chaldees, Abram adopted his son, and became a father to him. When the call of God separated Abram from his native land the lad accompanied him to Mesopotamia where Abram awaited the death of his father Terah, because he was an idolator and therefore could not go with Abram into the land of promise.

It was the very great privilege of Lot to go with his uncle and to share with him the protection and blessing of God. No greater privilege ever comes to any youth than that of being identified with a man who is under the special guidance and protection of God. Abram's devotion to God as he stood alone amidst an idolatrous generation was to be rewarded by special evidences of divine favor and blessedness. It was Lot's privilege to share those inestimable favors. Thus it is with every boy or girl who has a place in a family and a home where God is honored. It is an opportunity of the greatest magnitude, and yet this great privilege is often thrown away by children who long for the associations and excitements of a godless life.

Apparently all went well until Lot married a young woman of the country in which they sojourned. The bond which joined him to his uncle and to Jehovah must have been weak or he would not have formed that alliance. Prosperity attended both uncle and nephew, both became wealthy, and their flocks and herds became so numerous that they could no longer pasture together. Strife arose between the herdsmen,

and open trouble threatened to break out between the owners. Abram suggested that since they could not successfully and peaceably live together they would better separate. Lot did not object to this proposal. He might much better have let his herds go and manifested the spirit of Ruth who clave to Naomi in spite of worldly inducements. Abram magnanimously gave the young man his choice of the country. Lot lifted up his eyes and saw the fertile and wealthy Jordan valley with its teeming cities and abounding wealth, and taking counsel with his worldly wife decided to cast in his lot with that people. In order to do so he undoubtedly had to part with his cattle and sheep, and turning his back upon the simple pastoral life he had lived with his uncle, took himself, his family and his money into the commercial and social world. He "pitched his tent toward Sodom". Not into Sodom, but in that direction; but it was not long before he was settled in the city itself and "sat in the gate". "Now the men of Sodom were wicked and sinners before God exceedingly." Their vileness was indescribable. It is said to the credit of Lot that "he vexed his righteous soul with the filthy conversation of the wicked", but his abhorrence did not cause him to break off those degrading associations.

His money was invested in city property and he became wealthy and influential. His wife did not look upon the dreadful evils of society with any special abhorrence, she got her daughters married off with leading and prosperous young men. She mingled freely with the social life around her and formed her alliances. She had a beautiful home and lovely grandchildren around her. She had everything that the world could produce to minister to worldly gratification. But her surroundings were indescribably vile and bad. The angels of God visited the place and for an awful night experienced the degrading passions of the people—so degraded that the name of that city is a name for the lowest form of human degradation.

Lot was sent forth with a message of imperative warning. Those who would escape the doom of that city and its surroundings must lose not time in getting out. To his godless children, especially those sons-in-law "he seemed as one that mocked". They simply laughed at his warnings. Possibly

they were not as hearty and earnest as the occasion called for. At any rate they had no effect. At the dawning of the day Lot was told to take those he had under his roof and flee to the mountains. But Lot was simply paralyzed. He was enmeshed hand and foot. His wife could not tear herself loose. His daughters begged to remain. In their hesitancy the angels laid hold of their hands, "The Lord being merciful", and dragged them out of that cursed and doomed city, let them go only when they were well outside and then hastened their escape by a most urgent threatening of dire consequences if they tarried for a moment. They were not to even look back. Lot protested against going into the mountains lest the beast should devour them. They had braved the worst terrors of human beasts for many years, and in their innocent days they had roamed those same mountains with the herds and no evil came to them. Now they were so saturated with their trust in uncertain riches that they dare not trust themselves in the hands of God. He begged to be permitted to take refuge in a very little city near the edge of the plain, "Oh, is it not a *very little one?*" So tenaciously do we cling to what we call the "little things". But they found that place too hot altogether and were glad to go to the mountains. But poor Mrs. Lot! She looked back. How could she help it? The roaring of the flames, the cries of that perishing city, mingled in which were the screams of her own children. The roar of that destruction included the destruction of her home and their many houses. Her heart was there. Her affections were woven about those scenes. How could she turn her back upon them all? Shall we censure her for looking back? It was but human.

In commenting upon the times of his second coming and the state of society at that time—of its sins and its abandonment to pleasure and lust, the Savior says most strikingly to you and to me, "Remember Lot's wife." Her failure was not in the looking back, it dated further back in her life. Lot was largely responsible when he yielded to her persuasion and chose to place himself and his family under such conditions. He should never have opened the way for such dreadful alliances. Selfishness and covetousness took control of him, when he should have led his godless wife and

daughters to higher ways of thinking and purer living. He neglected the claims of God, he soiled his soul by contact with a wicked world, and lost his family, his property, his prospects, his opportunities and probably eternal life. He led his wife in a wrong direction, yielding weakly to her inclinations. She could not escape, she could not tear herself loose from a world soon to perish. Lot gave himself to incest and to drunkenness, a dark cloud in which his sun went down before his day was really done.

Is there not a lesson and a solemn warning for us in that sad, sad story? The world, according to all reports is rapidly re-approaching the days of Sodom and Gomorrah as foretold by our Savior and now as never before it behooves us to "Remember Lot's wife", yes, and remember foolish Lot also.

MARRIAGES

KNIGHT-BROWN.—In El Centro, Cal., on January 20, 1921, Mr. H. E. Knight, of Imperial Valley, and Miss Viola Brown, of Riverside, were united in marriage. The bride is a member of the Riverside Church and for some time previous to her marriage had been musical director in the San Bernardino city schools. Their summer home will be at Riverside, Cal.

DEATHS

SPRAGUE.—Helen Lovica Burdick Sprague, daughter of Francis and Laura Welch Burdick, was born in Brookfield, N. Y., September 14, 1842, and died in Leonardsville, N. Y., May 30, 1921.

In 1858 she was married to Nathaniel R. Sprague. She leaves five children, six grandchildren and six great-grandchildren. She was a member of the Leonardsville Seventh Day Baptist Church. A good woman has gone to rest.

F. E. P.

BELLIS.—Thomas Bellis who has been a resident of Milton for less than a year entered into rest Sabbath afternoon, May 21, 1921. He was a son of Benjamin and Sarah Bellis and was born at Northop, North Wales, January 18, 1847.

Mr. Bellis began his active work in life as a shepherd boy upon the hills of Wales. When he became a young man he served an apprenticeship in the grocery trade and later, in Liverpool, he engaged in business as a clerk and a hardware merchant. In every position he was commended for his earnest, interested, efficient service.

In 1910 he with his wife came to Canada to join his sons who lived in British Columbia. In September 1920 they came to Milton where Mr. Bellis engaged with the Davis Printing Company.

Mr. Bellis was a communicant of the Methodist Episcopal church for the greater part of his life. He was reared in a home where it was natural to be religious; where the worship of God was a delight; where the lights of the family altar never grew dim nor went out. He was a tireless worker in the Sunday school for more than thirty years and for a time superintendent of the school. In 1915 he began the study of the doctrine of the Seventh Day Sabbath. He was convinced of the divine authority for its observance and became a most loyal Sabbath-keeper. He joined the Adventist church but on his removal to Milton he and his wife expressed a preference for the Seventh Day Baptist Church.

Brother Bellis was a humble, courteous, Christian gentleman. He loved all men and was generous beyond his means. He was devoid of fear for the future and abounded in faith in God's mercy and goodness.

He is survived by his wife, Mary Price Bellis, to whom he was married December 24, 1877; and by his two sons, J. Ernest, of Milton, and Harold, of Nelson, British Columbia.

Services were held in the Seventh Day Baptist church on the afternoon of May 26, 1921. Interment was in the cemetery at Milton. H. N. J.

SCHOONMAKER.—Jessie Brown Schoonmaker, daughter of Col. Wallace W. and Ella Crandall Brown, was born in Independence, N. Y., and died at a hospital in Bradford, Pa., where she had gone for an operation for removal of a tumor, May 3, 1921. Her death came within two hours after the operation and was unexpected and a great shock to a host of friends.

June 23, 1892, she was married to Frederic Palen Schoonmaker and to them were born three children, Susie Rae (Mrs. Walter G. Blaisdell), Fay Lillian and a son Max, who with the husband and her father remain to cherish the memory of a devoted companion, daughter and mother.

Mrs. Schoonmaker has spent the most of her life in Smithport, Cory and Bradford, Pa. She attended school at Mt. Vernon Seminary, Washington, D. C., Boston Conservatory of Music, and was a graduate of Alfred University in the class of 1888 and an honored alumna, having served as president of the Alumni Association. She was a member of the Women's Literary Club of Bradford, Women's Auxiliary of the American Legion and the Independence Seventh Day Baptist Church of which she was a loyal and devoted member and a generous supporter. Among the last words to her husband was to tell him of her "Thank Offering" box, the contents of which she wished to go to her church. She was greatly interested in the Forward Movement, and directly after the Battle Creek Conference which she attended, she, without solicitation, sent her first contribution to help the home church raise its quota. Later she was one of the members of the "Movers Association". She has been a loyal L. S. K. for many years. Her conviction and loyalty to truth and duty was respected by her husband and her father and her example has been an inspiration to many to stand true to con-

THE SABBATH RECORDER

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science amid circumstances that tend to draw away from faithful Sabbath observance.

When she became a Christian she first united with the church to which her father belonged with the understanding that she was to keep the Bible Sabbath with her mother. Later she came to feel that she should be a member of the church whose principles she practiced and so she united with the Independence Seventh Day Baptist Church of which she remained a respected and beloved member until called to the church triumphant.

Farewell services were held at her late home in Bradford in the morning of May 5, 1921, and services conducted by her pastor, Rev. W. L. Greene, assisted by Pres. B. C. Davis, were held in the afternoon of the same day in the cemetery at Alfred, N. Y., where she was buried beside her mother who passed on a few months before.

W. L. G.

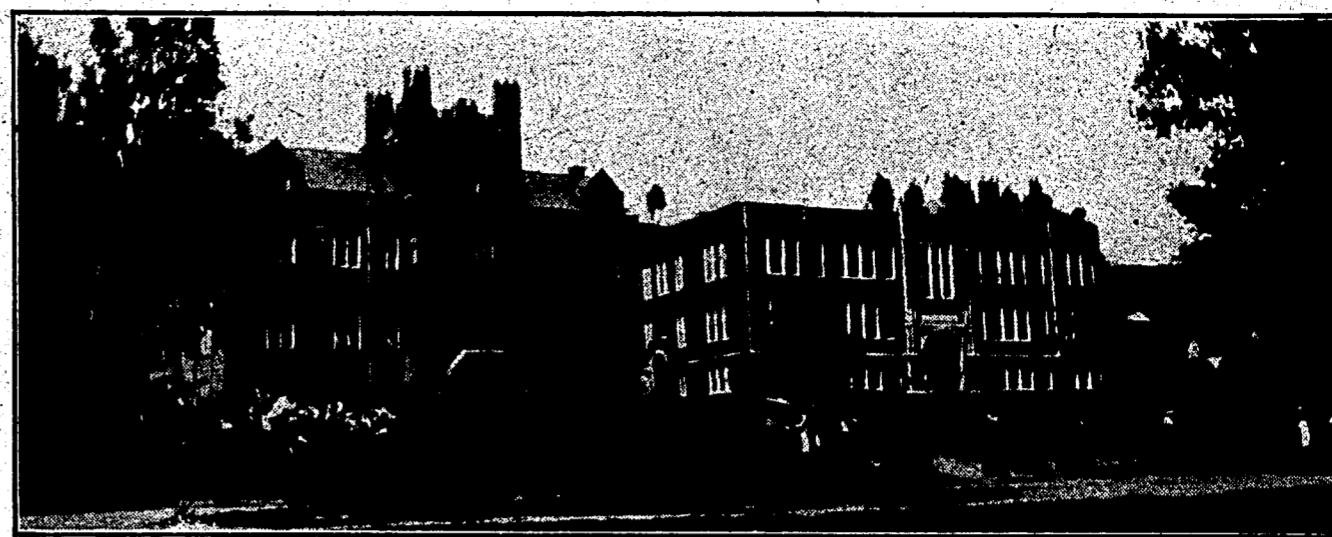
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Doesn't Know its Alphabet

Half the World
Has Never Heard of Christ

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