

# COME ON! LET'S GO

TO THE

## JUNE ASSOCIATIONS

AND THE

## COLLEGE COMMENCEMENTS

### CENTRAL ASSOCIATION

Adams Center, N. Y.

June 8-11

### EASTERN ASSOCIATION

Berlin, N. Y.

June 15-18

### WESTERN ASSOCIATION

Independence, N. Y.

June 22-25

SALEM COLLEGE - Week Ending June 1

ALFRED COLLEGE - Week Ending June 14

MILTON COLLEGE - Week Ending June 15

# The Sabbath Recorder

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of Seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, the seminaries, and in the colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls and enforced in courts of justice. In short, let it become the political religion of the nation.—Abraham Lincoln.

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# The Sabbath Recorder

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

VOL. 92, NO. 20

PLAINFIELD, N. J., MAY 15, 1922

WHOLE NO. 4,028

**Organizations Have Their Place** Many now living can remember when the church was the only organization for the fellowship and working activities of Christians. The organized Bible school, with organized classes, Women's Missionary societies, and Christian Endeavor societies were then unknown. The pastor was expected to do all the work and the lay members recognized very little responsibility. But the time came when the growing conviction that the church was not measuring up to its duty, resulted in subordinate organizations within the churches in the hope of realizing broader and better things in Christian work. The desire to harness in all the members for responsible service must have furnished the motive for the organization movement. The belief that something more than exhortations from the pulpit was needed if the dynamic forces of the church were ever to be set in motion, led to the organization of societies for various lines of gospel work. Thus the members became marshaled into groups for teamwork in missions, in social service and in every kind of uplifting Christian endeavor.

This movement brought in women as well as men; young as well as old, making all classes responsible for some particular work. It meant great gain in concerted interest by young and old. It meant extension of responsibility, development of personality, and the conservation of Christian forces which had long been going to waste.

Organizations that make a specialty of certain lines of church work, selecting and preparing persons to handle such work efficiently, must ever be splendid and desirable allies to the Christian church in its warfare with evil. By proper organizations the churches have been training their members for services that produce tangible results. Thus they are able to furnish young people with work that is worth while. There is nothing like having "a job for everybody", and fitting somebody to do that job.

**Caution Is Needed** While we have seen the beneficial uses of organized bodies for special lines of work in the churches; and while we must also recognize the need of organizing churches into denominations if the great work of the kingdom is to be carried forward, we must not forget that there can be too many organizations for the good of causes we love. We must not depend *too much* upon mere organizations. The more needless "wheels within wheels" we have in any needed and helpful machinery only adds to the friction, using up power without bringing desired results.

Caution is needed to prevent *over* organization; but after proper precautions are heeded it must be remembered that helpful, co-operating organizations must be had if any people are to make the most of their powers in the warfare with evil. The army that would win must organize separate companies into regiments, and regiments into battalions and divisions, in order to go forward as one man to victory.

A man might as well protest against all such orderly combination and organization in the army, as to keep raising a great cry against organizations in the army of the Lord. What could an army do facing a solid foe, if each company were to fight independent of all other companies? What progress can the Lord's army make in its warfare against the hosts of evil, if each company—every little church—is to go it alone and haphazard in the warfare with every form of organized evil? Yet we now and then hear some one protesting against any form of organization excepting that of single churches.

**One Way to Help Near East Sufferers** Robert E. Speer, president of the Federal Council, just returned from an extensive trip through the famine stricken countries of the world, and deeply impressed with the sufferings of one hundred thousand children in the one hundred and seventy-nine orphanages of the Near East, speaks in highest terms of the "noble example to the world" America has given in its wonderful

work among the starving children across the seas.

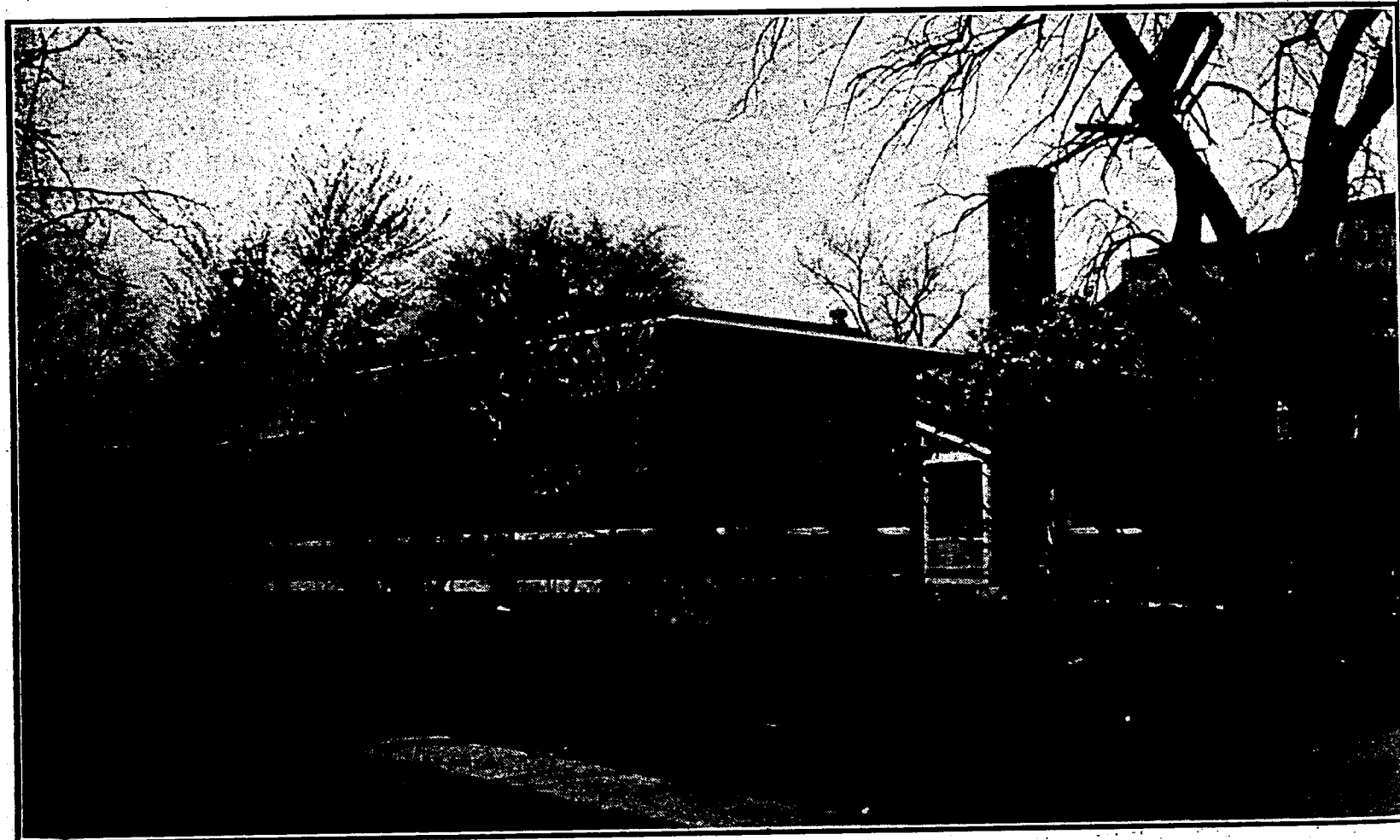
He also suggests another way besides feeding and clothing, by which the conditions among these children might be improved. He says:

Somewhere in the basement of your church there is perhaps a discarded stereopticon lantern and possibly some slides that have long since served their purpose. Consider what this stereopticon outfit would mean in any one of the 179 orphanages of Near East Relief where more than 100,000 children are being sheltered, fed, clothed and trained for future usefulness by American philanthropy. It would brighten the lives of these children, help them to forget their harrowing experiences of the past while at the same time it would be an important factor in teaching them something of the world outside the orphanage gates and outside the borders of their own tortured land. If you know of any such stereopticon outfit not in use, send it to Near East Relief, 151 Fifth Avenue, New York City, where it will begin the largest service of its career.

might have been brightened and they might have fallen asleep happy over the thought of what their children would do in love and in loyalty, to perpetuate the cause for which their fathers stood.

Seventy-eight years is a good while for the denomination's "child of the press" to live without a home of its own. But the fourteenth of next month will be the SABBATH RECORDER's seventy-eighth birthday.

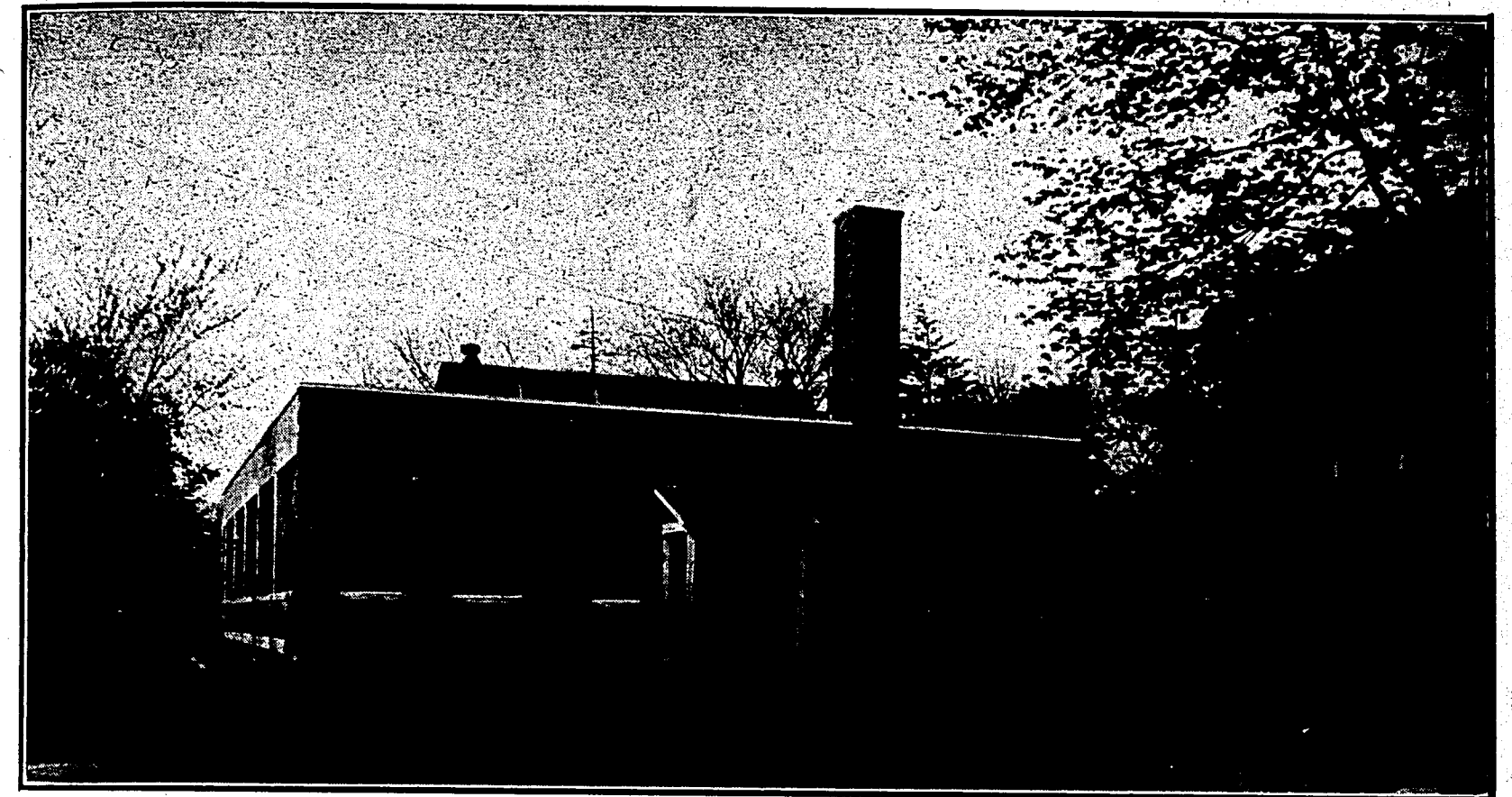
For twenty-eight years the RECORDER was kept alive through the kindness and self-sacrificing efforts of friends who nursed it through several crises, until finally, fifty years ago, it became the property of the denomination. We can never forget the thrill of hope that came to many of us as we saw the first issue being run off under the cylinder of our own press, in the little shop loaned to it by Alfred friends half a century ago.



#### Come and See The Recorder's New Home

We wish all RECORDER readers could visit the splendid new home of our denominational publications. It must exceed the fondest dreams of our fathers who longed for a publishing house two generations ago; but had to die with only dreams of what ought to be. Could they have been given a far vision, to see with the assurance of hope the reality of their dreams, which we are now beginning to see, their sunset

The hope that we might have a publishing house of our own never entirely died out; for here and there throughout the land hearts have longed for the day when it might materialize. From the time of the General Conference six years ago at Salem, W. Va., every year has seen a rapidly growing interest in the movement. Without any special personal canvass, loyal hearts from "Dan to Beersheba" have responded of their own accord to the appeals through the



RECORDER, until the Tract Board saw its way clear to break ground for the shop part near the last of October, 1921.

From that day to this all eyes have been turned toward Plainfield anxiously watching to see the plant grow. By use of pictures in the RECORDER they have been able to mark its progress step by step through every stage in the construction until the walls were up and the roof on.

Then came that glorious day of dedication, when a large audience assembled to consecrate it to the Lord's work. How we do wish every Seventh Day Baptist could see it for himself today! But this is impossible; so we will do our best to help them see it through the eyes of the camera, and by the voice of the pen.

First of all, please remember that this is only the *shop part* or back wing of the proposed denominational building.

In the first picture here, you have a view of the eastern side and front. It is taken from the corner of the Y. M. C. A. lot, from which three buildings have just been removed to make room for a \$300,000 building, ground for which is already broken. This fine building is to be our next door neighbor.

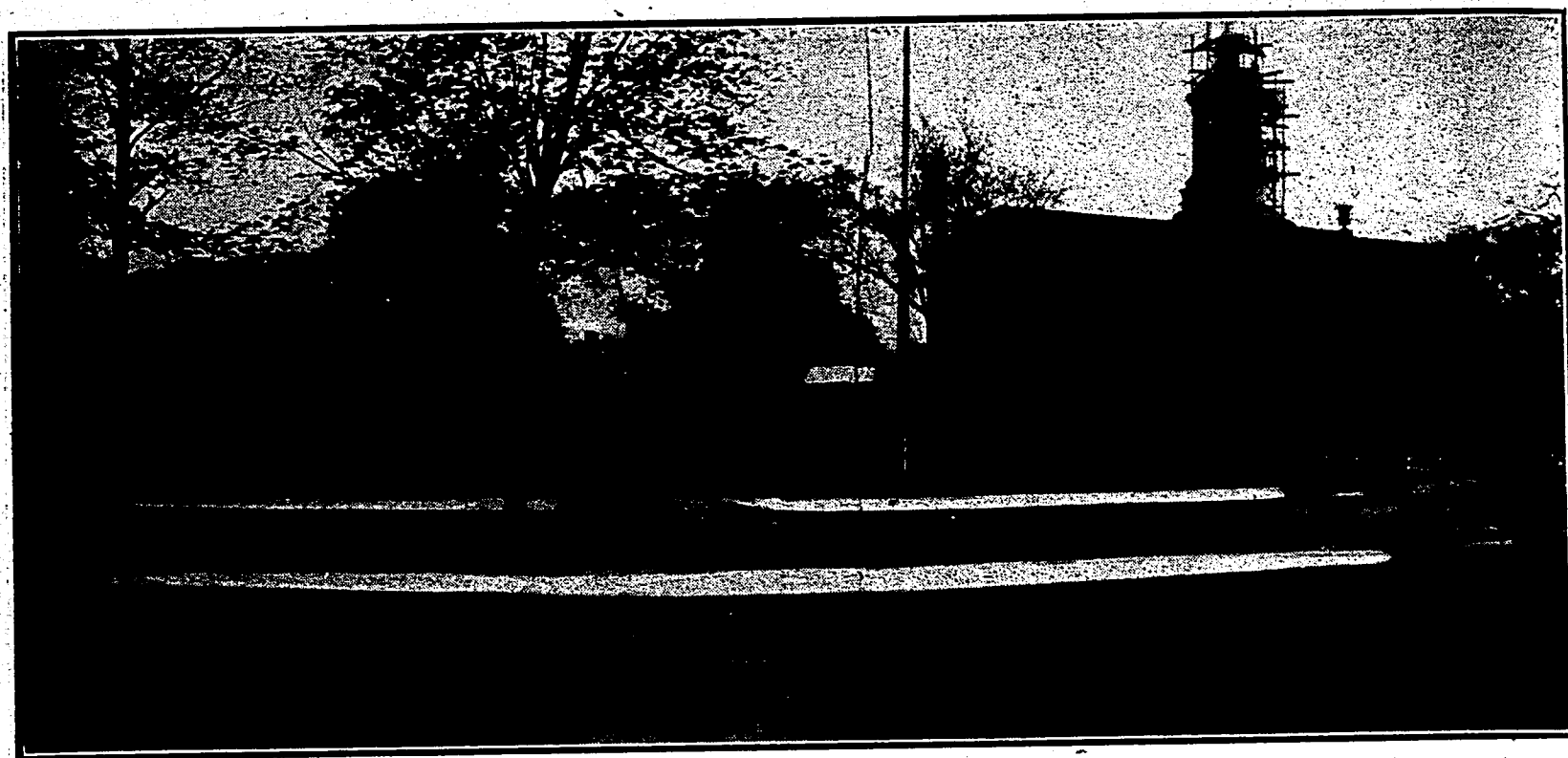
Our shop is 100 x 60 feet, with a very fine basement underneath it all. This basement is divided into three rooms, one of which will be used by the Historical Society for the safe-keeping of its publications and books. One is used for the Tract Society's

depository where can be found all our books and tracts. The third and largest room is for storage of stock, RECORDER and *Year Book* files, and a general storehouse. Then there is a fourth room below for the fine large heating plant, and for coal. The furnace is in the front basement so it can serve in heating the main building when that is completed.

Our second picture is taken from across the street in front of the City Hall. One object is to show the fine large lot, already paid for and waiting to receive the main office building just mentioned. The chimney will be hidden when this is built, and the little porch, which is only temporary, will be removed.

About twenty feet of the shop front has been made into four office rooms by temporary walls, for use until the regular office structure takes its place next to the street. The right hand room, as you look at the picture is about 18 x 20 feet square, and serves Secretary Shaw, his amanuensis, and the editor, for their work. This is also furnished with long table and chairs for committee meetings.

In the left hand front corner, as you look at the picture, is the office of Mr. Burch, the business manager. Just back of that is a room about ten feet square for the proof reader, Miss Evalois St. John, and the center room in front is occupied by Miss Nellie St. John the accountant, and one or two assistants. When we get the main



building the plan is to throw these temporary rooms back into the shop.

Our third picture gives a view of the outlook from our front windows. It is taken from the little porch and shows Plainfield's City Hall, and the lot from which the city has just removed five buildings in order to make a city hall park, which, together with the hall, will occupy the entire block opposite our building. When this park and the Y. M. C. A. building are completed our surroundings will be ideal.

The fourth picture shows the interior of the shop. It is taken from the extreme back end on the eastern side of the room. The first press in the row next to the right-hand windows is the new Kelly Press, which can turn out 3,600 impressions in an hour and feed itself. It is a wonderful piece of machinery. Our Sabbath school quarterlies and RECORDER covers can be printed on this press. The other four job presses come next in order. Then come the composers' cases clear to the front. The two linotype machines are in the extreme end. Then, coming this way may be seen the tables for making up RECORDER forms, the large cylinder press in the center, the cutting and trimming machine in front of the first post, with the folding machine just back of that.

You do not need to be told that this large, sunny, airy room is a most delightful and convenient shop in which to work.

Our fifth picture, a half-page cut, shows the west side of the shop as taken from the front near by the linotype machines. In this you see the large cylinder press in the

center of the room. To the right are the tables where all publications are prepared for the mail bags. Here all covers are put on the magazines and the stapling machine fastens them together, putting in the wires as you see them in your RECORDERS.

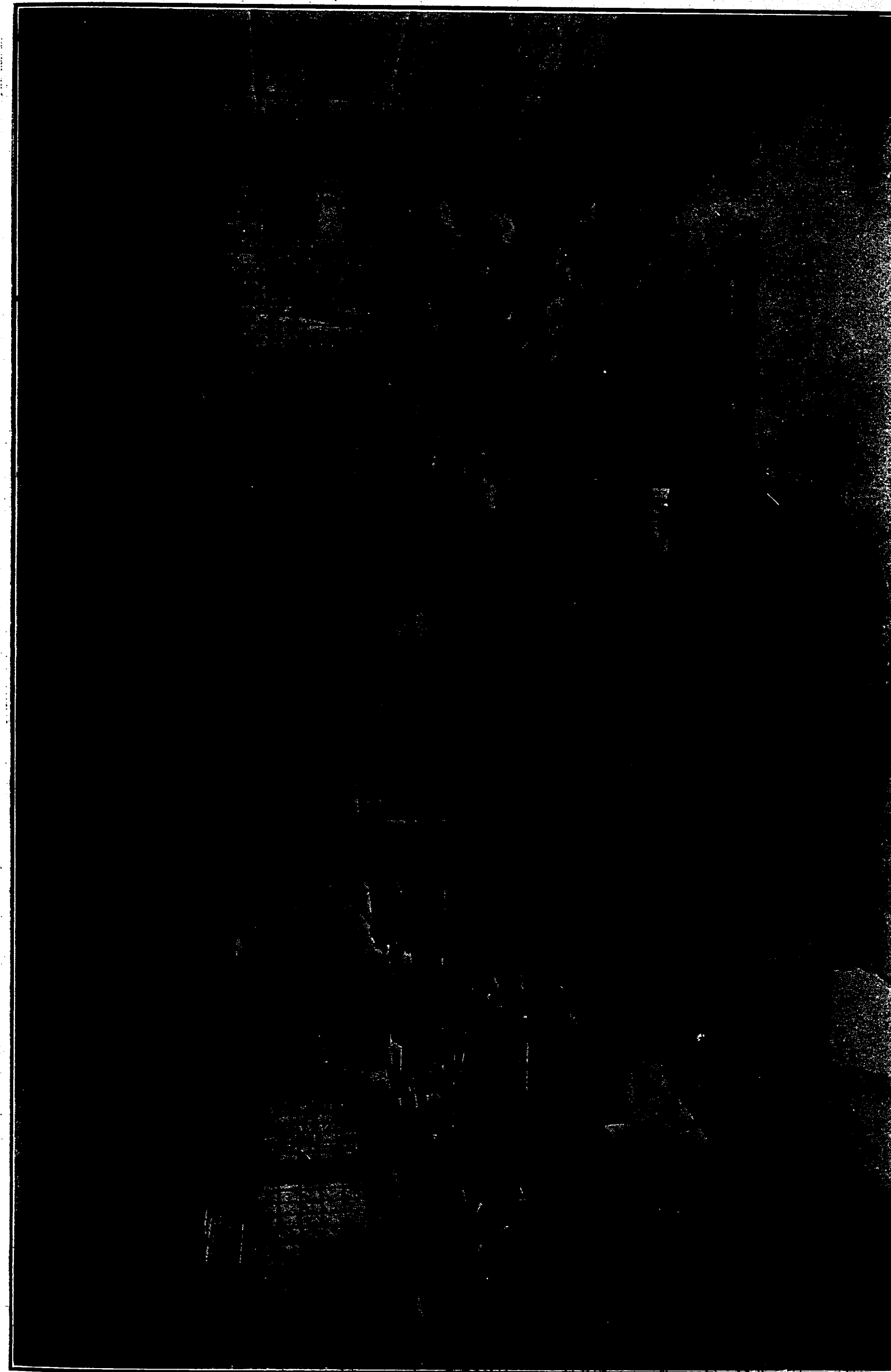
The double doors at the back, just beyond the electric box or keyboard, open onto a platform at the head of our back lane leading to Fifth Street. Through these doors come and go all the express and mail matter, heavy freight boxes and whatever heavy weight material is needed. The elevator to the basement is near this door. By having this back entrance we do not have to keep an open roadway to the front of the plant.

In the extreme back part of the room may be seen four large shelf-cases standing with ends to the wall and open on either side. In these are kept the various sizes of blank paper ready for use as wanted.

The camera for our full page cut stood where you see the coats hanging in the back left-hand corner of this picture.

In these five pictures you have enjoyed the next thing to a real visit to the RECORDER'S new home. We hope you are very glad that you can be the proud owner of such a substantial, up-to-date, fire-proof printing house. Please don't forget that this building belongs to you. It is the property of the entire denomination, and is the only building of which this can be said.

When completed, the entire structure will show to the world something of the value this generation places on the faith of their





fathers. In a very important sense it will stand as our Ebenezer, saying to those who take up the work when we lay it down, "Hitherto hath the Lord helped us." This shop of stone and iron should be good a hundred years to come.

Unless we are greatly mistaken, our peo-

ple will not be willing to stop until they have completed this good work. There is, we believe, a strong desire growing every day, which will not be satisfied until this well-begun work is done. The memorial building will need no basement. This is already provided for under the shop. There

will be no lot to purchase. These two things will greatly reduce the cost.

What can we do better here than to close with a picture of the architect's plan as drafted for the entire structure. It is only a draft—an ideal toward which many are looking and which they long to see realized before they die. It gives some conception of how our plant will look when the whole is finished.



## THE BOOK OF BOOKS

ARTHUR E. MAIN

### II

The Bible contemplates nature from a religious point of view, that is in its relation to the Creator.

This is one source of the Book's spiritual value. It does not use the language of modern science for it did not know it.

Well would it be if religion would always pay due regard to science; and if science would always join with religion in the recognition of God as the ground of the world's unity, and the author of "second causes" and of nature's processes.

The first creation story in Genesis was not written in the light of modern geology and astronomy, but to teach that the heavens and the earth are dependent for their existence, order, continuity, and beauty, upon the Spirit, that is, the manifested energy, of God.

The writer chose the week as the framework of his sublime story that the Sabbath might be given its rightful place in an ordered universe.

A crowning glory of the Old Testament is that by the way of Hebrew history it reveals the creative and redeeming purpose of Him who is God of the whole earth and the Savior of men. This is the basis of its great unity and of its prophetic and hopeful forward look.

Christianity is a historical movement and religion; that is it grew up out of events,—those of the Old Testament, and the life and teachings of the great Personality of the New, Jesus-the Christ.

We need not hesitate to admit that the Gospel narratives are not likely to be perfectly accurate in every word and in all particulars.

There is, however, every reason to believe that the writers were honest, sympathetic, and painstaking; but their productions are quite human and normal. See Luke's suggestive preface.

It may be, if we knew more of the circumstances, that we could harmonize the four accounts with one another. Men with views of inspiration contrary to reason and the Bible have tried to establish this harmony, but have failed. Evidently there was no collusion.

General Grant declares that much that has been said about General Lee's surrender

to him is the "purest romance". We do not, however, on this account relegate these two great soldiers and the Civil War to the realm of legend.

In the case before us we may feel sure that they who talked and wrote about Jesus report correctly the impressions he made upon them, and the influence he had over their lives.

We may add that these impressions, and the story of this experienced influence of Christ, were passed on from generation to generation. And the history of real Christianity is a record of the place which the living and energizing Lord has had in human minds and hearts, and of his transforming power in the sphere of human character and conduct.

The works he wrought, and the words he spoke are of importance; but he himself as a unique Personality is the greatest thing; and no one need find it hard to discover the quality, spirit, and power of this unequalled Personality, who through the centuries and by the Spirit, has been, in all believers, the source of righteousness, peace, joy, and victory. Thus the Jesus of history became the Lord of life.

The book of The Acts tells how a group of men and women whose faith in the Master made them faithful, were the means of preserving and extending the New Faith.

While John in some respects, is the better, more spiritual and universal interpreter of our Lord, Paul was the greatest among the apostles or missionaries, and among the writers of the early church.

We could not well do without the letters of Paul, or indeed the other epistles, which comprehend with such depth and breadth of view the religious and ethical meaning of the New Covenant in the blood, that is, the surrendered life of Christ.

And the apocalyptic Revelation reproves, exhorts, and comforts, as in wonderful imagery it pictures the final victory and glory of the redeemed.

This brief survey of the nature and purpose of the Bible will, it is believed, help us as we undertake a more thorough study of the form, environment, and contents, of the Book of books.

#### THE BIBLE AS LITERATURE

By literature is meant that kind of writing that expresses thought and feeling in more or less beautiful language and style.

Job is recognized as one of the world's masterpieces. The Song of Deborah is a grand song of victory. The Psalms abound in lyrical poetry. And many prophetic passages are lofty in thought and language.

Professor W. H. Hudson says that in ancient literature the Hebrew is matched only by the Greek. But no nation equalled the Hebrew in its consciousness of God.

We are a debtor to the cultural literature, art, and philosophy of the Greek; but our ethical and social culture comes by way of the Hebrew.

"Paradise Lost" is one of the most sublime of poems; and Milton's genius was enriched by his Greek, Latin, and Biblical learning.

The Old Testament contains only what remains of the writings of the ancient Hebrews, who, evidently, were a poetical people. These literary pieces were preserved on account of their religious, ethical, national, and personal association.

According to Amos (6:5) and Isaiah (23: 15), poetry, and music, then as now, ministered to luxury, idleness, and immorality.

There is reference to a poetical book of wars in Numbers 21: 14 and to the poetical book of Jashar, in Joshua 10: 13 and in 2 Samuel 1: 18.

David's lament over Saul and Jonathan is a noble elegy. The book of Proverbs is rich in maxims of practical wisdom. Ecclesiastes is gloomily pessimistic. And the Song of Songs is a collection of sensuous but not sensual love ballads.

The literature of the Bible is national, because, on the whole, it represents the historical development of a people's ideas and ideals. Its range is partly suggested by such references as the following:

The stories of Eden and the Fall in mythical form; the Joseph narratives; the 20th of Exodus; the 19th of Leviticus; the book of Deuteronomy with its great addresses; dramatic Job; the 19th, 90th, and 103rd Psalms; the brilliant message of Amos; the 40th of Isaiah; the Sermon on the Mount; the 1st, and 14th of John; the 17th of the Acts; the 13th and 15th of First Corinthians; Colossians; the 8th and 11th of Hebrews; First Peter; and the pictorial 21st and 22nd of Revelation.

Hebrew literature is characterized by intensity of emotion and unity of spirit. The

137th Psalm and the 1st, 15th, and 61st of Isaiah, are examples.

While there is great unity of spirit and purpose in Biblical literature, there is also great variety. The writers, dates, circumstances, and aims were different.

Of at least equal interest is its universality. As a word of God it speaks to the mind, heart, and conscience of mankind in all lands and of every tongue. All this needs to be borne in mind by students of the Bible.

The most outstanding kind of Biblical literature is the prophetic. It should not be forgotten that the fore-telling element is not large or essential. Prophets spoke for Jehovah and by his authority. Isa. 6: 9; Jer. 1: 4; Ezek. 2: 3; Hosea 1: 1; Zeph. 1: 1.

From the standpoint of spiritual leadership they discoursed to the people concerning religious, moral, social, economic, and national questions, then existing.

Their opposition to unrighteousness and injustice was intense; and they had no fellowship for knowledge and wisdom that left out God, religion, and goodness. Isa. 29: 14, 44: 25; Jer. 8: 9, 9: 23, 24.

It should be the holy purpose of teachers of religion and morals in all ages to be in some very real sense prophets of God.

*(To be continued)*

President and Mrs. Harding are now Life members of the American Bible Society. A short time ago a friend of the society, in her eighty-sixth year, wrote expressing her admiration for President Harding and stated that she had campaigned for him and voted for him in his election and that she was now anxious for him to be affiliated with the American Bible Society. She also wanted Mrs. Harding to be associated with her husband in this membership. This desire on her part was communicated to the President and Mrs. Harding and both of them have very graciously accepted. The certificates of membership were presented at the White House by a small committee from the society, headed by Secretary of State, Mr. Hughes, who is a vice-president of the society.—*American Bible Society.*

"If my soldiers would really think, not one of them would remain in the ranks."—*Frederick the Great.*

## THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,  
Forward Movement Director



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.  
"Lo, I am with you always, even unto the end  
of the world."—Matt. 28: 20.

### QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches convened with the church at Milton, Friday evening, April 21, and closed on Sunday evening, April 23.

The topic of the meeting was "The Power of an Endless Life", and was well carried out in the sermons and addresses.

The meetings began on Friday evening with a song service by a male chorus, followed by a sermon on the topic of the quarterly meeting, given by Elder D. B. Coon, our general missionary.

Sabbath morning a large company gathered at ten o'clock for the Sabbath school which was in charge of the superintendent of the Milton Sabbath school, L. A. Babcock. The sermon of the morning followed, and was given by Rev. G. D. Hargis, pastor of the Walworth Church, on the "Power of the Christian Hope". The choir was in charge of Prof. A. E. Whitford and added much to the service by its appropriate music.

The afternoon service was given over to the ordination of three deacons, who had been called by the Milton Church, Dr. G.

Merton Burdick, Prof. A. E. Whitford and Prof. J. N. Inglis.

The ordination sermon was preached by Rev. Herbert C. Van Horn, and the consecrating prayer was offered by Rev. Simeon H. Babcock. The pastor of the church, Rev. Henry Jordan, gave the charge to the church, and Deacon A. L. Burdick welcomed the new deacons in behalf of the church, including with them also, Deacon Allen Davis who had been elected to that office in the Milton Church at a recent church meeting.

At half past seven the services were in charge of the young people, Miss Susie Burdick of the Milton Junction Church presiding.

The sermon of the evening was preached by Rev. E. D. Van Horn, pastor of the Milton Junction Church, on the theme, "A Motive for Christian Service".

Sunday morning at ten o'clock the annual business meeting was held, having been postponed from the January session. The secretary-treasurer, Mr. Jesse Lippincott, of Milton, and the Young People's representative, Miss Susie Burdick, of Milton Junction, were re-elected. A sum of money, not to exceed \$40, was appropriated for missionary work in the Central Wisconsin field. A notice was given that at the next quarterly meeting an amendment would be offered enlarging the executive committee of the quarterly meeting.

At the close of the business meeting Rev. G. E. Fifield, of Chicago, preached on the topic, "The Assurance of Spiritual Victory".

The first hour of the afternoon was given to a memorial service arranged by the Woman's Board for their promoted comrade, Mrs. O. U. Whitford, who belonged not only to the Woman's Board, but to the whole denomination. The program for this hour and the numbers presented have already been reported in the Woman's page.

The last hour of the afternoon was taken up with an address by General Secretary D. B. Coon on the interests of the Missionary Society, and a brief conference.

The last session was held Sunday evening and consisted of a gospel service with a sermon by Rev. H. C. Van Horn, of Dodge Center, Minn., delegate from the Minnesota Yearly Meeting, and a conference meeting led by Pastor E. D. Van Horn. The attendance and interest was good throughout the sessions.

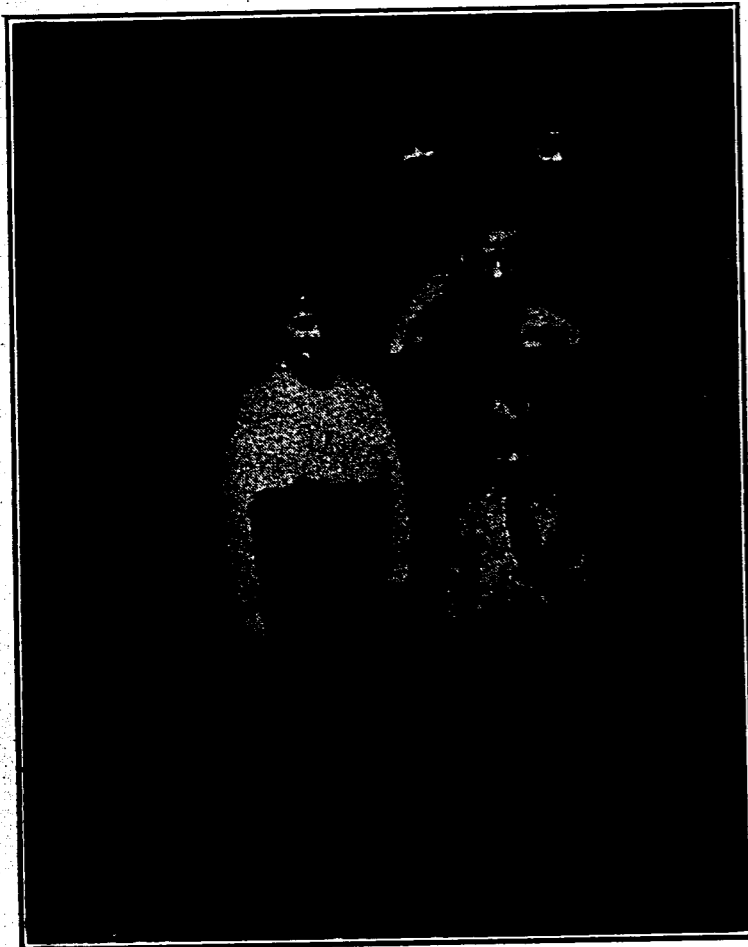
## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

PICTURES FROM CHINA

We have received several photographs from our workers in Shanghai, and from



The Davis Family

them we have had five small cuts made, two of which are shown in this number of the SABBATH RECORDER. One is a picture of the Davis family, Rev. and Mrs. H. Eugene Davis and their three children, Richard Ross, Carol Titsworth, and Winthrop Eugene.

The other picture shows the piece of land that was purchased last year. It lies between the Boys' School grounds and the Girls' School grounds, the small boy in the foreground is Winthrop Davis. On the left are the buildings of the Girls' School. On the right is the fence bordering the backyard of the Boys' School. The building in the distance on the right is the carpenter shop of the coffin factory which is adjoining our chapel property. Other pictures will be given in later numbers of the SABBATH RECORDER.

### EVANGELISM

I was deeply interested in what I heard the other day in a meeting of a small group of men in New York City.

Mr. Charles L. Goodell, who is the Executive Secretary of the Commission on Evangelism of the Federal Council, said that he had quite recently been visiting in many quarters of the country. He said that there was a general feeling that the vocational evangelistic movement as represented by Gypsy Smith and Billy Sunday is largely spent so far as great increase in numbers is concerned. He said that from reports, such as he was able to secure, it appeared that only about one half as many conversions result as there used to be under similar circumstances. On the other hand, he said that there were more additions being made to the churches than ever before. And he cited the city of Detroit where more than 24,000 additions are being reported. He said the trend seemed to be towards personal and individual evangelism, with special efforts in smaller groups, and in local churches, a type of work which he spoke of in one connection as pastoral evangelism, and in instances where pastors unite in special efforts. Among us are such examples recently as the special efforts at Shiloh and Marlboro, N. J., at Ashaway and Hopkinton, R. I., at Berea, W. Va., at Salemville, Pa., at Welton, Ia., at North Loup, Neb., and at other places. Mr. Goodell raised two questions, but did not discuss them, nor were they discussed by others. They were these: What is the effect upon evangelism of the modern trend of theology? The other was: What are the effects upon evangelism of the graded lesson efficiency methods in the Bible schools? Mr. Goodell left the impression that there were those who felt that evangelism was feeling ill effects from both these sources.

### THE SABBATH AN INHERITANCE

The following paragraph is taken from a letter from a friend. "The conviction has come upon me in the last few weeks that this question of the status of the Sabbath in the denomination is of greater importance than many of us realize. I do not refer to the front which we exhibit to the world, but to the position which we explicitly assume among ourselves with reference to the relative importance of the Sabbath.



Strip of land recently purchased, lying between the grounds of the Boys' School and the Girls' School

With many I know the Sabbath is merely a denominational inheritance, a family tradition, the keeping of which is good in itself subjectively, and objectively for a member of a Seventh Day Baptist church; but after all to them it does not really matter what one does on the Sabbath; nor is it of great importance for one to regard the day at all if he happens to be living in a community which is wholly Sunday-keeping, so long as he identifies himself actively with the Christian forces of that town."

I fear that there are altogether too many people who have this attitude. And so it is refreshing now and then to receive letters from faithful, loyal lone Sabbath-keepers who write in a different strain. Words like these come from far distant California. "Please send some more Sabbath literature. I shall be glad to give it to friends. I am proud to be a Seventh Day Baptist." This sister treats the Sabbath not as an inheritance to be borne, but rather as an inheritance to be held in honor.

### LETTER FROM JAVA

MY FAITHFUL FRIENDS:

I have promised Brother Hubbard to soon write a letter for the RECORDER. Yes, I have much to say; but the feeling in my head is so terrible of late, and inwardly I feel like trembling all the time. Surely things can not go like this any longer. But our Lord will provide, I am sure.

My heart is overflowing with gratitude for all the money I received through Broth-

er Hubbard, from Mr. and Mrs. J. Walter Smith, East Brookfield; Mrs. L. A. Eaton, East Brookfield; Mrs. Louise Schiefer, Calamus; Ladies' Aid Society, Lost Creek; and Woman's Executive Board, Milton, Oh, how fervently I thanked our heavenly Father for the great help. It comes in at the right time as I am going to tell you. May our Lord reward you all a hundred fold.

As you will remember, I have written once and again about my boy, the young Switzer. Now I can write openly about him. They thought to send him to an asylum; but the doctors in the hospital would not do it, as they found him quite sane, only confused through his nerves. When he left the hospital some friends bought him a small piece of land in a cold climate, where he could plant vanilla. In about four years he could earn enough to pay the money back, and earn more than enough for his living. Last month I went to see him and also a brother of mine who lives in his neighborhood, as I had not visited this brother for about twenty years. The place where my boy has his plantation is a mountain plain over 2,000 feet high,—a beautiful climate, not the least damp or foggy. He feels all right there, is full of energy; and this year he will have a small crop already from what has been planted by the former owner. Oh, how I thank our God, who has lead him so wonderfully. When he was in the hospital, and some thought it necessary for him to be shut up all his life in an asylum, my heart felt like broken on account of him, such a young man, so full of life and energy. But it was just in the hospital he heard about that vanilla plantation, and where he met an old kind-hearted man, who is helping him now, teaching him how to cultivate vanilla, and how to get things for his living in a cheap way. He is a real friend to him. I was on his place about ten days,

and I felt so well and strong in that beautiful climate. If I could live there, surely I should be able to do a lot of work,—my nerves felt so rested and the bad feeling in my head never teased me there. I also visited Brother and Sister Graafstal at Temanggoeng, their place being not far from my boy's plantation. And one day Sister Slagter came to see me, and we were very happy together. She saw a little European house with a garden there, that is to be sold; and immediately she liked it so much; now she will buy it, instead of using her money for traveling expenses, as first she thought, to go to Holland and also to visit some friends in America. The house wants a little repairing, and then it will make a nice home. She can not stay with Sister Alt any longer, as this sister has left the Sabbath. We all feel very sad over her. Now I thought to bring our orphans to that new place, Medana is the name; and build a home for them in the yard Sister Slagter is going to buy; so she could help me in looking after them. Several of the little ones are often ailing down here; indeed Pangoengsen has a very bad climate, full of malaria. They would do much better up in Medana; and perhaps we could get Government's land up there, to let the grown-up people come and live there by-and-by. I have heard there is much Government's land; but I don't know if it could be got for nothing. I will soon go there again and speak about it to the officials. Any way we shall want a lot of money to make a beginning; to build houses, etc. But the planting of vanilla succeeds very well there; in about four or five years they all could earn their own living,—while here in our old colony we have worked and worked very hard for nearly twenty years, with very small results. I am too old to start a new colony; my body is really run down. But I have friends in Soerabaja (a place in East Java), who have been planning for some time to go and live in Medana, Mr. and Mrs. Davids is their name. Sister Davids is keeping the Sabbath already for many years, and she was baptized by Brother Graafstal. She is a very dear friend of mine. I wrote to her about my new plans, and I hope she and her husband will look after our grown-up people, when they come to live up there. I think I shall soon get

stronger in that cold and healthy climate; so I could lend a hand here and there in the work. I am praying all the time that our Lord may show us his will and teach us in his ways. I don't want to have my own way; so I ask you all: please, help us with your prayers.

As soon as I know things more definitely, I shall write you again. I have written now about those plans, so as to ask your prayers, dear friends. Really I need them badly, as I want our Father's will only to be done.

May his richest blessings rest upon all of you.

With great gratitude.

Yours in our Master's service,

M. JANSZ.

*Pangoengsen, p. o., Tajoe, Java,*

*March 17, 1922.*

### RUTH AND BENJAMIN

Benjamin, what aileth thee, and why art thou downcast in countenance, as of one who is in trouble, or who thinketh on a subject the depths of which he can not fathom?

Thus spake Ruth one evening as she arose to meet her husband as he returned from the office.

Trouble enough, said Benjamin, For among my letters today is a request to fill out a blank questionnaire on the subject, under forty-three headings, What is the significance of the rings around the planet Saturn, and what bearing does that significance have in reference to the rings around a raccoon's tail, and the piston rings of a gasoline engine? I am neither an astronomer nor a naturalist, neither am I a machinist. What am I to do? Tell me, I pray thee.

And Ruth replied, Is that the only cause for thy downcast and worried face, and is that the only significance of the rings under thine eyes?

And Benjamin continued, Nay, furthermore, a friend sent to me for mine approval, and withal to have it published, a chart, or diagram, to be printed in two colors, showing by graphs and figures that sheep that are fed on corn and clover hay are fattened more rapidly, or less rapidly, as the case may be, than are sheep that are fed on oats and alfalfa hay, the purpose of the chart

### IMMORAL FASHIONS

Women, in a particular manner can and should exert a wonderful influence for the edification and sanctification of society. They should set good example in every circumstance of life, but especially in respect to fashion, which in these days often descends to extravagance and indecency.

This is sometimes a difficult but a very genuine apostolate. With graciousness and tact, and above all with a profound feeling of Christian virtue, women should conduct a campaign to reform customs which are today, unfortunately, largely invading society and finding acceptance. Elegance in dress is, of course, not only allowed, but necessary. Sometimes, indeed, virtue appears more beautiful when adorned also exteriorly. But many, blindly following fashions, do not fix the limit which Christian modesty requires, and not cognizant of bounds and restrictions, they do not perceive that true elegance ends where modesty is offended.

A crusade against such follies, a crusade which can be rightly called the crusade of virtue, is expected from every society woman fostering in her soul Christian sentiments.—*The Pope.*

### SEMIANNUAL MEETING

The semiannual meeting of the Seventh Day Baptist churches of northern Wisconsin and Minnesota will be held with the church at Exeland, June 16 to 18, 1922. The theme of the meeting will be, "Not by might nor by power, but by My Spirit" (Zech. 4: 6).

A cordial welcome will be given to all of the services.

MARGUERITE THORNGATE. *Secretary.*

Kansas, North Dakota and Utah prohibit the sale of cigarettes to any person. In twenty-one States it is unlawful to sell or give cigarettes to persons under twenty-one. The age at which tobacco and cigarettes may be lawfully secured in other States, ranges from sixteen to eighteen years. The age being less than sixteen in but one State. At least nine States, including Illinois and New York, prohibit the use of cigarettes by minors—the age limit ranging from eighteen to twenty-one years.—*Christian Work.*

being to prove that the best time to shear sheep is just after the full moon following the first of June. Now what I know about the proper diet for sheep and about the weather and wool in June might be of interest to children; but how am I to get away with it with my friend?

And Ruth said, Listen! Now whenever Ruth is wont to say, listen, Benjamin is wont to do so. And she said, Behold, a farmer went forth to make hay. And when he had cut down the tender grass in the field, and it had withered sufficiently and had been raked into heaps, he sent forth his men with the wagon and the rack thereon to gather the hay into the barn. And, lo, he saw a cloud on the far horizon somewhat larger than a man's hand. And he said within himself, I wonder which way and how fast that cloud is moving, and whether or not it will rain this day. And he sent his men to the house to fetch surveying instruments and the book wherein were the table of logarithms, that he might determine the direction and the speed of the movement of the cloud.

And the workmen went their way; and when they had returned they all set to work making observations, and drawing diagrams and measuring angles and computing distances. And when they had completed the work, nay even before the figures had all been checked up the second time against any possible error, the storm was upon them, and they were forced to seek shelter, while the hay was injured and ruined. Beware, Benjamin, lest while thou art spending thy time looking over charts and diagrams, and while thou art preparing made-to-order questionnaires,—beware, I say, lest the storm overtake thee, and the work in thy hands that is worth while suffer loss. Go forth now and exercise thyself with the lawn-mower, and inspect the grape-vine trellis which thy son had painted, and the rhubarb roots which I have planted. Then when thou hast returned and washed thy hands and signed this school report card for thy daughter, by that time the table will be set and we shall have supper.

"Fortunately for us all, God's good will toward us is linked with his wisdom; so what he does for us is certain to be the best for us."



## EDUCATION SOCIETY'S PAGE

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

### CONGREGATIONAL SINGING

WILLIAM M. SIMPSON

*Primitive Religious Song.* All primitive people have expressed their noblest sentiments in language more or less poetical. It was not uncommon for them in moments of intense joy or sorrow to sing these poetical strains. "The Rig-Veda", the most ancient of books, is made up of hymns which were composed chiefly during the long period, perhaps a thousand years or more, while the Aryans were slowly working their way from the mountains on the northwest of India across the peninsula to the "Ganges" (p. 9, Myers, *General History*). The ancient Egyptians had their hymns addressed to the Nile. The Greek bards sang of the heroic achievements of their ancestors. The Scandinavians had their sagas; the Scotch, their folk-songs; and the American Indians, their war songs.

*Christianity's Inheritances.* When the Christians began to compose songs, they had two important inheritances: (1) the *beauty* of the Greek poetical and musical forms, and (2) the *wealth* of Hebrew poetry of the Old Testament.

Inasmuch as Greek was the vernacular language over much of the territory where Christianity had its beginnings Greek literary form figured largely in the early Christian hymns. Greek music was more elaborate than that of many other ancient peoples.

The Hebrews, the most worshipful of all ancient peoples, sang much in their religious exercises. Besides the one hundred and fifty psalms still extant, there are numerous other poetical strains scattered throughout the Old Testament. Some of these were used in regular temple worship; others were uttered by private individuals in praise of Jehovah, and were recorded on account of their important significance to the Hebrews as a people.

*The New Christian Element.* The early Christians did not adopt all that came to them from either Greek or Hebrew sources.

In churches whose members were mainly Greek proselytes there were good reasons for omitting some of the Greek musical instruments, which would doubtless have called to mind the Bacchanalia, a feast characterized by unbridled sensual indulgence. "It was no wonder that considering the associations inevitably connected with the popular music of the time the Christian teachers and elders should have proclaimed that 'no pure Christian maiden ought even to know the sound of the flute'" (p. 18, Fillmore, *Leaders in Musical History*). Moreover, a kind of prejudice against anything Jewish made less common the use of instruments in early Christian songs of praise. Writers of histories of music unite in saying that music properly begins with the Christian era. Christianity took the best of what had preceded and added its own most valuable contribution, the spirit of praise. The early Christian tunes, therefore, consisted of but one voice-part unaccompanied. There is simple beauty in the elemental minor unison out of which has grown the wealth of Christian praise tunes.

*Ten Early Classics.* The early Christians not only made use of the Hebrew psalms, but also composed hymns of their own. Some of these were carefully wrought out, others were extemporaneous, prompted by momentary religious enthusiasm. Many such hymns were taken up by the church and used regularly in public worship. Ten of the most important are: The Magnificat, Luke 1: 46-55; The Benedictus, Luke 8: 68-79; The Gloria in Excelsis, Luke 2: 14; The Nunc Dimittis, Luke 2: 29-32; The Response in the Lord's Prayer, Matt. 6: 13; The Ter Sanctus, Rev. 4: 8; The Benedicite, Song of the Three Holy Children; The Hallelujah, Old Testament; The Te Deum, Early Greek Fathers; The Gloria Patri, Early Greek Fathers.

*St. Paul's Classification.* St. Paul writing to the Ephesians (5: 19) and also to the Colossians (3: 16) encouraged the use of "psalms and hymns and spiritual songs". By "psalms" he doubtless meant songs sung to the accompaniment of the harp; by "hymns" songs of praise; and by "spiritual songs", odes not so deeply religious as psalms or hymns.

*The Council of Toledo's Definition.* The Council of Toledo (633) drew up the following definition: "Naturally, hymns con-

tain praise of God. If there is praise, and it is not of God, then it is not a hymn; but if praise to God is both composed and sung, then it is a hymn." ("Proprie autem hymni sunt continentes laudem Dei. Si ergo sit laus, et non est Dei, non est hymnus. Si sit et laus Dei laus sic et non cantatur, non est hymnus. Si ergo laudem Dei diditur et cantatur, tunc est hymnus.")

*Latin Hymns.* Inasmuch as Rome soon became the nominal head of the Christian church, the Latin language became the language of worship. From the third century until the Reformation the most of the hymns were written in Latin. Many of these were of such high character as to be preserved.

*Hymns of the Reformation.* From the time of the Reformation hymns have been written more often in the vernacular language. Without a doubt the best known hymn of the Reformation is Luther's (1483-1546) "Ein' Feste Burg".

*Modern Hymns.* Hymns in use in modern churches are the result of a historical development, largely national. The hymns of each nation form a separate subject of study. The hymns in use in the United States are partly an inheritance from England and partly of American origin, besides translations and adaptations of the early classics, the Latin hymns, and hymns of other nations.

The three chief sources in England are the poets in the Anglican church, those in the Puritan Reformation, and those of the Wesleyan reformation. To the best of these we have added our own and latterly some of the newer Anglican hymns.

The evangelistic movements in the United States have been the source of many popular hymns.

Among the best poets of the earlier Anglican church were Thomas Ken, Joseph Addison, William Cowper, and John Newton. During the lives of these men occurred many of the struggles between church and state, such struggles as usually develop the best qualities in men.

The Puritan Reformation produced a large number of hymn-writers of marked ability. Isaac Watts (1674-1748), a Congregationalist Dissenter, was among the best of these, and few periods have produced as many good hymns as he. We still count among our choicest hymns these from his pen: "Before Jehovah's Awful Throne",

"Am I a Soldier of the Cross?" "Alas! and did my Savior bleed", "Come, Holy Spirit, Heavenly Dove", "Come, we that love the Lord", "God is the Refuge of his saints", "Joy to the world, the Lord is Come", "My Savior, my Almighty King", "Our God, our Help in Ages Past", "Sweet is the memory of thy grace".

During the latter part of the eighteenth and the beginning of the nineteenth century the Wesleyan movement in England produced an abundance of good hymns. John Wesley (1703-1791) translated many hymns, chiefly from the German. Charles Wesley (1708-1788) wrote over six hundred original hymns. Among them are "Jesus, Lover of My Soul", "Love Divine, all Love Excelling", "I Know that my Redeemer Lives", "O for a thousand tongues to sing", "Blow ye the trumpet, blow", "Depths of mercy, can there be . . . ."

There are at least two reasons why we are not rich in original American hymns. The first is that historically we are a new people; the second is that our American tendency, in the matter of hymns, at least, to adopt all that we like of other people's works has removed the demand for American compositions. However, we have a few writers of which we need not be ashamed. Dr. Ray Palmer, many years pastor of the Albany Congregational church, should be remembered for "My faith looks to thee". Also Mrs. Sarah F. Adams, for "Nearer, My God to Thee".

Evangelistic hymns differ widely in character. Some of them are very good, some are very poor; and many are only mediocre. Many have been written for special evangelistic campaigns or dedicated to particular missions or in different ways set apart for special purposes. Such hymns incline much to the emotional side. Among the best writers of evangelistic hymns are Fanny J. Crosby, Dwight L. Moody, Ira D. Sankey, D. B. Towner, and P. P. Bliss. In abnormally excited evangelistic campaigns there arise such hymns as "'Tis the old time religion". This hymn although it has at least eight stanzas, expresses not half as much religious thought or genuine devotion as the three stanzas of "Faith of our Fathers".

The pity is that, when there is such a wealth of good hymns, and there are so many opportunities to learn good taste, money should be squandered on such trashy

song-books, and that people should sing such songs to the neglect of that which is valuable. There are hundreds of congregations that are quite willing to "sing two or three songs while the people are getting quiet". That is, the hymn is used as a call-bell, rather than a song of praise to God. Hymns should have a meaning, and be sung with a purpose.

They should also be selected with some idea of appropriateness. I usually preach short sermons. But once I preached nearly an hour. Then the congregation sang: "Come home; come home; ye who are weary, come home". Up until the time when I moved to Alfred Station, the longest time which I had spent in a pastorate was three years and two months. At my installation there the choir appropriately sang, "I'm a pilgrim. I'm a stranger; I can tarry, I can tarry but a night." Once after I had preached the very best I could at the Methodist church in Friendship, I announced the number which the chorister had given me, and the pianist began to play the tune, which I had always associated with only these words, "Go tell Aunt Rhoda her old gray goose is dead."

This last illustration brings us to another phase of our subject—that of setting sacred hymns to secular tunes. Think of singing the Twenty-third Psalm to the tune of Koschat's "Forsaken!" About as bad is it to sing to the tune of "Old Black Joe"

"Gone from my heart the world and all its charms,  
Now, through the blood, I'm saved from sins  
alarms,

Down at the cross my heart is bending low,  
The precious blood of Jesus cleanses white as  
snow.

I love him  
I love him, because he first loved me;  
And purchased my salvation  
On Calv'ry's tree.

I can't remember the words of the hymn which we used to sing to the tune of "Drink to me only with thine eyes", but our Sabbath school hymnal sets "Spirit of Love Divine" to the tune of "Sweet and Low"; "Jesus shall reign" (Watts) to the tune "Die Wacht am Rhine"; "Trust him in the Darkness" to the tune "Love's old Sweet Song"; "Brightest and best of the sons of the morning" to Rubinstein's "Melody in F"; "True and Loyal" to the "Sextet" from Lucia di Lammermoor; and "A radiant light is dawning" to Elgar's "Salut d'Amour".

Other hymnals have "Man of Galilee" to the tune "Annie Laurie", and "Jesus, my Savior" to the tune of "Juanita".

Many of the secular tunes are good, but why encumber the spirit of worship with association of ideas which attract the attention to subjects foreign to the thought of the hymns which we would use in worship?

Many quartet choirs do not like to let the congregation sing. The congregation might drag the time, or sing out of tune, or use poor quality of voice, or fail to balance the parts. A choir composed of people who realize that they are leading in worship rather than giving a concert is a good help, provided they are sufficiently versed in the psalms, hymns, and musical notation to keep ahead of the congregation. But when the choirs sing weak, groping responses, and anthems beyond their ability, and have such manners as aim to attract the attention of the congregation to themselves rather than to the worship, they are a hindrance rather than a help.

*The Congregation's Right.* It is the congregation's right to have a large part in the worship. It is for the congregation that the order of service is planned. The sermon will be directed to the members of the congregation. They came to listen. The pastoral prayer is not the pastor's prayer alone; it is the congregation's. But they should not let the minister do all their praying. In like manner, they should not let the choir do all their singing. The anthem has its place. But in the most of the singing part of the service, let all the people sing.

*The Minister's Duty.* Who should formulate the order of service—the minister, or the chorister? It seems to me that the minister should; and yet, it ought to be possible for him to consult with the chorister. Together, they should prepare such a program as would enable the whole congregation to enter into the service of praise. By careful selection of hymns, and tune, and members of the choir, and Scriptural readings, and arrangement of order, the minister and the chorister could arrange a program, which, although previously prepared, would prove to be spontaneous with the congregation. For it would give an opportunity for the expression of the spirit of worship. It would permit young and old to train their thoughts on the deep, and worthy, and abiding things of life. And when there is such

a wealth of good hymns and tunes and at the same time such a flood of cheap hymn-books, the minister may do something to help the people to appreciate the good and omit the bad.

*Sing with the spirit.* Above all, let us sing with the true spirit of praise. At the close of a service a congregation sang "Nearer, my God, to Thee". I was feeling glad that they seemed to sing in a more worshipful spirit than ordinarily. After the service a member of the choir was raving because the congregation had not held strictly to the *tempo*. I had noticed that too, but as leader of the worship rather than a teacher of the rudiments of music, I had not been disturbed by it.

A few years ago I attended an orthodox Jewish synagogue in Syracuse. The Psalms were sung in Hebrew, of course. Therefore, I was not able to keep the place. But if I understood, the worshipers did not try to pronounce the words together. At whatever place in the psalm each worshiper happened to be at any time, he only tried to be in the same chord as the others. Musically, it was beyond many of our anthems. As worship, it seemed natural.

### COLLEGES LEARNING HOW TO HELP THEMSELVES

DR. LYMAN P. POWELL

(Extracts from a bulletin published by the Cosmopolitan Magazine, Educational Department, of which Doctor Powell is Editor and Director.)

In spite of the large student enrolment, there has been an acute college problem this year. The emphasis has shifted to the struggle for actual existence. It is, however, the small colleges the country over that in some cases are fighting for the right to live at all. Hard hit by the war, demoralized by the S. A. T. C., beaten down in recent months by the scarcity of money, robbed even of collateral for temporary loans, uncertain as to the face value of many pledges made the last year or two, in good faith, the college situation has become so critical that a new college president has been warned that "he sets forth on a sea charted chiefly by wrecks and derelicts".

The time has come for a "reevaluation". Foundations like the General Education Board and the Carnegie Corporation have long been valuing and revaluing. Neither

makes promises without a careful study. Each has already saved many an institution from disaster. But many colleges do not understand how to meet the conditions frequently accompanying gifts. To promise half a million toward a total of two millions is generous. But a President may too promptly pledge that the institution and its friends will meet the conditions within a prescribed time limit, without that objective survey an industrial corporation first orders as a matter of course.

The college is indispensable. Our intellectual progress is dependent on it. No trouble is too great to bring it adequate support. More is now expected of it than ever. The cultural college meets a need as distinctive if not as large as the public school. In rendering to its specialized constituency a service valuable beyond computation, it is at the same time accelerating that "race between education and catastrophe", which Mr. H. G. Wells regards as the real history of humanity. Small though a college may be, "there are those who love it". A period of disappointment and distress has been for the best colleges, large and small, a period of self-examination and self-survey.

Some drives have been a conspicuous success. But the public is beginning to understand that, while colleges reap their results in three or even five-year pledges, often slow in payment, sometimes like church pledges never paid, owing to unemployment or uncertainty, drive companies, which have overhead to meet, must be paid in cash. They can not wait. As our institutions now in a crucial year are flung back on themselves, many are seeking counsel based on outside diagnosis and plans flexible and adaptable whatever the local situation. A rapidly increasing number seem now to understand that there is no get-rich-quick scheme for the colleges.

Five things of value wise colleges are learning:

1. There is now no static wealth waiting to be tapped by "pull" or "chance". There is no longer any "Lady Bountiful". Men and women of means have everywhere to protect themselves. They have some rights even the best institutions must respect. Theirs is the final word, and they resent "hold-ups".

2. While magazines are as ready as ever to publish real news, they have properly

reacted against the effort to exploit them for campaigns.

3. There is no longer one plan to suit every case. Each institution is unique. There must first be diagnosis; then a plan. What succeeds in one section may elsewhere fail completely. To avoid costly mistakes in detail, there must be wise and expert counsel to which colleges may resort with confidence.

4. There is now no constituency except the alumni to whom usually to make the first appeal, through whom to reach the outside world, and from whom to build up effective groups of personal solicitors. While graduates as well as students will in general continue to do all they can, the college must not count on them alone to meet the increasing obligations looming up before the colleges.

5. The president is the natural spokesman,—especially for big gifts. No one can take the president's place. Rarely can any one else get the entree to the man of large means. Alumni have their work to do in helping on, but they are irritated by professional approach.

The problem of support, however difficult, is not insoluble. Any institution which by close economy and normal appeal to those interested can not get the inner momentum to "carry on" at such a time as this, deserves to fail and find its future in consolidation or elimination. If self-help is cautious and tentative in expression, that is proof of the complexity of the situation. The same necessity to economize is recognized in education as in housekeeping. The race is not to the eager and swift, but to the ingenious and resourceful.

Close up, the college problem now is simply this: How can the college develop out of its resources, often only barely touched, sometimes not even suspected, adequate support?

Making friends is the first business of an institution seeking help of any sort.

Co-operation of community and college find ample illustration. The voluntary gift, however small, has more moral and spiritual value than millions obtained under pressure. This calls for proper publicity among those who ought to know, and the development of a true family relationship between the institution and its children and neighbors.

The last year or two will appear dis-

couraging in the educational world only to those who do not understand that the best which can happen to an institution is to be jolted into the discovery that no college dares to be a charity patient, that every college must "keep its books" with scientific accuracy, that there is no longer any Moses to strike water from each academic rock that bulks across the way, and that the preservation of the cultural college must at least begin with the stimulation of its own possibilities among those from whom it draws most students, and the development of an acute sense of responsibility among those who have in any way profited by it, wherever they may live.

### "WHOSOEVER WILL, LET HIM COME"

MRS. ARTHUR ATKINS

Oh, I am so happy in Jesus today,  
For my all at his feet I have cast;  
He has taken my doubts and sins away,  
And I rest in his love at last.

'Twas long that I wandered in byways of sin,  
And would not accept of his love.  
Hard and long were the battles that waged within,  
Ere I lifted my eyes above.

Ah, there, on the right hand of God stood the one,  
Who on Calvary's cross was slain,  
Whom we had rejected, despised, and shun,  
While we ignored his blessed name.

And as I gazed into his eyes filled with love,  
And beheld his hands and his feet,  
I longed for forgiveness which comes from above  
And accepted his pardon complete.

Oh, thou who art groping in dungeons of sin,  
Are you sin sick, discouraged and sad?  
Are you weary of life and what it brings?  
Is there naught in your life makes you glad?

Oh, list to the voice of the Master so dear,  
Who is bidding the wanderer to come,  
Accept of his pardon—have nothing to fear,  
And receive a glad welcome back home.

Oh, will you not come, accept and believe,  
And then with the tried and the true,  
Stand firm for the right until you receive  
The crown when the warfare is through?

"How is it you have such a good memory, Norah?" her mistress inquired.

"Well, mum, I'll tell ye. Since me childhood never a lie have I told, and when ye don't have to be taxin' yer memory to be rememberin' what you told this one or that, or how ye explained this or that, shure ye don't overwork it an' it lasts ye, good as new, till ye die."—*Christian Advocate.*

## YOUNG PEOPLE'S WORK

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

### GREAT FOREIGN MISSIONARIES

Christian Endeavor Topic for Sabbath Day,  
May 27, 1922

#### DAILY READINGS

Sunday—Lesson in obedience (Jonah 1: 1-17)  
Monday—In preparation (Gal. 1: 11-18)  
Tuesday—In consecration (2 Cor. 11: 21-33)  
Wednesday—In patience (2 Cor. 6: 1-10)  
Thursday—In unselfishness (Acts 20: 25-35)  
Friday—In helpfulness (Acts 27: 21-44)  
Sabbath Day—Topic, Lessons from great foreign missionaries (Acts 13: 1-12)

What is it that makes a missionary great? We all feel their greatness and our own littleness whenever we hear real missionaries tell of their work. What is it that gives them courage to go in the first place, and that makes them so anxious to return when ill health or business necessitates a long stay in the homeland? What is it that makes them submit so cheerfully to almost impossible conditions as Miriam West is doing now in Russia?

The daily readings give several illustrations which suggest the characteristics of their greatness—consecration, obedience, preparation, unselfishness, helpfulness, patience.

Consecration comes first, else the call would probably never be heard, and consecration continues throughout the whole life work, if the life is a great one.

Preparation is important, but not so important as obedience. God is sometimes preparing us for his work when we least expect it, and our own idea of preparation may not be what is needed at all. Notice the case of Mr. Sam Higginbottom, the farmer-missionary of India. Mr. Higginbottom grew up on a farm in Wales. Then he came to America and studied at Mt. Hermon, Amherst and Princeton. He intended to go to a theological seminary but was persuaded to go at once to India to join the staff of Ewing Christian College. This is what he says of his work: "God drove me into this leper work, into this

agricultural work, into this practical contact with affairs when all my own inclinations and desires were somewhere else. I love to preach, yet I do very little of it out here. I love the quiet of the classroom with a few eager faces; to see life change in a small group or in an individual as the result of long continued patient teaching, fascinated me. Yet I am taken away from this. I thought the way out for the low caste convert was through the agricultural settlements of these ignorant, humble folk. I prayed that their boys might come to us to be trained. But what do we find? Hardly a low caste boy here. Little is being done for them because they refuse at present to be helped. Instead of students from the lowest of the low we have the highest of the high. Princes of royal blood, eager, keen, teachable, ready for any task, working as coolies and farm laborers, see the visions of better days for their own states. And it may be that God is going to help the low caste through this method of reaching the native prince who rules over him."

As an illustration of the unselfishness and helpfulness required, let me quote from Dr. Grace Crandall. "We who go to the foreign field find that scholarly dissertation on the merits of the gospel has little effect in breaking down prejudice. When we speak of morals, the Chinese scholar quotes Confucius, when we speak of sin and the need of redemption, he is conscious of his sin; but when we put on our aprons and with our hands cleanse filthy ulcers, and treat all manner of loathsome conditions, not only for the rich but also for the poor, then it is that he has no answer. He is willing to give of his money to the beggar or to build bridges for the poor people, all with the hope of storing up merit for himself, but he would never think of doing menial tasks to alleviate suffering. It is only by actual demonstration that he can be persuaded that there is such a thing as brotherly love. When he is really convinced of this, he begins to realize that Christianity has something that China lacks."

Let us try in this lesson to gain a better understanding of what our missionaries are doing and in what ways we can follow their examples.

## BIOGRAPHICAL SKETCH OF DR. A. H. LEWIS

(Continued)

### HIS LIFE WORK

After graduating from Alfred University Doctor Lewis became pastor of the church at Westerly. Here, he had the use of the Sabbath Library of the New York City Sabbath Tract Society, then in charge of Mr. Thomas B. Stillman, who gave him much help and encouragement.

In 1866, Doctor Lewis preached the annual sermon for the Missionary Society upon the subject "The Sabbath and Pure Christianity". This sermon was published in tract form, and aroused so much interest throughout the denomination, that Doctor Lewis was called to give up his pastorate and enter the employ of the Tract Board as general agent. While serving in this capacity, he acted as pastor of the New York City Church for a year, and took some special studies in Union Theological Seminary. The following year the Tract Board was able to employ him for full time. Much of his time was spent on the field, and many interesting accounts of his travels appeared in the RECORDER. He was soon appointed editor of the Tract Society's department in the RECORDER.

About this time the project of purchasing the SABBATH RECORDER, and making it a denominational rather than a private enterprise, had become of great interest. Though handicapped by ill-health, Doctor Lewis made a canvass of many of the churches and sufficient interest was aroused so that at the Conference of 1871, the necessary money was raised.

The following year a physical breakdown put an end to his editorial work for a time and sent him to his father's farm in Wisconsin for a rest. By 1873, he had recovered sufficiently to accept the pastorate of the Shiloh Church, where in the agreeable climate he slowly regained his old time vigor. During his pastorate a great revival was held, following which fifty-four members were added to the church.

After three very pleasant years in Shiloh he accepted a call to a theological professorship in Alfred University. While there he preached for the Second Alfred Church and conducted a series of revival meetings there and at Little Genesee, also assisting Doctor Platts in revival work at Westerly.

At this time, too, Doctor Lewis was very active in temperance reform work, with such co-laborers as Neil Dow, Edward Carswell and Frances Willard.

At the close of the school year, 1879, it became evident that there were to be no theological students for the coming year and the professors were forced to seek other employment. Doctor Lewis went to Plainfield, N. J., for an evangelistic campaign and at its close became pastor of that church. With this move the way seemed to open up for carrying out some of his life plans. The Tract Society was soon located at Plainfield and later the publishing house was established there. In 1882, the first issue of the "Outlook", a magazine devoted to the work of Sabbath Reform, was printed. Fifty-two thousand copies were mailed to ministers, teachers and reading rooms in the United States and Canada. The "Outlook" came to be recognized by pulpit and press as a power in the literary world. Doctor Lewis considered his "Outlook" work the most telling of all his labors. For twelve years it was sent regularly to from forty to sixty thousand ministers.

During the summer of 1882, Mr. Charles Potter and Mr. George H. Babcock, planned a vacation trip abroad for Doctor Lewis, President Allen and themselves, all expenses being borne by Messrs. Potter and Babcock. This "Cram Club", as they called themselves, sent back many interesting articles to the RECORDER during their four months' trip.

Another trip to Europe came in 1889. While working on material for his book, "Paganism Surviving in Christianity", Doctor Lewis felt the need of research work only to be done in the libraries of England and Germany. Accordingly he and Mrs. Lewis spent the summer there.

In 1895, at the Conference at Plainfield, a resolution was passed expressing the belief that the Tract Society should call Doctor Lewis to give his whole time to the work of Sabbath reform. Through delays caused by lack of financial support, Doctor Lewis did not enter this work until February, 1896, and did not sever his connection with the Plainfield Church until September of that year. His attitude toward the call to this work is shown in his response to the call. "It all seems like an answer to prayers made by lips now silent on earth.

It heralds a new day. Duty is ours. God looks after results."

It was hard for the Plainfield Church to give him up, after a pastorate of sixteen and a half years, but they too recognized the higher call of duty. His stay with them had been very successful and pleasant. Many had been added to the church and a beautiful new church building had been erected and dedicated. During these years, also, Doctor Lewis had written five books aggregating 1,400 pages, editorials equal to thirty volumes of 300 pages, and given lectures to students in church history equal to 600 pages. One hundred and thirty-eight members had been added to the church.

In his new position Doctor Lewis did a great deal of field work. His visits to the churches and his presence at associations and other gatherings was a great inspiration to all.

Upon the resignation of Rev. L. E. Livermore as editor of the RECORDER, Doctor Lewis was called to take his place. One of his first acts was to establish a monthly edition of the RECORDER which was devoted to Sabbath Reform.

In 1900, Mrs. Lewis suffered from a severe illness which left her physically helpless for the rest of her life. Doctor and Mrs. Lewis celebrated their golden wedding anniversary on June 2, 1905. Acknowledging the congratulations of the Tract Board upon that event, Doctor Lewis closed his letter with these words—"Two supreme interests now remain: care for my beloved wife, and the work God has entrusted to the Board."

In 1906, Doctor Lewis made his last tour of the churches, and in 1907, was at his own request relieved of the editorship of the RECORDER, in order to spend his entire time upon his last book, "Spiritual Sabbathism". This he was not permitted to finish. The first writing was completed and he had begun its revision when he was called home. His son, Prof. Edwin H. Lewis, completed the revision and prepared the book for publication.

Although really too ill to do so, Doctor Lewis attended the Conference at Boulder, Colo., in 1908, and spent the following Sabbath at North Loup, Neb., where he preached his last sermon. Upon arriving at his home at Watch Hill, he immediately took his bed. When the advance of the season

made it necessary to take Mrs. Lewis back to Plainfield, he was unable to make the journey, but was taken to Westerly, where he died on November 3, 1908.

A quotation from one of his articles, "Sunset", is a fit closing for his biography, "But the day is not dying. It will come back tomorrow. Nothing good ever dies. God, and good and life are all deathless."

Some of Doctor Lewis' books are: "Biblical Teachings Concerning the Sabbath and the Sunday", "A Critical History of the Sabbath and the Sunday in the Christian Church", "Critical History of Sunday Legislation", "Paganism Surviving in Christianity", "Swift Decadence of Sunday. What Next?" "Studies in Sabbath Reform", "The Seventh Day Baptist Hand Book", "Spiritual Sabbathism".

### REPORT FROM ASHAWAY, R. I.

The Ashaway Christian Endeavor is still progressing. At our Executive meeting held last night we found that we lack only seven degrees from being over the top on our chart. After business meeting was over, enough work was done, so we feel assured that by next month we will be over the top and our chart will have the gold seal.

Our president tried a new way of conducting our business meeting and if other societies have not tried the plan, I think they will find it worth while, so I am sending the outline. After the meeting was opened, reports from the officers and chairman of the various committees were given in the following manner:

Treasurer's report—made in diagram.

Junior superintendent's report—in form of a story.

Corresponding secretary's report—in form of a letter.

Quiet Hour superintendent's report—a poem.

Missionary Committee's report—in form of a story.

Social Committee's report—a dialog. The chairman with one other member of the committee carried this out as a telephone conversation. It certainly was good.

Junior Committee's report—a story.

Tenth Legion superintendent's report—in form of a debate.

Information Committee's report—a story.

Prayer Meeting Committee's report—a letter.

Music Committee's report—made in song. We all enjoyed the plan very much, but would find it hard to follow every month.

Last month the Social Committee gave us a "Natty social" in the parish house. Every one present had a fine time. We are looking forward to another social next month.

Rev. W. L. Burdick has been holding evangelistic meetings at our church the past three weeks. Several young people took a stand for a Christian life and are to be baptized the last of this week.

During these meetings one night was given over for Young People's night, when the local union from Westerly, and the Rockville society were invited. A good delegation of young people were present.

Cordially yours,  
MRS. BLANCHE BURDICK,  
*Corresponding Secretary.*

Ashaway, R. I.  
April 25, 1922.

#### REPORT OF THE QUIET HOUR SUPER-INTENDENT OF THE ASHAWAY SOCIETY

INEZ E. JORDAN, SUPERINTENDENT

Oh, we are a happy band  
We would have you understand.  
The reason why is plain.  
We are comrades on life's way,  
And we strive to live each day,  
Noble characters to attain.

Trusting in a higher power  
We are trying hour by hour  
To do his will.  
When troubles come as they will do,  
He will lead us safely through,  
He's with us still.

We have promised every day,  
When we can to read and pray,  
More strength to get.  
We will do the best we can  
To live according to our plan  
And not forget.

Our numbers yet are very few,  
We need others; we need you  
To join us in our band.  
Thirteen members! Unlucky number,  
Come, awaken from your slumber,  
And give us a loyal hand.

"My first wish is to see this plague of mankind, war, banished from the earth."  
*George Washington.*

#### HOME NEWS

SALEMVILLE, PA.—It is not often that news from Salemville appears in the "Home News" department, and likely would not at this particular time were it not that the request comes that some mention of the work here be furnished for the encouragement of others. We prefer to do our work in our small sphere in a quiet, persevering way, leaving it to others to publish abroad their more pretentious achievements; yet it is but right that the members of the "household of faith" should be encouraged by good tidings, and that those who have labored unsparingly in the work should be commended for their faithfulness.

From the time of its organization—thirty-six years ago—it has been the custom of the Salemville Church to hold each winter or when possible, revival meetings; and in this way the greater part of the present membership, it is safe to say, has been added to the church. Complying with this custom the church early in the winter invited Rev. William L. Burdick to come and hold a series of meetings some time during the winter. The meetings were begun on the second Friday night in February and continued for seventeen nights, or until March 5. Fortunately there was but a moderate amount of sickness in the community at that time, the roads were at least usable, so that the attendance throughout was good, to which was added commendable interest on the whole. Though hampered throughout by a left-over attack of grippe, for seventeen nights and three Sabbaths Brother Burdick preached the gospel message in a way that searched the soul and convicted of sin, but always with the redeeming and forgiving love of God held out to his listeners. As a result of his earnest and consecrated work, five were added to the church—three by baptism and two by testimony.

The results of the meetings are reflected in the quarterly report of the pastor to the Missionary Board, as follows: "The special meetings conducted the latter part of February and the fore part of March by Rev. William L. Burdick were very beneficial to the church. As a result of these meetings held for seventeen nights five were added to the church, three by baptism and two by statement, and the whole church was greatly benefited. We have maintained the highest average attendance for the last

quarter of any time in the history of the church. The average attendance during the special meetings was about one hundred."

R. R. T.

NORTH LOUP, NEB.—The parsonage looks all spick and span in its new coat of white paint.

At the Sabbath school last week it was voted to observe Children's Day and the superintendent was authorized to appoint the necessary committees.

The Young Woman's Missionary Society held a very interesting session Thursday afternoon at the home of Mrs. James Johnson. A bird program arranged by Mrs. Willet Wright, consisting of talks, recitations and music, was enjoyed by the members present. It was decided to serve dinners and suppers to the public on Memorial Day. It was also planned to save a certain sum each month to be applied on a Conference Emergency Fund. Light refreshments were served.

The Christian Endeavor held a social and business meeting at the home of Mr. and Mrs. W. G. Rood, Sunday night. It was decided to observe another Dollar Day in the near future, at which time all members are requested to pay a dollar into the treasury. The question of pay socials was touched upon, and the nominating committee, Elsie Van Horn, Mrs. Polan and Elsie Rood appointed. After the business session games in keeping with the month were played. All enjoyed the talk on "Memorial Days that I Remember", given by Mr. Rood. Candy and potato chips were served.

The meetings conducted by Rev. A. J. B. Bond, Forward Movement Director, for the past two weeks closed Sabbath night with a general discussion of questions of general interest to the local church and the denomination. Questions were asked Mr. Bond and suggestions were made covering the work of which he is a director and many important points were brought out. One point emphasized but not too much, was that each individual must do his part, and if this be done much will be accomplished.

The meetings were fairly well attended, no special effort was made to advertise them because it was thought unwise to do any thing which might in any way interfere with the evangelistic meetings held

at the same time at the Friends church. Mr. Bond is not an evangelist but is a speaker who speaks with more than the usual amount of power, one who appeals to the hearts, heads and right thinking of his hearers. No definite results were manifested, but there is a manifest increase of interest in the Forward Movement. This writer will be greatly surprised if our full quota is not raised by the close of the present Conference year.

Mr. Bond made many warm friends for himself and for the denomination and for the cause he represents. He presented the work of the denomination Sabbath morning in a way that pleased, because it was clearly and consistently presented—because it was presented in a manner which ought not to give offense.

#### A REQUEST

In connection with the loaning of books we have entirely lost track of "The Christian Doctrine of God" by Prof. W. N. Clarke. If any reader can help us locate this book or any others that belong to our library, such assistance would be heartily appreciated.

A. E. MAIN.

Alfred, N. Y.,  
May 10, 1922.

#### TWILIGHT GLORY

A man spends himself during the day. Into the cup of his working hours he pours the wine of his life. He comes to the twilight hour less than his full self: his homeward gait gives him way. He is tired; sore, perhaps; defeated. But to come to the twilight hour and miss its glory is half-calamity. "When you come to the end of a perfect day"—Mrs. Jacobs, in her popular song, tells what to do. When you come to the end of a *perfect* day you might conceivably get on without the crimson and gold of twilight. If ever you could do without the glory it would be at the end of a *perfect* day. But when you come to the end of an *imperfect* day, in which you botched your work or could not finish it or forfeited self-respect or lost your friends; then may God grant the twilight glory. I do not think it would be quite safe to fall asleep without it.—*George Clarke Peck.*

## CHILDREN'S PAGE

### THE DRILL

MARY S. ANDREWS

We watched a flock of blackbirds,  
One sunny autumn day,  
Indulging in a frolic,  
An ecstasy of play.

In close ball-like formation  
They gracefully rolled past,  
Then quickly separating,  
The birds all flying fast,

They formed a long half circle,—  
Each seemed to know his place,  
And on they went, a-whirling  
At a merry, joyous pace.

Closely they kept together;  
Again they formed a ball,  
And round and round they circled,  
With gentle rise and fall.

They wheeled and swirled in frolic,  
With happy, childlike glee,  
Repeating all the movements,—  
A charming sight to see.

We watched in joy and wonder,  
'Twas like a dance or drill;  
It plainly gave them pleasure,  
And gave our hearts a thrill.

### SOME INTERESTING BIRD PECULIARITIES

DEAR LEOTA:

This time I shall tell you of some things I have observed, in studying birds, which do not seem to belong under any special heading.

Several of the books state that American varieties of cuckoo do not say "cuckoo"; but one day last summer a black-billed cuckoo came to a tree close to our house and called "cuckoo" seven times, as plainly as a person could say the word. The black-billed ones are not nearly so common here as the yellow-billed variety.

The brown creeper, which is a rather common migrant, is supposed to ascend a tree always in a spiral; but last year I saw one ascending in a zig-zag way, all the time remaining on the same side of the tree. He went up four or five trees while I watched, ascending them all in the same peculiar manner. The brown creeper seems to remain here all winter, sometimes. Last winter a few turtle doves were seen here at intervals all winter, also white-crowned

sparrows and red-winged blackbirds. We saw mocking birds in November and until the last of December. A few mocking birds apparently spent the winter in an orchard not far from town, though I did not go to look for them later than the last of December. It was a warm winter, and there was plenty of food for the birds. The migration of birds is supposed to be influenced more by the food supply than by the weather.

Early in the spring, soon after the robins come, we sometimes see them in flocks of twenty or thirty, and we often see robins staying in small flocks of four or five or more until the females come.

Last spring I held a live myrtle warbler in my hand for a few moments. It had four quills on each side of its tail broadly marked with white, though it should not have had more than three, as the books state. A chimney swift which came down our chimney and into the room was exactly as described in the books, which state that his color is sooty. This specimen certainly was. It has peculiar sharp spines on the end of its tail quills.

A freak English sparrow has been here in town, one spring, the next fall, and the following spring, always in the same neighborhood so far as I have known. It was in company with English sparrows, and had a dark breast like them, but its head, back and wings were marked with white. In flight it showed more white than brown.

Three brothers here have each told me of a white English sparrow that stayed about their home for some time. It was some years ago, and I did not see it.

A man in this county who has a large collection of mounted birds says that he has a white robin with a breast of normal color, I have not seen his birds, but hope to sometime.

I have not seen many freaks, but, what is better, have seen birds in migration that are rare here and in many other places. Have seen one Philadelphia vireo, one yellow-throated, two white-eyed, and several blue-headed vireos; one Blackburnian warbler, one Parula, and two Cape May warblers, one Connecticut, and several Canada and Kentucky warblers, and one water-thrush. Have also seen one black-throated gray warbler, which is a western bird, and is not supposed to come so far east as Illinois.

Very likely many birds have a wider range than is usually supposed. Some observers are now marking birds with bands, so that their migration may be determined more accurately.

The nighthawk has an odd habit of diving down, on half-closed wings, when he is very high up in the air. He comes down head first, at high speed, and just before reaching the ground he makes a quick turn and starts up toward the clouds again. As he makes the turn, the rush of air through his stiff, long wing feathers produces a most peculiar sound, which is called booming, but might properly be called a weird, swishing sound. It is rather startling, if nearby. The nighthawk seems to enjoy it. One day I watched one which coasted down nine times in as many minutes.

The tiny golden-crowned kinglet is a rather rare migrant here, but one day last October our trees and the trees of the neighbors were swarming with them. A few ruby-crowned kinglets were with them. The kinglets searched carefully on the bark of the trees for insects, on the trunks and limbs. One wonders why certain migrants stop over in large numbers some years when they do not ordinarily do so. Last spring gold finches came in such large numbers that many people spoke of them, some of whom had never noticed any before. They went about in rather large flocks, and attracted much attention. Only the usual number were here through the summer, so the others must have gone farther north, after feeding here a few days. One year we saw a flock of perhaps one hundred, on the first day of November, evidently migrating.

One of the strangest sights I have seen was a performance by a Wilson's thrush or veery, which nests here in the summer, in the woods. This particular bird was evidently on his way to a more northern locality, for he was stopping over for a few days in a vacant lot in town, where many migratory birds have stopped for a few days. Although the veery is a very shy bird I approached to within three or four feet of this one, partly screened by bushes. At such close range he apparently became nervous and had several spells of what may be called dancing, for want of a better term, each spell lasting for a minute or two. The dance consisted of marking time

very rapidly, without moving from the spot where he stood. As he moved his feet up and down the bird rocked from side to side, like the very rapid rocking of a child's cradle. It is the most surprising act I have seen a bird perform, and none of the books I have read mention any such thing. Very likely it was inspired by fear, but one can only guess at it.

Another point I have noticed which does not seem to be given in any of the books is that sometimes a brooding bird seems to keep the same position on her nest all through the period of incubation. It may be accidental, or may be due to some peculiarity in the location of the nest, but it undoubtedly does occur in some instances. Of course all brooding birds leave the nest for food. I have watched a cardinal and a song sparrow which built close to our house, looking at them several times every day, and always found them sitting in the same position, the cardinal facing south, and the song sparrow southeast. The location of the nests did not seem to furnish an explanation.

Robins are often changing their position on the nest.

Some birds seem to play and frolic together, though we do not often see them doing so. We have seen juncos playing together, in the woods, apparently enjoying it as much as a group of romping children. At such times they combine singing with their games.

One sunny autumn day we watched a large flock of blackbirds enjoying a frolic. They formed themselves into a large ball, flying very close together, and the ball rolled past us as we drove slowly along the road; then they gracefully separated and formed a long half-circle; several times they repeated both movements alternately. There was no confusion and no delay. We wondered if they had a leader, where he was stationed, and how he communicated with the flock.

In one's own dooryard, or when walking or driving, one can learn much about birds without taking much extra time for it.

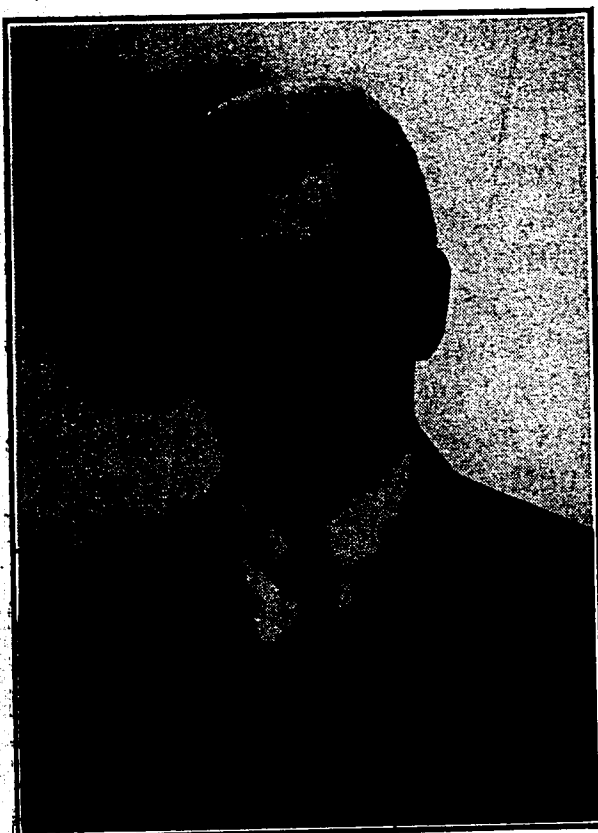
AUNT MARY.

Religion can not pass away. The burning of a little straw may hide the stars of the sky, but the stars are there, and will reappear.—*Carlyle*.

**REV. J. S. KAGARISE**

Jerome S. Kagarise died at his home in Salemville, Pa., April 13, 1922, aged 65 years, 6 months and 11 days.

He was the fourth of seven sons of Elder George B. and Susannah (Shaffer) Kagarise. He was born October 2, 1856, at Salemville, where he spent all his life in a quiet, useful way. November 29, 1877, he was married to Malinda Belle Frederick, who survives him. To them were born eight children who grew to mature life, and all of whom were present at the funeral services. These sons and daughters are: Alvy F., Mrs. Lucy Ebersole, Lawrence F.,



Calvin F., Mrs. Susan Dimond, Mrs. Nettie Boyd, Raymond F., who have their homes in or near Salemville, and Mrs. Agnes Imler, of Osterburg, Pa.

Forty-two years ago in April, when their second child, Lucy, was a babe in arms, he and his wife professed faith in Christ and were baptized by Elder David Long, of the Salemville German Seventh Day Baptist Church, of which congregation they became members for a time.

Within the early or middle eighties, when as a result of a series of tent meetings the Seventh Day Adventists organized a small congregation at Salemville, he became a member of that body and served them for a time as local elder. Some years later he identified himself with our Salemville Church, and after serving as acting pastor for some time he was on December 17,

1910, ordained to the gospel ministry by a council composed of members of the Salemville Church and delegates from the Salem, W. Va., the New Market, N. J., and Plainfield, N. J., churches. This council was called and convened at the request of the Salemville Church. He continued to serve the church uninterruptedly as pastor from the time of his ordination till May, 1918, when the present pastor took up the work.

During the years that he served the church as pastor he also worked at his regular occupation, that of fence building, and was known and respected for his unceasing industry. His hands were never idle, for when he was not engaged at his regular work he always found other work to do. Probably no other man in the community had known harder toil, not only because the necessity of rearing a large family required it, but because he preferred it. But in time the rugged physique began to give way. A year and a half before his death, physicians warned him that he must rest completely or the tired heart would give way and the end come quickly. He obeyed the injunction of the physicians as best he could, but it was difficult to remain idle after so many years of constant doing. Finally the end came very suddenly. On a bright spring morning he had gone into his orchard, which he loved, to do a bit of grafting, at which he was an adept. But the cutting away of just one small branch was too much for the tired out heart, and he passed quickly but peacefully away in God's beautiful out of doors. He knew full well that the end might come in this way at almost any time, but he calmly talked of it and had no fear of death.

Though his life had been so filled with toil, he found time to search the Word of God, and it was a source of great comfort to him as he interpreted it. His familiarity with Scripture is evidenced by a quotation from the account of his ordination service, as follows: "In all this examination Brother Kagarise showed a remarkable power to quote Scripture from memory in answering questions and in expressing views. He made especial use of the words of Jesus and the apostle Paul."

Funeral services, in charge of Rev. R. R. Thorngate, were conducted Sunday, April 16, and attended by a large company of friends and acquaintances, after which

burial was made in the Salemville cemetery. Rev. David Detwiler, an old-time friend of the family, and Rev. Jeremiah Fyock, of the Salemville German Seventh Day Baptist Church, had a part in the services. The sermon was preached by Pastor Thorngate, Hebrews 9: 27, 28 being used as a text.

R. R. T.

**PARENTS AS EDUCATORS—COMPANIONSHIP WITH CHILDREN**

KATHERINE BEEBE

Too much can not be said concerning a real companionship between parents and children. I emphasize the "real". Those fathers and mothers who have practiced this companionship through their children's unfolding years seem almost to hold them in the hollow of their hands. Those fortunate young people simply do not want to do the things which would grieve or distress the ones they love best, and in addition are so well equipped with vital interest in the better and finer aspects of life that the less desirable makes no effectual appeal. I have seen this happen over and over again, and one mother of five splendid children said it was as certain as that two and two made four. Given this real companionship by their parents and a mutual sharing of the best things in home, books, music, art, nature and humanity during eighteen or more plastic years and children are bound to turn out well.

This sort of companionship is no casual or haphazard thing. The parents who realize its value and mean to have it at any price are willing to play, really play with their babies, to keep on playing with the little ones, to give hours of time to the older ones, and to live on such friendly terms with their children from the beginning that spontaneity, originality, initiative and enthusiasm are never repressed. Tender love, real living sympathy with the child's point of view, active participation in whatever interests him, doing things together, these are the precious secrets of those parents whose children when grown are still their dearest friends.

It is from the first a question of being willing to pay the price. When one sees on every hand boys and girls whose friends and interests are all outside of home, who seem entirely at liberty to choose their own

occupations and amusements and inclined to select those which are not only questionable but often desperately dangerous, and contrasts them with those others of whom we have been speaking, one is forced to conclude that many parents have purchased self indulgence for themselves at a terrible cost. "Where are their parents? What are they thinking of?" How often do we hear this said today, as we gaze upon the girls and boys who are on the streets, in the restaurants, at the shows, in the automobiles; as we read the horrors in our daily papers, as we listen to tales of disgrace and disaster.

It does not matter much where they are now. It is too late. Their great chance is gone for good and all. But years ago these parents were spending hours upon themselves which should have been passed in companionship with their children. What would they not give now for that companionship and the influence which can be bought only at that price!

But, oh, you fathers and mothers of little children, don't let your opportunity slip! Now is your great chance! Fill the golden hours of your children's early years with all sorts of work, play, projects, excursions, reading and study *together*. Live with your children. It was long ago that Froebel cried, "Come, let us live with our children!" and never was his reason for so doing so clear to our minds as in these latter days. Do not say that you are too busy, or that the labor of providing food and shelter for them prevents. Let them share, according to their years, in the family work, the family responsibilities, and even the family income. Remember that companionship means participation. You can make work a frolic or an unwelcome drudgery to them; it is for you to choose. All depends on the spirit in which the necessary things are done. Even be thankful that your means are restricted, for then your problem will be a simpler one than if you had all the money you wish you had. Necessity is an able assistant to any sort of teacher, and besides it is *you* the children want rather than the things you think you would like to give them.—*National Kindergarten Association.*

"Being a lifelong friend is a considerably bigger achievement than being a momentary hero."

## Lone Sabbath Keeper's Page

### A LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

What you wrote about the martyrdom of Polycarp was very interesting to me, and I have tried to locate the city or district of Philomelium by a study of the word itself with reference to any connection it might have had with Smyrna; but I found nothing satisfactory.

Then I looked up Polycarp's history in a "History of Foreign Baptists", and the first mention of him was that, "When Marcus Aurelius Antoninus ascended the throne he issued his cruel measures, and Polycarp, with many others in Asia and France were called to martyrdom." These martyrdoms continued from 138 to 180 A. D. The next mention of Polycarp says he was one of the apostle John's disciples, and that he in turn instructed Irenius who afterward became apostle of the church at Lyons.

Going on in the same history of the churches of France, or Gaul, as it was then called, I read: "Photinus, a man of exemplary piety and zeal, set out about 110 A. D., from Asia and labored in the Christian cause with success among the Gauls. From his efforts churches were established at Lyons and Vienna, of which Photinus himself was the first pastor. Irenius is supposed to have visited Lyons about A. D. 158, and succeeded to the pastorate of that church after Photinus' death. While Irenius held this situation, the churches experienced severe persecution, under the emperor, Marcus Aurelius, of which Irenius gave some particulars to the churches of Asia."

From this last sentence I get an idea Philomelium was in Asia. Smyrna was in Asia, and Irenius a disciples of Polycarp, who was martyred at Smyrna.

Going on with history in France, many of the Christians, to escape oppression, retreated into the country, and from there seeking refuge in the valleys of Piedmont, some conclude they were given the name Valdenses. Doctor Medaine in Mosheim's history says, "We may affirm that these people derived their name from the valley they

inhabited; and hence Peter of Lyons was called in Latin, Valdus, because he had adopted their doctrines." A monk once said of these people that heresy had always been in the valleys, but in the preface to the French Bible, the translators said that "the Valdenses have always had the full enjoyment of the heavenly truth, contained in the Holy Scriptures, ever since they were enriched with the same by the apostles, having in fair manuscripts preserved the entire Bible in their native tongue from generation to generation."

These Valdenses were called by many names, Waldenses being one of the many. The king of France, being informed of the charges brought against the Waldenses in Province, deputed a nobleman to inquire into their character and mode of living. The report of the nobleman to his majesty reflected great credit on the Waldenses. Another king in 1498 deputed confidential servants to investigate and report on accusations brought against these people. On their return to court they said, "Their places of worship were free from those ornaments found in Roman churches. They committed no crimes, but on the contrary they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of Christian faith and the commandments of God."

This brings the keeping of the Bible Sabbath down to 1498. Twenty-eight years later, the Waldenses, having heard of Luther's attempts at reformation, sent a deputation into Germany to "inquire into its truth". The deputation returned with some printed books to the brethren, and the more they talked with the Lutherans the less strict they became till in 1530 they had fallen so low that one of the Lutherans said to them, "We understand that fear of persecution hath caused you to conceal and dissemble your faith, but those who are ashamed to confess Christ before the world shall find no acceptance with God." Those who could dissemble their faith, could as easily change it, which we find was the employment of many of these churches in different provinces during the year 1532. After much difficulty, many conferences, and a world of trouble, to mold their differences into conformity, a creed was made, ratified and confirmed in 1533, and the Waldensian

brethren assented to it. But when Calvin began to preach, they found his doctrines more to their liking, and so they renounced Lutheranism and accepted Calvinism, making another change for those dissemblers.

Mosheim wrote of the ancient Valdenses, that down to 1630 some retained their Puritan views. The Spanish called them Vandois, and in Germany they were known as Pietists, who refused Catholicism, Lutheranism and Calvinism. Another historian says that the Waldenses who lived in the province of Albi were called Albigenes, and those who lived in Picardy were called Pickards. Both were sometimes called Baptists because they believed in immersion as the only right form of baptism.

Once when Crato, physician to the emperor Maximilian was riding with him in the royal carriage, his imperial majesty asked the doctor what sect he thought came nearest to the simplicity of the apostles, Crato replied, "I verily think the people called the Pickards." The emperor replied, "I think so too."

In 1547 an association formed mainly of Pickards with others who differed from them in small matters yet had nothing to do with the Roman hierarchy, called themselves "United Brethren". These people rebaptized all such as joined their congregation, and in a few years their numbers increased considerably. Pious persons flocked to them and churches sprang up rapidly. Many old-fashioned Waldenses who had been in hiding, now came forward with alacrity, joined the United Brethren and became eminently serviceable to the newly formed congregations, in consequence of their more advanced state of religious knowledge and experience. Their ministers rebaptized those from other churches who wished to join them, and many who previously believed in infant baptism renounced the belief. In 1500 there were two hundred congregations of the United Brethren in Bohemia and Moravia.

Down to 1535 the French Waldenses had not been able to have whole copies of the Bible in their native tongue. They had only the New Testament and certain books of the Old in manuscript form. In that year they contracted with a printer in Switzerland for an entire impression of the whole Bible in French, for the sum of 1,500 crowns of gold.

After 1534 all dissenters from the Catho-

lic church were called Lutherans in France, though improperly, but in 1560 they began to be called Huguenots, either because they held their assemblies at a gate called Hugon, or because of their living in league with each other.

Now I am going farther back than Polycarp, St. John's disciple to St. Paul in Rome.

About fifty years before the birth of our Savior, the Romans invaded the British Isle, in the reign of the Welsh king Carribellan; but failing to conquer the Welsh, in consequence of other and more important wars, they made peace and dwelt among them many years. During that period many Welsh soldiers joined the Roman army, and many families of the Welsh visited Rome, among whom there was a certain woman by the name of Claudia who was married to a man named Pudens (see Tim. 4: 21). At this same time Paul was sent a prisoner to Rome and preached there in his own hired house for the space of two years (Acts 28: 30). Pudens and Claudia were brought to the knowledge of the truth, under the blessing of Paul's preaching. Then, with other Welsh men among the Roman soldiers who had tasted that the Lord is gracious, they exerted themselves in behalf of their countrymen in Wales, who at that time were vile idolaters.

That the gospel was extensively spread in Britain during this period, we learn from Tertullian and Origen. In the year 130 there were two ministers by the names of Fraganus and Danianus who were born in Wales, but were born again in Rome, and were sent from Rome to assist their brethren in Wales. During this year Lucius the Welsh king was baptized.

About the year 600 Austin was sent by Gregory, bishop of Rome, to convert the Saxons, but the Christians already in England refused to practice the traditions of Rome; and shortly after the Saxons, supposedly under Austin's influence, invaded Wales and slaughtered incredible numbers. While Roman Catholicism was enforced by the sword on the low, rich and fertile portion of the island, Welsh Baptists contend that the principles of the gospel were maintained pure and unalloyed in the recesses of their mountainous principality, all through the dark years that followed.

"God had a regular chain of true and



faithful witnesses in Wales in every age from the first introduction of Christianity to the present time," wrote J. R. Graves, of Nashville, Tenn., in 1855, "who never received nor acknowledged papal supremacy; like the thousands in the vale of Piedmont, residing in the green and fertile meadows, surrounded by lofty mountains, separated from other nations, as if the Creator had made them on purpose as places of safety for his jewels that would not bow the knee to Baal."

When St. Paul was preaching in Rome he seems to have given no hint of any change of the Sabbath, and let those Welshmen and their wives believe that the Seventh Day was the Sabbath of Jehovah. Accordingly Patricius went on to Ireland preaching the gospel according to the Old Testament and such parts of the new as were in circulation at the time he left Rome for Ireland. The venerable Bede says that the "supremacy of Rome was unknown to the ancient Irish. The worship of saints and images was held in abhorrence and no ceremonies used which were not strictly warranted by Scriptures.

All classes of people were not only allowed but desired to consult the Scriptures as their rule of conduct."

While the Irish religion was still in its purity, St. Columba with other Christians went to Scotland and formed the first Christian colony there; and the Seventh Day Sabbath was kept in Scotland until 1300 when the Roman Catholic queen Margaret forced Sunday-keeping upon the Scotch by putting to death all who refused to accept it; thus after a long period of Sabbath-keeping Scotland became a Roman Catholic country.

But what a surprise is the news of the Ethiopian bishop with his report of forty-one centuries of Sabbath-keeping in Ethiopia, because Philip failed to tell the eunuch (in Acts 8: 26-40) of any change from the seventh to the first day!

This is a long letter, but I wanted to give you an epitome of Sabbath history from Bible times until the present, which I trust will not be tiresome. Write soon to your friend in the South.

L. S. K.

March 25, 1922.

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**F. J. HUBBARD, Treasurer, Plainfield, N. J.**

## MARRIAGES

**WHITFORD-COTTRELL.**—At the Seventh Day Baptist Church in Plainfield, New Jersey, at eight o'clock in the evening on Wednesday, May 10, 1922, by Rev. Edwin Shaw, Miss Celia Cottrell, daughter of John B. and Julia Randolph Cottrell, and Paul Abert Whitford, son of Abert and Ella Edwards Whitford, all of Plainfield, New Jersey.

## DEATHS

**MAIN.**—Susan Jane Palmer was born April 20, 1850, in the town of Hopkinton, R. I., and died at Hope Valley, April 2, 1922.

She was one of eight children born to Thomas L. Palmer and Susan Geer. On March 12, 1878, she was married to Moses Main, by Rev. S. S. Griswold. To them were born Silas E. Main, who died October 11, 1918, two others who died in infancy or early childhood, and Harriet Jane (Mrs. Lester F. Smith), of Hope Valley, who with the bereaved husband remains to mourn her loss.

She was a member of the Second Hopkinton Seventh Day Baptist Church, having been received into the fellowship of the church July 7, 1866. She was a mother to many others, not of her own household. Several such young people, who were brought up in her home, testify to her charity and patience. Her deeds of love speak her faith in her Savior.

The farewell service was held at the home, April 6, and from there the body was taken by loving hands to Pine Grove Cemetery for burial.

P. S. B.

**ROGERS.**—Thomas Hart Benton Rogers was born in Pitcher, Chenango County, N. Y., September 8, 1838, and died at his home in Hinsdale, N. Y., April 16, 1922. He was the son of John C. Rogers and Mary Ann Finch.

January 11, 1860, he was united in marriage to Henrietta I. Guy, of Oxford, N. Y. Their family consisted of two daughters, Mrs. Eloise Wing, of Hinsdale, N. Y., and Anna who died at the age of twenty-one; also a niece, Mrs. Jessie Welsh, of Cleveland, Ohio, for whom they made a home from her infancy until her marriage.

About fifty years ago they moved to Nile, Allegany County, and the last twenty years were passed on the farm at Hinsdale, N. Y.

For several years he has been failing and on Easter Day he quietly passed away at the age of 83 years, 7 months and 8 days.

He is survived by his widow, one brother, Aurelius Rogers, of Oxford, N. Y., who was present at the funeral; two grandchildren, Anna Wing, of Cleveland, Ohio, and David Wing, of Hinsdale, beside the daughter and niece previously mentioned.

Mr. Rogers was a good citizen and kind neighbor, respected by all. He will be missed by a multitude of friends.

Funeral services were conducted from the home by Rev. John Randolph, pastor of the Nile Seventh Day Baptist Church. Interment in the Maplehurst Cemetery.

J. R.

Tarzan Jones was sitting down to his breakfast one morning when he was astounded to see in the paper an announcement of his own death. He rang up one of his friends and translation was made by commission at once.

"Hello, Smith!" he said. "Have you seen the announce of my death in the paper?"

"Yes," replied Smith. "Where are you speaking from?"—*The Continent.*

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## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

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

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Ballenger, Pastor, West Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, 'phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

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

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

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

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Luclius P. Burch, Business Manager

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

## Terms of Subscription

Per Year ..... \$2.50

Per Copy ..... .05

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

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

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

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

Advertising rates furnished on request.

## Sabbath School. Lesson IX.—May 27, 1922

JEREMIAH SPEAKS BOLDLY FOR GOD

Jeremiah 26

*Golden Text.*—"Amend your ways and your doings, and obey the voice of Jehovah." Jer. 26: 13

## DAILY READINGS

May 21—Jer. 26: 1-9. Jeremiah Speaks boldly for God

May 22—Jer. 26: 10-19. Jeremiah Threatened with Death

May 23—2 Sam. 12: 1-15. A Brave Prophet's Message

May 24—1 Kings 21: 17-27. Elijah Reproves Ahab

May 25—Jer. 7: 1-11. Jeremiah Reproves Israel

May 26—Amos 6: 1-11. Amos Reproves Sinful Indulgence

May 27—Psalm 103: 13-22. God's Mercy to the Obedient

(For Lesson Notes, see *Helping Hand*)

"The essence of love is kindness."

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# The Sabbath Recorder

PRAYER

BEGETS

ENTHUSIASM

FOR THE

KINGDOM OF GOD

BEGINNING  
IN A  
CHANGE OF HEART  
OF THE  
INDIVIDUAL  
AND  
WORKING OUT  
INTO ALL  
LIFE RELATIONSHIPS

Article 9 of the Forward Movement Platform:

*"We recommend an every-member simultaneous prayer circle in every church."*

Any one who believes in the life after death through Christ alone and bases his estimate of that life, as well as his hope of it, on him who rose from the dead, and brought life and immortality to light in his Gospel, is drawn by the very nature of his belief into a relation with God, the relation that is determined by the nature of Christ. It is a relation of moral regeneration and spiritual quickening. Christ can only be in us as the hope of glory when he is in us as the Savior from sin, who is bringing us into conformity with his likeness. For one, then, who arrives at the truth of another life in this way, the other life can never be a mere question of survival; it can not even be primarily a question of reunion with those who are gone. It is primarily and fundamentally a question of being at one with God, and being so regenerated as to make that oneness possible.

For men really want, not immortality, but redemption. Their deepest need is deliverance, not from death, but from sin. Therefore, the one sure foundation of the belief in an after life is that, "Christ died for our sins and rose again for our justification."—R. F. Horton, D. D.

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